

# ***ABSTRACTS***

## **THE INDIAN PHILOSOPHICAL CONGRESS 84<sup>TH</sup> SESSION MUMBAI 2009**

### **THEME**

Values Embodied in Indian Culture:  
Relevance and Reconstruction

### **Date**

October 24 to 27, 2009

### **Venue**

Keshav Shrishti Complex, Essel World Road,  
Uttan Village, Bhayandar, Mumbai 401 106

### **Organised by**

Department of Philosophy, University of Mumbai

# **Inaugural Lecture**

## **Indian Philosophy: Ancient and Modern**

**PROFESSOR AMARTYA SEN**

Thomas W. Lamont University Professor and  
Professor of Economics and Philosophy, Harvard University  
Senior Fellow, Harvard Society of Fellows  
Formerly, Master, Trinity College, Cambridge

There is a much richer tradition of philosophy in India than what is celebrated in the contemporary world as quintessentially “Indian philosophy”. I hope to argue that viewing Indian philosophy in the light of contemporary concerns in the global world helps to bring out aspects of our heritage that have received far less attention than they deserve. While I shall be concerned primarily with practical reason, there will inescapably be connections also with Indian epistemological analyses.



# **Presidential Address**

## **The Role of Aesthetics as a Branch of Philosophy**

**PROFESSOR REKHA JHANJI**

General President, 84<sup>th</sup> Indian Philosophical Congress  
Retired Professor, Department of Philosophy,  
Panjab University, Chandigarh

This paper is devoted to an exposition of the significance of aesthetics as a branch of philosophy. In its etymological sense philosophy means love of wisdom; but there is a multiplicity of definitions of philosophy. However, the different philosophical writings of the world make it clear that philosophy is an analysis of abstract concepts associated with fundamental problems of life. In the Indian tradition the term Darshan highlights the significance of a vision of reality in philosophical thinking.

As a branch of philosophy aesthetics has been marginalised because it was initially viewed as study of sensory and emotional experiences. Sensory experiences are viewed in a negative way by rationalists as well as spiritualists. Aesthetics has also been defined as a philosophical study of beauty and art. As study of beauty and art aesthetics generates a detachment from desires because no aesthetic experience can be possible without being detached from personal interests, for then one would treat the aesthetic object as a means of giving vent to one's personal emotions. Detachment of aesthetic experience has been emphasised both in Indian and Western thought. It creates a joyful living because all kinds of agonies are associated with desires and egoism. This awareness of the significance of detachment helps one to live a meaningful life, treating the whole world as an aesthetic object generates total peace and happiness in life.

## ENDOWMENT LECTURES

<i>Pratap Seth Vedanta Lecture</i>	<b>Professor G. C. Nayak</b> Professor & Head, (Retired), Department of Philosophy, Utkal University, Bhubaneswar, Orissa
<i>Buddha Jayanti Lecture</i>	<b>Professor Mangala Chinchore</b> Department of Philosophy, University of Pune, Pune
<i>Jaina Lecture</i>	<b>Professor Sohan Raj Tater</b> Pro Vice Chancellor, Singhania University, Jhunjhunu, Rajasthan
<i>Swaminarayana Theistic Vedanta Lecture</i>	<b>Professor J. A. Yajnik</b> Professor & Head (Retired), Department of Philosophy, Gujarat University, Ahmedabad
<i>Saiva Siddhanta Lecture</i>	<b>Dr. V. Chandrasekar</b> Department of Philosophy, Ramakrishna Mission Vivekananda College, Chennai
<i>Khwaja M A Hay Lecture on Humanism</i>	<b>Dr. Shymal Krishna Banerjee</b> Retired Principal, Lal Babu College (Calcutta University), Belur Math, Howrah, West Bengal
<i>Gujarat Vidyapeeth Lecture on Gandhian Philosophy and Peace</i>	<b>Dr. Ramjee Singh</b> Retired Professor, Department of Gandhian Thought Tilakamanjhi Bhagalpur University, Bhagalpur Former Vice Chancellor, Jaina Vishwabharati, Ladnun, Rajasthan

## **Buddha Jayanti Endowment Lecture**

### **Towards Buddhist Philosophy of Life**

**PROFESSOR DR. MANGALA R. CHINCHORE**

Department of Philosophy, University of Pune  
mangala@unipune.ernet.in

Restricting to classical Indian Buddhism, I wish to highlight some of the salient features of Buddhist Philosophy of Life. Buddhism being naturalistic, empiricist and pragmatic in character, it is but natural that it is humanistic in its major concerns. Buddhism basically wants to understand humans and seeks to know how to live to ensure that man realises the supreme value that life affords. The sort of philosophy of life that Buddhism puts forth revolves around five main considerations. They are: (1) Problem of Human Life – The human problem is basically moral and/or spiritual, rather than social and political. It consists in knowing that human life is ridden with not merely pain and suffering (*Dukkha*) simplistically understood, but basically by incompleteness that life always exhibits and by uneasiness, anxiety, restlessness etc. which do not leave even the most fortunate ones. This sort of problem is aggravated by over-looking impermanence and susceptibility to change (*Anityata*) on the one hand and cultivation of illusion of stability of things and lasting selves (*Anatmata*) on the other. (2) Factors Leading to Human Problems – Using the medical model in various aspects in its investigation, Buddhism discovers that human problems arise because of human thirst, desires, passion (*Trusnā*) for and attachment, emotional involvement with things, beings and persons, and can be overcome only through human efforts. (3) The Diagnostic Key to the Resolution of Human Problems – By way of amelioration, if not complete resolution, of the human problems, Buddhism prescribes life of detachment from and renunciation of the self with its passions, desires and hate, and of words and deeds by which they are expressed. (4) Therapeutic-way of Resolution of Human Problems – Buddhism therapeutically prescribes the eightfold path for the resolution of human problems consisting of a middle way between sensationalism and asceticism, between indulgence of the self and its mortification. (5) Two-pronged Limitless Growth of Human Beings – Buddhist philosophy of life envisages two-fold complementary boundless growth, viz. moral and spiritual. Morally it seeks to develop excellence of character (*Shilla*) exemplifying truly lived good-life; while spiritually it seeks to cultivate lasting peace (*Shanti*) through controlling the problem of the ego and culminating into service of humans, and compassion (*Karuna*) towards all sentient beings without discrimination.

## Saiva Siddhanta Endowment Lecture

### Saiva Siddhānta in the Panniru Tirumurai

**DR. V. CHANDRASEKAR**

Lecturer in Philosophy  
Ramakrishna Mission Vivekananda College, Chennai  
Email: darshan\_93@eth.net

The *Saiva bhakti* movement took place between the 7<sup>th</sup> and 10<sup>th</sup> centuries AD in Tamil Nadu. This movement was launched by the Saivaite saints to counteract the Jain and Buddhist movements. They combined their musical expertise with heart rendering lyrics. It is through this expertise that they were able to inculcate the devotional trait into the minds of the Tamil people which seems to have sustained till today.

However, the *Cankam* literature (the earliest Tamil literature) testifies to the fact that Siva worship was prevalent in the land of the Tamils even during the pre-Christian era. Saiva Siddhānta in Tamil Nadu, we know, is based on the *Āgamas*, *Upanisads* along with the Tamil philosophical works like the *Tirumurai* and *Meykanda Sāstra*.

The *Tirumurai* is said to be the corpus of devotional literature on Siva. This work is a compilation of poems by Nambiāndārnambi (as per the wishes of one of the Chola Kings of that time); it comprises of the poems of 63 leading saints scanning a period of 600 years. The rare concepts found in the *Sivāgamas* have been rendered by these saints in beautiful Tamil language. Hence, it is essential to understand the *Tirumurai* with respect to the ideas set forth by the *Sivāgamās*. The greatness of these saints is that they looked at all living creatures as ONE and considered all acts as His acts (as belonging to Siva). The songs of these saints have been given to us in the form of 12 books, called *Panniru Tirumurai* (the Twelve *Tirumurais*)

The Twelve *Tirumurais* are:

The first three *Tirumurais* comprise of the *Tevāram of Sampantar in 4147 verses*

The 4th, 5th and 6th *Tirumurais* comprise of the *Tevāram of Tirunavukkarasar in 3066 verses*

The 7th *Tirumurai* is Sundarar's *Tevāram* in 1024 verses

The 8th *Tirumurai* is Manikkavacakar's *Tiruvācakam and Tirukkovaiyār in 1056 verses*

The 9th *Tirumurai* comprises of *Tiruvicaippa and Tiruppallāndu* of 9 saints in 301 verses

The 10th *Tirumurai* is the *Tirumantiram* of Tirumūlar in 3045 verses

The 11th *Tirumurai* is again a collection of songs by 12 saints consisting of 1391 verses and

The 12th *Tirumurai* is the *Periya Purānam* of Sekkizhar in 4286 verses.

Though the concepts have been rendered musically over a period of time, yet, it must be remembered that there are quite a few commonalities significant features in all these poems. They are:

- Regarding the Supreme as formless (the Saivites use the name *Sivan* to denote the Absolute Reality), nameless and not pertaining to a single place
- Stressing the oneness of the Supreme, having no beginning, middle and end; also beyond time
- Emphasising that there is only one God and one caste (especially by Tirumular)
- Perceiving the Absolute as love (*anbe sivam* – understanding Sivan as nothing but love)
- *Portrayal of the divine as the hero and the individual as the heroine*
- *Considering Absolute faith and surrender of the individual to the Divine as the prerequisite for attaining salvation* (The absolute surrender to the Divine is expressed in the following passage of Tirunāvukkarasar wherein he addresses the Lord and says "On the very day you have graced me, you have taken away my soul, body and wealth; I am therefore not concerned about any hardship I may encounter; whether good or bad comes to me I am not responsible").
- The words contained in the *Tirumurai* is taken to be both a mantra (hymn or sacred prayer) and medicine – as it can change/transform the three *malas* (*ānava, kanma and māya malas*) – words of Tirujñānasampantar, Tirunāvukkarasar and Sundarar can be quoted here. Why are these words called *mantram*? *Mantram* (*man* means one who thinks/remembers and *tram* means protect) means *ninaippavaraik kaappathu* (protect the one who remembers).
- Scholars are also of the opinion that the words of these saints are essentially the words of Siva.
- The final outcome of all the penances leads to a devotional experience which defies description, they felt. For instance, *Thirujñāna Sampantar* says " *if one utters your name with deep love and sing your praise with tears rolling down, you will show the right path; the name namaccivāya, which is The Absolute beyond the four vedās*".

Thus, the purpose of this paper is to highlight hymns of the Tevāram that project the Saiva Siddhānta ideals in order to show the impact of Saiva Siddhānta on the Tamils.

## **Jaina Endowment Lecture**

### **Karmic Theory in Jaina Philosophy**

**PROFESSOR DR. SOHAN RAJ TATER**

Pro Vice Chancellor, Singhania University  
Pacheri Bari (Jhunjhunu), Rajasthan  
sohan\_tater@yahoo.co.in

#### **Definition of Karma in Jaina and other Philosophies**

Jaina as well as all the other philosophies in India who believe in God and rebirth have accepted governance of karma. They have accepted it as an entity which affects, covers or blunts the various powers of the soul. Different philosophies have termed it as illusion, ignorance, tormentation, predisposition, trap, unprecedented, destiny, fate, virtue, vice and karmic dust. Jain philosophy has accepted karma as subtle physical molecules which are attracted with good and bad activities of mind, speech and body and get assimilated with passions already lying bonded with the soul. This cycle goes on till the soul attains salvation or emancipation stage.

#### **Classification of Karma in Jain Philosophy**

Jaina philosophy classified karma in eight groups as follows:

1. Knowledge obscuring karma – This group of karma hinders the appearance of infinite power of knowledge of the living being.
2. Intuition obscuring karma – It does not allow the infinite power of perception of the living being to appear.
3. Deluding karma – This karma prevents the right faith and conduct of living beings.
4. Energy obstructing karma – This karma does not allow the infinite energy and potency of living beings to appear.
5. Feeling producing karma – This group of karma hinders infinite pleasure.
6. Life span determining karma – It does not allow eternal stability to take place.
7. Body-making karma – This karma does not allow the abstract stage of the soul to take place.
8. Status determining karma – It prevents the property of constancy and individuality.

These eight groups of karma are again divided into 158 sub groups.



**Bondage, Rise, Dissociation of karma and ultimately salvation of the soul**

Influx is the cause of karmic bondage. The matter particles fit for karma, when combined with the soul, get changed into karma. This process is known as bondage. When karma Rise after certain fixed period of bondage they give good or bad results to the living being. When their Rise period is finished those are separated from the soul. This process is known as dissociation. Bondage and Rise are the conditions in between flux and dissociation. The cause of difference between man to man is due to their karma. When all karmas are fully dissociated from the soul it goes to salvation (emancipation) and never returns back to the body of the living being.

We know ourselves that we get along well with life only by going into the depth of the doctrine of karma. Understanding this theory fully means to pave the way to a bright future.

# **Gujarat Vidyapeeth Endowment Lecture on Gandhian Philosophy and Peace**

## **The Gandhian Paradigm of Peace**

**DR. RAMJEE SINGH**

Retired Professor, Department of Gandhian Thought  
Tilakamanjhi Bhagalpur University, Bhagalpur, Bihar  
Vice Chancellor, Sarva Seva Sangh, Sevagram  
Secretary, Afro–Asian Philosophical Association  
Ex-Member of Parliament  
Email: [sudhanshushekar50@yahoo.com](mailto:sudhanshushekar50@yahoo.com)

‘Peace’ has several meanings and interpretations – both negative and positive, partial and one-sided and total and holistic. However, Gandhi’s concept of Peace is not only positive and holistic but also dynamic. According to him Peace is not only absence of war nor is it simple absence of overt violence. It is active love and absence of all kinds of mental and psychological violence as well as free from structural violence of all kinds. In other words Gandhi’s concept of Peace is not the peace of the graveyard but bless of positive actions. He tries to develop the moral equivalent of war in the different dimensions of Satyagraha, Non-cooperation, Civil disobedience etc. Similarly, he also made experiments in Peace-Actions in the communal frenzy of Kolkata, Naukhali, Bihar and else where as presenting a substitute for Police and semi-military forces.

In the structural spheres he enunciated and introduced the concept of Trusteeship and Equality between bodily labour and intellectual labour, decentralisation and non-exploitation as items of the Economics of Peace and Permanence. Similarly, his concept of spiritualisation of politics is an extension of Peace in the field of public life.

In short, the Gandhian Concept of Peace is not only Panacea for internal Peace and Tranquillity but also it is Insurance for Social, Economic and Political Peace.

## SYMPOSIA

### SYMPOSIUM I

#### Challenges Before Philosophy

Dr. Sharat Chandra Lenka	Reader in Philosophy, S.V.M. Autonomous College, Jagat Singhpur – Orissa
Dr. Jyotish Chandra Basak	Department of Philosophy, North Bengal University, Darjeeling, West Bengal
Dr. Madhubala Kumari Mishra	Department of Philosophy, Z.A. Islamia College, Siwan, Bihar
Dr. P. Chinnaiah	Department of Philosophy, Associate Professor, Sri Venkateswara University, Tirupati, A.P.

### SYMPOSIUM II

#### Deconstruction and Hermeneutics

Professor R. P. Singh	Head, Centre for Philosophy, Jawaharlal Nehru University, New Delhi
Professor Tariq Islam	Department of Philosophy, Aligarh Muslim University, Aligarh, U.P.
Dr. Antony Savariraj	Department of Philosophy, University of Madras, Chennai
Dr. Poonam Singh	Head, Department of Philosophy, Magadh Mahila College, Patna, Bihar

## Challenges Before Philosophy

**DR. P. CHINNAIAH**

Associate Professor, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh  
Email: chinnaiah.svu@gmail.com

Philosophy is the love of wisdom. Love of truth is philosophy. ‘Challenges before philosophy’ means human predicaments before love of wisdom. Human predicament has been the most perennial challenge to philosophy since the dawn of philosophical investigation. Humanity has been suffering from predicaments from time immemorial. Human predicament is an unpleasantly difficult, dangerous, severe, unfavourable, disagreeable, conflicting, shocking, perplexing and paradoxical situation of humanity. The history of human civilisation discloses to us that human beings are subjected to various types of predicaments at different periods of human history. The predicament of present day humanity consists in its division, separation, contradiction, disintegration, conflict, violence and war which is unprecedented. Despite the tremendous material and technological progress that man has made in the contemporary period, he is not able to live in a state of peace and happiness within himself and harmony with his fellow human beings. Being at war within himself, he is at war with others, leading to violence, destruction and misery. Challenges or predicaments are the result of human thought which is without awareness. Wisdom or pure awareness, which is philosophy, is the solution to the challenges or predicaments of humanity.

In this paper I explain the state of challenges or predicaments of humanity, the cause of challenges or predicaments of humanity and how philosophy which is wisdom and choiceless awareness is the solution to challenges or predicaments of humanity.

## Challenges Before Philosophy

**DR. SHARAT CHANDRA LENKA**

Reader and Head, Department of Philosophy  
S.V.M. Autonomous College, Jagatsinghpur, Orissa  
Email: krushna67@yahoo.co.in

If any discipline has faced serious challenge in the present century, it is philosophy. The utility and usefulness of philosophy is being questioned; nay, even the academic value of philosophical studies and research is being put to test. The classical idea that philosophy is the super science on the top of the

sciences is being pooh-poohed not only by the scientists but by the philosophers as well. Thus there is the biggest ever challenge before philosophy and philosophers today. Either philosophy survives the onslaughts and regains its pristine glory or else it dies a natural death as an academic discipline.

However, at the same time the scope of philosophy is increasing and extending day by day purely as an intellectual exercise. In this connection it can be said that the importance of philosophy as a second order conceptual discipline is being acknowledged by academic and intellectual leaders around the world. This clearly shows an apparent and wide spread confusion regarding the nature, scope, utility and usefulness of philosophy. The sudden rise, development and popularity of sub-disciplines like philosophy of science, philosophy of language, philosophy of law, philosophy of education, philosophy of religion, philosophy of mathematics, philosophy of literature, philosophy of history, philosophy of technology and philosophy of art, music and politics, etc. has clearly shown that philosophy as an academic discipline is not at all dead and sterile. But at the same time, these sub-disciplines are the continuation of the traditional branches of philosophy like metaphysics, epistemology, ethics religion, and so on. In other words 'arm chair speculation' has been the motto of philosophers throughout the ages. It is only in this context that Marx laid emphasis on action. Philosophers have hitherto tried to understand the world; however, the time has come to change it.

It may be pointed out in this connection that intellectual and social activism is not new with philosophers and philosophy.

In ancient India, Mahavir Vardhaman, Gautam the Buddha, Sankaracharya, Ramanujacharya, Chaitanya Deva and many others did give a clarion call for activism. Even to a very great extent the prevailing socio-political and cultural conditions were the causative factors that were responsible for the rise of such philosophies. In the west in recent times Bertrand Russell, Jean-Paul Sartre and Noam Chomsky are known for their activism.

It is necessary to mention in this connection that though contemporary India has produced some creative academic philosophers yet they shy away from concrete human situations. It is imperative on the part of philosophers in India to take cognisance of the prevailing situations. Problems like terrorism, violence, fundamentalism, corruption, religious conversion, communalism and such others cry out for solutions and philosophers should not fall shy of their responsibility under the pretext that these problems are basically empirical in nature hence there is no need to study them.

In this Indian Philosophical Congress, we wish to discuss the following themes threadbare and suggest measures to ameliorate the conditions of man as far as possible.

**Proposed List of Themes:**

1. Terrorism.
2. Corruption.
3. Fundamentalism.
4. Ragging in Educational Institutions.
5. Coaching Centres and Private Tuition.
6. Economic inequality, Naxalism and Violence.
7. Higher Education Versus Secondary Education.
8. Globalisation.
9. Religious Conversion.
10. Policy of Reservation.
11. Lesbianism, Homosexuality and Gay Marriages.
12. Family Domination in Indian Politics.
13. Privatisation of Higher Education.
14. Intellectual Activism.
15. Communalism.

## Challenges Before Philosophy

**DR. MADHUBALA KUMARI MISHRA**

Reader and Head, Department of Philosophy  
Z. A. Islamia College, J. P. University, Chapra, Bihar  
Email: madhu.phil@yahoo.com

In Indian literature the word philosophy is termed as 'vision of truth'. It is based on spirituality and practical realisation of truth. The actual perception of truth also includes the means which lead to realisation. Realisation of soul is the keynote of almost all Indian philosophical schools. But philosophy is not a mere ideology but it is a theoretical activity pregnant in justifying any given state of affairs and in enhancing man's awareness by giving rational thought for religion. It is a way of life.

At the beginning of the 21st century, we are confronted with huge problems and a feeling of disorientation and cultural crisis in the air. Today society has become a purely materialistic one where the rate of various kinds of crimes, loss of moral values and fellow feeling and terrorism have spread all over the world like dense rainy clouds in the sky. In such a morally degraded situation of today, the task of philosophy has been increased. An advancement in science and many other conceptual revolutions has compelled the revitalisation of ethical philosophy in modern India. The predominant consciousness of the human race reflects its evolutionary situation and it would be true today that at

this crucial cross-roads, when modern bourgeois philosophers are spreading the idea of non-party and supra-class spirit of philosophical thought, mankind is groping for philosophical help, a paradigm to solve the daunting challenges of society, nation and world as well. Arnold Toynbee has propounded that spiritual revolution will take place in the 21st century. And this revolution will be brought about by a creative minority of mankind of which the majority will be Indian and I hope that those Indians will be philosophers only.

So, we can say that there is a need and even yearning for a philosophy able to stand up to the occasion and to give satisfactory answers to the intellectual and spiritual aspirations of our time. But we see that philosophy itself is facing a lot of challenges today to cope up with the scientific and materialistic global society.

Challenges of philosophy can be taken from two stand points:

1. First and foremost the important challenge before philosophy is the problem of its existence, of its survival.
2. The second challenge is to restore the ethical values and glorious cultural heritage of the past in society. This task of philosophy can be performed on two levels:
  - a. On the national level the task of philosophy will be to promote the sense of morality in each field of human life, and
  - b. on the International level the task of philosophy is to grow a feeling of integration, peace and non-violence.

So, in the present paper I have made a humble attempt to make the subject more useful and workable in the present scenario by suggesting some drastic changes in the syllabus of traditional philosophy and I will also discuss in my paper about what steps should be taken for the survival of the subject.

Thus the main objective of the paper is to explore and examine the importance of philosophy in the present global world where the society is going in towards a big disaster and the renewal of the subject by detecting new dimensions in the syllabus to attribute it as a live subject suitable to the present scenario.

## Interpreting Across Boundaries: Idatopical Hermeneutics

**DR. L. ANTHONY SAVARI RAJ**

Senior Lecturer, Department of Philosophy, University of Madras  
Email: ansraj@sify.com

If the task of philosophy is to understand reality, and reality is also something *other* than myself or my specific culture or worldview, then philosophy needs to become an intercultural activity. This has not always been the case. If we assume that our culture is singularly gifted with access to truth, the philosophical task is primarily pedagogical and dialectical. However, once it is admitted that the other who does not share our cultural worldview is an original source of human understanding, traditional philosophy is called upon to unmask its pretensions of universal understanding.

Here comes the need, challenge and task of a new hermeneutics which would attempt to study and integrate the wisdoms of various cultures and traditions which are “spatially” (*topos*) far apart with radically different human horizons and hence have no common cultural source. Intercultural Philosopher Raimon Panikkar would call this endeavour as the *diatopical hermeneutics*. Here the distance to be overcome is not merely temporal within one broad tradition, but between two human *topoi*, ‘places’ of understanding and self-understanding, among two or more cultures, that have not developed their patterns of intelligibility or their basic assumptions out of a common historical tradition.

Diatopical hermeneutics reminds us, among other things, that there are many different families of human cultures and, despite all their similarities, we cannot assume *a priori* that they are all governed by the same code. It, therefore, considers the other—it could be culture, tradition, person or text—is equally an original source of understanding. It stands for the thematic consideration of understanding the other without assuming that the other has the same basic self-understanding and understanding that we have. The ultimate horizon (the presuppositions), and not only different contexts, is at stake here. The method (of interpretation) here is a peculiar *dialogical dialogue* (*dia-logos*: piercing the *logos*) in order to reach the dialogical, translogical realm of the heart, allowing for the emergence of a myth in which we may commune, and which will ultimately allow under-standing (*standing under* the same horizon of intelligibility).



## Deconstruction Icon Professor Jacques Derrida

### **DR. RAGHWENDRA PRATAP SINGH**

Professor, Centre for Philosophy, School of Social Sciences  
Jawaharlal Nehru University, New Delhi,  
Email: rpsinghnu@yahoo.com

Professor Jacques Derrida (1930 to October 09, 2004) is one of France's most famous philosophers. Born in a modest small town in Algeria, a Mediterranean land, endowed with abundant and fine quality of shine, at the age of 19 years, Derrida went to France. In his long academic career, Derrida worked at Sorbonne and several American universities. Derrida is well known for his ground-breaking work in the 1960s and his ongoing achievements in academic circles, especially in America. Derrida is also famous for his constant and untiring engagements against apartheid in South Africa; supporting the dissidents in Czechoslovakia and most importantly putting forward the Derrida/Habermas appeal entitled as 'Europe and the Global South toward a Circle of Equality', which specifically protested against the second war on Iraq; are some of the landmark events of his life. He is best known for his deconstruction theory, vivisectioning the anatomy of a text to strip away the concealing tissue of codified signifiers to reveal what lie beneath, shorn of the scientific superstructure of the deliberate or unwitting bias, unpicking the way text is put together in order to reveal its hidden meaning.

Jacques Derrida's deconstruction could be described as 'the revenge of language in philosophy', tracing its lineages to the phenomenology of Edmund Husserl and Merleau-Ponty, which attempted to cut away the blinkers that 'intentionality' imposed on the consciousness. Deconstruction is highly complex, not to say obscure, at its heart is the notion that each word and by its extension each text contains layers of meaning which have gone through cultural and historical process.

# Section 1

## HISTORY OF PHILOSOPHY

### Sectional President

**PROFESSOR R. C. DAS**

Head, Department of Philosophy  
Utkal University, Bhubaneswar

### Finality in Aristotle's Philosophy

**MAHDI ABBASZADEH**

Ph.D. Student, Philosophy, Allahmsh Tabatabaei University, Tehran, Iran  
Email: mahdia1777@gmail.com

Finality and teleological approach has a very important place in the Aristotelian system and plays the best role for accurate understanding of his philosophy. This paper tries to discuss its properties in parts of Aristotle's thought including physics, metaphysics, ethics and politics. Seeking of Aristotle's description of finality and teleology in these four realms helps us to understand his views in most of his works as a unique complex, and clears their relationship. It seems that finality is a basic element in Aristotle's philosophy so far as we can say *telos* is a key word and principal virtue of all realms including physics, metaphysics, ethics and politics. So it is impossible to understand Aristotle's philosophy without having a clear conception of finality. He in his famous word says: everything exists for its *telos*. Although in Aristotle's philosophy finality is one of four causes, it must be noticed that Aristotle's purpose of cause is to explain the being of existents. He pays attention to epistemological necessity of finality. In his view finality is not a thing prior to natural things which makes motion variable and moving things are going to their finality. Since finality makes love for natural things, man and society due to the love of *telos* lose their original properties and forms, and acquire more complete ones. It seems that in Aristotle's philosophy both agent cause and final cause lead to final cause, and finality includes both of them, and it plays its own and their roles together. We can ask, what is the ultimate goal in the realm of nature? Aristotle maintains that this ultimate goal cannot be a moving thing like material existents, but it is a pure actuality because pure actuality cannot realise in the natural world, since nature is the background of things that in one aspect are potential and in other aspect actual. So this ultimate goal is placed in the

metaphysical realm. Aristotle in many places notices that the ultimate goal of the world is first unmoved mover which makes love for natural things, because it is the end and *telos* of natural things where they reach their goal, and find comfort, and all their abilities are realised in that. In other words, privation as one of three basic elements of motion is removed. So considering Aristotle's explanation of finality it seems that all natural things are loving to reach this goal, try to reach actuality from their essential faculty of moving, and to acquire more and newer complete forms constantly.

## The Principles of Uniqueness (Singularity) and Graduation in Education in the Sight of Muslim Philosophers

**DR. VALIOLLAH BARZEGAR KLOSHOMI**

Associate Professor, Department of History and Civilization of Islamic Countries, Imam Khomeini International University, Iran  
Email: barzegar1342@yahoo.com

According to educationists, uniqueness and singularity are the two most important and fundamental principles which should be considered in every successful plan for training and educating. Muslim philosophers such as Al-Farabi, Ave-sina, Averose and others paid their full attention to these significant educational principles in their philosophical works; discussed them and explained different dimensions of these principles especially in training and educating children. They have been impressed in their ideas by Islamic teachings on the one hand and Greek philosophy on the other. In this essay we study the aforementioned principles in the works of some famous and outstanding Muslim philosophers.

## Descartes and Feminism

**DR. VAIJAYANTI BELSARE**

Head, Department of Philosophy, S. P. College, Pune  
Email: chhatre@unipune.ernet.in

In this paper I review some of the aspects of Descartes' philosophy. This review is the result of my introduction to feminist literature on Descartes in particular and philosophy in general. This feminist reading helped me to discover the gaps and ambiguities in Descartes' thought, to locate Descartes' thought on the socio-historical ethos of his time. It enabled me to distinguish between what he says and what he shows. In the paper I would first like to

dwell on the feminist critique of Descartes' philosophy which is done both from the socio-historical and epistemological perspectives. Discussion of this critique will create proper ground for me to explore some more themes from Descartes' philosophy like:

- 1) Descartes' emphasis on the ahistorical, rational and universal nature of knowledge on the one hand and the influence of his own thought on the other hand.
- 2) Descartes' scepticism and constant fear and pressure of religious authority.
- 3) The possible relationship between the Cartesian knower and the moral agent.

In the end I would also like to discuss the significance of such an attempt as a philosophical activity.

## The Order of Aphorisms in the *Nyayasutra*

**DR. JEAN-FRANÇOIS BELZILE**

Lecturer, Université du Québec À Montréal, Montreal

Email: jean-francois.belzile@clarendeau.qc.ca

In his commentary on aphorism 1.1.3, Vatsyayana writes that “The Science of Reasoning proceeds by three processes—by *enunciation*, by *definition* and by *examination*.”<sup>1</sup> Aphorism 1.1.1 *enunciates* the sixteen topics that have to be studied in the Nyaya system in order that one can attain the highest good. These topics are: 1) means of knowledge, 2) objects of knowledge, and 3) fourteen other topics related to argumentation. If Vatsyayana is to be taken literally, then book one of the Nyaya treatise should proceed *defining* each of the sixteen terms, and the other four books of the treatise should *examine* the correctness of those sixteen definitions. When we compare this theoretical plan with the plan that Gautama, the author of the *Nyayasutra*, has actually followed, we can verify that, generally speaking, there *is* a correspondence. There are, though, some discrepancies between those plans. Three discrepancies are of much significance to me. Their examination will produce valuable information about the relation among epistemology, ethics and logic in the Nyaya school, and also about the way Naiyayikas saw their sphere of action in philosophy. This analysis of the order of aphorisms will also provide a key to tackle two problems related to the composition of the *Nyayasutra*: whether it had only one author or many, and whether there are interpolated aphorisms. Finally, it will shed light on some Nyaya doctrines, explaining why there are four kinds of wrong arguments, and why the discussions of 2.2.13-66 and 4.1.14-43 are taking place.

<sup>1</sup>*The Nyaya-sutras of Gautama*, translated by Ganganatha Jha, Motilal Banarsidass, Delhi, 1984, p. 97.

## The Nyaya, Mimamsa and Vaisesika View on *Upamana*: A Critical Analysis

**DR. KRISHNA BHATTACHARYA**

Reader & Head, Department of Philosophy, Tripura University  
Email: bangasri@rediffmail.com

The Naiyayikas admit four sources of valid knowledge and *upamana* is one of them. Maharsi Goutama in his *Naya Sutra* defines *upamana* as “*Prasiddha sadharmat sadhyasadhanam upamanam*” i.e. knowing of an unknown thing (*sadhya padartha*) by virtue of its similarity to a known thing (*sidha padartha*) is called *upamana*. The process of acquitting the knowledge of *upamiti* may be described thus: A man who has never seen a *gavaya* (gayal) and does not know about it, is told by a forester that *gavaya* is like a cow. He then goes to a forest and sees one unfamiliar animal. He then perceives in the animal some resemblance with a cow, which is known to him. This resemblance reminds him of the former saying (*atidesa vakya*) of the forester and then he has the knowledge that ‘this objects bears the name *gavaya*’. Besides the Naiyayikas the Purva Mimamsikas and the Vedantins accept *upamana* as an independent source of valid knowledge, though the process of knowing is different from that of the Naiyayikas. The Jainas, the Bauddhas, the Samkhyas and even the Vaisesikas deny to admit *upamana* with some critical notes on them.

## The Concept of Visayaprapyakaritva in Nyaya

**DEVANGI V. CHAVDA**

Department of Philosophy, Saurashtra University, Rajkot, Gujarat

In Indian epistemological discourses there are some thoughts and considerations which are important as metaphysical principles of related systems and at the same time they do have contemporary relevance and significance. In epistemological description the known object is to be considered as that which has been put before the knowing subject. Here the critical element in Indian epistemology is the denial of action at a distance from the epistemological perspective. There must be an epistemological agency which can perform the function of establishing the connection between knower and known. The present paper critically examines and evaluates the concept of Visayaprapyakaritva in Nyaya and samkhyadarsana. In Nyayadarsana the role of this connecting agency is given to the senses. There are some epistemological provisions for the establishment of the connection. In this paper I have critically estimated and evaluated the role of the senses and particularly the role of visual sense with the contemporary reference of physics

according to which a velocity greater than light is impossible. In the same way in Samkhyadarsana a connecting agency has been considered as antahkarana. The concept is evaluated with reference to the ontological structure of Samkhya system with particular reference to its concept of Prakrti. Moreover the same objection regarding the impossibility of superlunar velocity is also considered to be the Visayaprapyakaritva of antahkarana. Finally it has been considered that in Indian epistemology all epistemological actions are taken as local actions and the concept of non-locality for epistemological signals is thought as impossible for a finite consciousness which performs its epistemological functions in empirical and dualistic epistemology dividing the process into knower and known. The remedy or ramification of this locally centred epistemological universe is sought and interpreted in the concept of omnipresence of transcendental consciousness in the system of Vedanta.

## Values, Culture and the Relevance of Ancient Indian Culture in Present Times

**DR. BISHNU CHARAN DASH**

Reader and Head, PG Department of English, University of Assam  
Silchar, Diphu Campus, Karbi Ablong, Assam  
Email: b\_c\_dash2001@yahoo.co.in

Every society thrives on values that constitute the potent determinants of human personality as well. Scholars have often tended to define/associate values in terms of their economic significance, and as such things are called valuable in so far as they satisfy human needs/desires. Food is called 'good' because it not only satisfies the hunger of the eater but also facilitates the furtherance of life thereby pointing to the efficacy of 'survival value'. Values have been associated with physical, intrinsic, social, intellectual, economic, aesthetic and spiritual/religious implications. And of all these categories, intrinsic values like goodness, virtue, beauty, honesty, truth and love of mankind are decidedly important in so far as they satisfy the deeper cravings of the 'spiritual self' rather than the economic and utilitarian demand of the 'bodily self'. Here one is reminded of Plato's mention about three elements of soul—reason, heart and appetite (*Republic*, books IV, VIII), and of Aristotle's emphasis on the interaction of the appetitive, spirited and rational elements of a soul, which further reminds us of Kathopanishad (I.III.3.4) that envisages the five senses as 'horses', mind as 'rein', intelligence as 'driver' and soul as 'chariot'. The aesthetic intellectual and religious values satisfy the cravings of the 'spiritual self' and therefore these are regarded as intrinsic values free from utilitarian and selfish considerations. The culture of a particular society is determined and dominated by the influence of these factors and environmental ethics scholars talk about the natural man/physical man, social man, economic

man and cultural man. At a time when traditional culture and values have been largely questioned under the impact of gross-materialistic culture nourished by/in the West, the emphasis on the value based education and inculcation of faith in our ancient cultural heritage has become highly imperative. Time has come for the younger generation of our time to realise the relevance of ancient Indian tradition/culture to save the society from the clutches of the monsters of excessive hedonism and gross materialism. A young student of Indian university/college/school should have learned valuable lessons from what our ancient sages practiced and taught. This is what philosophers like Bṛhaspati, Sukracharya, Sandipani, Dronacharya, Mahatma Vidur, Lord Krishna, Bhishma and even Bali and Ravana have said. The present paper will throw light on the four Purusharthas (Dharma, Artha, Kama and Moksha), the gospels of different nitis, Puranas, Sastras and Sutras. The *Ramayana* and the *Mahabharata* with emphasis on the concept(s) of action (Karma), righteousness (Dharma), knowledge (Jnana), devotion (Bhakti), peace (Santi), happiness (Sukha) and sacrifice (Tyaga).

## Evolution of the Concept of *Rūpa* (colour) from Early to Later Nyāya-Vaiśeṣika Literature

**DEBASHIS GHOSH**

Ph.D. Scholar, Special Centre for Sanskrit Studies  
Jawaharlal Nehru University, New Delhi  
debaashis01@gmail.com

The present paper aims to examine the evolution of the concept of *rūpa* in the Nyāya-Vaiśeṣika literature. Early Buddhist texts and some references in *Mahābhārata* (such as dialogue between Bhṛgu and Bhāradvāja) show that the *rūpa* also used to mean ‘shape’ besides the presently available meaning ‘colour’. In the later Nyāya-Vaiśeṣika literature (i.e. compilation texts like *Tarka-samgraha* or *Tarkabhāṣā*) we find *rūpa* as it signifies only a restricted meaning ‘colour’. How did this meaning of shape become obsolete and lose its importance? The ‘shape’ interpreted later by the quality *parimāna* (volume): the volume of an object depends on the number of atoms that it consisted of. So the ‘shape’ had ceased to be theoretically important and became nothing more than the aggregate of different numbers of parts (i.e. atoms). This concept became so popular that it travelled across the branches of knowledge. Poeticians used it well enough. Viśvanātha, a famous poetician, in his book *Sāhityadarpana* put forward this theory to discard the *rīti*-centrality (form-centrality) of literary compositions. The following points will constitute the main thrust of the paper:

- Concept of *rūpa* before Kanāda

- How did early Vaiśeṣika school think about this concept? How was the concept modified in the later periods?
- Reasons behind the acceptance of the concept of manifested and non-manifested-colour
- Types of *rūpa* –difference between the early Nyāya-Vaiśeṣika texts and texts written under the influence of Navya-Nyāya.

## The Idea of Causation in Aristotle's View

**MRIDUPARNA GOSWAMI**

M.A. 4<sup>th</sup> Semester Student in Philosophy, J. B. College, Jorhat, Assam

A cause is defined as an unconditional and invariable antecedent of an effect and an effect as an unconditional and invariable consequent of a cause. The same cause produces the same effect and the same effect is produced by the same cause. Without cause there cannot be any effect. This conception of cause and effect plays an important role in both Indian and Western philosophy. Again, in our everyday life we find the causal conception. Causation takes an important role in Aristotle's philosophy. According to Aristotle there are four kinds of cause—material cause, efficient cause, formal cause and final cause. It can be understood by the following example: In making a chair there is the wood which may be called the material cause. There is the skill and instruments through which a carpenter builds a chair. This may be called efficient cause. Then comes the formal cause which means the shape, the design, etc. then there is the final purpose for which the chair has to be made. Aristotle combined all the four kinds of cause into a consistent form of philosophical explanation of the world. He reduced the four kinds into form and matter for conveniently explaining the whole world. Causation is also discussed by the Indian philosophical systems. In the Nyāya system we find three different kinds of causes—*samavāyi* (material or inherent cause) *asamvāyi* (non-inherent cause), *nimitta* (efficient cause). These inherent, non-inherent and efficient correspondence to Aristotle's material, formal and efficient causes. According to Aristotle we must not make the mistake of supposing that each individual thing has only one type of cause. Everything whether it be a natural object, that is, a living plant or animal or a manufactured article is explicable by means of all four types of cause. Aristotle's view of causation is metaphysical as he is in search of the first and the final cause of the universe. From the very beginning of his philosophy Aristotle aimed at the teleological explanation of the universe. Aristotle reconciles mechanism and teleology through his conception of matter and form and his conception of matter and form has been deduced from the analysis of causation.



## Feminist Critique of Reason: Susan Mollar Okin's Critique of Kant

**IMKUMNARO**

Research Scholar, Department of Philosophy, University of Hyderabad

Reason is synonymously used with modernity today. Reason as a concept of epistemological interest has been carried to its climax by Immanuel Kant during the Enlightenment period. Modernity is embedded in the philosophy that man is a subjective being endowed with the special and unique gift and power of reason. Reason is his essence. Thus reason is seen as the man's capacity to control and make progress. The present paper seeks to analyse the work of one of the champions of feminism—Susan Moller Okin's critique of Kant. When reason was glorified they felt that women were excluded from the paradigm and this explains certain issues on how Kant had made a remark on women. Kant's comments on women's nature are among the most obvious targets of feminist criticisms. In *Anthropology from a Pragmatic Point of View* Kant writes "nature was concerned about the preservation of the embryo and implanted fear into woman's character, a fear of physical injury and a timidity towards similar dangers. On the basis of this weakness, the woman legitimately asks for masculine protection." Because of their natural fear and timidity Kant views women as unsuited for scholarly works. With all these concerns Okin with her zeal and commitment ventures to find out the location of woman and on what ground the theorists have made a distinction between man and woman. She also focuses on Kant and considers his assumption about the division of labour between the sexes with women taking care of the realm of human nurturance. Okin emphasises how Kant has classified love into different kinds in *Doctrine of Virtue* one he calls practical love or benevolence. The other type of feeling that Kant recognises is called pathological love or attraction that precedes the thought of the law. But Okin points out that Kant failed to discuss one important type of love which she mentions as parental love which the majority of the people learn and experience from their childhood. One cannot deny this except in the case of orphans or slaves. This is one reason why Kant is considered to be a misogynist by feminists.

## An Introduction to Culturalised Philosophy

**MOHAMMED RAAYAT JAHROMI**

Ph.D. Student, Philosophy, Allameh Tabatabae University  
 Researcher and member of scientific board  
 Institute for Islamic Culture and Thought, Tehran, Iran

In the 20<sup>th</sup> century, the philosophical spirit was interwoven into language, art, literature, history, society and tradition which is basically considered subordinate to culture. In the Hegelian view, man is a son of his time so that each individual is created by culture. The culture formed in the Husserlian life-world disregards the abstract demarcations and puts aside absolutism in favour of historicism. The criterion of truth is modified. Correspondence, coherence and pragmatic approaches are rejected and as in Gadamer's view, truth is born of the fusion of horizons mingled with tradition and culture; or according to Wittgenstein's view, truth is born of playfulness of affairs. Hence, in the analytic and continental approaches the truth issue is a cultural challenge which manifests itself in art, tradition and language. The later Wittgenstein rejects the picture theory, a priori approaches to language, essentialism, takes language to be a designation and moves towards considering language as a cultural phenomenon. This involves a pragmatic approach to language emphasising language-games, the social and concrete functions of language, the flexibility of rules in language-games, rejecting private language, considering language as expressive and the importance of custom. In phenomenology, Husserl speaks of man's relations with the life-world that is the basis of his 'prepredicative experience' among other men and in an intersubjectivity structure. Heidegger sees art and poem as a means of escape of everydayness. Existentialism takes man, his possibilities and boundary situations and his ties with the spirit and culture of his time. Exploring the essence of philosophy, Jaspers speaks of universal history of philosophy and considers the mind as the fourth sphere of reality established by tradition and historical evolution. In Nietzsche's approach a pioneer of postmodernism, the main focus is on reproduction of values. He is a culture philosopher. Besides his attention to art and perspective concepts, he tries to find a means of escape from nihilism as this is important to man's relation with the world. For Gadamer the dialogue of the interpreter and the context, which is the disclosure of understanding, occurs in tradition. Hence, understanding is a cultural-historical event. The language indicator is its being dialogically and conversationally based on Herderian's view that language is a cultural phenomenon. Presuppositions resulting from culture and tradition are involved in understanding process. The historicity of thought results from pluralism and can be seen in Derrida's works. Therefore, as objectivism and absolutism are marginalised in the 20<sup>th</sup> century and by considering the fluidity of the concept of culture, we can regard playfulness and historicity of affairs as the two requirements for the possibility of culturalised philosophy.

## Vedantic Aspect of the Albigensian Philosophy: A Study of the Serpent and the Rope

**DR. SMITA JHA**

Assistant Professor, Department of Humanities and Social Sciences  
Indian Institute of Technology, Roorkee, Uttarakhand  
Email: [smitaitr@gmail.com](mailto:smitaitr@gmail.com)

Raja Rao is one of the pioneers of Indian fiction in English. By cultivation and training he is also a great philosopher. Raja Rao is not a prolific writer, for he has written only a few novels and a small number of short stories. His first novel is *Kanthapura* which takes us to the days of Indian freedom struggle, to the Gandhian age, and is thus a political novel. This novel may as well be interpreted as a commentary on *Karmayoga*. His second novel, *The Serpent and the Rope* may also be interpreted as a commentary on *Gyanyoga*. It is a great and tremendous fictional exercise. His third novel entitled *The Cat and the Shakespeare* may be interpreted as a commentary on *Bhaktiyoga*, though it is a very small and slender book and almost a sequel to and an appendage of *The Serpent and the Rope*. The only other memorable novel that he has written so far is *The Chess Master and His Move* which is based on the life of the great Indian Mathematician, Ramanujan. *The Serpent and the Rope* is a philosophical novel, first because there is very little of physical or surface action in it and because there is a lot of intellectual or spiritual movement in it. This novel may appropriately be described as an intellectual voyage into the unknown in the hope of achieving or discovering something substantial. Secondly, it deals with the problem of reality and illusion, of the rope and the serpent, of Brahman and maya. Thirdly, it deals with India's intellectual values. The novelist endeavours to explain and interpret non-dualism or advaitwad in terms of an intellectual study of this branch of Indian philosophy. The protagonist in *The Serpent and the Rope* is Ramaswamy who knows a good deal of Sanskrit and it is only at the age of 21 that he goes to France to undertake research work in History. The topic on which he proposes to work and in which he is genuinely interested is the topic of Albigensian or Cathar heresy. The field of his research work is very delicate. This Albigensian or Cathar Philosophy is regarded as heresy because it repudiates the very basis of Christianity. Christianity preaches that this world is the dwelling place of all kinds of corruption and that human beings are sinful on account of the original sin that Adam committed in the garden of Eden in defiance of God's instruction not to eat the forbidden fruit. This philosophy says that the soul is a part of divinity and resides within human body, and human body is the temple of the lord. Vedanta does also speak of *Atman* and *Brahman*. I propose to undertake a study of the Vedantic aspect of the Albigensian or Cathar philosophy in my paper.

## Buddhist Conception of Māhakarunā

**ARCHANA KUMARI**

Research Scholar, Department of Philosophy & Religion  
Banaras Hindu University, Varanasi  
Archi\_bhu@rediffmail.com

We will discuss clearly the idea of Karunā (compassion), the most important virtue of Bodhisattva, because of compassion which is postulated further in the Mahāyāna more than in the Theravāda tradition. Compassion indeed is not a new idea occurring only in the Mahāyāna texts but it is practiced by both the Buddha and Bodhisattva, and the illustrations about these occasions are contained in the scriptures of both traditions. According to Buddhism, Karunā (compassion) is the essential nature of man and the other creatures. If the world today is in need of peace without violence, we should cultivate the feeling of compassion in our hearts; help each other with pure mind, to quote Mahāthera Piyadassi, “If you remove compassion from the teaching of the Buddha, you remove the heart of Buddhism, for all virtues, all goodness and rightness, have compassion as their basis, as their metric (Karunā nidhānamati silam)<sup>1</sup> Therefore, if Karunā (compassion) enters the hearts of people then the people of the whole world will be happy and remain at peace. There will be no conflicts, no violence and only the radiance of peace will be shining in the world. On the other hand, compassion is the basis or the root of non-violence. Demarcation between non-violence and violence is compassionate motivation, one would be prone to cultivate unlimited generosity and love and it meets the very summit of non-violence. It is assured that non-violence has compassion which is the basis of elimination of suffering of all sentient beings. Bodhisattva of Mahāyāna stands as an example to show the practicality of this doctrine. According to sāntideva when one needs to enter the Mahāyāna path, the first step is development of great compassion (Mahākāruna). Therefore it is the root of all the great qualities and great achievements of the Mahāyāna Practices. We try to cultivate great compassion as without compassion there is no Bodhicitta; and without Bodhicitta; there is no great awakening. Yet we say that the kindness of sentient beings and the kindness of the Buddha are equal.<sup>2</sup> The kindness of the Buddha is that he taught the proper means of attaining great awakening. Along with the path he also taught that the ultimate awakening would be feasible when people make proper efforts, otherwise it could be utterly difficult, if not impossible. The kindness of the sentient beings is seen towards one another in the form of compassion and help. In this paper there is an attempt to discuss the meaning of great compassion, especially the compassion of Bodhisattva in the Mahāyāna tradition.

<sup>1</sup> Mahāthera Piyadassi – *The Spectrum of Buddhism*, pp. 243–44.

<sup>2</sup> Geshe Tsultim Gyeltsen, *Compassion: The Key to Great Awakening*, pp. 32–33.

## Dialectical Materialism in Indian Philosophy

**BEAUTY KUMARI**

Research Scholar, Department of Philosophy  
Bhupendra Narayan Mandal University, Madhepur, Bihar  
beautykumari@gmail.com

Philosophy concerns the understandings of the genetically knotted relationships between consciousness and matter which are not for the sake of understandings but are purposeful and help the managers of human society in removing the obstruction in the way to smooth spiralic developments. The scientific study of Indian philosophy shows that there are three major understandings of relationships between consciousness and matter: consciousness creates matter, matter creates consciousness and consciousness is inherent in matter and they both spirally develop interdependently—matter creates consciousness and consciousness creates matter. Brahman philosophy strongly advocates that consciousness creates matter. Crude materialism advocates that matter is at the root of consciousness and there is nothing like parasitical Brahman presumed to create the material universe including mankind. Dialectical materialism strongly advocates that consciousness is inherent in matter, in motion, in time and space. Through material laws of creation, consciousness as we find in human society comes out. The consciousness inherent in matter, in motion, in time and space is in the form of blind laws of nature. Human social consciousness, the sum total of the consciousness of the social individuals is in the form of enlightened laws through which the human race creates its social world. This article endeavours to establish that the present Indian society has developed from *Varna Samaj*. It has digested all social elements of its time. It is the natural socialist society based upon the material productive forces created by the astro-geographical conditions of the Indian land. At a higher stage of its spiralic development it has been renewed into the caste socialist society. It also has digested many of the social elements coming from outside. It is based upon the social productive forces generated by the matured *Varna Samaj*. In spiralic developments, the caste based Indian society has consistently followed the laws of historical materialism and its dialectical consciousness. Even Brahman as the creator and destroyer of the material universe, is the reflection of material consciousness which is used in shaping the caste socialist socio-economic-cultural-politico structure based upon social productive forces created by conscious initiatives of the social individuals. Past philosophical understandings have been rendered backward in the present Indian social setting. With the advent of the social machine productive forces created by the scientific-technological revolution, the demands of renovation of the past philosophical understandings have come to the fore. Without their renovation we cannot renew the old caste socialist society. The stagnancy in philosophical understandings is proving very harmful for Indian society.

## Kalidas Bhattacharya's View of Alternative Standpoints

**JIGMEY DORJE LAMA**

Research Scholar, Visva-Bharati University, Santiniketan

Kalidas Bhattacharya put forth a well articulated endorsement of a view popularly known as *alternative standpoints in philosophy*. The thesis is that all genuine philosophical constructions are valid, but *only alternately*. I shall try to present his view of alternative standpoints as it took shape in his last years. This meta-philosophical thesis has been backed up in Bhattacharya's system by a metaphysical account of alternating absolutes. Bhattacharya developed this account with utmost care throughout his philosophical career. Evidently Bhattacharya was operating with a philosophy of alternation. What is this philosophy? In his earlier works Bhattacharya took care to develop a logic of alternation, which served as the foundation for his metaphysical view regarding alternating forms of the absolute. The initial problem was: How to explain the close unity of two seemingly incompatible terms (viz. subject and object) in the knowledge-situation? The incompatibility between subject and object is responsible for the emergence of incompatible philosophical systems like idealism and realism. Yet he finds that subject and object are united in the close unity of 'knowledge of object'. How is this possible? In his earlier works he found the explanation in the notion of disjunctive judgment. The close unity of the incompatibles is exhibited, not by a conjunctive relation, but by the *disjunctive unity of the opposites* in the disjunctive judgment itself. In so far as the disjunctive judgment asserts the alternative exclusion of each disjunct by the other and leaves the question open as to which of the disjuncts is to be affirmed and which is to be denied, Bhattacharya took it to mean that both the disjuncts are to be asserted, *but only alternatively*. This logic of alternation was the basis of Bhattacharya's notion of alternation encompassing our subjective, objective and dialectical attitudes towards reality, thus giving rise to three kinds of philosophy—subjectivism, objectivism and absolutism. However, Bhattacharya introduced major changes in his notion of alternation during his later phase. He distinguished between the idea of acceptance as commitment (*Svikrta grahana*) and the idea of acceptance as entertaining the legitimate possibility of something (*Asvikrata grahana*). In the former mode, we remain committed to one of the many forms of the absolute. In the later mode, we entertain the legitimate possibility of there being other forms of the absolute. Both modes can run together in the formation of philosophical attitude towards reality. We can perform a *Svikrta grahana* of one of the many alternative forms of the absolute while simultaneously performing the *Asvikrata grahana* of admitting the legitimate possibility of the other forms. How far this notion of acceptance is compatible with his earlier notion of alternation is a major question to be answered. In fact, the very idea of alternative standpoints in philosophy is requires to be supplemented through the resolution of this question.

## Jaina Critique of Buddhist Theory of Perception

**DR. ANANDA MISHRA**

Reader, Department of Philosophy & Religion  
Banaras Hindu University, Varanasi  
Email: anandaphil@gmail.com

Percept is different from concept. Perception is not conceptualisation or verbalisation. In fact perception is a cognition free from conceptualisation. A famous Buddha-Vacan says, 'He who says "blue" does not see the object blue'. That is why Dinnāga defines perception as (a cognition) free from conceptual constructions—*Pratyaksam Kalpanāpodham*. Clarifying further what kalpanā is, Dinnāga says that kalpanā consists in associating an immediate awareness with name, genus, etc. In other words we can say that kalpanā is just this associating of immediate awareness with a word. But what we grasp in our perception cannot be expressible in words. Conception-loaded perceptual awareness or so called determinate perception is not real perception. Buddhist scholars refute the view that *seeing* is *seeing as*. On the contrary, they hold the thesis that no *seeing* is *seeing as*. Perception proper is devoid of any conceptual construction. All conceptual knowledge refers to false, ideal constructions having nothing whatever to do with reality. These ideal constructions are fivefold, to wit (1) genus, (2) quality, (3) action, (4) name and (5) substance. These are regarded as ideal constructions. Dharmakīrti argues that since the datum or object of perception is momentary, it becomes a past object when the so called conceptual awareness is born of it. Perception is an awareness of the present. The pure object is presented in indeterminate perception, the moment we describe it or load it with word, name, universal, and so on, we begin to construct what is not present in reality. What language pictures is only a distorted view of reality. Conceptualisation or construction distorts the pristine purity of perception. Now Dinnāga-Dharmakīrti's contention that only the indeterminate perception is the true perception and that since determinate perception harbours intrusion of the universal, word, conception, and so on, it is not the true picture of the real, has been vehemently criticised by scholars like Uddyotakara Kumāriḷa, Vācaspati, Udayana, Jayanta, Akalanaka and others. As my purpose in the present paper is to evaluate the Jaina critique of Buddhist theory of perception, I shall mainly concentrate on the arguments put forth by Akalanaka. As we know Jainas are champions of realism, relativism and pluralism. In order to defend their realistic, relativistic and pluralistic world-view, it was necessary for Jain scholars to refute the Buddhist philosophy of perception, which, according to them, was an outcome of the one-sided doctrine of momentariness.

## Manikantha Miśra on the Ascertainment of Vyāpti

**DR. SACHINDANAND MISHRA**

Reader, Department of Philosophy & Religion  
Banaras Hindu University, Varanasi  
Email: sachchitmishra@gmail.com

Manikantha Miśra was a Navya-Naiyāyika in the pre-Gangeśa era who has made very significant and valuable contributions to the development of the concepts and techniques of Navya-Nyāya but unfortunately known to only a few scholars. He has somehow very innovatively motivated the progress of Navya-Nyāya and a very important link between Udayana and Gangeśa, though unfortunately this link is not very famous. The only commentary published on Manikantha Miśra's work *Nyāya-Ratnam* is *Dyutimālikā* of Nrsimha Yajvan. Nrsimha Yajvan also gets confused that Gangeśopādhyāya the so-called propounder of Navya-Nyāya is a predecessor of Manikantha Miśra. Possibly he was not aware of Manikantha Miśra and therefore thought as if Manikantha Miśra would have borrowed some ideas from Gangeśopādhyāya. In fact Gangeśopādhyāya himself developed many concepts taking the unpolished ideas from Manikantha Miśra. Manikantha Miśra is a predecessor of Gangeśopādhyāya and had influenced him with his innovative ideas. The problem of knowledge of Vyāpti is a very knotty problem. In the Indian tradition of philosophy and Western tradition of philosophy this problem had been a loving and challenging topic to talk about. The sceptic challenges are very tough and well founded. Therefore they leave no ground for establishment of Vyāpti. Without acceptance of the validity of inference the position of the Nyāya-Vaiśeṣika school would be quite absurd. Manikantha Miśra takes recourse to reason for the establishment of validity of inference. He proposes that through reason we can know Vyāpti in every case of inference. This is a unique idea propounded by Manikantha Miśra.

## Avicenna on the Mind-Body Problem

**DR. MAJID MOLLAYOUSEFI**

Assistant Professor, Department of Islamic Philosophy  
Imam Khomeini International University, Gazvin, Iran  
Email: mollayousefi@yahoo.com

For Aristotle an actual living being consists of the body as matter and the form that turns mere potential life into an actual living being. What the term *soul* refers to does not exist separately from the living body. In this sense the soul is defined as the principle of living being. The actualisation achieved by the soul is called entelechy which is equated with the aliveness of a living being. Given



that the soul is not an independent substance, but rather the entelechy of a body-soul totality, it cannot have an existence disjoined from the body. Therefore, Aristotle excludes the immortality of the individual soul. Avicenna belongs to the Aristotelian tradition, however he is also a Muslim philosopher who believes in the immortality of the individual soul. Accordingly, he argues in different ways that the soul is a separated immaterial substance. The quality of the relation between soul and body from Avicenna's view is my concern in this essay.

## Advaitavedantic View of the Three States of Living Being

**KARUNANANDA MUKHOPADHYAYA**

Senior Lecturer, Department of Sanskrit  
Banaras Hindu University, Varanasi  
Email: kmukhopadhyay@yahoo.com

The appearance of life is the most important phenomenon in our Universe. The existence of life anywhere or in anything indicates it to be a Jiva or a living being. All living beings, from bacteria to human beings, do not exist in one state perpetually; rather at times they wake while at others they sleep. Of these, the sleep state is comprised of two different situations, the dream state and the state of dreamless sleep. The existence of these three states has been established in human beings alone. Though the waking condition and the sleep state are also well-recognised in other living beings like plants and animals, the existence of the dream state in them is doubtful. Nevertheless, recent advances in biological sciences have shown that animals too have a dream state. Professor Birendranath Mallick says "However, the cats where the reticular formation was left intact (not damaged) although the specific sensory fibres were damaged, the animals showed signs of spontaneous wakefulness as well as sleep."<sup>1</sup> Thus according to concepts of the Advaitavedanta philosophy, it is now established that all living beings have three states. Therefore, the question arises—why does the Jiva have different states? Does the seed of the three different states exist in the nature of the Jiva? We have thus tried to look for answers to these questions from the point of view of Advaitavedanta philosophy. In this paper, we discuss the nature, the cause as well as the mechanism/s operating during the waking condition, dream state and the state of dreamless sleep.

<sup>1</sup>Mallick B (2001), Sleep-wakefulness, First edition, National Book Trust, New Delhi, India.

## Philosophy of History of India's Intellect

**T. SRI RAMA CHANDRA MURTHY**

Ph.D. Student in Philosophy, Sri Venkataswara University, Tirupati

Email: srirama1951@gmail.com

India has given real knowledge to the world. The real knowledge relates to two main subjects: language and mathematics. The percolation of real knowledge has been done at two main levels: the basics and at the highest level of thought. The basics are numbers and the highest level of thought is higher consciousness. There is a wide gap there for all of us to take notice of. The gulf has been the bane of the Indians. Prima facie, the gap is attributable to the lack of analyses, on the one hand, and the lack of transforming concepts and ideas into matter (instruments and implements) vis-à-vis the demiurge of the West on the other. Think of *Pragnaparamitasastra* of Nagarjuna, which is an instance of Indian epistemology and a gauge to possible knowledge. Now juxtapose Nagarjuna to Kant's transcendental (logic, philosophy), you have the full picture. Who said it first? And you are forced to rewrite the intellectual history of the world. Great thinkers and interpreters of Kant such as Julien Benda glibly believed that indeed "Kant originated the study of the human consciousness." Could any Indian digest this proposition? If you don't, then start rewriting Indian history, not as administered history obtains today but as what was extant by the Tenth Century and bring it forward. This paper proposes to put faith in the Veda, the Upanishads and the Vedanta to buttress its twin propositions of Indians as originators of language, numbers and concepts. For, only Vedanta, one of the six schools of Indian philosophy, validates memory as a form of evidence. The ancient Indians had a reason to do so, primarily because their knowledge passed on from generation to generation by smriti (memory) and shruti (speech). This paper endeavours to list such instances. This paper endeavours to take up and recommend the task to Indian intelligentsia in right earnest. We will be doing ourselves a disservice if we don't. How then to account for the fact that the Indian youth are excelling in the universal fray by overcoming the language barrier by their sheer grounding in mathematics, and therefore the sciences, and therefore engineering and therefore technology? Thus we are constrained to do justice to ancient Indian genius (by means of language and philosophy) at the basic level and for the contemporaneous successes in the world of science.

## Naturalistic Account of Samkhya Philosophy

**DR. NABAPRASAD NATH**

Lecturer, Department of Philosophy, Nowgong College, Nagaon, Assam  
Email: nabaprasad@yahoo.com

Naturalism refers to the philosophical belief that denies the need for any explanation of going beyond or outside the Universe in the explanation of the evolution or creation of this world. Naturalism accepts sense-experience as the most important avenue of knowledge. It believes that knowledge is not esoteric, innate or intuitive (mystical). Naturalism (*svabhavavada*) rejects supernatural teleology. The direction of the world is caused by the world itself. It is a theory which holds that natural processes are spontaneous, that is, completely independent of any interference from outside agencies. In this paper an effort has been made to expose the naturalistic tendency of Samkhya philosophy. Samkhya, which is known as a dualistic system in the Indian philosophical tradition, has accepted two ultimate principles, i.e. *prakrti* (nature) and *purusa* (spirit). It says nothing about the existence of God. From a careful study it can be understood that Samkhya has given more importance to *prakrti* (nature) than to *purusa* (spirit) for the evolution of this Universe. Rather, it seems, Samkhya ignores the importance or any role of *purusa* (spirit) in the process of evolution. A tendency can always be noticed in classical Samkhya to make *purusa* (spirit) secondary in every respect. From a critical examination of *Samkhya-Karika* it can be imagined that *purusa* (spirit) is totally inconsistent in this system. Critics are of the opinion that Isvarakrsna includes *purusa* (spirit) as one of the ultimate principles in Samkhya philosophy due to the Upanisadic influence. Probably, due to the dominance of idealistic dogmatism, Isvarakrsna was not able to say what was really in his mind or what he found in the pre-*Karika* elements and may be because of that he includes *purusa* (spirit) in his *Karika* inconsistently and illogically to be in tune with the prevalent idealistic schools.

## *Āgama* Tantra: A Bird's Eye View

**DR. SHITALA PRASAD PANDEY**

Lecturer in Dharmagama, Faculty of S.V.D.V., Banaras Hindu University  
Email: skdwivedy74@yahoo.co.in

There are two fundamental sources of Indian thought, *Nigama* and *Āgama* or Tantra. The stream of devotion and knowledge is incessantly flowing, in both traditions, from time immemorial until today, the ever new quarters of spiritual practices are being acquired from them to the aspirants. Mahabharata proclaims that the means of auspiciousness propounded by the Vedas and *Āgamas*, if

adopted by the people, may empower them to become free from the fear of birth and death, for sound sleep and health. 'Āgama' has been derived from the root 'Gam', with prefix 'Ā', i.e. 'that which leads to the actual meaning from all around'. 'Nigama' is derived from the root 'Gam' with the prefix 'Ni', meaning 'leading to the meaning in its eternity'; thus both words denote the very expression of whole knowledge. 'Gam' has two expressions, i.e. movement and knowledge, and 'Ā' denotes fullness. Thus Āgama means complete knowledge, pure knowledge, self-inspired knowledge, uncontaminated knowledge, static knowledge, the most mysterious knowledge and blissful knowledge too. In this way the divine scriptures of Āgama reveal the hidden aspect of self-realisation. Thus Āgama is the science which reveals everything. Vācaspati Misra, in his commentary on Yoga Sūtra, Tattva Vaisāradī, has stated that Āgama is the process through which man, having enjoyed worldly pleasure, gets liberation in the end. 'Āgama' is described in *Upāsakādhyayana* as a lore that instructs the knowledge of the meaning of the past, present and future practices, in relation to four *Purusārthas*, discriminating between their adaptability and non-adaptability. Kullūkabhatta, in his commentary on Manusmṛiti, has propounded two Srutis—Vaidikī and Tāntrikī and thus has accepted the root cause of both in the Vedas. Manu too has accepted the same and defined the sruti as Veda. Thus the origin of Āgama is proved to have taken place in the Vedas. Both are regarded to be eternal, and their creator is unknown. Ācārya Abhinavagupta also accepts that all the Āgamas are beginningless. Bhartrihari has accepted the seed of Āgama in the Vedas. He considers that when Āgamic traditions ceased to be in functioning, their different branches restored the Vedas as they are implicit in them. Thus the flow of Āgamic tradition proves its eternity. The original meaning of Āgama is received from tradition and the source of tradition is Veda. Bhartrihari has made no distinction between Āgama and smritis. The tradition, which continues in the form of Preceptor and Disciple unabrupted, is alone called Āgama. The commentator of *Vākyapadīya*, Virshabhadeva, has propounded the same fact. Āgama is the practical aspect of Nigama and proceeds parallel to it. The sole truth is that Nigama and Āgama are the two eyes of Indian divine Intelligence and hence the wheels of a devotional chariot, without them no desire and perfection can be fulfilled.

**\*\*\*With Compliments From Sarayu L. Patel\*\*\***

## Trans-Substantial Motion and Man's Evolution in Mulla Sadra's Philosophy

**QODRATULLAH QORBANI**

Ph.D. Student, Allamah Tabatabaei University and Faculty, Department  
of Epistemology, Institute of Islamic Culture and Thought, Tehran, Iran  
Email: qorbani48@yahoo.com

Why are we here? To answer this question, we must understand the nature of man's soul and its evolution and life. Man is the only being who has two different dimensions, body and soul. The property of body is similar to and probably the same as matter. But man's soul is immaterial and spiritual placed opposite to the body and matter. Therefore, man is an excellent being in the material world because of his/her spiritual and material properties and dimensions. Man, contrary to other beings has unique properties that include origin and creation, mundane life and evolution, resurrection and final goal. Man has birth, life, death and aims for himself. But all these properties, especially man's soul corporeal creation and spiritual evolution, are on the basis of living in the material world. The material world is the only base and background of man's soul's creation and evolution and through its utilisation, man can reach his/her spiritual aims. The above subject is considered in Islam and Islamic thought. We can find theories in transcendent wisdom of Islam by Mulla Sadra Shirazi. He has a theory called '*trans-substantial motion*', by which we try to prove man's soul creation and evolution. Fulfilling this theory, Mulla Sadra has some more prominent principles that have special properties such as: the principality of existence, the gradation of existence, the unity between intelligent and intelligible, the universe temporal creation, the soul corporeal creation and its incorporeal permanence, the principle of unity in plurality, the principle of ultimate in the world system and corporeal resurrection, and so on. These principles provide theoretical and practical frameworks which draw the line of the creation and evolution of man's soul life. Mulla Sadra explains and demonstrates the hypothesis that the origin and resurrection of man's soul and life is based on trans-substantial motion. In fact, in this opinion we can explain corporeal creation of man's soul and mundane life, and finally his/her motion to the future world only in the light of trans-substantial motion and also other principles such as the corporeal resurrection of man. The importance of man's creation and his/her spiritual subsistence and corporeal creation lies in his/her life in this world and his/her complete motion on the basis of his/her acquired abilities in the material world. Therefore, the principle of trans-substantial motion indicates that the spiritual dimension is prior to the material, but the material world is the only background of his/her growth and the only way for passing to the spiritual world. This shows that the material world is temporally prior to the spiritual world. Spiritual perfection is possible only in the corporeal world on the basis of trans-substantial motion.

## The Darkness in the Enlightenment and Indian Paradox

**DR. JASDEV SINGH RAI**

Director, Sikh Human Rights Group, UK  
Member, UK Government Faith Communities Council  
Email: jasdevrai@yahoo.com; jasdev@shrg.net

The Enlightenment is considered to be a watershed in world history and philosophy. Enlightenment and post Enlightenment philosophies have shaped the modern world and in fact influenced every civilisation. However two questions need to be considered. Did the enlightenment free philosophy from the pre enlightenment constraints? Secondly will the Indian civilisation be dramatically altered by it over a longer period or will the plural nature of the Indian worldview absorb it in its stride? The doctrinal constraint in pre enlightenment Christian worldview was universalism and not the concept of God. The Enlightenment failed to deal with universalism. In fact it inherited it with consequential and continuing conflicts for ideological supremacy even legitimising empires and wars which are essentially for resources. Most post Enlightenment philosophies lack an internal architecture to promote a pluralistic coexistence. Indian philosophies on the other hand have tended to intrinsically incorporate the possibility of multiple worldviews in a single space which places them in an uncomfortable and paradoxical relationship with enlightenment philosophies. It is too early to predict whether the enlightenment will corrupt Indian civilisation and its pluralistic inheritance thus influencing ethics, social structures and politics or will the Indian civilisational approach temper and marginalise the post Enlightenment philosophies to accommodate them as other systems within its pantheon thus recovering its original approach to ethics, social structures and polity. This paper explores these questions both from a historical perspective and the future of ethics and social life in Indian civilisation.

## Philosophy and the Written Word

**DR. GEETA RAMANA**

Reader, Department of Philosophy, University of Mumbai  
Email: skms\_64@yahoo.com

Philosophy in the form of guided conversation is best represented in the dialogues of Plato where inquiry is 'skilfully directed' by one who 'knows'; only one who has seen the other side of the cave will be able to come back and direct the 'others' primarily and necessarily through dialectics. In contrast the written word has traditionally been viewed with great scepticism, but faith puts a lot of value on some texts that eventually gather sanctity. Institutions and

Centres of learning advertise their skills creating certified ‘knowers’ not very different from Plato’s academy. Why do things need to be written down? How come the dangers of the written word do not contaminate the spoken word? Notwithstanding the hierarchy of knowledge, philosophical activity is largely privileged through a reflective medium that may take the dialogical form or even a conversational form as Rorty and others would have it. Just as it could be argued that conversation is not ‘mere’ conversation, the written word is not merely written. While maintaining that reflection and critique are admirable philosophical tools there is a need to glance at the word and the world thereof that is not ‘merely’ given but significantly given. Philosophy as a kind of ‘writing’ explodes the spatio-temporal setting to reveal truths that make an expert/knower’s role quite irrelevant. Writing opens up a possibility that doesn’t strictly depend on a philosopher’s intentions or motives. Philosophical reflection begins when one is able to in fact move in the opposite direction of the written word and that is towards the world it reveals than the mind which writes it.

## Maya or the Principle of Inexplicability in Bradley and Samkara

**DR. YAMINI SAHAY**

Lecturer, S. P. College  
Sidu Kanho Murmu University, Dumka, Jharkhand  
Email: skms\_64@yahoo.com

Samkara’s insistence on the doctrine of *sat-karya-vada* or the doctrine that the effect is only a manifestation of the cause and the application of this doctrine to the cause and to the relation between the world (effect) and Brahman (the cause), his stout refutation of the subjective idealism (*vijnanavada*) of the Buddhists, and his clear differentiation of the status of the waking world from that of the dream world, should make any intelligent student of Samkara pause to consider, before pronouncing him an illusionist. Samkara’s view of the world is thoroughly in agreement with Bradley when he says that, ‘every judgement whether positive or negative, and however frivolous in character makes an assertion about Reality’. We are in a position to say that there is a lot that is common to Samkara and Bradley, with regard to Maya, Absolute (God) and World. I will first point out the similarities and differences between Samkara and Bradley in respect to Maya, God and World; and then proceed towards a critical analysis of these similarities and differences. The paper comes to the conclusion that for both Bradley and Samkara, all is appearance in relative experience, but while for Bradley the fused, blended, transmitted totality of the appearances constitutes the Absolute, for Samkara the Eternal Reality which in our relative experience is the substratum (*adhithana*) of

appearances is the Absolute. Appearances appear when the Absolute is not experienced per se or in its absolute and unconditioned nature. Reality is experienced per se, when it does not appear, or there are no appearances. That our finite human experiences give us 'appearances' and Reality qua Reality is the common admission both of Bradley and Samkara. There are appearances but why they are, we cannot say according to Bradley. The appearances are because of Maya, says Samkara.

## Values, Indian Culture and the English Romantics: A Comparative Perspective

**SANJEEB KUMAR SARMA**

Lecturer, Department of English, Dispur College, Guwahati, Assam  
Email: sanjeebksarma@gmail.com

European thinkers have been long influenced by the philosophical thought and culture of India and they have further intended to idealise the ideas and culture that they borrowed. There has been since long a tendency to point out the dichotomy that exists between Eastern and Western concepts. Cultural, philosophical and religious interaction between India and the West has been a continuous phenomenon right from Alexander the Great's invasion of the North West part of India (327 BCE) down to British colonialism. Before Alexander's invasion, Greeks had already visited India. The Greek myths such as Orpheus, Dionysus, and Heracles have their origin in India. After the establishment of East India Company and British rule, the commercial and cultural contact between India and England continued for as many as three hundred years. The orientalist like John Marshall, Sir William Jones, Charles Wilkins, Thomas Mourice and Edward Moor made substantial contributions in presenting Indian culture to the West. After the translation of *Bhagabad Gita* (1785) by Charles Wilkins and the publication of the book *The Curse of Kehama* (1810) by the romantic poet Robert Southey, the English romantics like Wordsworth, Shelley, Coleridge and Keats came in contact with the oriental philosophical concepts like theory of Incarnation (Avatarvada), Disinterested action (Nishkarma karma), Man of Self Control (Sthitaprajna), Compassion (karuna), Metempsychosis (Punarjanma) and Tantric Buddhism. This paper, thus, also seeks to bring in to limelight one of the aspects of the English romantic movement, namely its Indian aspects, synthesised in the *Bhagabad Gita* and the concept of Truth (Satyam), Benevolence (Shivam) and Beauty (Sundaram) in Indian aesthetics.



## Philosophical Aspects of Dr. V. Raghvan's Play *Vimukti*

**KALPANA SHARMA**

Research Scholar, Department of Sanskrit, University of Delhi  
Email: sharma.kalpna82@gmail.com

Dr V. Raghavan, born in 1908 in Madras, belongs to the race of research scholars who off and on beguile their leisure hours with artistic activity. He wrote twelve plays. *Vimukti* was the play taken for actual production on the stage on the occasion of the fourth anniversary of the Samskrta Ranga in 1963 and was also produced at the theatre at Dharma Prakasa in Madras. The play as produced was published in the Samskrta Pratibhā. The *Sūtradhāra* in the play *Vimukti*, conversing in the Prologue with its Assistant, indicates the underlying philosophical allegory of the play woven outwardly as a realistic farce. In the *Nandi*, the very first, benedictory verse our poet says "Triumphant flourishes the laughter, pity and the sense of wonder on the lotus-like face of the person who is released though living." *Vimukti* is the Tragedy of every man, but looked at from the point of view of the wise it is nothing but a comedy or a farce. In the play *Vimukti*, in and through incidents of common happening in a miserable household, with a husband in a pathetic plight, domineering wife, unruly sons, unwanted sisters-in-law and sinister mother-in-law, is presented the idea of Soul, overpowered by *Māyā*, caught up in matter and harassed by mind and senses, yearning for and working out its liberation or *Vimukti*. The play is to be understood as an allegory. Thus in this research paper I will try to show the philosophical aspect of the play through the conversations of the characters in the play. Each character's characteristic in the play will be displayed by the dialogue of the character and through it the nature of Soul, *Māyā*, Mind, Senses and Liberation can be easily derived.

## Nyaya and Buddhist View of Perception With Special Reference to *Nyayamanjari*

**DR. SUNANDA Y. SHASTRI**

Lecturer, Department of Sanskrit, School of Languages  
Gujarat University, Ahmedabad  
Email: sunandayshastri@yahoo.co.in

It is a well known fact that, in the field of Indian epistemology, Nyaya Vaisesikas accept four valid means of knowledge, viz. perception, inference, comparison and testimony, whereas, the Buddhists accept the first two valid means of knowledge. As logic is concerned, the main debate regarding the valid means of knowledge is between Buddhists and Nyaya Vaisesikas. The

debate about the valid means of knowledge took a different turn after Dingnag and Dharmakirti. Dingnag accepted only indeterminate perception as the valid means of knowledge and argued that determinate perception cannot be the valid means of knowledge. He has given several reasons to prove his arguments. Nyaya Vaisesikas have refuted Dingnag's and other Buddhists' arguments and prove that both the categories of knowledge, that is, determinate and indeterminate, are equally valid. This paper reflects the views of the Nyaya Vaisesikas and especially of Jayanta Bhatta.

## Universal Realism: A Critical Outlook from Western to Indian Perspective

**SHANTISIKHA SONOWAL**

M.A. 4<sup>th</sup> Semester Student in Philosophy, J. B. College, Jorhat, Assam

Universal Realism is a very important part of metaphysics. A universal is a class concept, class essence. According to the realistic view of universals, a universal is a real entity. Realism holds that universals are ontological entities. In western philosophy, Plato and Aristotle and in Indian philosophy the Nyaya-Vaisesika philosophy are the most prominent supporters of realism. In this regard Plato said that universals are Ideas or concepts that exist in the world of Ideas. He also said that particulars are dependent on universals. But Aristotle said that universals are in particular things. To remove the inconsistencies and drawbacks of the Western view we should learn first the realistic view of Nyaya-Vaisesika philosophy. Indian Realism which is represented by Nyaya-Vaisesika realism is a blend of Platonic and Aristotelian realism. Nyaya-Vaisesika philosophy supports Aristotle in the context of in-re (in things). Again, Indian realism supports Platonic realism in the case of anti-rem (prior to things). So, Indian realism is an adequate view of realism.

## Ontological Implications of Substance in Spinoza

**K. SREELATHA**

Lecturer in Philosophy, Government College for Women,  
Thiruvananthapuram, Kerala

The concept substance had obsessed philosophers ever since they began their speculative quest on existence and being. Substance, taken in an ontological sense has to do with the problem of what exists, and more specifically of what exists by itself. The idea implicit here as a self-existent, independent entity became the crux of the philosophies of Descartes and Spinoza, architects of the

rationalistic tradition in western thought. The notion of self-existence and non-dependence had a pivotal role in philosophy right from the time of Aristotle. For Spinoza, such notions satisfied the criterion of meaning implied in the form of 'causa sui' which has been generally designated as God in the tradition. The chief objective of this paper is to dig out and analyse the ideas which emanate from the identification of the ontological concept substance with God. For Spinoza, if substance is what can exist by itself, he concluded that there is only one substance which is God. The logical consistency with which he draws out the uniqueness, oneness and infinitude of God from his substance doctrine leads to the often quoted pantheistic doctrine that is equivalence of God and nature. An examination of his concepts of God, 'causa sui' and modes may help us to throw light on the hidden implications of his theory. The paper dwells at length to undertake an analysis of the above concepts with a view to reveal the paradoxical viewpoints of the substance—God—Nature doctrine. Though under the garb of the theological terms like God, divinity and perfection, Spinoza's ontology draws to light, the anti theological tendencies mainly due to his identification of two notions, God and Nature. The paper focuses on aspects like his rejection of the final cause in nature and the notion of freedom with a view to highlight his non theistic viewpoint. Finally an analysis of his pantheistic principle is being made by linking God's laws with natural laws. God is completely determined by his own nature and by his own laws and these laws are the necessary laws of Nature governing the world. The paper may be concluded with the view that contradictions implied in using the term pantheism to a non theistic thought is resolved, when one considers Spinoza's ontological reality as a dialectical unity of two opposite principles, thought and extension, resulting in a naturalised whole where all things are interconnected. In this whole, man is moved by a fully conscious awareness of his place in the whole system. It is this awareness which Spinoza identified as the intellectual love of God.

**\*\*\*With Compliments From Jayendra Soni\*\*\***

## Padārthaviveka: A Critical Analysis of Nyaya-Vaiśeṣika School

**DR. SRINIDHI V.**

Bangalore Medical College  
Email: [srinidhi.prana@gmail.com](mailto:srinidhi.prana@gmail.com)

**SREENIVASA G.**

Engineer, Intel Technologies Bengaluru  
Email: [vedagarbha@gmail.com](mailto:vedagarbha@gmail.com)

Padārthaviveka is a hitherto unpublished and untraced text in Indian thought.<sup>1</sup> This work is authored by Śrī Raghunātha Tīrtha of 17th century. This work reviews the basic ontology and epistemology of the Nyaya-Vaiśeṣika (NV) school. It also briefly presents an independent view on the Padārthas from the Dvaita point of view. Even here, the author adopts the categorisation hierarchy like NV, instead of a traditional categorisation of Dvaita system which is based on Svatantra tattva. No manuscript of this was traced till 26th June 2008. Fortunately, in the process of our survey of unpublished manuscripts in Dvaita Vedanta we found an incomplete Nandinagari palm leaf manuscript of this rare work in a private collection in Bengaluru. Another small unpublished work Laguhpadarthvivek, a summary of Padarthvivek is also utilised for the present work. We hope that the ongoing publication of this work will bring new insights to Indian Thought.

<sup>1</sup> Dr. BNK Sharma, in his Sahitya academy award winner book, History of Dvaita Vedanta and its Literature, says “His works ..... are (2) padārthaviveka, of which nothing more is known than its name, dealing presumably with the categories of the system”.

## Concept of Brahman in Bhrama-Sūtra Govinda-Bhāṣya

**NEHA SRIVASTAVA**

Research Scholar, Department of Sanskrit, University of Delhi  
Email: [nehusrivastava@gmail.com](mailto:nehusrivastava@gmail.com)

Govinda-bhāṣya is the last yet the most important commentary written by Baladeva Vidyābhūṣana on Brahma-Sutra of Badarāyana. Caitanya-Mahāprabhu, the innovator of the doctrine *Acintya-bhedābheda* has many followers. Among them, Baladeva-Vidyābhūṣana, born in 1725 A.D., is famous for his Govinda-bhāṣya. Although Mahāprabhu considered *Śrīmad-Bhagavatam*, that superexcellent ripened fruit of Vedic wisdom to be the natural commentary to vedānta-sūtra, yet on the indirect order of Mahāprabhu,

Śri Baladeva Vidyābhusana wrote the *Govinda-bhāṣya* on *Vedānta-sūtras* to satisfy Sādacārī-Rājā's assembly of Brahmans in Jaipur and to lend a formal credibility to the *Gaudīya Vaisnava Sampradāya*. In this research paper, I am going to present the concept of Brahman according to the philosophy of Gaudīya Vaisnava Vedānta. First of all I will give the denotations of Brahman; secondly the nature of Brahman and lastly Brahman as the ultimate cause of the world. According to them, the absolute ultimate reality is Śrīkrṣṇa Himself and is indeed the highest God. Ātman of the Brhadāranyakopanisad IV.5 is Brahman and not Jīvātman. Brahman is denoted by the Words: Ether, Vital-Breath, Light, Gāyatrī. He is all blissful and is the source of bliss to all Jīvas. The Lord has a physical body upon which the desirous of salvation meditate. He is the eater of the moveable and the immovable. Brahman is Immortal, Fearless, All-Happiness, etc. He is the seer of all and is the Inner Controller. He is Imperishable and All-Pervading. His nature is ever present and is the cause of the appearance of the nature of Jīva. He is the whole of Jīva. He is the maker of all which are seen in dream and are indicative of pure and impure fruits. Through His desire the Jīva's bondage and salvation arise. Brahman is unmanifest, but He becomes manifest through loving devotion and meditation. Brahman is not only the operative cause of the Universe, but is the material cause as well. Brahman creates the universe in mere sport.

## Changing Paradigms: From Existentialism to Post-Existentialism

**MITUL TRIVEDI**

Lecturer, H. M. Patel Institute of English Training and Research  
Sardar Patel University, Vallabh Vidyanagar, Anand, Gujarat  
Email: mitul.t@hotmail.com

The paper will study *Post-Existentialism* and attempt to depict the notion of *existence* as a thoroughgoing transition, hence a transformative process—not only from the epistemological perspective but also from the ontological one. The paper focuses on the philosophical understanding of *existence* as it is referential and inferential in the philosophy of some of the most appreciated late modernist and postmodernist thinkers and look at their theories as both *continuation* and *deferral* of Enlightenment thinkers like Kant and Nietzsche. However, it does not look at the entire corpus of existential philosophy and undertakes the examination of Post-Existentialism being located as an idiomatic subversion of Existentialism. The study endeavours to explore the variegated and culturally rich conceptual complex of Postmodernism and attempts to neo-historicise the concept of 'self' rather than studying it through an externally imposed framework of formalism. Post-Existentialism, in the absence of any 'mode of epistemological legitimation' (Docherty), can be

understood as a more anti-foundational turn in western philosophy, as the questions regarding *being* and *Being* have been transmuted and entirely subverted. The Second World War and the European Revolutionary Movement had tremendously unsettled the paradigms of Existentialism as both were a great collective failure that were later followed by huge capitalist repressions and hegemony, where the possibility of attaining any *Overarching Truth* disappeared which further caused the understanding of existence as *jeu* (Derrida), *Language game* (Lyotard) and *Simulacra* (Baudrillard) where “*various scenarios (game rules and codifications) are projected only to be cancelled and replaced by other scenarios*” (Brian McHale). This conceptual understanding of *being* is what I mean by Post-Existentialism. It challenges ‘*the traditional perception*’ of *being*, being unable ‘*to reproduce reality*’ (James Higgins) and having no access to the suprarreal structures of any overarching system, which, in turn, leads to the absence of any *explanation* that could possibly *explain anything* (Brian McHale). Further, the disappearance of *an overarching narrative* causes the *anagram* (Derrida) that indicates *indeterminable multiplicity* and a *radical undecidability*. How these *absences* and *silences* at existential level are reflected and represented in the construction of the ‘self’ is what the paper attempts to examine.

## Existentialistic Perspective on the Significance of Being with Special Reference to Martin Heidegger

**DR. VILASINI C. P.**

Lecturer, Department of Philosophy  
Sree Sankaracharya University of Sanskrit, Koyilandy, Kerala

Existentialism is a term that has been applied to the work of a number of 19<sup>th</sup> and 20<sup>th</sup> century philosophers. The term was coined by the French philosopher Gabriel Marcel in the 1940s and adopted by Jean Paul Sartre. It is a way of life rather than a system of thought and presents a definite attitude of looking at life. It also expounds man’s search for himself and his potentialities to create his own values in the world. Though the thinkers on existentialism vary in their views, they took the human subject—not merely the thinking subject but the acting, feeling, living human individual and their conditions of existence as a starting point for philosophical thought. Hence, human existence and the real nature of being were the key philosophical topics they discussed in existentialism. In this context let us see the contributions of Martin Heidegger’s ontological explanations on human existence. The central problem of his philosophy is the theory of being. He tried to analyse the real nature of individual man in his relation to himself, to his environment and to other men. It was Edmund Husserl’s phenomenology that influenced Heidegger’s thought, but Greek ontology and Kierkegaard’s existentialist ideas also contributed

much to develop his philosophy of being. By following the phenomenological method of Husserl, Heidegger explained being through consciousness directly presented. Unlike Kierkegaard, Heidegger was an original thinker and a system builder. He defined philosophy as a phenomenological ontology based on Hermeneutics. But he gradually deviated from this method and developed a philosophy of his own. Like all other existentialist thinkers he also holds that 'existence precedes essence'. Heidegger distinguishes among three sorts of being, namely the human being, the being there of ordinary objects and the instrumentality of tools. He added that the being of man as an active self-conscious individual is human being. This being in its proper form is actually called existence. We know that the lower animals, physical objects and even mathematical objects have some kind of being. But they do not enjoy existence or being in its proper form that we have. Thus Heidegger's philosophy is fundamentally a philosophy of being in the form of human being or existences. He uses his own vocabulary, syntax, spellings, etc. to explain being as Dasein, etc. Dasein literally means 'to be there' as he explained. It has no essence beyond what it can make itself be. That means it has no fixed nature or deep rooted tendency. Again, he holds that man alone has Dasein, and he cannot escape from it. In short, the present paper is an attempt to know the baselines of Martin Heidegger's existentialistic outlook on the real nature of being. It is an analysis of human existence which brings to light the hidden meaning of being. Man is the maker of himself—man is made by himself.

# Section 2

## LOGIC AND SCIENTIFIC METHOD

### Sectional President

**DR. SREEKALA M. NAIR**

Reader, Department of Philosophy  
Sri Sankaracharya University of Sanskrit, Kalady

### Conditional Probability and Bayesianism

Conditional probability is the probability of one proposition, given that another is true. If E1 and E2 are two events the probability that E2 occurs given that E1 has occurred is denoted by  $p(E2/E1)$ . This has been called the conditional probability of E2 given that E1 has occurred. The conditional probability is expressed by the notation  $p(A/B)$  which means “the probability of A, given B”. It is not to be confused with the probability of a conditional statement,  $p(B \rightarrow A)$ , which plays little role in probability theory. The probability calculus introduces the notation for conditional probability by the following definition:

$$D_1 \rightarrow p(A/B) = \frac{p(A \cdot B)}{p(B)}$$

The symbol ‘=’ means ‘is by definition’. Anywhere the expression  $p(A/B)$  occurs, it is to be regarded as mere short hand for the more complex expression on the right side of  $D_1$ . An item A is said to be positively or negatively statistically (probabilistically) correlated with an item B according to whether  $p(A/B)$  is greater than or less than  $p(A/\sim B)$ ; in the case of equality, A is said to be statistically independent of B.

Conditional probability is central to logic. In the case where  $p(B) = 0$ ,  $p(A/B)$  has no value, since division by zero is undefined. In general, theorems employing the notation  $p(A/B)$  hold only when  $p(B) > 0$  but it is to be understood implicitly. Independence is a concept peculiar to the probability calculus. It cannot be characterised truth-functionally as tautologous as truth functional equivalence can. The following theorem tells us that A is independent of B *iff* B is independent of A; that is, independence is a symmetrical relation:

$$p(A/B) = p(A) \text{ iff } p(A/B) = p(B).$$



Because of the symmetry of independence, instead of saying “A is independent of B” or “B is independent of A” we may simply say “A and B are independent”, without regard to the order of the two theorems. If the notion of independence is given due importance then the calculation of  $p(A \cdot B)$  is very simple. This is shown by the following theorem:

If A and B are independent, then

$$p(A/B) = p(A) \cdot p(B)$$

Bayesianism also plays a central role in probability theory. Bayes, one of the founders of probability theory, first proved it. Bayes’s theorem enables us to calculate conditional probabilities, given converse probabilities together with some non conditional probabilities. It has a number of important practical applications. We shall first state it in a simple version and then in a more fully articulated form:

$$\text{Simple Version: } p(A/B) = \frac{p(A) \cdot p(B/A)}{p(B)}$$

Objections to Bayesianism and their responses are also dealt with in the paper.

## *Navya-Nyāya* (NN) Calculi

**SYED ALAM NIZAR**

Ph.D. Student, Department of Mathematics, University of Manchester

Email: Syed.AlamNizar@postgrad.manchester.ac.uk

*Navya-Nyāya* (NN) provides a very distinctive account of logic from Buddhist and Jaina school of Logic. In this paper I have provided modern formalisation for NN based on the most prominent NN logician Gangeśopādhyāya’s theory of inference. Gangeśa in his *Pramanatattvacintamani* has reformulated *Pracina-Nyāya* theory of inference by clarifying the characteristics of *Paksa* and property, and redefining the concept of *Vyāpti*. In order to formalise *Navya-Nyāya* theory of inference I have developed a Term Language (TL) based upon Gangeśa’s characterisation of *Paksa* and property. Term language is distinctively different from propositional language and first order language in particular predicate language. In TL the relation between *Paksa* and property is explicit; and also the logical relation between two properties occurring in the same *Paksa* is explicit as well. As in any logical calculi NN-calculi consists of formal semantics and syntax. NN calculi is a four valued logical system; and I have defined the concept of semantic validity based on Gangeśa’s concept of *Vyāpti*, hence, syntactical consequences. NN-calculi has one rule of inference which is *Modus Ponens* and a set of axioms. I have proved the validity of all axioms by truth tables but I have not yet proven the completeness proof for NN-calculi in this paper.

## Word and Meaning:

### The Process of Communicating the Un-Expressible

**DR. SHIVANI SHARMA ANGIRAS**

Lecturer, Department of Philosophy, Panjab University, Chandigarh

Email: srikuls@yahoo.com

Man creates himself through expression. Nature, as Hegel believes is fixed and cannot create out of itself even if it is only out of a systematic order that can be categorised more as an 'event' and not something as 'intentional'. It is given to us as it is and in this particular sense nature is what it is. With a backdrop of such a view it can be said that nature differs from what is usually created by human agency. Human creation is loaded with 'meaning' but not necessarily with purpose. Expression may find its way in different forms like dance, music, voice modulation, painting, sculpture and poetry. Be it any form of expression the preceding programme to any expression resides in imagination or the imaginative process. This imagination certainly refers to a thought process that is carried out in and through a linguistic exercise. The present paper attempts to explore and understand the implicit process of creativity explicitly manifested in words and their meanings. Although the possibility of complete transmission at the personal experiential state has always been an area of concern to philosophers in general and aestheticians in particular, yet experiencing a state that is aesthetic in nature or *Rasanubhava* is unquestionably accepted by all. This universalistic element of aesthetic experience by humans has led us to assume the following:

1. Experience of states, aesthetic in nature, of different persons are not identical yet can be claimed to be similar.
2. If there is any kind of similarity that exists among experiences of different persons chances of sharing and communicability of the same increases.
3. If communication has to exist in its perfect mode, words with their most significant meanings must be used to develop unification of experiences of the poet and the hearer, reader or spectator (*Sahradaya*). This process of unification is usually called as De-individualisation or *Sadharni karana*.
4. If words and their meanings in their highest form enable the spectator to De-individualise himself, the interpretation of the word-meaning relationship by the spectator allows the possibility of at least knowing or understanding the minimum of the other person's experience.
5. Therefore, word and meaning in their ever unified relationship do provide a background of the possibility to arouse the *Sahradaya* to a state that is otherwise in its very nature un-expressible and un-communicable.

The paper tends to focus on the traditional understanding of the role of the word-meaning relationship in the context of Indian poetics by referring to the various definitions of *Kavya*.

## Revisiting Science and its Relationship with Values

**ANANYA BARUA**

Research Scholar, Centre for Philosophy,  
Jawaharlal Nehru University, New Delhi  
Email: barua.ananya@gmail.com

The image of the lone scientist, broadly educated with the grasp of the large picture, working tirelessly in a makeshift laboratory furnished with hand-crafted equipment, pursuing a path of knowledge according to some ineffable sixth sense has undergone a great transformation. The new image is of a strategically planned science consisting of teams of investigators, working on large scale projects, competing for limited funds, positioning themselves in a social structure that insures the continuity of funding through volatile political times. The moral status of science has undergone transformation as well. How is science related to values? The culture of science possesses norms of behaviour that are functional to collective disciplinary goals, with its discovery of new knowledge and its new/complex pattern of implications, science is also adding to the reservoir of moral problems facing society. But most seriously, modes of reasoning in science are cited as models for moral decision making. That science is value neutral and is not tied to any other consideration; moral, metaphysical or cultural, rules out any kind of unity between science and ethics. For Socrates knowledge is virtue. Aristotle posited that virtue was the end to which knowledge was directed: science and morality shared the same end—the contemplation of universal and necessary truths while the greatest virtue was the attainment of moral wisdom. During the middle ages and through much of Renaissance the conflicts between science and theology were controlled by a single authoritative view. The hegemony of the mediaeval church eventually gave way to scientific authority which blended scepticism, empiricism and rationality. A new culture of science emerged and with it came the methods and ideas to protect it from external forms of authority. By associating itself with the new moral order science followed Francis Bacon's dictum that there must be experiments of light to discover the causes of things, as well as 'experiments of fruits' to apply the knowledge to practical ends. Finally science presented itself as a normative social structure worthy of universal applicability and providing the standard for the moral behaviour of lay society. The widely cited norms are universalism, disinterestedness and organised scepticism. Science sought to protect itself from external control through a campaign to purge itself of value judgments or non verifiable claims—commonly known as positivism which divorced science from ethics and metaphysics so that it could be and should be protected from relativism and subjectivity.

## Meaning Without Minds? How Desperate Can We Get? Some Theories of Meanings

**DR. RAKESH CHANDRA**

Professor & Head, Department of Philosophy, University of  
Lucknow

Email: rakeshphilosophy@yahoo.com

**DR. AMIT K. PRADHAN**

Assistant Professor, Philosophy, Ramjas College  
University of Delhi

Email: dramitkpradhan@gmail.com

The paper makes an attempt to understand primarily the views on meaning which argue that a meaning theory must completely do away with reference to the mental. We examine Russell, Frege, Putnam and others including Wittgenstein, all of whom are said to have strongly repudiated psychologism. We point out some interesting features and remarks in Russell which are evidence of a certain complexity seen by Griffin as a concession to psychologism. We carefully examine Putnam and Kripke's proposal of socio linguistic division of labour in meaning theory. We however worry—are we so desperate about avoiding subjectivism that we completely do away with the intending subject? Even in the socio linguistic larger social order can we have an account of indexicality without intention? While Kripke, Plantinga and even Putnam seem ready to relativise epistemic modalities to individuals how justified is their fear in case of meaning? Can we have an account of meaning without belief? Can we have an account of belief without intention? Can we speak of—'it means' more fundamentally than—I mean or he means? Some account of Indian epistemologists seems unashamed of mental or intentional reference in meaning and error theories. We remark that a completely non mentalist account of meaning is not necessary.

## Rethinking Knowledge and Reality in Social Science

**DR. DILIP CHARAN**

Lecturer, Department of Philosophy,  
University of Gujarat, Ahmedabad  
Email: tushar\_gadhavi@yahoo.com

Knowledge in social science is a construction. It is a situated knowledge which has its own history and cartography. It has an interdependent conceptual structure. The theological circuit of knowledge has been challenged by the scientific circuit of knowledge and its interdependent conceptuality has guided and dictated the course of modern social science. The scientific circuit has been challenged by: the development in philosophy of science, neo-Kantianism, rational choice theories, hermeneutics and phenomenology with the human agent as subject. The scientific circuit has been broken down. We are obliged to rethink representation in social science. Culture, language and discourse play a major role in constructing meaning in social science. We are consistently reinventing ourselves within language, discourse and culture. The high status of scientific knowledge in social science is suspended. Should social science still persist the standard scientific circuit and pursue complexity and uncertainty? If social science should suspend the use of closed system models of scientific inquiry, then the familiar categories object of analyses and attitudes within a social science are also to be questioned. The way we construct knowledge has been questioned by Leotard and Foucault. We are invited to reinvent the construction of social reality. Science is to be seen as a constructed space. A space where certainty of knowledge is constantly self-reflexive and sensible to the complexities involved in understanding the world. There is a shift in knowledge construction and we have to accept both breaks and continuity in knowledge construction. We have to construct the new circuit of knowledge, a new kind of conceptual interdependence where in narrative interpretation plausibility, contingency, complexity and meaning are to be considered interdependently. In a post disciplinary social science the rule of the game of knowledge construction has changed. We are obliged to be reflexive in our construction about the object and methods. We have to be rethinking about knowledge and reality and have to consider that:

1. Social existence is complex.
2. We have to find ways of making Sense of the world around us.
3. We must be open to different interpretations.
4. Things that we take for granted are not universal.
5. We have to address the practical, imaginary, situated, representational and structural complexities when the claim of being scientific is made.

## Propositions and Truth

**DR. DURGESH CHAUDHARY**

Senior Lecturer, Department of Philosophy & Religion  
Banaras Hindu University, Varanasi  
Email: durgeshchaudhary164@gmail.com

The question 'What is truth?' can be replaced with the question 'What is it for something to be true?' But what is it for what to be true? What sort of item this second 'what' must stand for? In other words, what are the bearers of truth? More accurately our present concern is with the problem of primary bearers of truth. In undergraduate logic classes we teach that truth and falsehood may be predicated of propositions. Again, two sentences, which are clearly two because they consist of different words differently arranged, may in the same context have the same meaning and be uttered to assert the same proposition. So propositions are said to be primary truth bearers. Suppose someone uttered the English sentence 'It is raining'. The French sentence 'Il pleut' and the German sentence 'Es regnet', so that what he said was true. The phrase 'What he said' can be used to refer to (a) the words or sentences the speaker used, or (b) to what the speaker meant, i.e. the proposition he expressed, and it is only to the latter that we can attach a truth-value. The term 'proposition' is used by philosophers as a technical one and has been introduced in very different ways and to serve a variety of jobs. It is assumed that a proposition is a meaning. Meanings of sentences are exalted as abstract entities in their own right, under the name of propositions. In philosophical literature, there are different accounts of, what propositions are. In this paper I want to investigate the nature of propositions and whether they can be accepted as primary bearers of truth. If not, then what can be accepted as primary bearer of truth and why?

## Human Uniqueness and the View of Science

**DR. SAMITA GUPTA**

Reader, Department of Philosophy, M.B.B. College, Agartala

The study of human nature is very interesting, since the human being is an indivisible whole of extreme complexity and unique in character. Even the basic biological actions are unique. Western religion took the idea of uniqueness of man. But the scientists questioned this, saying, just like all other objects in the world, man also is part of a universal evolutionary process. Science reduced man to a machine. This situation prevailed up to the first two decades of the 20<sup>th</sup> century in western science. But with the advancement of biology through new discoveries, a new conception of

human status began to take place in science like physics and was understood that human affairs are more complicated than molecules, chromosomes etc. then, a physicist, or a chemist, or a neuro-biologist now-a-days has begun to explain human affairs, not from the outside, but from the inner core of a man, as they feel, man is not merely a biological structure, but a subjectively oriented being and thereby unique, psycho-social being. A biologist, or a neuro-biologist becomes perplexed when a child is seen to grow up mentally. The physicist cannot explain atoms, molecules etc. without reference to the consciousness of the observer. Modern biology admits that one cannot explain human nature without taking humanistic unique values into consideration, which were not required in explaining non-events. Similarly, modern neurology analyses the mind apart from the brain and admits that human activities will be explained satisfactorily if psychic elements are accounted for. Sir J. Huxley states that a man's ultimate aim is seen as greater fulfilment of more possibilities by human species; then we need a science of human possibilities to guide the way of psycho-social evolution. The mystery of physical nature joins hands with the mystery of man.

## Foundationalism Versus Fundamentalism in Mathematics

**DR. PRIYEDARSHI JETLI**

Adjunct Faculty, Department of Philosophy, University of Mumbai  
Email: [pjetli@gmail.com](mailto:pjetli@gmail.com)

Foundationalism has dominated contemporary epistemology of mathematics as mathematical knowledge is reduced to the knowledge of the foundations of mathematics. I argue that foundations are a proper subclass of fundamentals, and that the epistemology of mathematics should encompass all the fundamentals of mathematics. In doing this we bring into focus the importance of definitions and induction in mathematical epistemology in the spirit of Poincaré, which has been marginalised in the Frege–Russell–Hilbert dominated philosophy of mathematics today. It is essential to bring definitions at the core of mathematical epistemology; since, as Poincaré claims, the rigour of mathematics is derived from them rather than from deduction and inferences. The concern with the foundations of mathematics is as old as Plato and Aristotle in ancient philosophy, Leibniz and Kant in Modern philosophy and Frege, Russell, Hilbert and Poincaré in contemporary philosophy. As we go further back in history it becomes more difficult to find the actual use of the word 'foundations' being attached to discussions on mathematics. The nature of mathematics was of utmost interest to Plato as was the nature of mathematical knowledge for Kant. Plato and Kant however were not simply interested in the

foundations of mathematics but in all aspects of mathematics including all the fundamentals of mathematics. Is there a distinction between foundations and fundamentals? Did Plato and Kant make this distinction? Do any of the Post-Kantians make this distinction? What insights are gained by making the distinction? These are some of the questions that I will attempt to answer in this paper. My general conclusions based on the search for the answers to these questions are (1) that there is an important distinction between foundations and fundamentals; (2) that the overwhelming concern with the foundations of mathematics in contemporary philosophy is due to the umbrella of Cartesian foundationalism under which contemporary philosophy has grown; (3) that the concern with foundations has overrated the importance of axioms, logic and proof theory relative to the importance of definitions, creativity and invention in mathematics; and (4) an expansion of foundationalism to fundamentalism unveils Poincaré as the leading philosopher of mathematics in the post-Kantian era, displacing Frege and Russell who are conventionally thought of as the founders of the sub-discipline of philosophy of mathematics.

## Meaning: An Introduction

**BIPIN KUMAR JHA**

Junior Research Fellow (UGC), Ph.D. Scholar, Cell for Indian Science and Technology in Sanskrit, Department of Humanities and Social Sciences Indian Institute of Technology, Mumbai  
Email: bipinjha@iitb.ac.in; kumarvipin.jha@gmail.com

Āchārya Bhartruhari says that both śabda and artha are nitya. In Sanskrit philosophy of grammar meaning is an important component. It is a pillar of SPG, it is not only pillar of SPG but also the root cause of our knowledge system, thus we may say that meaning has not an ontological aspect but also epistemological. Meaning is discussed by various classical Indian as well as western thinkers. Aristotle, Plato, Augustine, Aquinas, John Locke, George Berkeley, Frege, Bertrand Russell, Wittgenstein, J. L. Austin, John Searle and W.V. Quine are the main western thinkers in the philosophy of language. This research paper focuses on the concept of meaning drawn on Sanskrit philosophy of grammar and an effort is made to find answers to some important questions such as what is the meaning of ‘meaning’? What is the form of ‘meaning’, and principal of ‘meaning’? What does it mean to know the ‘meaning’? What are causes of ‘arthaparivartana’?



## An Analysis of the Ultimate Unit of Language In the Indian Perspective

**PROFESSOR NIRMALA KUMARI JHA**

Principal, R.B.B.M. College, B.R.A. Bihar University, Muzaffarpur

This topic is mainly concerned with Bhāsavyākaraṇa but at the same time analytical philosophy both Indian as well as western have taken the issue of language seriously. In the Indian tradition Nāgēsh Bhatta in his Vyākaraṇ-Manjūsā recognises Sabda as a collection of varnas and capable of conveying meaning—‘Pratita Padārthakah’. Bhartrhari has taken it in the sense of verbal utterances, which is also known as language. In so far as the ultimate unit of language is concerned there are three popular views i.e., is it a letter (Varna), or a word (pada) or a sentence (Vākya)? The first view is advocated by Mimāṃsakas, while the second and third views are held by the Naiyāyikās and Vaiākaraṇās respectively. For Mimāṃsakas sentences have no separate entity of their own apart from words and words have no separate entity of their own apart from letters. The Naiyāyikās hold that single letters in themselves are incapable of producing meaning. Padas being of such nature may be regarded as the unit of language. The great grammarian Bhartrhari in his Vākya-padīyam has expounded the view that the real unit of language is a sentence which is based on the assumption of the communication of meaning. Concluding impartially these controversies are only due to their partial outlook. In fact sentences are based on words and words are based on varnas. Hence all the three are equally important and significant to conceive language as a whole.

## Causality and Free Causality: An Analysis in Immanuel Kant’s Philosophy

**SHIKHA JHA**

Research Scholar, Centre for Philosophy, Jawaharlal Nehru University

Email: shikha\_jha9@yahoo.com; shikhajha9@gmail.com

Causality and free causality (freedom) are two key terms in the philosophical system of Immanuel Kant. Kant is a dualist and leaves scope for both the phenomenal and noumenal world. According to him laws of nature operate in the phenomenal world and there is a noumenal world where another type of causality operates, that is, free causality (freedom) or we can say unschematised causality. For Kant causality is a category and does not apply to things in themselves but the unschematised causality is applicable to things in themselves. In this paper I will examine and evaluate both views. I will compare and contrast Kant’s views on causality with those of Newton and

Einstein. I will also examine Kant's causality with respect to quantum mechanics as it limits causal laws to a merely probabilistic theory. Although Kant holds causality only as a category but with this category his aim was the same as others, that is, to remove the veil from reality. Kant limits knowledge in order to leave room for faith. Although faith points to the moral sphere but as far as limits to knowledge are concerned, I understand that because of the lack of technology during his time as he says. Gradually with the help of technology the secrets of nature get unfolded. However, there always will be something or the other which will engage the human mind to expose it as it is a never-ending process. The apparent world gradually becomes real, for example—the structure of atom was unknown earlier but now with the help of electron microscope we even know its minute details. And the details have been further used in making atom bombs, nuclear reactors, thermal powers, and so on. Finally, I will discuss free causality from Kant's antinomies of pure reason. The debate of determinism and indeterminism automatically follows from the discussion of causality and free causality. Well, if we carefully examine Kant's argument, we will find that he seems to favour both, with respect to two different realms, but apart from both he emphasises the concept of spontaneity. Philosophically, perhaps there is nothing wrong in saying so but scientifically there might be various objections to it.

## Does C. A. Hooker's Regulatory System Theory De-Radicalise Naturalism?

**DR. A. KANTHAMANI**

Retired Professor, Cognitive Science Group  
Department of Philosophy, University of Calicut  
Email: a\_kanthamani@hotmail.com

It is proposed to concentrate on the problem of inter-theoretical relation (IR) which is presented as the most plausible form of reduction. Churchland's view of IR is a spectrum view of replacement/displacement which provides an impetus to, at least three major variants, called respectively as asymptotic relation (AS), interactivist relation (ITR), and a more 'integrationist' variety called the interactivist-constructivist (ITC) advanced by C. A. Hooker (Christensen and Hooker 2000). Let us call ITC as a 'cognitivist-interactivist-constructivist' option. This is presented as part of the project of cognitive science and neuroscience within the broad framework of embedded evolutionary epistemology which diverges radically from other extant models. Again, the emphasis on 'self-directedness' as a unique trait of embodied conceptions of intentionality brings a sharp contrast with the earlier Constructivist-Integrationist models (Quartz and Sejnowski 1997) as well as Constructivist-Incrementalist (Clark 1997) types. The objective of the paper is

to argue that the above models have no prospects for survival unless they are embedded in a cognitivist-alternativist trait (which is *ex hypothesi* constructivist; let me christen this as 'Wide Constructivism') allowed by minimal alternativists like Quine and Putnam, and consequently they falter first, for not being able to reconcile the systems view with naturalism of a Quinean type which accepts minimal 'alternativism' between systems or a Putnamian type which allows the transcendence of culture; second, even while accepting alternatives, scouted as a combinatorial motif of norms permitted/norms excluded, it will threaten systems view which cannot bear a pandemonium cast and third, such minimality might float the prospects of yet another integrationist model (call it as 'cognitivist-alternativist) on the other extremity of the 'scaffolding' loop. It is this Quinean option with a Popperian legacy alone that will effectively push Hooker's earlier 'cognitivist' option in two directions: one, it can keep away from self-directedness and move the asymptotic analysis so as to grant space for alternativism. I conclude by saying that this is exactly what is entailed by the *de facto* gene-meme interface model *a la* Dennett which is not cognitivist in Hooker's sense.

## Polemics About Hetu in Indian Logic: With Special Reference to Jaina Logic

**DR. MEENAL KATARNIKAR**

Adjunct Reader in Jainology, Department of Philosophy  
University of Mumbai  
Email: mili21mili@yahoo.co.uk

Nature of hetu, i.e. the middle term is one of the major issues in the discussions of 'Anumana' in Indian epistemology. Naiyayikas, Buddhists and the Jinas have contributed enormously and substantively to this polemic. Naiyayikas, being the first logicians in the Indian tradition, have proposed the five-fold nature of hetu, which, according to modern scholars, displays the combination of logical and psychological factors rather than a rigorous logical perspective. This five-fold analysis of hetu was criticised by both Buddhists and the Jinas on different grounds. The Buddhists raise objections against the fourth and fifth conditions of hetu proposed by the Naiyayikas and assert that the first three conditions are sufficient to determine the propriety of hetu. They show a rigorous logical approach in determining the triple character of hetu. However, this was also regarded by the Jinas to be more than required, rather unrequired for ascertaining the nature of hetu. Jinas define hetu with only one characteristic, viz. 'inexplicability in the absence of the probandum' and, according to them, the five characteristics proposed by the Naiyayikas and the three proposed by the Buddhists are only extensions of the single characteristic proposed by them. This logical rigour disappears in their discussion of the

Hetvabhasas, i.e. the fallacies due to hetu. In this matter, Naiyayikas and the Buddhists remain consistent with their analyses of hetu. Naiyayikas discuss five hetvabhasas and the Buddhists talk about the three, which is in conformity with the characteristics of hetu proposed by the respective systems. But Jainas, in spite of proposing a single characteristic of hetu, discuss five hetvabhasas. It is as if they are arguing that the only condition of hetu is that it is inexplicable in the absence of the probandum, however, it is inexplicable in five different ways. The subsequent discussion of the hetvabhasas is systematic mixture of the Nyaya and the Buddhist discussion of the same. It is evident that in the discussion of the hetvabhasas, the Jaina approach is more practical than logical. The reason may be that defining hetu is a logical issue while hetvabhasa is a practical one and hence, there is a disparity in the approach. Similar disparity can be observed in the Jaina discussion of the elements of syllogism. However, in the context of nature hetu and the number of hetvabhasas, even though the disparity seems to have obtained justification in the system, it is worth questioning because it strengthens the argument against the logical rigour of Indian logic itself.

## Logic of Advaita

**DR. P. MILAN KHANGAMCHA**

Associate Professor and Head (i/c), Department of Philosophy  
 Manipur University, Imphal  
 Email: potshambammilan@gmail.com

Advaita Vedanta as it was developed by Sankara, like every other philosophical system has its own distinctive logical structure which has contemporary relevance. Determined by an uncompromising monism the school relies on a self-negating logical attitude which consistently and progressively shows the cogency of ideas. Through those hair splitting polemics and logic, the mind and human language had been taken to their extreme heights and, via revealing the un-tenability of any positive application of them to metaphysics, employs logic in such a manner that, it both satisfies human rational needs (*yukti*) as well as the necessity of faith (*sruti* or *sraddha*). The via negativa method of *neti neti neti* (*not this, not this, not this*) and the underlying concept of *adhyaropa-apavada* (superimposition and subsequent denial) exhibited throughout the superstructure of the edifice of Advaita philosophy constitute its logical framework. The critical nature of the logical arguments employed appear to anticipate some modern logical principles and scientific reasonings. The *adhyaropa-apavada* and *anadhigata abadhitva visayakatva tat sat*-the theory of truth consists in its non-contradictatedness (*abadhitatva*). The examination of the three states of experience (*avasthatraya*) and the rope-snake example show that knowledge remains true until it suffers from sublation. This is very close to

the indirect proof of modern logic and the falsification theory. In the model of *adhyaropa-apavada* Sankara employs the logical technique of hypothetically assuming a conclusion to be true and subsequently withdrawing it after showing the un-tenability of doing so. The two Brahman theories contend that as a result of superimposing creatorship etc. on the non-dual Brahman self-contradiction arises during the subsequent working out of the arguments. Hence what has been assumed is withdrawn as in the traditional method of *neti, neti, neti*. Advaita's view that a knowledge remains true until it is falsified by another higher knowledge appears to be the affirmation of the contingent nature of empirical truth as it should be falsifiable by its very nature. No doubt Sankara never stated that the truth claim of Brahma jnanam in the ultimate analysis is falsifiable by another higher knowledge. Yet, the linguistic formulation of the theory of truth and its logical implications seem to point to his realisation that, at least, theoretically, in as much as we dwell on the mundane plane to be true knowledge, it ever stands in the possibility of being falsified. That ordinary knowledge is falsifiable is one thing and that, brahma jnanam can never be falsified is another thing. What is important is Advaita's acknowledgement of the falsifiability principle on the theoretical plane.

## Conditions of Valid Reason: The Buddhist Nyāya Controversy

**K. BHIMA KUMAR**

Research Scholar, Department of Philosophy,  
University of Hyderabad, Hyderabad

Inference as a major epistemic tool rests on certain conditions to be fulfilled. The constituents of inference must not be less than three propositions and more than three namely *paksa*, *sadhya* and *hetu* or minor, major and middle terms. Among them is the condition of valid reason. Reason is the starting point of inferential process as it is on the basis of reason and its invariable relation to the inferable (*sadhya*) that one can validly infer. The criterion of valid reason is a subject of debate among different schools of Indian thought. The relation of *hetu* or valid reason to the substratum of *anumana* on the one side and to the similar and dissimilar cases on the other side is expressed in clearer terms in Buddhist epistemology. The three aspects of *hetu* expressed in the works of Vasubandhu, Dignaga and Dharmakirti are: 1) *Hetu*'s definite presence in the subject of *anumana*; 2) *Hetu*'s definite presence in all the objects similar to the subject. 3) *Hetu*'s definite absence in the negative instances. An effort has been made in this paper to show how Naiyayikas are in favour of *pancarupa hetu* namely *paksadharmata*, *sapakasattva*, *vipaksasattva*, *abadhitavisayatva*, and *astatpratipaksatva*, but the Buddhist circle accepts only *trairupya hetu* that can fulfil the purpose.

## Causal Explanation and General Laws

**LIGHITHA P.**

Research Scholar, Department of Philosophy  
Sree Sankaracharya University of Sanskrit, Kalady, Kerala

Many people, including philosophers, think of explanation in terms of causation. To explain an event or phenomenon is to identify its cause. The nature of causation is one of the perennial problems of philosophy. So on the basis of this connection one might reasonably attempt to trace thinking about the nature of explanation to antiquity. But the idea that the concept of explanation warrants independent analysis really did not begin to take hold until the 20<sup>th</sup> century. Through the notion of causation, we are led directly to an account of explanation based on our pre-analytic view. According to that view, to explain something is to specify how it was caused. If now this view developed in the light of Humean account of causation, we arrive at the following account: an event of a certain kind is explained by citing a general law (laws) that relates events of that kind to events or conditions of some other kind and shows that events or conditions of the latter kind took place or were in effect. This is the classic *Covering-Law Model* of explanation, which can be set out schematically as follows:

L1, L2-----Ln (General Laws)	
C1, C2-----Cn (Background Conditions)	
E	(Explanation)

The general laws and background conditions that jointly do the explaining are known as the *explanans*. In the limiting case, the *explanans* deductively entails the *explanandum*, and the covering-law model is then sometimes known as the *deductive-nomological* model of explanation. Why must a scientific explanation contain one or more laws? What is it about laws that are explanatory? One answer begins with the claim that scientific explanation is causal explanation. Science seeks explanations, which also enable it to control and predict phenomena, and this is something only knowledge of the cause can provide. If scientific explanation is causal explanation, then by a well known philosophical theory of causation it must explicitly contain or empirically assume laws. The empiricist account of causation holds that the relation of cause and effect obtains only when one or more laws *subsume* the events so related—that is, cover them as cases or instances of the operation of laws. Thus, the initial or boundary conditions of the *explanans* cite the cause of the *explanandum* phenomenon, which are the effects of the boundary conditions according to the law mentioned in the *explanans*.

## Logic and Legal Reasoning: Logic as a Tool in Analysis of Legal Judgements

**MRS. NUTAN P. MADIWAL**

Lecturer, SVKM College of Law, Mumbai

Email: nutansnutty@yahoo.co.in

Philosophy is an integral part of human life and is the edifice of human knowledge. Logical reasoning is the tool for discovering and developing human knowledge. Every aspect of human life is based on certain guiding principles—discovered by man in his pursuit to realise the goals of life at both levels—personal and social. These play an important role in regulating human interactions. There are also laws that govern and regulate human life. The intricate relationship between philosophy and law is not only visible in theories in law but also in legal reasoning. Logic has played a significant role in law. At times reason is referred to as the life of law—‘law is logic’, yet there are times when logic in its pure, formal, symbolic nature does not serve its purpose in law. Reasoning in law is dynamic. It is a tool used in the complex process of law making and implementation of law to render justice. There is need to reflect on the role of logic as a tool in analysing some of the aspects of legal reasoning and legal judgments. Legal reasoning is a distinctive complex thought process. The elements of reasoning as applicable in law may vary to some extent as every legal case would be different from the other. The rule of law requires that cases be decided similarly as previous cases as well as on their own merit. The legal judgments passed need to comply with all the applicable legal rules. If the reasonings behind these legal decisions are transparent and open to scrutiny, then the decisions would be objective. Therefore, to achieve the goal of rule of law one needs to identify the structure of reasoning—the various elements of reasoning in legal cases. Reasoning in legal cases involves interpretation of the constitution, statutes, regulations, adapting and refining legal rules, evaluating the evidence and reference to precedents. Legal decisions require the participation of many agents—the law makers, law appliers and advocates, witnesses, and fact finders, and so on. This paper attempts to reflect on legal reasoning in general and some of the types of reasoning structures in the decision making process with reference to certain emergent reasoning structures in law.

## The Meaning of the Question: 'What is the Meaning of Life?'

**RAVI MEHTA**

Ph.D. student, Department of Philosophy, University of Mumbai  
Email: [analytic10@gmail.com](mailto:analytic10@gmail.com)

Besides much popular literature, there exists a recognised sub-discipline within analytical philosophy dealing exclusively with 'The meaning of life'. Both types of literature are riddled with vagueness and ambiguity regarding terms of reference, resembling the Tower of Babel. My mission in this paper is solely to disambiguate and clarify the various meanings of the multidimensional and richly complex phrase 'the meaning of life,' utilising insights from the philosophy of language, mereology and the philosophy of information. I define *meaning<sub>ANALYTICAL</sub>* of  $I_C$ , as meaning of  $I_C$  in accordance with an analytical theory of meaning, where  $I_C$  is a translinguistic *conventional informational entity*, encompassing not only linguistic entities, but also symbols and signs as in Semiotics, and a vast web of other types of conventional non-linguistic information such as diagrams, maps and even facial expressions. The *referent* of  $I_C$  is roughly, some object, or fact or state of affairs within the world that I call R. Substituting R with life, the phrase 'meaning of life' has analytical meaning, only if 'life,' refers to something *within* the world and I propose that it refers to the concept of human existence. There are multifarious usages of the phrase 'meaning of R' in everyday English such as 'meaning of the ceremony' denoting the purpose or the significance of the ceremony and these I call *meaning<sub>GENERAL</sub>*. I subsume *meaning<sub>GENERAL</sub>* within *meaning<sub>ANALYTICAL</sub>* by substituting 'life' for R, to formulate 'The *meaning<sub>ANALYTICAL</sub>* of "the meaning of life"'. The referent here is *a composite concept or whole* consisting exhaustively of a finite set of parts which are its constituent concepts such as: 'the purpose of life', 'the value of human existence' and 'the significance of human existence' and so on. I proceed further to show that information theoretic principles can be used to conceptually unify all sources of information including: a) conventional informational symbols such as language, and maps with b) natural signs such as smoke for fire, which are facts and c) so on to all the facts in the empirical world. This in effect unifies signs with facts and *meaning<sub>ANALYTIC</sub>* of  $I_C$  with *meaning<sub>GENERAL</sub>* of R. Going still further requires *interpretation* of non conventional signs for facts and *subjective evaluation* of facts or states of affairs for values or subjective meaning, such as the *subjective evaluation* of the purpose of life or the significance of human existence and so on. This enquiry is akin to meta-ethical questions, but instead of asking about the nature of ethical properties, and statements, I am asking the conceptual question 'What is the meaning of "the meaning of life"?' Feedback loops in my enquiry process have led to new insights into the concept of meaning in general.



## Hooker's Critique of Popper's Evolutionary Epistemology

**A. ABDUL SALAM NAZEER**

Research Scholar, Department of Philosophy, University of Calicut  
Email: nazeerpalakkad@gmail.com

In his 1995 book *Reason, Regulation and Realism* (SUNY), Hooker defends an account of Evolutionary Naturalist Realism, which is somewhat opposed to Quine's account of naturalism as well as against Popper's Evolutionary Epistemology. Hooker makes *two* important criticisms against Popper: on the one hand, Popper's 'conjectures' are 'non-rational' and his refutations are 'non-logical'. Popper's position, according to Hooker is close to empiricism but, on the other hand it is more 'austere' because of 'its confinement to deductive logic' (*modus tollens*). Though 'sophisticated falsificationism' (Lakatos) cannot overcome the difficulties of Popper's 'naive falsificationism', it moves in the direction of fallibilism in epistemology. Further Hooker cannot agree to Popper's account of 'plastic control' as against 'cast-iron control' because Popper has not sufficiently explained as to how a structure which is so rigid can be plastic at the same time. In this context, Hooker brings in the *three-world* conception of knowledge given in Popper's book *Objective Knowledge* (1972). According to this conception, world 1 contains physical objects or physical states of objects, world 2 contains consciousness or mental states, and world 3 is the shared realm of abstract meanings and contents. Hooker's principle contention is that 'the shift to world 3 is a shift within the formalistic framework' and therefore it is in need of a substantive account of rationalist procedure. Popper, along with Kuhn and Feyerabend fail to give such an account. The paper considers some of the specific criticisms Hooker makes against the three world conception of Evolutionary Epistemology and tries to defend Popper against Hooker's critique.

## Wittgenstein's Philosophical Method

**Mamata Manjari Panda**

Research Scholar, Department of Humanities and Social Sciences  
Indian Institute of Technology Bombay, Powai, Mumbai  
Email: catchmamata@iitb.ac.in

This article intends to present the prominence of grammar that provides a substantial ground for solving philosophical problems in Wittgenstein's Philosophy. For Wittgenstein, philosophical problems arise because of the misunderstanding of the logic or grammar of language. Through the logic of language, we can distinguish between sense and non-sense in language. This distinction will help us in drawing a limit to thought or to the expressions of

thoughts i.e., language and it has a great importance in Wittgenstein's philosophy. The main contention of the article is, therefore, to establish the importance of depth grammar in removing problems in philosophy and how the concept of perspicuous representation provides a clear view regarding the connection among various things. This concept is not only interested in the details of any one particular problem but also it provides a view of the world-picture in forming our form of life. In Wittgenstein's early philosophy, the search for a clear view about the world provides us a clue for understanding his concept of perspicuous representation. Wittgenstein tries to achieve a clear view about the world and for this he does not advance any theory. For finding out the essence of the world, he analyses the essence of our linguistic expressions. For analysing linguistic expressions, there is no need to have any scientific investigation but it needs the conceptual investigation of the various linguistic expressions. Wittgenstein elaborates on linguistic analysis in dissolving the philosophical problems and for analysing the conceptual clarity among various expressions our investigation should be a grammatical one.

## An Analysis of the Relation Between Theory and Observation in Science

**E. M. PRASANNAKUMAR**

Research Scholar, Department of Philosophy, University of Madras  
Email: prasu.m@gmail.com

Theories and observations are considered as the building blocks of science. Scientific theories are believed to give us a true picture of the world as they have been justified objectively through observations. The objectivity of science lies in the observations it makes and the reliability of observations come from the belief that they truly describe the world as it is. The relation between theory and observation is one of the main discussions in philosophy of science. The discussions bring forth two rival opinions on the relation between theory and observation. They are theory-laden observation and theory free observation. If all the observations are permeated by theories, it does not provide us with the true picture of the world and thus raises questions against the objectivity of science. Fodor stands against the theory-ladenness of observation whereas Churchland stands for theory-laden observation. Popper rejects the claim of theory free observations in science. For him science is not a random gathering of observations, but a process in which one sets out to find data to confirm or disconfirm theories which are in the form of expectations. He proposes that theory-laden observation does not pose a problem for objectively testing theories. Observation statements are statements which represent the result of an observation or experiment. Psychologism and physicalism are two different viewpoints on the nature of observation

statements. Psychologism treats observation statements as sense-impressions, or sense data, of a particular observer. Physicalism has the view that observation statements should not be about sense-data but also about physical objects. It argues that an observation statement, instead of referring to a visual sense-datum such as a feeling of warmth, would refer to a brown table or a coal fire. In this paper I would like to analyse the relation between theory and observation with regards to observation statements discussions. Neurath, Carnap and Popper give different views on observation statements. I would like to analyse these positions regarding observation statements to explain the theory–observation relation.

## Wittgenstein’s Concept of Rule Following

**DR. LAIMAYUM BISHWANATH SHARMA**

Lecturer, Department of Philosophy, Manipur University  
Email: laibishwanath@yahoo.com

The present work attempts to explore the concept of rule following which may be extrapolated as showing that there is a rule to be followed in the interpretation of language. Language becomes meaningful expression only when we interpret it within the interpersonal communicative dialogue. Wittgenstein gives the result of his investigation of the concept of following a rule; he introduces the notion of a practice. The notion extends equivalently to regular use or a custom or an institution or a technique. Wittgenstein himself was concerned to shift philosophy in an anthropological direction. The ultimate facts, he suggests are not to be found where philosophers normally search for them. They do not concern necessities, but contingencies about the human conditions: about our customs, practices and form of life. The form of life is the lived world of one who belongs to the interpersonal communicative dialogue. It is these that must be taken for granted as the given. And it is to these that we should return in order to answer the ultimate questions.

## Higher Order Logic and GCH Problem: An Evaluation of Orders of Infinity in Mathematics

**DR. SHILENDRA S. SHARMA**

Head, Department of Philosophy, Saurashtra University, Rajkot, Gujarat  
Email: sharmashilendra@rediffmail.com

With the axiomatisation of Cantor’s set theory by Zermelo Frenkal and others the paradoxical situation in the foundation of set theory in particular and entire

mathematics and logic in general, became evident from many directions. Many paradoxes emerged: Russell's, Skolem's, the deductive incompleteness from Gödel's famous incompleteness theorem, continuum hypothesis and generalised continuum hypothesis particularly with the result of Gödel (1940) and Cohen (1963). In the last two a crucial role is played by the concept of infinity, and of "infinite orders of infinity". For a consistent exposition of set theory, the background logic must be at least second order as in Gödel's incompleteness theorem. The present paper examines the metamathematical implications of the problems of generalised continuum hypothesis with reference to Gödel's incompleteness theorem and with the possibility of many valued semantical metalanguages of the background of set theoretic axiomatisation. The definition of infinity as a set, which can be equipotent with its proper subset, the existence of infinite sets and the 'infinite' infinities generated by the power set axiom and the axiom of infinity. The consistent exposition of these two axioms requires second order logic in which the class of variables are also to be quantified as

$$(\exists B) (\forall C) [0 \in A \wedge \{(\forall B) B \in A \supset B \cup \{B\} \in A\}] \text{ (Axiom of Infinity)}$$

The first infinite set is the set of natural numbers whose cardinal number is the first transfinite cardinal number. By the power set axiom, the whole infinite ordinal sequence of infinite cardinals is obtained:

$$N_0, N_1, \dots, N_\omega, \dots, N_{\omega+1}, \dots, N_{\omega^2}, \dots, N_{\omega^\omega}, \dots, N_{\omega^\omega}, \dots, N_{\omega^\omega}$$

CH is

$$2^{N_0} = N_1 \text{ and GCH is}$$

$$2^{N_\omega} = N_{\omega+1} \text{ [for any finite or infinite ordinal } \omega]$$

Various attempted solutions of this paradox are found independent from the rest of the axioms of set theory. According to some current accounts, in the realm of constructability of infinite sets a new formal vision of the potential and actual infinite is needed. There are several options for solving the paradox: (1) set theory requires a new axiom as proposed by Gödel; (2) to limit the discourse to first order languages and strict finitism and (3) to formulate the axiomatisation of set theory in second order (and if needed, higher order) languages and to understand the semantical meta-language with the interpretation as many valued logic. In this paper I argue for the third option.

## Hacking's Entity Realism (Experimental Realism)

**SHINUMOL T. C.**

Research Scholar, Department of Philosophy, University of Hyderabad  
Email: [shinumoltc@gmail.com](mailto:shinumoltc@gmail.com)

The central debates in 20<sup>th</sup> century philosophy of science revolve around two issues: the real and the rational. The first issue concerns the debates between the realists and the anti-realists. They differ in their answers to the question whether scientific theories are putative descriptions of an independent world of

theoretical/unobservable entities. My paper is concerned with ‘Entity Realism’, one of the non-standard versions of realism, ably championed by Ian Hacking. Entity Realism is a philosophically significant doctrine. Because, it avoids the strong or correspondence notion of truth and it gives importance to entities, rather than theories that facilitate the study of experimental practice in our understanding of science. According to Hacking, until now we have equated knowledge with representation of nature. The harm comes from a single-minded obsession with representation, thinking and theory at the expense of intervention, action and experiment. He is not replacing ‘representation’ by experiment or intervention. But he rejects the traditional idea that experimentation is subservient to theorising. Hacking’s view may be expressed by saying that in science we go from experiment to experiment via theory. According to him, experimental work provides the strongest evidence for Scientific Realism. *A hypothetical or theoretical or unobservable entity becomes real by being regularly manipulated in and through experimentation to produce a new phenomenon so as to investigate the other aspects of nature not originally investigated.* An adequate realist position need not maintain that all theoretical entities are real. It is sufficient if we can show how at least some theoretical entities can be established as real and how those entities are different from theoretical entities whose reality is not yet so established.

## The Constructivist Strain in Cognitive Neurobiology

**SUGANTHI K.**

Research Scholar, Department of Philosophy, University of Calicut

Email: [sumachittur@yahoo.com](mailto:sumachittur@yahoo.com)

The objective of the paper is to highlight some of the criticisms against one particular brand of DST (Dynamical System Theory) of Tim van Gelder, advanced by Christensen and Hooker (let us call it the C-H Model, 2000). While, defending the DST approach as a plausible hypothesis, Gelder advances *four* key reasons:

1. It is empirically successful.
2. It is a time-infected model
3. It is embodied rather than disembodied.
4. It can explain self-organisation.

Hooker’s criticism is that Gelder has not given justice to the role of representation or self-representation in cognition, even while embedding representation in an adaptive interaction context. One important consequence of this is that Gelder sidesteps ‘what is called cognitive’ in the interactive context. In other words he fails to characterise ‘what is called cognition’ in the

dynamic context. The C-H model suggests at least *three* remedial measures to include representation within the framework of what he called ‘self-directedness of cognition’, namely epistemic capacity, rationality and adaptive capacity, which alone provide a systematic conception of the nature of cognition. I shall attempt to touch on the controversy between representations within DST in the course of the paper.

## The Constructivist Strain in Cognitive Neurobiology

**SUMA A.**

Research Scholar, Department of Philosophy, University of Calicut  
Email: sumachittur@yahoo.com

‘Neural Constructivism’ (see the S. Quartz and J. Sejnowski’s ‘Constructivist Manifesto’) holds that the representational features of the cortex are built from the dynamic interaction between neural growth mechanisms and the environmentally derived neural activity. That is axons grow as well as dendrites grow, and the growth amplifies the signals of information. It is said to have the following four features:

1. Cognitive skill acquisition involving projective increase in the representational properties of cortical and subcortical layers.
2. Non-standard learning involves a flexible type of learning as opposed to classical learning.
3. Representational changes are not domain specific and hence they warrant denial of nativism.
4. Biological maturation emphasises the evolutionary emergence of neuro cortex.

The above features provide a basis for an *integrative* explanation integrating a psychological (cognitive) with the neurobiological (neuronal). This is demonstrated in terms of the following *three* neural features:

- 1) synoptic numbers (axons and dendrites grow over a period of time),
- 2) axonal arborisation and
- 3) dendritic arborisation.

The objective of the paper is to argue that the ‘manifesto’ goes well beyond the constructive strain of Churchland’s own adherence to neural constructivism which combines *two* different strains of constructivism, one from the manifesto and the other from the constructivism of C. A. Hooker.

# Section 3

## METAPHYSICS AND EPISTEMOLOGY

### Sectional President

**PROFESSOR SABUJKOLI SEN MITRA**

Department of Philosophy & Religion  
Visva-Bharati University, Santiniketan

### Changing Concept of Time

Indian philosophy was always closely associated with life. Indian metaphysics and epistemology formed and developed the Indian psyche. It is evident from the general Indian mentality that it had great influence of Indian philosophical systems on important concepts like Soul, Space, Time etc., which are closely connected with everyday human life. Again a change in lifestyle, that may be for political or social reasons, may also be instrumental for change in the philosophy of life. In this paper, I shall deal with only one concept of Indian philosophy, the concept of Time and try to see the changes in this concept in the Indian psyche.

The purpose of this article is two fold. First to describe briefly the fundamental metaphysical concept of time in traditional Indian philosophy and second to show the change in this concept of time from the 19<sup>th</sup> century onwards in the Indian psyche. This change indicates a change from the metaphysical to the cultural concept closely associated with 'development' and 'progress'. This article is a humble attempt to show how globalisation and industrialisation have changed the Indian views on time and its consequences on society.

The problem of Time is an ancient problem. In Indian thought Time (*Kāla*) has been variously described. In the *Gīta* x, 30, Srikr̥ṣṇa himself told that he was Time. In *Mahābhāratā*, Time is spoken of as a cause of things (*Janaka*), as the force. How was time accounted for in the Indian philosophical systems?

According to the realists *Nyāya-Vaiśeṣikas* Time is an all pervading and eternal substance. It is the background against which events happen and from which they derived their chronological law. Time is not an object of perception, it is known by a series of inferences. According to *Vaiśeṣika* Time is indivisible and hence it cannot admit of divisions as past, present and future. They attribute these divisions to certain accidents.

The *Sāṅkhyas* deny the absolute and independent reality of time. It is said to consist in the *Sanyoga* of *Purusa* and *Pradhāna*, which conjunction is not a real permanent substance. In the *Jaina* philosophy Time is treated as a real substance as the five others. Time is real but non-spatial. It is the *Shakārī Kāraṇa* of change in other substances. The *Jainas* also teach a theory of the cycle of time. The serpent–cycle of Time will go on revolving through the alternating ‘ascending’ and ‘descending’ periods.

The aim of the doctrine of *Advaita* philosophy is to transcend the limits of the individual consciousness. By dissolving his ego the Vedantist equates himself with *Brahman*. In *Brahman* realisation time comes to a stop; all distinctions vanish. Past, present and future are only transitory beings.

For the Buddhists, time consists of a continuous flux (*Santāna*) and this fluidity of time suffices to make every ‘form’ that is manifested in time not only perishable but also ontologically unreal. Buddha, also, like the *Vedāntin* pulls in the thread of time and dissolves it with other phenomenal concepts in nirvana which is timeless.

In Indian philosophy this supremacy of idealistic thought and its tendency towards monism overshadowed the schools of materialism. The Indian philosophical systems except *Carvaka* insist on the intuition of an indescribable, indeterminate supra–rational state. The dominance of this concept of attribute-less non-dual absolute which is known by the process of *neti neti* (not this, not this) possesses the problem for philosophy of disposing of time which is an integral part of man’s self-conscious life.

In Indian philosophy time is generally described as the principle of change but the systems of philosophy which deny the real existence of the world cannot be expected to admit the reality of Time. In Indian philosophy reality of absolute is truly timeless. This will be very clear if we see the mythical concept of time which is a cyclical one. It is seen from the Upanisadic period onward that Time (succession and duration) is deprived of its value and at the end of this process it is the cyclical doctrine (*Samsāra*) that give rise to a negative conception of time. The metaphysical schools which have liberation as their goal tend to deny any real value to time theoretically and want to achieve a state which is beyond time.

In the second part of my paper I will try to show the changing concept of time from metaphysical concept to cultural value concept related to ‘development’ and ‘progress’, which is subjective. I shall try to show how the Western concept of time which is lineal is encroaching upon the Eastern mind. It is needless to say that both these concepts influence people and frame their habits, way of thinking, development and progress. To the Western mind ‘development’ means material development, industrialisation, technology and



egalitarianism. In traditional Indian thought the term development is associated with spiritual, cultural or social aspects. This means the overcoming of spiritual obstacles and the attainment of mental discipline. Development is related to progress. In Indian thought this spiritual development is not a time bound thing. It goes on and on from one life to another. In the west 'development' means accumulation of wealth, industrial and material progress which is a time bound programme. 'Progress' means that through work and science man will overcome the obstacles which prevent him from achieving desires. 'Progress' here is measured within a time period. And here lies the problem. A society's concept of time and the cultural values associated with this perception are essential to understand the philosophy of that particular society. It is evident that globalisation and industrialisation have made tremendous effects on the Indian psyche and a change in the concept of time is clear in present society. It is the task of the philosophers to review the situation that will lead us to a new concept of time and a new philosophy.

## Metaphysical Study of Monosyllabic Words in the Principal Upanisads

**SUNITA ATAL**

Ph.D. Scholar, Special Centre for Sanskrit Studies  
Jawaharlal Nehru University  
Email: rathoremonicak@gmail.com

The *Vedas* have significance in Indian culture. Indian tradition has held the *Vedas* all along in the highest reverence; it has invested them with the authority of a revealed scripture, books of wisdom. The philosophical principles of Vedic *suktas* flourished in the *upanisads*. The concluding portions of the *Vedas* are discussions and speculations of a philosophical and spiritual import based on the ideas and texts found in hymns. They are called *upanisads*. The Sanskrit term *upanisad* derives from 'upa' (nearby), 'ni' (at the proper place) and 'sad' that is 'sitting down near' a teacher in order to receive instruction. The knowledge, which not only destroys attachment to the worldly business that produces all demerits but also destroys ignorance and helps to realise *Brahman*, the ultimate reality, is called *upanisad*. Words played a pivotal role in the Indian tradition since Vedic period. There are so many references in the entire corpus where a single word represents several meanings simultaneously. As for example every hymn/verse of *Rgveda*'s *Hiranyagarbhasukta* contains an identical sentence i.e. '*kasmai devāya havisā vidhema.*' Here the word '*kah*' doesn't denote 'who' or 'to whom' whereas it has been used for '*Prajāpati*' who is deemed as the creator of this universe. The seers or *risis* described these monosyllabic words with their meanings in the *upanisads* which indicate the metaphysical, epistemological and ethical aspects of these words. According to

*Māndukya Upanisad* 'AUM' consists of three elements i.e. 'A', 'U', and 'M' which respectively represent waking state, dream state and deep sleep and therefore the entire syllable 'AUM' symbolises the infinite *Brahman* including the entire universe. Thus it is a well established fact that in the Indian tradition the seers used these monosyllabic words to present meanings concisely as well as scientifically. This method was accepted as a scholarly effort to cover meanings as broadly as possible through a single syllable so that reality may be grasped and unfolded in an easy way. This point is noticed in the modern scientists' formulas which consist of only two or three characters but represent the entire theory, e.g.  $E = mc^2$ . Just as energy is represented here by E the entire gross universe is represented by 'a' in the *Māndukyopanisad*. The similarity between modern science and the *upanisadic* scriptures instigates the researcher to take on the challenge to enquire into this area of research and come out with an output, which was the goal of our *upanisadic* seers, before the present society so that the method discovered by our *Rsis* can be used in the modern context as much as possible.

## Social Routes to Belief and Knowledge

**DR. P. B. BALAMURALI**

Sree Sankaracharya University of Sanskrit, Kalady, Kerala

Whereas perception and inference are marked as prime individual epistemic methods, testimony and argumentation are two prominent methods of knowledge that can be unambiguously classified under social epistemic methods. Testimony includes any words or sentences that are presented as evidence for the claims they express. This is distinguished from the legal notion of testimony where the speaker does not have to make a declaration of the truth of the facts. Testimony is the most elementary social path to knowledge as it is the transmission of observed information from one person to another. Communication is found to be an efficient method of increasing knowledge because information transmission is typically easier, quicker and less costly than fresh discovery. Since not every member of a community observes each fact that other members observe, there is room for verificationist improvement through communication. 'Testimony' is an apt translation of '*sabda*' as a *pramana*, a source of knowledge. The importance of testimony is elaborately discussed by almost all systems of Indian philosophy, except Charvakas and some schools of Buddhism and Vaisesika. The Naiyaikas define 'testimony (*sabda*)' as the statement of a trustworthy person (*aptavacana*).<sup>1</sup> The conception of '*aptavacana*' is substantially the same in Naiyayikas, Advaitins and Bhattas. Some schools have classified Vedic statements which are authorless under *aptavacana*. For the Naiyayikas *aptavacana* applies to utterances of human beings as well as to Vedic statements that are of divine authorship. In Indian thought often so much importance is given to scriptural

authority so that all other forms of knowledge are subordinated to it. However, it is generally in harmony with other forms of knowledge based on experience or reason. It is a baffling problem how scriptural authority as a source of knowledge can retain its independence and yet remain in harmony with other sources of knowledge. Sankara, for example, says that even if hundred scriptures say that fire is cold, we must not accept such a statement. Sankara seems to imply that anything that goes flagrantly against our generally accepted cognitive faculties is to be rejected even if it comes with the highest scriptural credentials. Matilal and Chakrabarty remark: “In any community of language users, perception, memory and testimony are not only equally essential to the construction of belief or knowledge systems of its members but it is also true that all three are on an equal footing in that there is no possibility of a general reductive analysis of any one of the three in terms of others... The interdependence of all does not entail the reducibility of any.”<sup>2</sup>

<sup>1</sup>Datta, D.M. *The Six Ways of Knowing*, University of Calcutta, 1972, p. 28.

<sup>2</sup>Matilal, B.K. and A. Chakrabarty (eds), *Knowing from Words*, Kluwer Academic Publishers, 1994.

## Mirror Neurons and the Transcendental Self

**ARYYA BHATTACHARYA**

M.A. 4<sup>th</sup> Semester Student in Philosophy,  
Jagannath Barooah College, Dibrugarh University, Jorhat, Assam  
Email: aryyab@gmail.com

What is self?—is the question that is bothering the philosophers both in east and the west. Soul-substance theory, as we all know, was very popular among western thinkers till sceptics questioned the validity of the Cartesian argument. Hume and his followers reduced soul to various mental states and processes. There is a tendency in western thinkers to identify soul or self with the mind. But most of the Indian schools make a clear cut division between mind and soul, mind being a sense organ whereas soul is a substance that remains unchanged amidst all the changes, even through different births. In a way mind can be identified with the empirical self and soul with the transcendental self. The recent discovery of the functions of mirror neurons has changed the faces of many philosophical debates, the idea of self being one of them. In my paper I would like to show that the mirror neurons do not only present the empirical self to be a social construct, they also lie at the root of the transcendental self. In this respect I would like to discuss the I-ness of the self from the Hindu perspective. The mirror neuron theory, I argue, not only explains why we feel one with the universe as Hindu thought suggests, but also how we can transcend our empirical self and reach the cosmic self which is the very purpose of human life as the Upanishads proclaim.

## The Relation Between Mind and Body in Western Philosophy

**KANGKANA BORAH**

M.A. 4<sup>th</sup> Semester Student in Philosophy,  
Jagannath Barooah College, Dibrugarh University, Jorhat, Assam

Man is a compound unity of mind and body. The processes of mind are mental and the processes of body are physiological. In this paper, I am trying to explain the exact relation between mind and body in different theories in Western philosophy. According to Descartes' interactionism mind and body are two distinct and independent substances that interact with each other through the 'animal spirit' in the pineal gland. To avoid the difficulties of interactionism, others put forward the theory of occasionalism in which the mind and body do not interact with each other but correspond to each other. On the occasions of certain changes in the one, God intervenes to bring about corresponding changes in the other. God is reduced to *Deus ex Machina*. Closely related to occasionalism, is the pre-established harmony of Leibniz who regards mind and body to be monads, which are harmonised by God, the Supreme monad at the time of creation. Mind and body always correspond to each other. But if God is to be regarded as the Supreme monad, then God cannot establish harmony between mind and body because Leibnizian monads are windowless. Another theory is the parallelism of Spinoza for whom God is the only substance and mind and body are its parallel attributes. They are parallel and related to each other but are not causally connected. Because of the difficulties of the above other alternative theories have been proposed. According to epiphenomenalism, mind is an offshoot of brain activity and caused by it. Mind is an epiphenomenon. Emergent evolution holds that mind emerges out of brain organisation. It acts upon the body and controls it. Most theories accept the relation between mind and body and regarded both of them to be real. From the experience of our daily life also we can say that there is a correspondence between the mental the physiological processes.

## Phenomenology and Sankhya

**DR. D. P. BURTE**

Scientist (Retired), Baba Atomic Research Centre, Mumbai  
Email: dpburte@gmail.com

This is a preliminary comparative study of phenomenology and sankhya. Its details, as is only appropriate, are supported by authentic references. The following are some of the concepts, which are taken into account for the comparison:

### Phenomenology

Individual existents; essences; eidos; region; pure ego; teleology; individual objects as given 'in person'; epoche; eidetic seeing; self-sufficient and non-self-sufficient species of essences; material and formal essences; concreteness; central noematic core; noesis performing the functions of sense-bestowing, animating and judging; absolute mental processes.

### Sankhya

Vyakta; avyakta; purusha; jada; chetana; vishaya; vishayin; prama; avidya; pramaana; interdependence between purusha and prakriti; drishta; saamaanya; anumana; drishtasvalakshana; samaanyatao drishta; triguna; tanmaatras; indriyas; sthoola; sookshma; five bhootas with proposed explanation for; sankhya attitude (claimed as 'phenomenological'); mugdha vastu; antahkarana comprising manas; ahankaara and buddhi.

## Whether Epistemology Naturalised or Nurturalised?

### **BINDU C.**

Lecturer, Department of Philosophy,  
Government Brennan College, Kannur, Kerala  
Email: bidnuchandu2004@yahoo.com

The present paper attempts to understand Quine's criticisms towards empiricism being dogmatic. His criticisms of the analytic-synthetic distinction and reductionism are not only valid but also real; if not true. The concept of truth is very much deflated so as to produce indeterminacy of meaning. However, there are some scholars who call him dogmatic and even sceptic for not placing truth as the primal aspect of value. But in order to go by the latter scholars, one must emphasise the structure and content of truth instead of meaning. Moreover, one must also have a clear understanding of what the system is and how it functions.

## Jiddu Krishnamurti on Self-Knowledge

### **DR. P. CHINNAIAH**

Associate Professor, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh  
Email: chinnaiah.svu@gmail.com

Jiddu Krishnamurti is a great world famous philosopher. According to Jiddu Krishnamurti, human crisis is in the world. Jiddu Krishnamurti says that

human beings have been passing through a great deal of anxiety, sorrow, uncertainty, depression, hatred, ambition, constant striving, agony, jealousy, fear, torture, dishonesty and cruelty. The prime cause of human crisis is thought. The solution of human crisis is self-knowledge. Self-knowledge comes by observing oneself without any effort. It is the outcome of the constant awareness of the workings of the mind. Self-knowledge alone can bring tranquillity and happiness. Without self-knowledge there can be no order and peace in the world. In this paper, I discuss the state of human crisis, the cause of human crisis and how self-knowledge is the solution to human crisis according to Jiddu Krishnamurti.

## Objectivity and the Problem of Epistemological Agency

**DR. DEEPTI GANGAVANE**

Head, Department of Philosophy, Fergusson College, Pune  
Email: [deeptigangavane@gmail.com](mailto:deeptigangavane@gmail.com)

In the recent past, the traditional understanding of many epistemological categories has been put to question by alternative epistemologies that have been proposed on the basis of various perspectives. Naturalised epistemology, feminist epistemology and standpoint epistemology are a few instances of such alternative approaches. The present paper seeks to explore the concept of epistemological agency in the context of feminist epistemology with a view of examining its understanding of the "Subject". Mainstream epistemology with its essentialistic approach has tended to decontextualise the subject and to treat it as being disembodied. Such an abstraction is considered to be a necessary requirement for the sake of objectivity of knowledge. The feminist epistemologists however have found this kind of abstraction quite problematic. They find it unrealistic and hence undesirable. Standpoint epistemology further asserts that without treating the subject as being what it actually is; in the process of knowledge production and reception, that is, without considering its embodied nature and contextualising it, it is not even possible to be objective in the true sense of the term. Contemporary philosophy speaks of the constituting of the subject in different ways, thus basically rejecting essentialism. The roles that the other, the language or the power structures play in this respect are very significant. The problem then is how are we supposed to articulate the notion of the agency of the subject? How can the requirement of objectivity be met? Or are we necessarily driven towards relativism if we adopt this approach? These are some of the problems that are dealt with in this paper in an attempt to explore the possibility of going beyond objectivism and relativism.

## *Aparokshanubhuti* (Self-Realisation): A Close Analysis

**PARSHURAM KAR**

Lecturer and Head, Department of Philosophy

V. N. College, Jajpur, Orissa

Email: pkar08@rediffmail.com

Knowledge, in this universe, is broadly divided into two categories, that is, transcendental and epistemological in a holistic way. Thus, every knowledge is based on sense experience and this experiential knowledge is possible through perception, observation and also experiment. Apart from such, feeling, emotion and realisation centre on transcendental knowledge. So both ontological and epistemological aspects of knowledge elevate the thoughts of human beings to attain supreme knowledge with a view to reaching perfection. My aim, in this paper, is to make an analytical enquiry regarding what exactly *aparokshanubhuti* refers to in Indian philosophical thought. To begin with, the identity of *jivatman* (individual self) and *Paramatman* (Universal Self) is to be exposed exclusively through the removal of ignorance. So it is the result of the direct cognition of the *atman* which is always present in all thought. In the *Chhandogya Upanishad*, it is observed, 'The realisation of the non-dual is the consummation of a *Aparokshanubhuti*.' Self-realisation is the *telos* of human existence and the Universe. From the Gita and Upanishada it is also affirmed that the relinquishment of the attachment to the fruit of action, the yogin is freed from compulsive desire and abides in a state of constant satisfaction. So such type of person is not involved even though engaged in action. Thus the liberation from the bondage of ignorance will be attained, when an individual realises the non-duality. In order to have the realisation of the self, one has to destroy all karmic elements through the knowledge of non-duality. Thereby, self-knowledge is attained by *jnana*, yoga and also by disinterested performance. From this it is concluded that an individual will attain self-realisation when he goes beyond all discrimination.

## Scientific Dimensions of Spiritual Energy: Brahmakumaris' Perspective

**SURESWAR MEHER**

Ph.D. Scholar, Special Centre for Sanskrit Studies,

Jawaharlal Nehru University, Delhi

Email: sureshjnu@gmail.com

The whole universe is the combined manifestation of both physical and non-physical energies. Science explores the material aspects of nature only through its limited methods and techniques. But the knowledge of Self is beyond the

scope of science because self is not observable and quantifiable. Hence another advanced discipline called ‘*Spiritual Science*’ is required to study this prime factor. Spiritual Science has the inner power to explain the concepts and laws of metaphysics by its subtle techniques of deep insight and revelation. In this regard, Brahmakumaris shows a unique path for the whole of mankind towards attainment of both mundane and transcendental perfection by its spiritual knowledge. B. K. Jagdish, spokesperson of this institution has assimilated the laws and methods of science as well as spirituality to explain the two realities of material and physical. The present paper focuses on: 1. Soul or self is not a material form of energy, but is spiritual in its core. 2. According to Max Planck’s quantum theory and Einstein’s photoelectric law, matter and light are not continuous but made up of discrete particles such as *quanta*, electrons, neutrons, protons and photons. In meta-physics souls and God are not one or same, they are the minutest particles of conscious divine light. 3. This meta-physical entity has zero or no mass like photons in physics. Gravitation, friction, particles of matter or forces of nature cannot affect this incorporeal soul. 4. Einstein opines that if one can travel faster than light then one can know the three aspects of time. So, at the source point of meta-physical energy, God is omniscient because of His infinite *God Speed*. 5. According to the second law of thermo-dynamics or entropy, all the material forms of energy pass through higher level ordered states to lower level disordered states. Spiritual entropy takes place due to the degradation in the stage of purity of human souls. At its culmination the Supreme Soul reverses spiritual entropy by His divine power and knowledge. 6. The conscious energy has a curved form like ellipse or aura as matter or mass causes a ‘curvature’ of space-time. 7. Matter in its ultimate level of energy is indestructible, but is changing forms and multiplying. Likewise, spiritual energy is not annihilated, so it is immortal and eternal though its qualities or attributes may change. In this way, many new and interesting paradigms have been discovered from Brahmakumaris’ perspective to justify the realities of meta-physics which are logically built on and parallel with physics. Conclusively that means spirituality is strongly supported by science.

## The Largest Parts of a Whole: A Mereological Reason Why the Thesis of Composition as Identity is False

**PATRICK X. MONAGHAN**

Graduate Student, Department of Philosophy, University of Iowa  
Email: muneer.patrick-monaghan@iowa.edu

According to the thesis of composition as identity, a mereological whole is nothing over and above the parts that compose it. In recent years, this thesis has generated quite a lot of controversy. However, while several arguments



have been introduced to refute the thesis, since they have all been based on various assumptions concerning general metaphysics that the proponents of the thesis will simply reject out of hand, these arguments are all inadequate. Consequently, if the thesis is to be refuted, what is needed is an argument that is based on an assumption pertaining to the metaphysics of mereology that the proponents of the thesis cannot reject in such a way. In this paper, I defend one such argument, which is couched in terms of the notion of the largest proper parts of a mereological whole.

## The Hard Problem of Consciousness

**SIRAJUL MUNEEER C.**

Research Scholar, Department of Philosophy, University of Hyderabad  
Email: muneer.is.siraj@gmail.com

Consciousness is the biggest mystery. It may be the largest outstanding obstacle in our scientific understanding of the universe (Chalmers, 1996). There is nothing that we know more intimately than conscious experience, but it is harder to explain. There is not just one problem of consciousness. It refers to many different phenomena. David Chalmers divides the associated problems of consciousness into 'easy' and 'hard' problems. The easy problems of consciousness are those that can be solved by standard methods of cognitive science (in terms of computational or neural mechanisms). The hard problems are those that cannot solve by those methods. The hard problem of consciousness includes the problem of experience. This includes the questions like why does it exist? What does it do? How physical processes in the brain give rise to subjective experience? There is an explanatory gap between brain functions and subjective experiences. We need an explanatory bridge. According to Chalmers the usual explanatory methods of cognitive science and neuroscience cannot answer the subjective aspect of consciousness. They are concentrating only on the so called easy problems of consciousness. To explain the hard problem we need a new approach. Roger Penrose (1995), suggested that to solve the hard problem, we need to bring new tools of physical explanation, that is, quantum mechanics. According to him consciousness arises from quantum physical process taking place in micro tubes, which are protein structure inside neurons. The special feature of quantum theories of consciousness may start from a law of minimisation of mystery. Consciousness is mysterious and quantum mechanics is mysterious. Both have the same problems of non determinism and non locality. Chalmers argues that when quantum mechanics comes to the explanation of experience, quantum processes are the same as other theories. The question of why these processes give rise to experience is unsolved. McGinn (1989), argues that the problem is too hard for our limited minds; we are "cognitively closed" with respect to the hard problem of consciousness. Chalmers does not agree with this pessimistic view of

consciousness. He suggests that when simple methods of explanation are ruled out, we need to investigate the alternatives. When reductive explanation fails, non-reductive explanation is the natural choice. In searching for an alternative, an important observation is that not all entities in science are explained in terms of more basic entities such as space, time, mass and charge (among other things) which are regarded as fundamental features of the world. They are not reducible to anything simpler. Chalmers proposes that conscious experience be considered a fundamental feature, irreducible to anything more basic.

## An Attack on Scepticism

**DR. LAXMIKANTA PADHI**

Lecturer, Department of Philosophy, University of North Bengal  
Email: laxmikant\_padhi@yahoo.com

Many people find it hard to consider scepticism seriously because of their instinctive compassion with dogmatism. For, scepticism is an extremely peculiar position. The out-and-out sceptic claims that nothing can be known. And pointing towards the infinite regress of proofs or justifications they argue that no belief can really be proved or justified. Does not the sceptic claim to know that nothing can be known? Don't they try to prove that nothing can be proved? They contradict themselves if they claim to know that nothing can be known or claimed to have proved that nothing can be proved. Out-and-out scepticism is therefore, a self-contradictory position. Greek sceptics tried to meet this objection by formulating two ways which will prove that it is not self-contradictory. Both Academic and Pyrrhonian scepticism seems like a dodge but the Pyrrhonian reformulates scepticism in a logical consistent way. The question remains 'does Pyrrhonian scepticism preserve the essence of scepticism?'

## The Probability of 'Mind–Body Identity Theory' To Solve 'Mental Causation'

**P. R. PADMAKUMAR**

Research Scholar, Department of Philosophy, University of Madras  
Email: padma\_kerala@rediffmail.com

What exactly is a mind? This is a question which attracts the attention of everyone irrespective of their stream of studies. The psychologists might have a definition for mind. But philosophers have many answers for questions related

to the mind; which means there is no universal law or definition for mind. This is the same while considering the problems of philosophy of mind such as ‘mental causation’. Each and every school of philosophy has its own solution for the same problem. Here I am trying to analyse the probability of ‘Mind–Brain Identity’ theory to solve the problem of mental causation. Mind–Brain Identity theory holds that the mental goings on are simply the working of the brain. Here questions arise such as how we to consider the mind in a physical world? The Mind–Body problem has a long history, starting from Descartes. Descartes solved the problem by ‘Cartesian Dualism’, which holds that mind and body are two substances having different attributes. But it failed while confronting the question, how two distinct substances can interact with each other? The failure to give an answer for this question caused the rejection of Cartesian theory. Identity theorists accepted a materialist bend towards the mind-body problem. In this paper I would like to analyse the possibility of Identity theory to solve the problem of ‘mental causation’.

## Defects in Gettier’s Counter Examples: Remarks for Richard Feldman

**DR. RISHI KANT PANDEY**

Associate Professor, Department of Philosophy  
Allahabad Degree College, University of Allahabad, Allahabad  
Email: rkpandey69@rediffmail.com

Plato first conceived tripartite conditions of knowledge; *truth*, *belief* and *justification*. Edmund L. Gettier was among the first, who systematically and logically presented two counter examples against the *tripartite conditions of knowledge* and showed that even if these three conditions are followed, one cannot say, ‘I know’. These conditions are, therefore, *insufficient* for knowledge. Gettier’s counter examples initiated novel debates and discussions. Some philosophers, like Mayer and Stern, argued that any proposition can be justified by any other proposition, if it is *in fact* true. Richard Feldman, however, asserts that even if justification is *in fact* true, one cannot say, ‘I know’. A careful observation of Plato’s position reveals that these contentions are hinged upon a *wrong interpretation*, which is created by Gettier’s counter examples. Plato used the term ‘knowledge’ in an *a priori* sense. Gettier could not comprehend Plato’s contention and he unwillingly and unwarrantedly related it to *a posteriori* knowledge, which is always plausible. Plato called it *sensuous knowledge* or *belief* or *opinion*, but not knowledge at all. By virtue of this, Plato distinguished between *knowledge* and *belief*. When a person says, ‘I believe’, it does not mean that he knows also. However, when he says, ‘I know’, he also believes in it. It implies that belief is *sine qua non* for knowledge, but knowledge is not an inevitable condition for belief. In addition,

there are numerous inconsistencies in Gettier's counter examples. Instead, Feldman substantiated Gettier's position by presenting another example. This paper suggests that this example is still problematic and there are defects in Gettier's counter examples.

## A Comparative Reading into the Early Buddhist and Lockean Theories of Knowledge

**REV. WADINAGALA PANNALOKA**

Ph.D. Student, Graduate Institute of Philosophy  
National Central University  
Jhongli City, Taoyuan County, Taiwan R.O.C.  
Email: wadinagala@yahoo.com

The studies produced related to the epistemological foundation of early Buddhism whose literature is extant in the Pali Language, have reached the conclusion that Buddhism is closer to empiricism. For example, K. N. Jayatilleke in his *Early Buddhist Theory of Knowledge* (London: Allen and Unwin Ltd., 1963, p.463) and D. J. Kalupahana in his work, *Buddhist Philosophy* (University Press of Hawaii, 1976, p. 22f) have stated that early Buddhism is a form of empiricism. It is an academically interesting task to examine this suggestion in a comparative context where we read one of the initiators of empiricism in Western history of philosophy, John Locke (1632-1704) in comparison with the early Buddhist theory of knowledge. Both Lockean and Early Buddhist traditions deny 'innate ideas' and accept the inevitability of sense-experience as initiative step in the process of forming knowledge. However, early Buddhism sees 'innate tendencies' as critical aspects of human psyche and does not claim sense-experience as an infallible source of knowledge. Early Buddhism, oriented at gaining liberation from suffering, recognises extra-sensory perception and higher-knowledge which is gained through meditational practice, as means to realise the truth of reality. In this paper, I am going to discuss the similarities and dissimilarities between the Lockean and early Buddhist theory of knowledge. In conclusion, I will point out that though early Buddhism is similar to Lockean empiricism, it differs greatly in its account regarding the sources of knowledge, purpose of bringing forth epistemological views and variety of levels of knowledge. Finally, it will be pointed out that the Lockean theory of knowledge is to settle secular issues and takes a more philosophical approach whereas early Buddhism is aimed at attaining knowledge from liberation from the cyclic suffering (*samsara dukkha*) and takes a psychological approach in its theory of knowledge.

## Discursive Formations in Foucault

**DR. S. PANNEERSELVAM**

Professor, Department of Philosophy, University of Madras, Chennai

Foucault analyses the “discourse” or “discursive practice”, which is rule-governed set of statements in which a community of human beings embodies what it thinks of as “knowledge”. A discursive practice, according to him, is a body of anonymous, historical rules, always determined in the time and space that have defined a given period, and for a given social, economic, geographical or linguistic area, the conditions of operation of the enunciate function. By saying that the discursive practices are historical, Foucault makes it clear that they are not found in all communities at all times and in all places, but belongs to a particular phase in the historical development of a particular community. This means that there can be no criteria of truth and falsity, which apply outside a particular discursive practice. There are no universal standards or logic or rationality. If the different discursive practices are found at different periods in history, one cannot look at history as progress towards objective truth. Foucault’s *The Archaeology of Knowledge* examines how epistemes work and speak themselves through the production of “discursive formations”. The discursive formations are the organising principles of an episteme. They work to make speech possible, organise ideas or concepts, and produce objects of knowledge. All of Foucault’s writings from *Madness and Civilization* to the *History of Sexuality* presuppose a close proximity of power and knowledge. But according to the critics, the concept of power has a drawback because of this intrinsic relation between knowledge and power. It is also argued that his critique of modernity is one-sided in its modernity. His criticism that modernity has brought only domination cannot be accepted because modernity has brought advances in medicine, democracy, liberty, law or equality which are not acknowledged by Foucault. For him, power breeds resistance but the nature of this resistance is not explained by him. In other words, he has not properly developed the notion of genealogy of resistance. Also, his understanding that power is mostly understood as an impersonal and anonymous force, which is exercised apart from the actions and intentions cannot be correct. He has not taken into account how the agents in positions of economic and political power administrate power. Though he talks about the micro level of resistance in power struggle, he does not discuss the modalities of local struggles. No doubt, the importance of local struggles cannot be neglected, but the multiplicity of the local struggle must be properly linked in order to avoid fragmentation. Otherwise the local struggles lose their significance. All micro struggles must be related to macro struggles to oppose the domination of power.

## ‘Brahman’ in Vallabh Vedant: Metaphysics of Vallabhacharyaji

**USHA R. PATEL**

University of Mumbai  
Email: [usharamnikalalpatel@gmail.com](mailto:usharamnikalalpatel@gmail.com)

The teachings of Aupanishads have taught us that The Brahman is the highest reality and HE (GOD) becomes everything in this world which is real. Indian philosophical concepts of dualism and non dualism are derived from Aupanishadic literature. Vedanta Darshana contributed by various acharayas, namely, Shri Shankaracharya, Shri Ramanujacharya, Shri Nimbarka and Shri Madhavacharya, etc. who are not the original authors but are known according to their interpretations of the Aupanishadic literature. In spite of the basis of their philosophical considerations being almost the same, e.g. Prasthantra, as is commonly known, Vedanta Darshana contained in their literary works differ to a great extent. Shri Vallabhacharyaji who was an eminent Indian thinker and philosopher of his time has advanced his philosophy of “Shuddhadvaita”, wherein he has elaborated that not only is the Brahman the one and only real entity, but the universe also is as real and is the cause of the manifestation of Brahman. Arguments are advanced by Shri Vallabhacharyaji in his commentary on Brahma Sutras, ‘Anu-Bhashya’ is more appealing and pragmatic as it can be put into practice for the spiritual upliftment of mankind. Various philosophies have evolved among Indian thinkers. In Vallabhacharyaji’s philosophical system Bhakti is a supreme means of God realisation which he has dealt with in his grantha ‘Bhakti Vardhini’. Shri Vallabhacharyaji’s Bhakti Marga is known as ‘Pustimarga’ as distinguished from Maryada Marga. In Pustimarga, Bhakti is not the means but an end in itself or is the fruit. It is supreme love for God. The goal of Pustimarga, Bhakti, is to enjoy God’s love. To devotees of Pustimarga, God’s realisation is the main Purushartha of life. He is indifferent to the Vedic asceticism or the yogic discipline he lives only for God. He wishes to possess God by his own love and God’s grace. The Pusti devotee acquires a Divine body and enjoys bliss in god’s company.

## Bimba–Pratibimbavada: Some Epistemological Issues

**SHRUTI RAI**

Research Scholar, Special Centre for Sanskrit Studies  
Jawaharlal Nehru University  
Email: shrutijnu@gmail.com

This paper deals with epistemological issues of bimba-pratibimbavada (principle of image and counter image) of Kashmir Shaiva philosophy. Kashmir Saiva philosophy synthesises realism and idealism and presents a metaphysical theory, which is technically called ‘bimba-pratibimbavada’. Bimba-pratibimbavada is the principle of appearance of absolute in the form of thirty-six tattvas at its own surface, through its inseparable power because of its own will. It denies the essential difference between mind and matter, thought and thing, subject and object. It rejects the dualistic explanation of the phenomena of knowledge on similar grounds. It also rejects pure idealistic monism which holds the world to be mere illusion. It states that knowledge is recognition, it is not new cognition. Recognition consists in the unification of what appeared once with what appears now, as in the judgment, ‘this is the same caitra’. It is recognition which refers to an object which is directly presented. It is reached through unification of experiences. Knowledge of pragmatic level is confined with limits due to psycho–physical mechanism. Here a paradoxical fact is that phenomenal knowledge is also real, it is not erroneous but due to enforceable limitedness, the knower is not able to observe the actual nature of the world. Human beings have compatibility of observance from gross to subtle for the restricted pervasiveness. Cognising facts depends on the level of the knower, as the numbers of knowers are seven according to different levels, the levels depend on the degree of limitedness, the less the limitedness occurs in the knower, the more subtle vision the knower has. However, the serial of tattvas starts from Shiva to earth in appearance, but the knower cognates the sequence in reverse, it means, from earth to Shiva. Actually it is the nature of image, as image reflects on a mirror oppositely, the left part of the subject appears right side in mirror and right side appears as left side in mirror, the same way ontological entities appear from subtle to gross, Shiva to earth, but at the time of observing knower, they come in observance from earth to Shiva, it means from gross to subtle. Kashmir Shaivism denies the essential difference between the individual mind or subject and the universal. Its conception of the universal mind is based upon an acute analysis of the individual mind. Knowledge, remembrance, and differentiation are the distinctive functions of the individual mind because the individual and the universal are identical not only in essence but in function as well and because without the admission of such functions of the universal mind the phenomena of determinate knowledge cannot be explained.

## Role of Metaphysics of *Āyurveda* in the Natural Healing Processes

**MONICA KUWAR RATHORE**

Ph.D. Scholar, Special Centre for Sanskrit Studies  
Jawaharlal Nehru University  
Email: rathoremonicak@gmail.com

*Āyurveda*, the text and philosophy of traditional Indian medicine, remains the most ancient yet living tradition. The *vedic* word *Āyurveda* is the conjunction of two Sanskrit words, "*āyus*" meaning life and "*veda*" meaning knowledge. According to this translation, *Āyurveda* means "the science of life." But the *vedic* texts expand on these definitions to offer a more complete understanding. *Āyurveda* emerged from folk practices; it developed within a well-defined philosophical framework. Further, it did not develop a philosophy in course of time as drugs came into use and cures were affected, but, on the contrary, drugs were administered with a resulting cure on the basis of a philosophy that was crystallised at its earliest stage of development. The basic assumptions of *Āyurveda* are the theory of the physical constitution of human body and the narration about human nature while all body elements are balanced and when disturbed according to the three humours (*tridosā*) doctrine i.e. *vāta*, *pitta* and *kapha*. The basic philosophical concepts of anatomical, physiological and medicinal importance of *Āyurveda* mainly resembles two philosophical structures, *Nyāya-Vaiśeṣika* and *Sāṃkhya-Yoga*. The former represents the physics and chemistry of drugs, so it is important from the medicine point of view. The latter symbolises the universe and our body structure as it is important to diagnose the diseases and to prescribe the right medicine. These two structures are the backbones of *Āyurveda*'s metaphysics. *Āyurveda* is based on the laws of nature. This theory of '*loka-purusa sāmānya*' (macrocosommicrocosom continuum) is the most important principle of *Āyurveda*. The individual human being is a miniature replica of the universe. Both remain in constant interaction with each other and also derive and draw materials, from each other in order to maintain their normalcy and homeostasis. This exchange follows one of the metaphysical laws of *sāmānya* and *viśeṣa* (homologous vs. heterologous) on the simple principle that a similar/homologous matter increases the similar while a dissimilar/heterologous matter decreases or depletes the same. When the harmonious interaction breaks between nature and individual, a disease state starts. *Āyurveda* uses a range of natural healing therapies to cure the disease such as aroma therapy, meditation, yoga, diet, *pañca-karma*, *marma cikitsā*, massage, sound therapy etc. and the metaphysics of *Āyurveda* has significance in the natural healing process as it makes to diagnose as well as treat the disease using the natural elements.



## Application of Psychological Methods in Epistemology

**SANGEETHA M. RAVEENDRAN**

Research Scholar, Sree Sankaracharya University of Sanskrit, Kalady

Epistemology deals with knowledge, which is the property of individual minds. So epistemology must be interested in the knowing mind. At the same time epistemology should be autonomous. It should be concerned with the analysis of epistemic concepts such as 'knowledge', 'warrant', 'rationality' etc. In epistemology, we use deductive logic, inductive logic, probability theory and statistics. Epistemology is normative, evaluative or critical and not descriptive. But Alvin I. Goldman points out the multidisciplinary affairs of epistemology. For example epistemology is interested in inference as processes of belief formation or belief revision as sequences of psychological processes. Processes of perception, memory, problem solving etc. have equal importance in both psychological processes as well as epistemology. Why is epistemology interested in these processes? Perception is a central topic in both psychology and epistemology and therefore, a suitable starting point in exploring the interface between psychology and epistemology. Cognitive psychology studies perception as a species of information processing. Next, epistemology is rightly concerned with properties of memory, with the power and reliability of memory. Philosophy of psychology is part of the philosophy of science, which is in turn a part of epistemology.

## The Question of Identity in Massive Multi-Player Games and Social Reality

**ELKEN RICHMOND**

Self Employed Game Developer, Toronto, Canada

**SHELDON RICHMOND**

Independent Scholar, System Analyst, Government of Canada

Email: askthephilosopher@gmail.com

Are the alternate identities you adopt in MMOGs (Massive Multi-Player Games) just 'fake' and have nothing to do with your offline 'real' personal identity? In general, people gain their identity in social reality through their social roles. Your social roles and the "masks" you adopt in social roles become part of your "real" identity. Similarly, the alternate identities adopted in MMOGs become part of a person's identity offline. However, online identities are more fluid than offline personal identities. How is it that players online can so easily adopt alternate identities, whereas in social reality personal

identity is more fixed? Online interactions create a social space where people are anonymous. This anonymity allows people to behave differently online because of the lack of face-to-face contact. Though there is a social aspect in MMOGs, voice and text, there is still no face-to-face contact. This social aspect is best represented through MMORPGs (Massive Multi-Player Role-Playing Games) where it contributes to a large portion of the gameplay. Being a part of a guild and participating regularly is important in being able to play most end-game content (which is considered to be the best part of the gameplay). Your identity develops and becomes visible to people in the game space primarily when playing with people that are unknown to you outside the video game. Despite what is happening outside the game, in the game you can be a completely different person. When playing as a character online one establishes a role within the online community, yet a select group of players will use their identity in the game space as a cover to “grief” other players. It is possible that certain players will have the same identity online as they do offline, yet for many players the online game space allows them to be someone else. These alternate online identities are created through anonymity. For most people their alternate in-game identity is just a part of the game experience and is only one aspect of their “actual” identity. In sum, MMOGs eliminate the distinction between 'fake' and 'real' identities. Just as the social masks one adopts in social reality merge into one's personal identity, the alternate identities adopted in MMOGs merge into one's personal offline identity.

## Is it Possible to Provide a Solution to the Problem of Why is There Something rather than Nothing?

**DR. SHELDON RICHMOND**

Independent Scholar, System Analyst, Government of Canada  
Email: askthephilosopher@gmail.com

The answer to this question of why there is something rather than nothing is still unknown. Thus, the meta-question arises: can an answer or solution to this question ever be produced? In the view of Archibald Wheeler, an eminent theoretical quantum physicist who has been one of the pioneers of the theory of black holes, the universe is Consciousness that is self-reflective or is basically a giant computational system. The stuff of matter is consciousness not only on the miniscule level but also “globally” as it were. Hence, if our cosmos is a computer and if it is special-purpose, we don't know what its purpose is by just figuring out what our cosmos is. Its purpose would have to come from somewhere else because all special purpose automata are goal-governed and the goal is external to the system. Or, if our cosmos is a computer and it is a general-purpose machine or computer, then by knowing what it is, we still don't know what its purpose is, because its purpose depends on specific instructions

that are given to the machine from outside the system. More generally, all human knowledge is relational: we know x by reference to y. We know the various proofs in geometry in relation to a set of axioms. We know quantum mechanics in relation to various general theories in physics, such as the laws of thermodynamics. We know about evolution in biology in relation to various general principles in biology such as the laws of heredity and reproduction. In short, what we know, we know in relation to other items of knowledge. So, we cannot know everything there is to know about everything because we would have to relate everything we know to something outside our system of knowledge. This paper stops here: it is important firstly, to take the question why there is something rather than nothing as a serious problem worth pursuing; and, secondly, to realise that a solution to the problem from within the usual framework of human knowledge is impossible.

Scepticism—‘A Resting or a Dwelling Place’?:  
A Note on Kant’s *Critique of Pure Reason*

**DR. DEBIKA SAHA**

Reader, Department of Philosophy, University of North Bengal  
Email: sahadebika@yahoo.com

Immanuel Kant raised the most important question of epistemology. ‘Is synthetic a priori knowledge possible?’ And by raising this question he paved the way for the further development of epistemology. In developing his critical method scepticism was an indispensable tool, which helped him to construct the philosophical thought on the problem of knowledge. This paper is an attempt to show how Kant used the sceptical method to reach his desired goal. In a sense it may be said that he was a kind of sceptic himself though he claims that it is through the critical method that it is possible to deflect sceptical arguments.

**\*\*\*With Compliments From Usha R. Patel\*\*\***

## Can the Soul Exist?

**DR. VINEET SAHU**

Assistant Professor, Department of Humanities and Social Sciences  
Indian Institute of Technology, Kanpur  
Email: vineet@iitk.ac.in; vineetsahu@gmail.com

This article approaches the possibility of the existence of the soul from the point of personal identity. The aim is to explore and evaluate the logico-metaphysical space for the concept of soul—when defined in the first person perspective—is the concept of a ‘self’ or ‘person’. The feeling of self is both a fundamental fact and a fundamental problem of human existence. All aspects of human existence, including the problems arising out of it, are connected to the idea of an underlying self. ‘Self’ and ‘person’ are essentially the same concept but comprehended from two different perspectives—the first person and third person respectively. I view myself as a ‘self’ and others see me as a ‘person’ and vice versa. Hence the difference between the two is perspectival and not conceptual. I explore the notion of the ‘self’. Historically, the soul is regarded as characterising the self. I backtrack from the phenomena regarding the self to the possibility of the concept of soul and what it can be. The axiomatic claim here is that the concept of ‘person’ is defined by the ability to take first-person perspectives and the consequent moral agency. I attempt neither to explain the ‘soul’ nor to argue for it. I use a working definition of the notion of ‘soul’ to examine the theoretical possibility of its existence and whether the logico-metaphysical framework of the concept of ‘person’ allows for the hypothesis of the ‘soul.’

## Truth as Correspondence: Is it Compromise to the *Paratahpramanya* of Indian *Pramanasastra*?

**SAVITHRI A.**

Research Scholar, Department of Philosophy  
Sree Sankaracharya University of Sanskrit, Kalady, Kerala

Truth is the quality of propositions that accord with reality, specifying what is in fact the case. Perhaps the most natural and widely held account of truth is the correspondence theory according to which a belief is true provided there exists a fact corresponding to it. The problem of truth is central to the theory of knowledge. In both Indian and western philosophy, the idea of truth is very important for epistemology. The concepts of *Prama* and *Pramana* and the *svatah* and *paratha* theories of *pramanya* seem to be quite sophisticated and relevant if we wish to relate them to contemporary epistemology. The truth-

bearers in Indian philosophy are cognitions. A true cognition is called *prama* and its means is *pramanas*. Indian theories of truth have been broadly classified into two groups: *svatah* and *paratha*. This distinction follows naturally if truth is taken as a predicate of cognition and consequently is an important feature of Indian theories of truth. The question of validity of knowledge is raised in order to distinguish knowledge from doubt, belief, illusion and such other mental states. In the event of discrepancy of a cognition with another cognition it is said to be invalid. Validity is conceived to be a peculiarity of that cognition which does not go against what is cognised. According to the Naiyayikas when a knowledge comes in to being it is at the beginning neither true nor false. Every knowledge is true or false, right at the beginning. Only its truth or falsity, whichever may be the cause is due to a set of conditions that are different from these other conditions that give rise to knowledge. According to the Naiyayikas the truth of knowledge is not produced by the same conditions that give rise to knowledge itself. Thus in this paper I am trying to present the extrinsic validity of truth in Indian epistemology in general and in the Naiyaikas in particular.

## Buddha and Heraclitus on Change

**KAMAYANI SHARMA**

B.A. Second Year Student, Fergusson College, Pune  
Email: [ubergonzo@gmail.com](mailto:ubergonzo@gmail.com); [therubaiyyat@hotmail.com](mailto:therubaiyyat@hotmail.com)

This paper on Buddhist philosophy seeks to juxtapose Buddha's *paticcasamuppada* with the doctrine of impermanence propounded by Heraclitus and understand their similarities and differences with a view to explaining how they culminated in such different creeds, one of peace and the other of war. Buddha's idea of impermanence which finds simultaneous expression in Being and Not Being is one that is echoed by the Greek thinker in his famous contention that we do not step into the same river twice. However, they move in divergent directions from this common font. Their interpretation of change, while having much in common, differed immensely; Buddha's negation of the soul, nihilism and science of exorcising suffering were in stark contrast to Heraclitus's affirmation of the soul, pluralism and the concept of synthesis. The most overarching difference that this paper seeks to curate is that of ethical implications of Buddha's and Heraclitus's creeds, both aretaic and deontic. The Buddhist moral code is embedded in *anatta vada* which comes close to a deontological definition of ethical conduct while Heraclitus leaves much unsaid. However, his doctrine lends itself to a teleological interpretation where dynamism is seen as the non-moral value to be promoted through action. In conclusion, this paper traces the similar roots of Buddha's pacifism and Heraclitus's militarism in the unique conception that everything is in a state of permanent flux.

## Two-Tiered Theory of Knowledge in Advaita Vedanta: The Phenomenal and Absolute

**SHIMI C. M.**

Research Scholar, Department of Philosophy  
Sree Sankaracharya University of Sanskrit, Kalady, Kerala

According to Upanisadic literature knowledge is divisible into empirical and trans-empirical that is called phenomenal and Absolute. The Mundaka Upanisad refers to these two kinds of knowledge as *para vidya* and *apara vidya*—higher wisdom and lower knowledge, the higher knowledge means Brahman—knowledge, which is distinguished from lower knowledge. Upanisads clearly specify that proficiency in the Vedas does not amount to the attainment of the knowledge of Brahman. According to Advaita self-knowledge means Brahman knowledge that is, *para vidya*. Brahman is comprehended only by higher knowledge, *para vidya*. *Para vidya* is the source for self-knowledge. However, lower knowledge (*apara vidya*) is not illusory or it is not absolutely untrue. *Apara vidya* is obtained from the standpoint of empirical consciousness. The entire not self constitutes the empirical realm: the mind, the senses and the body as well as the objects of the external world—all these are not-self. Advaita admits that, they are known through perception, inference and other pramanas; and the knowledge which we have of them through these pramanas is empirical knowledge, Advaita does not reject these kinds of knowledge, because the empirical world according to Advaita is neither sat or asat, but is a third category, which is characterised as *Sasasad-vilaksana*. The objects, which constitute the empirical realm, are existent and indispensable in the transactional world. So it is real at that time. They are considered to be real until one realises Brahman or Atman that is *para vidya*.

## Andhigatattva and Perception: An Epistemic Consideration of the Role of Time in Cognition

**DR. CHANDRIKA B. VADHER**

Department of Philosophy, Dh. Arts College, Rajkot, Gujarat

All systems of Indian philosophy accept perception as a valid means of knowledge and this imparts a paramount effect on the nature of reality which is considered in the related systems. The main epistemological as well as ontological concept is prama which determines as well as decides the

epistemological and ontological status of consciousness in the context of the related system. The present paper examines the definition of prama in Nyaya and Advaita Vedanta with reference to the inclusion of the term Anandhigatattva in the definition and attempts to bring out some epistemological references concerning the role of time in the construction of cognitive apprehension with contemporary references. In Nyaya Darshana, the prama is defined as 'Yathartha Anubhava' in Tarkbhasa or Tadvati as 'Tatprakarkam Anubhava' in Navya Nyaya. In the context of perception the entire epistemic process according to Dr. Radhakrishnan is somehow mechanical and the conscious agent takes a direct participation in the act of cognition through Trividh sannikarsa (Three fold contact i.e. sense object, mind sense and self mind). There is a crucial point of debate regarding the status of a continuous cognition (Dharavahika Jnana) of a particular object. If the knowledge of a particular object, say Ghat Jnana resides continuously in the knower for a considerable amount of time then, apart from the very first moment of the occurrence of that cognition, the entire state of consciousness with that Ghata Jnana resides continuously in the knower for a considerable amount of time, then, apart from the very first moment of the occurrence of that cognition, the entire state of consciousness with the Ghata Jnana can be called as Prama, or some elements of 'Aprama' like memory are to be considered in this state! The main debate between Nyaya and Advaita Vedanta on this epistemological issue is discussed and interpreted in this paper. It appears that with reference to the consistent framework of epistemology, the view of Advaita Vedanta is more plausible. But it seems that the definition of prama and the inclusion of Anandhigatattva in it require a reconstruction with reference to the theory of Adhyasa. Some of this reconstruction has been attempted in this paper.

## Recovering Original Nothingness

**DR. MARIO WENNING**

Assistant Professor, Faculty of Social Sciences and Humanities,  
University of Macau, Macau  
Email: [mwenning@umac.mo](mailto:mwenning@umac.mo)

While the concept of being has enjoyed popularity in the history of Western metaphysics beginning with the Presocratics, nothingness has been treated as a stepchild, a derivation, lack, or privation of being. This marks a decisive difference to East Asian philosophies, in particular Buddhism and Daoism, where nothingness has been the central topic of philosophical reflection as well as the goal of meditation. Arguably the philosophical differences between Western and Eastern thinking could be traced back to the respective valuations of original nothingness. Drawing on Lao-tse, Kant, Hegel, and Heidegger, the

paper systematically reconstructs the ethical significance of metaphysical considerations of original nothingness. In a first part it argues for a transcultural turn in Western thinking away from the obliviousness of original nothingness to then call for a dialogue centred on the question of how nothingness can be meaningfully represented and addressed in light of its elusiveness. Only if it is possible to limit the emphasis on being with an equal concern for a continuously elusive nothingness is it possible to challenge the ontocentric foundationalism of Western ethics and metaphysics.



# Section 4

## ETHICS AND SOCIAL PHILOSOPHY

### Sectional President

**PROFESSOR H. N. PANDEY**

University Department of Philosophy  
B. R. Ambedkar Bihar University, Muzaffarpur

### The Importance of Ethics in Present Age

Man is not merely a psychological being, he is essentially a spiritual being. Modern scientific approach ignores this dimension of man's life. This approach is also reflected in the domain of philosophy where one sees the growth of linguistic analysis.

Really speaking, logical positivistic movements reflect this scientific temper of this age. That is why it rejects the traditional approach to life as meaningless. It is well known as to how they declare traditional philosophy and metaphysics as meaningless jargon of words and they foster the growth of analytic approach to philosophy. Without going through into further details it is sufficient to point out that this has resulted in their ethical theory of emotivism and the neo-discipline of meta ethics. Consequently now these philosophers of ethics appear to be more concerned with the analysis of concepts and are perhaps oblivious to the real content of ethics i.e. values and virtues. This has resulted in fast deterioration of values in different spheres of life. It would not be far from truth to hold that modern maladies like corruption, insecurity, tension, crime and all such social evils and moral diseases are rooted in this crisis of value. So it is high time to realise and restore the traditional approach to ethical studies. Of course this doesn't mean ignoring the intellectual and logical side of the problem. If this linguistic approach in philosophy in general and ethics in particular is accepted in toto then in that condition ethics perhaps may be supposed to be divorced from life.

In Indian philosophy there is great emphasis on ethics where we talk of values in details. The summum bonum of life according to Indian ethics is attainment of Moksha. It does not mean that the other ends of life such as Dharma, Artha and Kama have been ignored. They too have been strongly accepted. The aim of human life is attainment of Abhudaya and Nihisreyasa. Indian ethics is really concerned with our extraordinary achievements here and hereafter. For attainment of Moksh/Nirvana in our ancient tradition pre-requisite qualifications have been prescribed. A householder sadhak is supposed to

adhere to those qualifications strictly. In both Sraman and Brahman tradition these pre-requisite qualifications have been highlighted in a well defined manner. In Buddhism the eightfold path and particularly the principles of panchasheel have been appreciated. In Jainism too Right knowledge, Right faith and Right conduct along with panchamahavrata have been made compulsory for an aspirant. In yoga darsana Yama and Niyama are of paramount importance so that one could attain Samadhi. But even if we consider these virtues from the worldly point of view then also they are of immense importance for the individual, society and nation. These virtues are capable of eradicating many social evils which are detrimental to the growth of the society as discussed above. Five cardinal virtues such as Satya, Ahimsa, Asteya, Brahmacharya and five Niyams of yoga Sauca, Santosh, Tapas, Svadhyaya and Isvara pranidhan are of prime importance. If they are practised in all sincerity. Daivee Sampada<sup>1</sup> (divine gift) as discussed and described in the *Bhagavadgita* (Chapter 16) too can bring a sea-change in the present scenario. Men gifted with a divine nature are a parable of good Samaritan. They are the torch bearers of society. They have set a brilliant example for others to follow it with self respect and reverence. Cultivation of divine qualities and control/elimination of demonic nature is the need of the hour. An aspirant observing these high qualities ultimately attains liberation. My humble submission on this auspicious occasion is that these virtues are worth preaching and worth emulating too. We talk of high virtues but desist from practising them. It is said that an ounce of practice is better than tonnes of knowledge. So we have learnt a lot, talked too much. Now it is the opportune moment to translate these gestures to practice. Then and only then the concept of 'let all be happy' could be brought to this earth.

I, therefore, appeal to the learned scholars of philosophy in particular and common people in general to realise synthetic and holistic approach to problems of life. This will do a lot to bring peace and prosperity. This will foster both abhudaya and nihsreyasa. In the end being conscious of my limitations I hope to be excused for omissions and commissions, if any.

<sup>1</sup>Srimad Bhagavadgita (With English Translation & Transliteration) by Jaydayal Goyandka Chapter 16-1.

## Can Evolutionary Meta-Ethics Define What is “Good”?

**IQBAL H. AHMED**

Research Scholar, Department of Philosophy, University of Delhi  
Email: ikbal451@gmail.com

Any attempt to define “good” is seen almost as a philosophical crime, since the day G. E. Moore reminded us about the gap between is and ought following David Hume. Evolutionary meta-ethics tries to understand the nature of morality on the basis of our biology, and the process of evolution. So any approach on the basis of such understanding to define certain ethical concepts like “good” instantly invites a lot of criticism. Because it is believed that this approach is by definition naturalistic, so the danger of a naturalistic fallacy is inevitable. This paper attempts to explore the plausibility of defining “good” within an evolutionary meta-ethical framework, instead of giving a definition. Definitely any such definition will be naturalistic, but what I will try to show is that evolutionary meta-ethics does not commit a naturalistic fallacy, because it does not derive moral values from natural facts like social Darwinism has done, rather it holds that moral values themselves are natural elements due to their biological origin. (Here I disagree with Michael Ruse who accepts the is-ought gap while advocating an evolutionary account of morality). On that ground I assume that it is possible to define moral “good” without committing any kind of naturalistic fallacies (Oliver Curry has identified at least eight kinds of naturalistic fallacies). I further argue that this definition will have to consider two aspects—what is “good” at levels of genes as advocated by Richard Dawkins and what is “good” at the level of organism, society, and so on. The latter aspect is of course significant for morality. Now suppose at this level a definition of “good” is possible. Can we justify that? Along with Michael Ruse I argue that ontologically this “*good*” will be something real for being part of our *memes* as described by Dawkins. But there is perhaps no meta-ethical justification for this “good.” So, is moral “good” just an illusion *given* to us in the process of evolution?

## Importance of Moral Values in the Present Scenario

**DR. NARAGINTI AMARESWARAN**

Researcher, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh  
Email: amareswaran@gmail.com

Now we are living in the modernised, scientific and technological world. Because of globalisation and industrialisation a lot of changes have occurred in the life style of people. Values reflect different philosophical positions. The

concepts of values are closely associated with the concept of man. According to Jules Henry in *Culture against Man* (1963), values are something that we consider good such as love, kindness, quietness, contentment, fun, honesty, decency, relaxation and simplicity. According to Carl Rogers in *Freedom to Learn* (1969), valuing is the tendency of a person to show preference. Today there is lot of degradation of values in every walk of human life. Individuals are crazy for material wealth. Money making even through immoral ways is the main motive of the majority of individuals. Proper foundation should be laid on moral values at the initial stages of the child. Schools and colleges are the institutions which can shoulder the responsibility of inculcating moral values among the people and students. The development of any nation depends mainly on the standards of its educational institutions. Education is the most powerful and effective instrument for inducing radical changes in the behaviour of students. Education is the process through which an individual is developed into individuality and a person into a personality. Education should be individualised and personalised to the utmost and should constitute preparation for self-learning. The present central government is planning to introduce philosophy at intermediate level. In this paper an attempt is made to establish the importance of moral values and moral education in the present scenario in detail.

## Justice Versus Utility: Rawls's Critique of Utilitarianism

**PRAMOD KUMAR BAGDE**

Lecturer, Department of Philosophy and Religion  
Banaras Hindu University, Varanasi  
Email: bagdey\_pramod@yahoo.co.in

The contemporary utilitarian and contractualist theories of justice have, even in the face of the onslaught unleashed by post-modernism and linguistic-analysis that threatened to relativise and trivialise entire philosophy, sought to revive and defend the substantive normative tradition of moral philosophy. Both theories profess to account for our common sense moral precepts. John Rawls's *A Theory of Justice* professes to offer an alternative to the utilitarian theory of justice, for, Rawls thinks, utilitarianism militates against our ordinary moral intuitions. This paper examines the criticisms furnished by Rawls and inquires whether contractualism accords with our common sense view of justice. Utilitarianism is an aggregative theory in that it makes utility maximisation the sole criterion of rightness of actions, rules, institutions, and so on. Our common sense understanding, however, is that the principles of justice are distributive principles. Justice consists in distributing burdens and benefits to persons according to some attribute that they may possess. The consideration of rights, deserts and needs as three distinct ways of distributing the good admits of conflict. Any adequate theory of justice purporting to explain our ordinary precepts of justice must indicate how this conflict is to be

resolved. It must tell when the considerations of need or right are to take precedence over that of desert and vice-versa. Rawls argues that the utilitarian theory of justice undermines our firmly held intuitions of justice. Utilitarianism, being an aggregative theory, lacks the theory of just distributions. Our considered judgments would dictate that the good must be fairly distributed. Utilitarianism takes maximisation of happiness or desire satisfaction to be the sole criterion of rightness, regardless of how the aggregate is distributed. The utilitarian does not take into consideration the distinction among persons. In its zeal to maximise total utility, he/she is willing to sacrifice the well being of the few for the sake of the majority. Rawls also objects that utilitarianism substitutes the conception of the good of one person for the conception of the good of whole society. The underlying idea is that society is characterised by the diversity of conceptions of the good. Therefore, one concept of intrinsic value may not be acceptable to all. This assumes the Kantian concept of the inviolable dignity of persons. Though Rawls's criticisms are valid, his alternative principles of justice also turn out to be at odds with ordinary precepts when subjected to scrutiny.

## A Practical Solution to Terrorism

**DR. A. N. BHANDARI**

Lecturer, Department of Philosophy  
Vinoba Bhave University, Hazaribag, Jharkhand

Religion and ethics touch each human without exception. Even before taking birth a child becomes a member of a particular religion/community. One has to spend one's life not only as per rules of that community, but has to advocate that very community as the best community among all living religions in the world, whether one has gone through other religions or not it matters least. Man boasts of having a free will but cannot ignore the existentialist view of being thrown in the world where one has no liberty to choose even the best rational thought of the Global Village. Is this the destiny of the 21<sup>st</sup> century's human who is the best creation of God? In this light the very ideas of community and ethics need deep analysis. This is necessary for communal peace in the world. The present problem of the Taliban has cropped up due to wrong interpretation of Islam and misuse of (spiritual) ethics. This misinterpreted idea of Islamic Society/Family/world is being imposed over the world. The idea of Talibani society has not been accepted by 90 per cent of Muslims themselves. Even then there are some people who advocate Talibani rules. The problems created by the Taliban are not concealed facts. Though the idea of life after death cannot be dismissed yet to get an assured seat in heaven one cannot take the lives of thousands of innocent people in the name of 'Jihad'. It will be no exaggeration to say that the world is still under pressure of several religions/communities. Inter-religious dialogue is not always

possible, it has been proved, but a general idea of all living religions and ethical behaviour can be given to students. The most important chapter of education is not being taught to our students. If we want communal peace in the world, we will have to administer a little dose of religions and ethical behaviours of all religions. It should be passed down to our future generations. Education is the only source of prosperity—whether it is intellectual or material, both are possible through right education only. We must accept the fact that what is our latest discovery is their first knowledge or where we end our journey they (children) start their journey. Therefore the knowledge of religion and ethics will not be old information to our students. I recommend that religions and ethical behaviour of religions be included in our MIL courses at the I.A. and B.A. Hons. Levels.

## Human Rights, Jainism and Global Society

**DR. ASHA BHANDARI**

Assistant Professor (Philosophy), Faculty of Policy Science  
National Law University, Jodhpur  
Email: [ashabhandari7@yahoo.co.in](mailto:ashabhandari7@yahoo.co.in)

Broadly speaking, the idea of human rights is in itself not new; its birth lay in the birth of man, and the concept is as old as human civilisation. However it were the World Wars of the twentieth century which put the spotlight on the necessity for formal recognition of these rights in the modern world, leading to the conception, adoption and proclamation of the Universal Declaration of Human Rights in 1948 by the United Nations, possibly the most well known concretisation of the concept of human rights in recent times. Other widely known covenants are the International Covenant on Civil and Political Rights, 1966, and the International Covenant on Social, Economic and Cultural Rights, 1966. This paper is an earnest attempt to identify the similarities between the provisions of the Universal Declaration and Jainism. Jain philosophy is one of the oldest religious philosophies in the world, and its principles give sanction to some of the most important rights enshrined in the Universal Declaration; these principles being protected by the safeguards of the state in modern times, are invaluable in their ability to act as guiding lights for the provisions they sanction. The principles of Jainism are implicit moral codes for the best societies, and if practiced sincerely, can guarantee the kind of international understanding and world peace that the world community is today in urgent need of, thus resulting in the formation of a peaceful global community, which is the ultimate aim of initiatives like the Universal Declaration of Human Rights.

## Surrogate Motherhood: Problems and Prospects

**DR. DIPA BHATTACHARYA**

Lecturer, Directorate of Distance Education  
University of North Bengal, Darjeeling  
Email: kinku\_2006@yahoo.co.in

In the past two decades, there has been a rapid change in the field of reproductive technology. These technologies have given hope to many infertile couples who wish to have a child of their own. Surrogacy is one of the techniques of reproduction. A surrogate is a woman who becomes pregnant, carries and delivers a child on behalf of another couple. A couple can take the help of a surrogate mother due to various reasons. Usually there are two types of surrogacy—traditional and gestational surrogacy. In the first type, the gestating woman has no genetic link to the child but in the second case the surrogate mother has a genetic link to the child. Surrogacy became a controversial issue in 1986 with the “Baby M” case. Some people ethically object to surrogacy on the ground that it removes procreation from marriage and replaces natural processes with artificial ones. It also raises issues like adultery, poverty and exploitation, baby broking, privacy right, custody and identity problem. Supporters to surrogate motherhood argue that artificial processes are often medical necessities for those who are infertile. Surrogacy can allow a couple to have a child when they would otherwise be unable to do so except by adoption. Adoption does not provide a genetic link to the child. The question arises: Why do women choose to become surrogate mothers? One reason for this may be due to poverty some women choose to become surrogate mothers simply for the fees involved. But from another viewpoint there are some surrogates who do it because they truly care about childless couples. Another question arises: How does a mother relinquish her child after birth? Throughout the process and period of pregnancy the mother is naturally and emotionally attached with the baby in her womb. So it must be a hard task to relinquish the baby after birth. But a study by the Family and Child Psychology Research Centre, at City University, London, UK, in 2002 observed and came to the conclusion that surrogate mothers rarely had difficulty relinquishing rights to a surrogate child and that the intended mothers showed greater warmth to the child than mothers conceiving naturally. A close perusal of the issue of surrogate motherhood reveals that on the one hand it has brought an immense opportunity for some couples and on the other hand it involves a lot of unforeseen consequences that are moral as well as legal.

## Concept of Beauty

**DR. HARISH CHAND**

Department of Philosophy, Rajendra College, Chapra, Bihar

In philosophy the concept of Beauty has its role from the very beginning period of human thinking which cannot be dated but can be presumed that it comes with the very creation of the world in all the creatures as well as human beings. I think this is the main factor that has been considered as one of the main aspects contained in the very nature of the supreme, the creator of this world. "Satyam Sivam Sundaram" 'Truth, Beauty and Good' are the main aspects of the ultimate. I would first like to explain the views of Plato, Aristotle, Kant, Plotinus and lastly I shall throw light on the views of some Indian thinkers on the concept of Beauty. Apart from this I will try not to escape the views of artists, dramatists, poets and the place of Beauty in the modern world in designing and in the field of advertisement and its role in the corporate sectors, and so on.

## 'Shanti Chakra': The Philosophy of Bhagavada Gita for World Peace & Oneness of Humanity

**DR. SUBHASH CHANDRA**

Associate Professor, Intercultural Open University (IOU), Netherlands  
Project Director, Global Peace and Humanity Project  
President, World Peace and Cultural Centre (WPCC), Ujjain  
Email: [scpeace2000@yahoo.com](mailto:scpeace2000@yahoo.com)

We are living in a violent consciousness because modern civilisation is based on violence. There are constant repetitions of wars; the ceaseless conflict among classes, among peoples; the awful economic and social inequality, the gulf between the rich and poor, and between the developed and developing countries. The present day cycle is the cycle of violence where violence, war and poverty are cumulatively growing and the social order is known as 'violent social order'. Humanity is facing a terrible challenge to its own existence. We have entered into a new century and new millennium but humanity is standing at the crossroads of all the transition processes. The biggest agenda of the 21st century is 'How to save Humanity'? We have to search inside our hearts and souls. The world of tomorrow cannot be tamed by the culture of violence and war, but can be tamed only through the 'culture of peace, that is, peace consciousness'. The objective of this paper is to explore and to explain the philosophy of Bhagavada Gita (a part of the great Indian epic Mahabharata), propounded by Sri Krishna more than 5000 years ago in the battlefield of



Kurukshetra, and its relevance to human development, world peace and oneness of humanity in the 21<sup>st</sup> century. The Bhagavada Gita is not the essence of the Vedas or Upanishads, but synthesises various streams of thought for the welfare of humankind. It stresses on Universal Peace, brotherhood, and equality of all human beings, that is, equity, dignity and humanity for all human beings through universal peace values. The Bhagavada Gita presents that world peace begins with self-peace through self-realisation leading to self-development not only from the Indian context but also universally in the 21<sup>st</sup> century. The paper is a spiritually guided holistic approach of developing peace consciousness for developing Shanti and Dharma (Peace and Justice) and oneness of humanity. The paper has attempted to highlight the global recognition of peace as a matter of common concern to save humanity. It deals with *ashanti* (culture of violence), division of humanity and levels of human consciousness in modern civilisation. It tries to explain the concept of “Shanti” (culture of peace), Spiritual consciousness, that is, peace consciousness, global peace values—love, peace, truth, nonviolence-respect, tolerance and forgiveness for global peace and human unity. The paper also tries to explain three levels of consciousness, and “Shanti”—model of human.

## Science, Society and Liberty

**DR. SUDHA CHAUDHARY**

Post-Doctoral Fellow, Mohan Lal Sukhadia University  
Udaipur, Rajasthan

The model of a world based on the values of equality, liberty, secularism and democracy was founded on scientific epistemology. Science has erroneously been accepted as the foundation of all development and conceived to be the only discipline that has true solutions to the problems confronting humanity. Humanity also imbibed this dream that science, which explores truth and analyses events objectively, will answer the questions related to the origin of life on earth, genesis of the cosmos, human life, death and the eternity of the human soul. It was expected that man will be liberated from the fog of medieval religion and will bring about qualitative change at the social as well as at the level of ideas. Human beings will be able to acquire a better understanding of existence, change, development, culture and history through objective study. At the social level it would enable man to get freedom from the feudal system which legitimises caste, gender, religious and class inequalities. The global violence, terror, hunger, wars, imperial cruelty, suppression, torture, torment, consumerism, gender prejudice and social inequalities have become intrinsic features of modern society. Our thoughts and actions are being dominated by valuelessness and insensitivity jeopardising the relationship between individual and society as well as among individuals. Personal security, the epitome of the height of civilisation, is missing today.

Thus the value of science for civilisation is being questioned. Science has been reduced to a means of maximising production, profit, increasing controls and improving management. Its role as a means of knowledge and better life for all has been marginalised. The scientists who are hurt by this anti-people use of science are put to, are thinking of stopping its growth while a big section of intelligentsia considers science itself responsible for this. The argument put forward by them is that science does not have the capacity to study the internal personality of man which is the repository of his value system. Science is a discipline indifferent to values and hence promotes consumerism. In the face of these circumstances and assumptions, man is trying to find shelter in religion. Though the body travels in a jet aircraft, the modern man finds himself more secure in pulling the world of his ideas by a medieval feudal bullock cart. I shall try to show in this paper (A) why and how a class divided social system and culture break-down the development of scientific consciousness which is the synonym of intellectual liberty; and (B) how and which system, ideology and politics have the potential to provide the real social conditions for development of the scientific temperament, that is, a society in which science will become the intellectual tool for social liberty of mankind in the real sense.

## Feminist Understanding of Dr. Ambedkar's Thought on Genesis and Mechanism of Caste System

**DR. LATA CHHATRE**

Reader, Department of Philosophy, University of Pune  
Email: [chhatre@unipune.ernet.in](mailto:chhatre@unipune.ernet.in)

The caste system is a unique feature of Hindu society. It is reflected in Hindu culture, Hindu social life and Hindu ways of life. Although it brings inequality, injustice in the society, nobody is successful in abolishing it. This may be why many Indian and Western scholars have tried to study the caste system. Many scholars have tried to investigate the genesis and development of caste system. Dr. Ambedkar is not an exception to this. He has tried to investigate the genesis and mechanism of caste system. While talking about the genesis of caste system he has shown that from its origins the caste system oppresses women as the mechanism of caste system works by keeping restrictions on a woman for her marriage. He has elaborated on this point further with the help of the concept of surplus men and surplus women. With the help of these concepts he has criticised the practice of child marriage, widowhood and the sati custom. In this paper I will make an attempt to show how Dr. Ambedkar's thought on genesis and mechanism of caste system revolve around women and what is his contribution to the Indian feminist critique.

## Gandhi on Ends and Means

**SAMSUL ALAM CHOUDHURY**

Department of Philosophy, Aligarh Muslim University, Aligarh

Email: samsulchoudhury@gmail.com

There has been a long debate and controversy in moral philosophy over the relation and distinction between the concept of 'ends' and 'means'. The debate is found both in Indian and western philosophy. In western philosophy we find the debate in Aristotle and Machiavelli, however, the basic debate accumulates in the teleological and deontological perspective. In contemporary Indian philosophy, we find such conceptual debate in Gandhi. He understands the concept of ends and means as convertible terms, like two sides of the same coin and says that 'both the terms are almost identical'. Gandhi's philosophical thought is based on truth and non-violence. He repeatedly asserts that truth is the end and non-violence the means. For Gandhi, means to be means must always be within our reach and he considers ahimsa or non-violence to be within the reach of all individuals and therefore feels it to be our supreme duty. To him satya or truth is the highest law, but ahimsa or non-violence is the highest duty. The relationship between ends and means is brought out by Gandhi on the analogy of the relationship between a tree and a seed. The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the ends as there is between the seed and the tree. This opens a new horizon of the end-means controversy. The seed is potentially a tree and the tree is the seed, the means manifested. Consequently, this relation inheres between the potential and the actual, the latent and the manifest, the idea and the realised. This feature is unique; and has drawn the attention of a galaxy of eminent scholars. So, means is the end in process and the ideal in the making. In this paper I try to highlight the Gandhian conception of the 'ends and means' controversy and what are the commonalities and differences among other philosophers' or thinkers' views, like, the pragmatic philosopher Dewey and Marx. Lastly, I try to explicate the importance of the Gandhian view on the 'ends and means' debate and controversy over other philosophers or thinkers.

## The Importance of Sarvodaya Philosophy To The Contemporary Society

**DR. P. RAMAKRISHNA CHOWDARY**

Professor, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh  
Email: chowdaryphilosophy@rediffmail.com

‘Sarvodaya’ is comprised of two words viz., ‘sarva’ and ‘udaya’ which means welfare of all. There is an explicit consciousness on the part of the Vedic rsis about the all inclusive nature of well-being. The earnest desire for realisation of final contentment for the whole of creation has been the characteristic of spiritual leaders throughout the Upanishadic period. Mahatma Gandhi’s conception of sarvodaya is significant with the backdrop of the spiritual philosophy of India. To the modern world professing atheism, vitalism, agnosticism, mechanism and realism, Gandhi’s attempt has been the most determined attempt to bring into focus the substantive rationality of the ancient religious and moral tenets. Being a votary of the creative role of spiritual ideas, Gandhi stood as a critic of the political and materialistic conception of the occidental philosophers who are unmindful of the workings of the soul-force in society. In Gandhian thought, we find fundamental stress on the spiritualisation of politics to be attained by the use of soul-force, the development of the dynamic creative altruism of ahimsa and the technique of satyagrah. The philosophy of sarvodaya, which aims at the welfare of all, is a regulative principle in human relations, transcending history, politics and the patterns of existing social institutions. Gandhian philosophy is the affirmation of the relations between man and man, between the citizen and the state and the quest of man for spiritual realisation. In my paper, I would like to discuss the political, economic and spiritual aspects of sarvodaya and its relevance to contemporary society.

## Towards a Life of Moral Excellence

**DR. JUTHIKA DAS**

Department of Philosophy, Handique Girls’ College, Guwahati, Assam  
Email: akash.sharma@rediffmail.com

The question is—what kind of life men ought to lead as human beings? Morality is an attempt to guide human conduct—to help in leading a life by applying moral rules. But a clear understanding of the ideal of life is not enough for a good life. Along with this, good will, or the purpose to do what is right, is required to secure the practical goodness of living. Man’s reverence for

morality, his 'respect for the intrinsic dignity of moral life' inspire man to lead a moral life. In present-day society, what we observe, is decay of morality in all walks of life. The need of the hour is to reconstruct society in order to return to true good, to do good and to lead a life of moral excellence.

## Blending Spirituality and Science for World Peace

**RUNU DAS**

Head, Department of Philosophy, Bapujee College  
Sarukshetri, Sarthebari, District Barpeta, Assam

Scientific and technological developments make human life comfortable, but their misuse leads to destruction that violates world peace. Spirituality is deeper than body, mind and intellect. Modern science provides facilities for '*Bhoga*', but unless it is guided by '*Yoga*' or spiritual growth mere '*Bhoga*' leads us into '*Roga*' that will destroy world peace. Hence the blending of science and spirituality is necessary in the modern world. Science is not as objective as commonly thought. Facts are not given, but constructed, in which the state of consciousness or spirituality play a role. Thus science and spirituality are not separate. Science has become increasingly holistic and holodynamic. The recognition and experience of oneness is central to spirituality. The awareness of the relationship of spirituality and science is important for the further evaluation of humankind so that world peace is regained. Advanced technology offers new instruments for creating terror and destruction. Violence has seeped into the minds of our children. If this trend continues there will be a new generation of aggressive, insensitive and violent people. This may happen all over the world as national and regional cultures and value systems are being destroyed by the massive impact of the all pervasive media. Hence, the development of spiritual growth is necessary. Moral or spiritual values can be realised and developed by the provision of value education, the absence of which results in disaster, destruction, exploitation, selfishness, aggression and hatred. Bertrand Russell says 'The choice before humanity is either total annihilation or co-existence through ethical and spiritual values.' Annie Besant declared that education must have the purpose of understanding of life and living, not just a capacity of earning a livelihood. The Indian philosophical tradition has profound ethical doctrines: *Dharma*, *Artha*, *Karma* and *Moksha* are the four fold '*purusārthas*' set as the ideals to be achieved in human life. But most Indians are losing their own real heritage of spiritual wealth. It will be unfortunate for young men and women of India, if they grow up in utter ignorance of their spiritual culture towards which other nations are now turning for guidance. Science and technology without spirituality are empty and spirituality without science and technology is dangerous. Hence a harmonious blending among them is needed.

## Relevance of Virtue Ethics: Indian and Western Perspectives

**PURNIMA DAVE**

Adjunct Faculty, Department of Philosophy, University of Mumbai  
Email: p2dave@gmail.com

“Without philosophy, without that total vision which unifies purposes and establishes hierarchy of desires, we fritter away our social heritage in cynical corruption on the one hand, and the revolutionary madness on the other” — Will Durant.

Moral degradation in society is an eternal problem. Time and again it has threatened society with moral annihilation. This problem provoked Buddha and Socrates among many others, to endeavour to introduce the dimension of moral goodness at the individual and social level. A virtue ethics that brings about a moral transformation of the individual and society is very much the need of the hour in the contemporary scenario. In 1958 the American philosopher Bernard Mayo acknowledged it, “Western ethics has reached a dead end, for it has lost contact with ordinary life.” In this paper I will argue that a mere theoretical approach in ethics reflects on the meaning and nature of moral concepts and “In ethics, we do not always appreciate the luxury of leisurely reflection because we often must make immediate decisions” (Wittgenstein) and “In taking moral decisions and making rational choices, the role of emotions is often legitimate” (Carol Gilligan, Martha Nussbaum). Further a mere theoretical approach can lead to moral nihilism. Against such a dry and speculative approach, I uphold that virtue ethics would be a safeguard against nihilism. It believes that ethics is a living practical activity that brings about change both in individual and society. Further, virtue or *arête* according to ancient Greek thinkers means to excel in any function that is being performed. Similarly, the Gita speaks of action performed with proficiency as *Yoga (Yogah karmasu kausalam)*. Thus, virtue ethics is an ethics of excellence. Originally, a virtuous person was called a *virtuoso*. Virtues are inculcated through tales rather than theory. Alaisdair MacIntyre in his book *After Virtue* has also pointed out that virtues are learnt through role models, cultural ethos and stories. Hence, in an era marked by the dangers of misanthropy, virtue ethics can relink social bonds. I will show how virtues are common to both the Indian and Western traditions. They are both culturally specific and yet universal as the examples of the basic Indian virtues and the four Greek cardinal virtues reveal. Despite their differences they are united through a similarity of being embedded in tradition and story telling. Plato’s dialogues and the epics and Puranas are excellent models of ethical story-telling whose importance is acknowledged even by the case histories in modern medical sciences today.

**\*\*\*With Compliments From Smt. Pushpa Deepak Sheth\*\*\***

## Mahatma Gandhi: An Apostle of Applied Ecology

**DR. D. NIRMALA DEVI**

Mahatma Gandhi University, Kottayam, Kerala

Today due to unsustainable industrial development, the earth system is under considerable stress and strain. Many physical and chemical changes have taken place in the system, which are a cause for serious concern. Gandhiji was indeed a practicing ecological yogi. Gandhiji's view of the relationship between humankind and nature were influenced by the Vedic perceptions about the earth being a home of a very large family of living organisms. In *Atharva Veda* the earth is described as our mother (*Dharti Matha*) or the Universal Mother. Gandhi experimented with and wrote a great deal about simple living in harmony with the environment, of his ideas about human connectedness with nature being explicit, can be inferred from an overall reading of the Mahatma's writings. Gandhiji also made a distinction between humankind and the brute. He did this to remain a human being of his duties towards other creatures. According to Gandhiji the duty of the human being is not only to himself and to his fellow beings, but also to control his desire to acquire more and more. He also regarded human beings as trustees of all creation. He gave human kind the role of trustee of all other living creatures and therefore the human race has to earn this distinction by better thoughts, words and deeds.

## Philosophy of Value Education

**DR. PRAKASH CHANDRA DUBEY**

Reader, PG Department of Philosophy, H. D. Jain College, Ara, Bihar  
Email: peeceedee@yahoo.co.in

The religio-philosophical foundation of Indian culture and tradition is facing an acute crisis of a varied nature. One among them is value erosion. We are at the crossroads of conflicting values and views and we are almost caught between the devil and the deep sea as to which value should be adopted and which one discarded. Values as such are what one considers desirable. However, what one considers desirable may not be accepted by others even though they belong to the same group in society. Values which are desirable universally and accepted by one and all, should have an intrinsic quality in themselves and must be worthy of being pursued both from the individual and the societal points of view. Such values serve as normative guides to an individual and consequently this helps in social integration and social solidarity. It is these values which should be imparted through education. The basic ethos of Indian philosophy and culture is to inculcate the core principle of values such as Satya (Truth), Dharm (Righteous conduct), Shanti (peace), Prem (love) and Ahimsa (Non

Violence) among its people. Corresponding to these five core universal values there exist five domains of human personality and they are intellectual, physical, emotional, psychological, and spiritual. These five domains represent the five objectives of knowledge, skill, balance, vision and identity. In this transient world of uncertainty, science and technology is trying to dethrone the traditional value system. These deorganised values can be reorganised through philosophy of value education. All conflicts be they social, political or religious can be resolved through philosophy of value education. What is needed today is humanism and not religiosity.

## Some Reasons for Study of Ethics in Modern Society

**DR. GYANANJAI DWIVEDI**

Department of Philosophy, B.S.S. College, Supaul  
A Constituent Unit of B.N.M. University, Madhepura, Bihar

We live in a world of bewildering potentialities for good and for evil. A great struggle is under way to win the minds and loyalties of men and women. There is the possibility that we may come to life in a better world than men have recently known. In my view our trouble is due to our neglect of moral ideas and a lack of spiritual insight not to a lack of science or technical education or of material equipment. Today we need to recover the moral insights of our cultural and spiritual heritage and to bring them in to harmony with our modern personal and social relationships. Ethics is concerned with values. Ethics attempts to determine the goal or goals of true living. Ethics should make clear to us why one act is better than another. Ethics is the study which deals with human conduct in so far as the conduct may be considered right or wrong. In order to have any orderly social life we must have agreements in understanding principles or rules of procedure. Ethics seeks the most intelligent principles of behaviour or the principles which will make life most wholesome. Finally we can say that ethics is the study of human values. It attempts to stimulate the moral sense to discover the true values of life and to inspire men to join in the quest for these values.



## Morality and Social Justice

**DR. D. A. GANGADHAR**

Professor, Department of Philosophy and Religion  
Banaras Hindu University  
Email: dagangadhar@gmail.com

To talk about ‘morality and social justice’ certainly prompts one to seek clarification: whether ‘morality can be a basis for ‘social justice’? There may be similar questions. I begin to think about ‘morality’ first. Morality, as understood is the rule of life, the code of conduct. But who frames these rules and who prescribes these codes? In our Indian situation, we have seen that these rules and codes were framed by ancient thinkers like Manu, Parasar and many others. Also we have seen that these oriental idealists could perceive the needs of their period and to formulate some guidelines to construct ‘society’. Society is a place where individuals are the basic unit. So, in order to maintain a regulated society where each individual is assigned certain duties and responsibilities existed in India. Therefore my paper aims at analysing concepts like morality, society and social justice. In this regard I have quoted the views of Dr. Ambedkar who has devoted his deep thought to find out the status of individual in Indian society. Certainly democracy and its postulates are to be looked into. My conclusion is that there cannot be a standard factor of maintaining morality for social justice. There is a need for purification at the mental and behavioural level of individual and political representatives who form society and the rule the society.

## Values and Value Education: Tradition vs. Modernity

**DR. SAURAVPRAN GOSWAMI**

Professor of Philosophy (Retired), Gauhati University, Guwahati  
Email: anupamjash@rediffmail.com

It has been hued and cried by the zealots that there is a tremendous value-crisis in present day society. Apart from the macro level terrors by professionals, crimes of comparatively lower level have also been on the rise in almost every corner of the globe. These include corruption; domestic violence in the name of dowry and property; crime against women; malpractices in the examination hall; showcasing obscenity; road rage; communal, political or personal intolerance ...and the general tendency is to thrust the blame entirely upon the younger generation in a way as if the elderly are completely free of all these charges. They want to blanket all these with utter disgust as “disrespect for traditional values”. They often replace the phrase “traditional values” with “spiritual values” which they understand in contradistinction with “material

values". The reason why there has been a gross erosion of values among the youngsters, according to them, is their loss of faith in God and religion in the face of scientific developments. Science, they think, although undeniable, brings with it the most unacceptable (disgraceful?) curse—materialism. And this materialistic make up of mind is the root of all evils, the traditionalist argues. The remedy therefore lies in inculcating value education, meaning thereby spiritual education, among the youths. While agreeing with the general statement that there is a crisis of values, and for that reason joining the zealots in their hue and cry, the present paper still differs from most of them in analysing the reason thereof and in suggesting redress for that. First, eulogising the tradition with a blind faith is of no help, for there are as many negative points in the tradition as in modernity so much so that tradition cannot simply be understood as *the values* and "modern" does not stand for *non-values*. Second, the conflict between spiritualism and materialism has no direct bearing upon degeneration of values. Materialism (as distinguished from consumerism), far from being detrimental to society, helps develop a scientific outlook toward its problems, and helps find out effective solutions thereof. On the contrary it is spiritualism, with its teachings in self-centrism that can be made responsible for many of the social evils. Undoubtedly it is the concern for my good, independent of, and even at the cost of, the common good, that is the root of all evils. Values are human concerns. Values are accepted for human good. To bring about good to man, what is essential is love and respect for fellow beings. This love for man does not need any intermediation from God as the father of all as men by nature are bound with each other with interpersonal ties. Hence value education consists in inculcating that universal love for man.

## De-Transcendentalising Rawls

**KEVIN GRAY**

Department of International Studies  
American University of Sharjah, UAE  
Email: kevin-william.gray.1@ulaval.ca

I show that Rawls's derivation of the initial position is tied to the norms of late capitalist society. Rawls argued that for a political arrangement to be just, it must be arrived at behind the veil of ignorance that belongs properly to the Original Position. Taking this purely proceduralist description we arrive at a list of basic rights that must be primary in any social arrangement. A common criticism of Rawls's conception of the Original Position has been that he is sneaking in substantial conceptions of the good while at the same time trying to appear politically neutral. In response to these criticisms, Rawls acknowledged that the Original Position at least appears to have been built around concepts that on first glance one might consider to be in some way substantive

descriptions of the good life. Rawls however denied that he had sneaked in substantive conceptions of the good, but rather he presented the Original Position as the logical outcome of examining the ‘common fund’ of available moral intuitions. These intuitions are present in any democratic political culture and should be familiar and intelligible to any of its educated citizens. This introduces an undesirable contextualism into Rawls’s theory of justice. Others have tried to show that the circularity can be avoided by grounding his theory in the interpretative social sciences, much as Habermas’s grounds discourse ethics in universal pragmatics. I argue that Rawls has engaged in a rational reconstruction of the common presuppositions of liberalism as they appear exclusively in Western societies. Contrary to Rawls, I argue that the Original Position is the instantiation of certain conception of values that are common only to late-capitalist, democratic society. To challenge Rawls’s argument for arriving at a politically neutral conception of justice, I consider two paradigmatic cases: the question of honour and of family status. I take honour to be the accrual of prestige not exclusively based on accomplishment, but also on the actions of family members. Similarly, I take status to be the inheritance of social standing based on family membership, genealogy, or lineage. I argue that there are a great many societies in the world where status and honour would be considered sufficiently important as to demand their removal from the list of items about which we are supposed to be ignorant during the Original Position. My criticism can hence is an attempt to take Weber’s description of the death of an over-arching metaphysical world view in capitalist society seriously, where a prestige based system was replaced by legally guaranteed rights. By relativising Rawls, I show the need for a robust reconstruction—similar to that proposed by Habermas—of Rawls’s Original Position.

## Is Today’s Education a ‘Living’ Education?

**MADHUMITA GUHA**

Ph.D. Student, Department of Philosophy, University of Mumbai

Email: madhumita.guhal@gmail.com

Are we ‘living’ the education that we are getting in the educational institutions? When there is progression in the field of science and technology, why is there so much of confusion and conflict in the mind of the educated? Are we ignoring the ‘philosophical’ aspect of learning? Education is in continuation of past to the present and will be carried over to the future. What we receive in the present is the result of efforts put in by the earlier generations. A change in the educational system is to be introduced taking into consideration the present social and political scenario. A great deal of energy is required in bringing about the changes that we are looking for. The natural utilisation of this energy for our thinking capacity will give rise to ‘creativity’ and will bring in a ‘new mind’. Very often there is dissipation of energy in conflicts and competitive

attitudes. Conformity also leads to a dogmatic acceptance of beliefs and systems of learning leading to stagnation in one's thought process. In a natural way of learning, we are in a living relationship with oneself and others. A non self-centred being is able to harness the energy in a single stream that is able to face the problems of living and also serve one's community with a changed mind. Teachings of Vedantins like Rabindranath Tagore, Swami Vivekananda as well as non-Vedantins like J. Krishnamurti can be of equal importance, for a new methodology that will combine the economic and scientific needs of society along with an education that will allow the development of a better person. Let our minds awaken from a dormant stage to a dynamic stage.

## Fortune Versus Virtue in Aristotle: Is Virtue a Means to Happiness

**MANSI GUPTA**

Assistant Professor, Lakshmibai College, University of Delhi  
Email: manasigupta22@gmail.com

Aristotle's theory is often acknowledged for striking a connection between the notions of happiness and virtue. Virtue is regarded as the means to arrive at happiness which is seen as the ultimate end of all human thoughts and processes. Happiness is not any kind of feeling or mental state which anyone can possess, rather, it is an activity undertaken in accordance with virtue by the human soul. So, the virtuous alone can seek happiness. Like Socrates Aristotle defines virtue as excellence. He believes that virtuous performance is one that perfectly fulfils the purpose of a thing's existence. Since human beings alone are rational creatures, a conscious human soul is called virtuous when it acts rationally or wisely. Rational activity indicates the avoidance of extreme standpoints in any situation and choosing the intermediate path. For example in terms of spending money, a person will be called virtuous when he neither becomes extravagant nor miserly and adopts the intermediate path of liberality. However, happiness is not a matter of one or two virtuous activities. In order to be happy, a man has to be virtuous throughout his life in good as well as bad circumstances. Like Solon of Croesus, Aristotle believes that if a man lives well but abandons virtue at the time of death he will not be called happy. So a person has to be fortunate enough not to undergo any ill happenings until the time of death and thus hold on to virtuous deeds. In maintaining such a view Aristotle neither completely agrees with Socrates who strictly believes in excellence as a means to happiness, nor does he disagree with the early Greek scholars such as Herodotus and Hesiod who leave happiness completely at the mercy of fortune. Aristotle adopts the middle ground believing that virtue as well as fortune is required for happiness. He believes that good fortune enables whereas bad fortune disables one from being virtuous. I intend to argue that

though Aristotle does not explicitly discuss yet in his thesis fortune has the most important role to play with respect to happiness. Happiness seems unachievable by virtue alone and fortune looks like a necessary condition for its acquirement. Moreover, everything including virtue itself appears to be dependent on fortune. This is because virtue is possible only when a person is fortunate in many ways. For instance, he is not born as a woman or a slave, gets the right kind of tutoring from childhood and develops right dispositions, has the required practical wisdom and experience, and so on. Fortune and luck are not the same in Aristotle. I will argue against fortune and luck being considered alike in Aristotle and will endeavour to show the Aristotelian distinction between the two.

## Fundamental Aspects of Jaina Ethics: Its Relevance to Modern Era

**ANUPAM JASH**

Lecturer in Philosophy, Bankura Christian College, West Bengal  
Email: anupamjash@rediffmail.com

Jainism is much more than a code of ethics and ethics here has the most important place. We may observe that Jaina ethics is very much useful and important both historically and philosophically. Jainism is regarded to be one of oldest systems of thought based on non-violence. Jaina ethics is based on the fundamental doctrine of non-absolutism (*anekantavada*) and non-violence (*Ahimsa*). This virtue of non-violence is the central among various virtues preached by Jainas and the importance of non-violence is well known in the present world. This importance and application is not confined to ethics alone. It has its use and importance in politics, economics and international affairs. Individual persons as well as nations can be peaceful and prosperous if they take non-violence seriously and sincerely. Non-violence as well as non-absolutism can contribute a great deal in fostering a relationship of peaceful co-existence among different warring nations. Similarly, non-possession and other virtues preached by the Jainas are significant and relevant in the present era. The ideal of non-possession and non-hoarding can be really useful today as we are very much concerned with the problem of economic inequality. This is bound to foster socialism in its own way.

## Objections to the Moral Status of Animals

**NIBEDITA PRIYADARSHINI JENA**

Lecturer, Department of Philosophy, D.K.D. College  
Dergaon, Golaghat, Assam

Human beings in their venture and haste for development fail to care for other animals and tamper with them. Endowed with an intellect, human beings exploit animals by a conscious process of ideas due to opacity of vision. They use and abuse animals extensively for experimentation, food items, transport, and so on, without realising their suffering. This exploitation of animals is grounded on a fundamental assumption that animals are inferior to human beings. They are devoid of certain unique human dispositions such as reason, language, thought, and so on. Hence they do not satisfy the necessary conditions for having rights and they are free to be used by human beings at any time and by any means. This is reflected in the history of human thought. The primary aim of this paper is to elucidate the history of human thought which is contaminated extensively by utter disregard for animals directly or indirectly. Much focus is also laid on critically analysing the interpretations of various thinkers that are used to make animals vulnerable. I shall discuss the views of Aristotle, Stoics, St. Augustine, St. Thomas Aquinas, Rene Descartes, Immanuel Kant, and Contractualists shortly. Some of these views reject the value of animals directly while others strengthen the arguments which denigrate the value of animals. For instance, Aristotle, the Stoics, St Aquinas, St Augustine and contractualists attack the status of animals directly. According to them, there is nothing wrong to use animals for human purpose because they are devoid of some unique dispositions. Whereas Descartes and Kant weaken their moral status indirectly. For them animals are devoid of some unique qualities which are prevailed merely in human beings. Moreover, all these views have not emphasised all dispositions which make humans superior and animals inferior. For instance, Aristotle gives importance to reason and language where as Kant emphasises only reason. Further, I shall try to establish the existence of animals in the nature and in doing so I will prove that animals also have certain rights at least right to life.

## Maitri and Karuna: Buddhist Social Values

**PROFESSOR SHIVNARAIN JOSHI**

Professor and Head (Retired), Department of Philosophy  
Jai Narain Vyas University, Jodhpur

Metta (maitri) and Karuna are among four Brahma-Vihars, the sublime states of mind, elaborated in chapter IX of *Visuddhimagga*. Metta (friendship or loving-kindness) and Karuna (Compassion) are the two major attitudes among Brahma-Viharas which are capable themselves to provide the right solution to all situations arising from social contact. Dukkha is the central problem of Buddhism caused by the wrong attitude of a person towards things or other persons in society. Metta and Karuna are the righteous attitudes of mind which remove the tension and bring peace in social conflict. They can be treated as excellent social values which bring harmony in different groups of society and promote brotherhood and love against an aversion. Metta or Maitri is a loving kindness towards all Sattvas (being) without any discrimination. Persons who are wayfarers of Brahma-Vihara cultivate good will towards all beings so that they may be happy minded. Metta is love without selfish desire, it is a love without personal prejudices of life-dislike, aversion and hatred, embracing all beings, be they noble-minded or wicked-minded. Such universal love is not easier to cultivate not only by worldly persons but for serious seekers of the moral path as well. Hence the seekers are advised to practice methodical meditation known as Brahma-Vihara-Bhavana, which is the meditative development of the sublime states of mind. First, the seeker should meditate on one's own happiness as it is easier and spontaneous, because a person loves his own self most. At the same time he should think that just as I wish my happiness and freedom from suffering so may all beings be happy and free from suffering. Thereafter the seeker should extend his thoughts of love and friendliness gradually to the person he loves most, and then his family members and friends, and lastly persons he dislikes or hates most or his enemy. Practicing such meditation with all alertness (apamada) the seeker gradually overcomes his hatred and begins to love spontaneously all beings. The feeling of loving kindness culminates in breaking all the barriers (sima-sambheda) of discrimination, geographical boundaries and extending boundless (Appamana or Apramana) love to all persons of this world. There is no fundamental difference between Maitri and Karuna. Karuna is grounded in Maitri. Without the feeling of loving-kindness one cannot be compassionate with other persons in the real sense of the term. The compassion shown by worldly person without friendliness is merely ineffective lip sympathy. Karuna or compassion is Maitri or friendliness in action. Metta and Karuna are very noble human values in Buddhism which act as antidote to feelings of cruelty, violence, hatred and are conducive in building a peaceful society.

## The Concept of Suicide According to Immanuel Kant

**TANUJA KALITA**

Research Scholar (Philosophy), Department of Humanities and Social Sciences, Indian Institute of Technology, Guwahati

This paper is an attempt at exploring Kant's notion of suicide in relation to personhood and its relation to inconsistency in his ethics. In his earlier part of ethics (presented in *Fundamental Principles of the Idea of Morals*) Kant maintained that the duty to refrain from suicide is an essential duty which cannot be overridden by any other duty. But in *Lectures On Ethics* Kant was favourable to choosing death. Kant said that it is better to sacrifice one's life than one's morality. To live is not a necessity; but to live honourably while life lasts is a necessity. So it seems that there may arise an inconsistency in his earlier part of ethics and the later part of ethics. This paper will try to analyse that this inconsistency arises because of the complexity in a person's practical life.

## Human–Animal Relation: An Ethical Discussion

**TEJASHA KALITA**

Research Scholar (Philosophy), Department of Humanities and Social Sciences, Indian Institute of Technology, Guwahati

This paper exclusively deals with human–animal relations. According to Kant, animals are not self-conscious beings and that is why they are means for an end, and that end is nothing other than the human being. However, as a rational being, human being should always behave with animals with proper care and love, it is our duty. Human behaviour with an animal indirectly shows his behaviour with entire humanity. Human beings should never be used as a means, but as an end only. That is why Kant does not say that human beings do not have the right to use animals for their help, but we should behave with them with proper care and love. Whereas Tom Regan, says that it is not true that the love and respect, which we have for animals is out of the quality called rationality, but it is out of inherent value, which is present within human beings. That is why human beings should not be killing or harming animals, which shows disrespect for the animals. For Peter Singer human and animal rights are not the same. He rejects any form of discrimination including speciesism. Even if animals have lesser intelligence than humans, humans do not have the right to use them. Singer's view is like the Jaina conception of ahimsa. I have tried to show that the man–animal relation cannot be explained merely in terms of rationality or rights. It is to be very carefully studied with the help of stewardship or guardianship based on care based ethics.



## Concept of Values in Reference to Śankara's Philosophy

**DR. REENA KANNOJIYA**

Assistant Professor, Department of Philosophy  
Miranda House College, University of Delhi  
reena\_kannojiya@yahoo.com

The basic assumption underlying in this paper lies in the understanding of the elaborate teachings of Śankara. Advaita Vedanta of Śankara evolved out of the *Prasthāna-trayī*, which is consisting of three basic texts viz., the *Upanishads*, the *BhagwadaGītā*, and the *Brahmasūtra*. The philosophical version is inseparable from a broad comprehension of the paradigmatic Śankara's monistic philosophy. In his viewpoint, *Brahman* only is real in an ultimate sense. All else is finite and relatively existent (*māyā*). With this viewpoint subsequently, the immediate objective of this paper can be undertaken to analyse the interpretations of Śankara's teachings and of its ramifications for ethics. In Śankara's philosophy, social ethics in terms of values does not uphold enthusiastic concern for the traditional moral codes. But it helps in generalising and analysing the fact of values in the form of *Dharma* (duties) to raise the standard of Self by unlocking the knowledge of Hindu scriptures, so as to realise *Brahman* (*moksha*), which is conceived as the highest value. The methodology of this paper is analytical and critical through which I try to remove hidden presuppositions behind the phenomenological dimensions. The analysis proceeds by the elucidation of the phenomenal reality, which finally merges into ultimate reality (*Brahman*). It focuses on the philosophy of Śankara as a paradigmatic interpreter of Hindu mysticism and morality. The paper does not strive to discredit Śankara's view about the coexistence of "absolute" and "relative" truth, it does point out the moral conclusions as a logical fact, but not from necessity. The paper will provide as a conclusion a positive basis for social and life-affirming ethical humanism, one which stands beyond a merely developmental moral stage, which some mystics and philosophers follow to realise liberation (*moksha*).

## The Concept of *Svadharmā* in the *Bhagwat Gita*

**MADHUCHANDRA KAUSHIK**

Lecturer, Department of Philosophy, D.K.D. College  
Dergaon, Golaghat, Assam

'*Bhagwat Gita*' literally means the son of the lord. '*Sva*' means 'one's own' and '*dharma*' means 'duty'. Therefore '*svadharmā*' means doing ones own duty according to his caste or class. Arjuna's engaging in war is his *svadharmā*. Sometimes *varnadharma* is also regarded a *svadharmā*. At the time of the *Gita*

Indian society was divided into four *varnas*. They were brahmana, ksatriya, vaisya and sudra. The first three *varnas* were to follow strictly the *varnasrama dharma*. In the opening chapter of the *Bhagwat Gita* we find that Arjuna was horrified at the thought of fighting with his relatives and friends. He felt despondent on seeing that to win the war he had to kill thousands of his kin, friends and relatives. He says to lord Krishna that he can foresee no advantages in killing his relatives and clearly refuses to fight—‘I would not like to kill them even though I may be killed by them.’ Krishna then proceeds to instruct him about his *svadhava* and *svadharma*. The *Gita* mentions the following duties of the four castes: a man with the nature of a Brahman is one who has virtues of sense control of mind, tranquillity, purity, forgiveness, straight forwardness, wisdom, knowledge and faith. Hence the *svadharma* of the brahmans is to learn and teach the Vedas, meditate on God, and look after the spiritual welfare of society. A man with the nature of kshatriya has physical strength and should cultivate the virtue of heroism, forgiveness and generosity. Hence the specific duties of kshatriyas are to fight battles, to join the army and protect the community, trade, commerce and service, productivity, etc. The specific duty of the vaisyas is to supply commodities for the smooth running of society. The sudras would cultivate virtues like service, productivity, etc. Hence the *svadharma* of the sudras is to serve the above three castes. The *Gita* is more emphatic on one’s own duty than on *niskama karma*. The final aim is to attain *mukti*. *Svadharma* is one of the means which leads us to this goal. The word ‘*dharma*’ is not to be taken in the sense of religion or belief. At the time of the *Gita* sectarianism as well as religions like Islam and Christianity were absent in Indian society. Contemporary Hindu fundamentalists use ‘*dharma*’ in a sense of religion, thus arousing communalistic feelings thereby contributing to the disruption of Indian society. The principle of *svadharma* even now will be relevant if it is taken in the sense of one’s own duty. This philosophy will teach people that one should do his own duties faithfully. If everybody follows this philosophy then society will not break down and people will be able to live in peace and harmony.

## Ethics of the Mahabharata

**DR. RAMNATH S. KHALKAR**

Lecturer, K. V. Pendharkar College

University of Mumbai, Dombivali

Email: agandhi@ucla.edu

Philosophy insists on the practicing of moral values by man in life situations. This is especially true in the case of Indian Philosophy. It guides man in the exercise of moral values in the most crucial situations. And therefore, it has become a critique of ethical values. The Mahabharata is a moral encyclopaedia.

It describes in detail the complexities of human life relating to moral matters. The epic is full of instructive stories that provide guidance for solving the most intricate psycho-social and moral conflicts faced by man from time to time. Sage Vyasa, author of the Mahabharata, has written the epic with the special intention guiding common men in moulding their conduct and character. For this purpose, he has sketched several ideals in the epic. These ideals, directly or indirectly, inspire ordinary people to follow the path of morality. The ethics of the Mahabharata is Dharma-centric. Dharma mainly stands for prescribed course of conduct, duty, and moral values. Man must do his duty for the sake of duty. Dharma, according to the Mahabharata, is both absolute and relative. It is relative to place and time. In normal situations, moral values like non-violence, truth and non-stealing have to be practised necessarily on the individual level. But on the wider social and national scale, these values may be neglected on certain occasions and exceptions can be made in their case for the stability of the society and the good of the nation. The Mahabharata defines Dharma as that which upholds the society. At present, the practicing of moral values is generally neglected by people. This has caused the downfall of morality. The way to correct this moral crisis is to reinstate Dharma in our personal and social life. The Mahabharata inspires people to follow the path of morality.

## Beauty as the Symbol of Morality — Immanuel Kant:

**DR. GOPAL CHANDRA KHAN**

Retired Professor, Burdwan University, West Bengal

Email: arupdhabal@yahoo.co.in

Very often we hear of a complaint raised against Kant's theory of morality that it is too formalistic to have any real blood in its veins. This misconception may partly be accounted for by the fact that while considering Kant's theory of morality we pay attention solely to the first *Critique* (*Critique of Pure Reason*), as its back-drop, and seldom consider the third *Critique* (*Critique of Judgment*), as further elucidation and supplementation of the theory of morality developed in and around the second *Critique* (*Critique of Practical Reason*). The second *Critique* clearly subscribes to the view that man is a citizen of both the phenomenal as well as noumenal worlds. But the 'noumenon' of the first *Critique* is just a negative concept of delimitation and there is no suggestion that the gulf between the phenomenal and the noumenal can in anyway be bridged. However, the third *Critique* shows that the gulf is not unbridgeable; it is bridged, though not in knowledge, but in feeling-comprehension, the feeling that, again, saturates the dry formal principles of morality to find their practical applications. We would like to highlight the contributions made by Kant's aesthetic theories in these regards towards a fuller comprehension of his theory of morality. Kant's conception of the moral law as the categorical imperative

demands that man, the moral agent, should remain obedient to duty determined by the law out of respect for the law, and not because of any mundane consideration. Respect is a kind of feeling, and every feeling is connected with the life-process of the wellbeing of the natural man. On the contrary, the moral law commands the finite being to act contrary to his nature. 'For men and all created rational beings, moral necessity is constraint, that is obligation, and every action based on it is to be conceived as a duty, not as a proceeding previously pleasing to us of our own accord'. Then what kind of feeling is this moral feeling that abnegates the strong natural impulses of a man of nature? In the second *Critique* Kant does not further analyse the nature of moral feeling or work out the *a priori* ground of its possibility. In the third *Critique* however, he finds in the disinterested delight of aesthetic perception an analogue of the moral feeling or moral delight; it is the feeling of elevation felt by a man who realises his higher nature through his life-activities. Kant's moral theory involves the concept of the 'Kingdom of Ends'. But the first two *Critiques* do not work out the *a priori* ground for the possibility of such a kingdom which is worked out in detail in the third *Critique* as we will show.

## Modern Patterns of Consumption and Indian Philosophy

**DR. SEEMA KHEMANI**

Reader and Head, Department of Philosophy  
M. D. College, University of Mumbai, Parel, Mumbai  
Email: srk59n@gmail.com

The paper takes into account Ramchandra Guha's views on how much a person should consume. He points out that there are large scale inequities in patterns of consumption among rich and poor people what he calls omnivores and ecosystem people. Similarly there are differences in resource consumption of rich and poor countries. He believes that these result in miserable condition of the poor and environmental degradation. He also believes that governmental policies and strategies can solve this problem. But this can, if at all solve the problem only at the surface level. On the other hand if one refers to Indian philosophies of Advaita Vedanta which emphasises Oneness of all creation, Buddhism which emphasises interdependence of all creation and Jainism which emphasises respect for others and *aparigraha* or non-possessiveness, these can really help in solving the problem at its roots. But the inner change of attitude towards others and towards possessions can come only when these philosophies are taught right from the beginning at every level of formal and informal education.

## Nationalism and Liberalism: The Moral Dimension of the Conflict

**DR. C. BHARATH KUMAR**

Assistant Professor, Department of Humanities and Social Sciences  
Indian Institute of Technology, Indore  
Email: cbkumar05@gmail.com

Underlying the discussion of the moral dimension of nationalism is the conflict between the grand ideologies of our times namely, liberalism and nationalism both of which, ironically, emerged out of the intellectual tradition and social reality called 'Modernity'. Liberalism espouses cosmopolitanism, individualism /autonomy, self-determination and cultural pluralism whereas nationalism involves particularism, communitarianism/solidarity, political integrity and national identity. Any study of the moral dimension of nationalism has significance beyond the juxtaposition of nationalism with liberalism. Nationalism does appeal to emotive levels of human existence and in the fulfilment of important values. At the same time, one may suspect that it conflicts with moral commitments central to liberalism—nationalism with its communitarian ethics centred on solidarity is ill-at-ease with the individualist ethics of liberalism whose central concept is (individual) autonomy. The paper looks into the term 'liberal nationalism' and explores some problems related to it. It is argued that the liberal-nationalist project serves the three core ideals of autonomy, democracy, and social justice. It is in the context of a national community that these liberal values can be best and most fully realised. The paper examines whether the liberal tradition with its respect for personal autonomy, reflection, choice and nationalism with its emphasis on belonging, loyalty, and solidarity can accommodate one another. It discusses the moral coherence between liberalism and nationalism.

## Ethics of Man-made Environment vis-à-vis Natural Environment

**DR. RAJJAN KUMAR**

Department of Applied Philosophy  
M. J. P. Rohilkhand University, Bareilly

Profession, progress and prosperity have distinct meanings in a newly synthetic man made world. There is need today to establish distinct professional codes of ethics for resolving moral dilemmas and societal growth. Environment is a word, which describes, in the aggregate, all of the external forces, influences and conditions that affect life, nature, behaviour and growth, development and

maturation of living organisms. Human interaction with the environment started from the moment he appeared on earth. The early man afraid of lightning, thunder, dense forests and darkness, started worshipping different aspects of nature. His interaction with the environment had very little impact on it. Gradually, he started making radical changes in the environment to suit his needs. The failure to understand the role of man in the environment, the absence of elementary knowledge of the biosphere among people in most countries of the world and the booming of the scientific revolution created serious imbalance. The modern development of science and technology often led to a wasteful intensification of the exploitation of natural resources. The harmony in nature makes the right thing easy and the wrong thing chaos; the right thing is revealed in being right, not just for now and for us, but for the earth and all those who will inherit it...natural principles, if we can discover them, guide everything men may wish to do with land and water and the life they support. We depend on nature not only for our physical survival but we also need nature to show us the way home, the way out of our own minds.

## Confucianism: A Moral Propriety for Personal Excellence

**DR. R. LEKSHMI**

Lecturer in Philosophy, Government College for Women,  
Thiruvananthapuram, Kerala

Chinese Confucian philosophy is primarily a set of ethical ideas oriented towards practice. It is an ethics of virtue. Comprising the conceptual framework of Confucian ethics are the notions of basic virtues such as jen (benevolence), Yi (rightness) and li (propriety). There are also notions of dependent virtues such as filiality, loyalty, respectfulness and integrity. Basic virtues are considered fundamental and action guiding. The enduring significance of ethical endeavours lies in the pursuit of good human life as a whole. Confucius believed in the radical malleability of the nascent human being through education and cultivation. Becoming human is a cultural achievement. The formal instrument for pursuing personal excellence through refinement and self-articulation is 'li' often translated as practice or propriety. Propriety, which includes everything from etiquette to social roles and institutions to the rites of life and death, is the underlying syntax of community. The ultimate value of human experience lies in becoming a quality person (jen). Excellence of virtue (de) achieved by members of the community empowers them as likely models of propriety for succeeding generations. Jen enables a person to overcome selfishness and practice 'li'. This is possible for everyone and it is the natural orientation that one might have toward others. He saw learning as necessary to prevent almost every other quality from being spoiled. The teachings of Confucius are action guides which lead to personal excellence and harmony with the universe as a whole.

## Values in Promoting World Peace and Sustainability

**MANALI LONDHE**

Department of Philosophy

S. K. Somaya College of Arts, Science and Commerce, Mumbai

Email: manali2402@yahoo.co.in

Virtues and values laying in spirituality must manifest joy in life. Progress and prosperity depends upon the systematic planning of science as well as everlasting principles of spirituality and realising the importance of the treasure of the values in Indian culture. Analyses of ancient and modern society reveal that spirituality had played a very crucial role to bring society on track. Promulgation of saints, seers and sages is very significant for leading a successful life. Present globalisation, modernisation and automation are the real outcome of science. Utility and applicability as well as feasibility and viability of science always should be assessed, keeping in view the interest of the larger group. We can acquire vast knowledge following scientific development, right conscious, perceptual phenomena and rational thinking through spirituality. Aims, objectives and intention of any group should always be for the upliftment and welfare of society. Right thought, best behaviour and reciprocal dealing is culminated through spirituality which promotes world peace. Science attempts to understand how the universe works. Spirituality strives to comprehend the ultimate nature and purpose of the universe. Scientists are struggling to discover how creation came into being and how human beings came to be. Spiritual seekers are also engaged in a similar quest. Scientists search through outer instrumentation the mutable aspect of the universe, while spiritualists fathom the immutable aspects through inner consciousness. The common man is influenced by the two views of reality presented by science and spirituality. Today the world finds itself in a cultural crisis created by the conflict between an extreme specialisation of the rational mind and the extreme spiritualisation of the intuitive mind. So we need a new paradigm—a new vision of reality—a holistic, all comprehensive vision of the universe, which will show with ease and security, the union of science and spirituality for promoting the culture of peace and sustainability. Science and Spirituality should go hand in hand to reduce the threats of global problems such as the depletion of the ozone layer and make the individual's life more peaceful and enjoyable. Looking at the present scenario all over the world, it is imperative that we carry out introspection as to where we have gone wrong and decide about the treasures of knowledge and wisdom based on time-tested human values, which can help us in setting the things right.

## The Enlightenment and the Ethics of Travel Experience

**KEVIN MAGUIRE**

Instructor of Philosophy and Logic, Southern University & A.M. College  
Batton Rouge, LA. and Ph.D. Student, University of Kentucky, USA  
Email: saufque@yahoo.com

At the turn of the 18th century, indeed in the modern period in general, travelling to a place was considered by philosophers as tantamount to an academic bias in favour of that place. Kant never ventured far from Prussia and yet his ill-informed and troubling work on race influenced generations of philosophers and anthropologists. Shaftesbury speaks of a "looking glass" we much erect such that we can draw "distinct and peculiar people...with as fair resemblance as possible." Most famously, James Mill in *The History of British India* brags of not having travelled to India. I claim (1) the 18th and early 19th century mentality of a bias in travel experience is rooted in an Enlightenment need to have reason overrule emotion, (2) an interaction or *closeness* with foreign cultures was viewed as an emotional engagement, and (3) that *distance* from foreign cultures was viewed as necessarily more rational. I argue briefly for a weak version of (2) and extensively against (3). I offer both (a) an argument that calling for great distance from other human beings is a violation of Kant's Humanity Formulation that he himself (among others) makes, but most importantly, I also (b) rehabilitate the harmful Enlightenment stance (3) with that same Humanity Formulation, as it has been developed by Christine Korsgaard (among others) in the 20th century.

## A Note on the Professional Ethics of a Teacher in the Present Day Society

**DR. NIRUPAMA MAHANTA**

Lecturer of Philosophy, Handique Girls' College, Guwahati

A teacher was a supreme authority in the past when education was not open for all as only the privileged section was considered as fit for education. With increased literacy teaching has become a profession. Consequently problems arise in applying the standard of 'goodness' in respect to some practical ethical situations. In the case of evaluating students a teacher may adopt a certain method which shows his bias. A teacher's good impression for someone may not prove to be justified. According to Sri Aurobindo the job of a teacher is not utilitarian nor for earning bread alone. It is a job of man making. A teacher should be an instrument in the task of bringing into bloom all the positive qualities in the human mind. Professionally we need a high degree of academic



excellence, skill of teaching and practical wisdom in order to guide a student in today's socio-economic changes. Traditional classroom teaching has been considered by students as impractical. Ignoring this fact, the teacher has to undergo the same procedure which cannot satisfy him. This is an ethical problem. The teaching profession requires a teacher to be a friend, philosopher and guide for the students. A teacher should carefully build himself by his thoughts, words and deeds to attain the goal of altruistic perfection within the limit of professionalism.

## Ganeshwar Misra on Conceptual Analysis of Moral Arguments

**DR. KAILASH CHANDRA MAHARANA**

Department of Logic and Philosophy, Balugaon, Khurda, Orissa  
Email: itkioskbalu@gmail.com

All ethical problems are the problems of human beings. The ethical problems that human beings confront in their lives have not changed over the centuries. They are common to all human beings of all ages. Every human needs to cultivate moral virtues and the blessing of good fortune. The key to living well has not been affected, even, by all the technological changes in the environment as well as those in our social, political and economic institutions. According to Adler, "the moral problems to be solved by the individual are the same in every century though they appear to us in different guises". Ganeswar Misra has used the technique of logico-linguistic method to solve all kinds of philosophical problems including the ethical. Misra has a clear exposition that this method can be used as a guide to solve all the social, moral, political and scientific problems and for all kinds of social reconstruction. Ganeswar Misra agrees with Wittgenstein who states that the aim of philosophy is logical clarification of concepts. For Misra, any philosophical issue is a conceptual issue and can be given logical treatment. Classical Indian philosophy can be discussed in a similar manner. In his book, *Analytical Studies in Indian Philosophical Problems*, he has probed into some outstanding problems and has suggested how Indian philosophy is free from dogmas and speculations. He has attempted to give logical treatment of Samkara's conception of philosophy and ethical teaching in the *Gita*. According to Misra, ethical teachings of the *Gita* have been interpreted differently by different philosophers of centuries. Some traditional scholars have wrongly interpreted the moral arguments without having any basic knowledge regarding it. He analyses certain basic concepts of the *Gita* and the logic of moral arguments so far as Samkara's Interpretation is concerned. Misra clearly states that the moral teacher is different from the ethical philosopher as doing something moral is not the same thing as 'reflecting on what has been done or is being done or is going to be

done'. The moral teacher is concerned with moral action whereas an ethical philosopher is concerned with moral reflection. Both are logically distinguishable concepts. By virtue of moral reflection, a philosopher evaluates the rightness or wrongness of the action and structure of moral language. To reflect on ethical value, a philosopher determines the moral worth of human beings, their intentions, actions and institutions. For Misra, ought, duty and value are ethical concepts. In an ethical argument, they concern values but not facts. Facts don't settle the question of morality. It cannot be the basis of value.

## Reading *Bhagvad Gita* in the 21<sup>st</sup> Century From an Ecosophical Perspective

**DR. SURYA KANTA MAHARANA**

Assistant Professor, Humanities Study Group, BITS-Pilani, Rajasthan  
Email: maharana.suryakant@gmail.com

Among alarming ecological issues global warming and the resultant climate change are the most urgent. Strategic theories have been formulated to help check the ecological crisis. This paper explores a strategic environmental ethics, which can be worked out at the very personal level, in the light of the *Bhagavad Gita*. The *Gita*'s philosophical renderings suggest an ecosophical outlook which can reconstruct an ethics for preserving the environment and saving endangered species from extinction. The *Gita* encourages an ecosophy of moderation, which may contribute to reasonable levels of socio-economic-spiritual development and consumption retransforming the earth-planet into an eco-friendly place to dwell with peace and prosperity.

## Revisiting the Basic Structure of the Indian Constitution Can the Country's Soul be Altered?

**MAYANK MISHRA**

Final Year Student, National Law University, Bhopal  
Email: mayank.law@gmail.com

The ratio decidendi of *Keshavananda Bharati vs. State of Kerala*, the greatest and most controversial case in the history of Indian governance, resolved a solemn dictum that any part of the Constitution could be amended by the Parliament following the proper procedure, save the basic structure. In the tussle for governmental hegemony, the judgment tilted the law in favour of the Judiciary who thereafter became the sole arbiter of the most powerful document in the country. However, the concept of a "Basic Structure" as a

whole remains till this day an undefined and vague notion for those enquiring its exactness. The largest democracy in the world is gifted with the burden of the lengthiest Constitution; therefore the fate of the country largely rests upon the correct legal, moral and philosophical interpretation of the Constitution. Fundamental philosophical questions arise of topical jurisprudential interest: whether the Indian Constitution has an essence in the first place which can be conceptualised as Kelson's *Grundnorm*, whether such a concept should have inviolable immunity against the State, and is it in the interest of any entity to continue to let it remain a nebulous notion. The paper wishes to comment and analyse the philosophical and jurisprudential reasons for the induction of one of the most unique and creative canons of constitutional interpretation. It is common knowledge that a great constitution is one which is dynamic. However the basic structure ratio must be revisited to verify whether such a static block is required and for how long can we hold it in the dark.

## Rawls, Kant and the Restraint on Metaphysics

**DR. PARTHASARATHI MONDAL**

Assistant Professor, Centre for Development Studies  
School of Social Sciences, Tata Institute of Social Sciences, Mumbai  
Email: pmondal@tiss.edu

Rawls's work has been seen as contributing to the debate in that part of contemporary moral and political philosophy which insists on considering our moral and political principles as interpretations of our socio-political and economic practices. Rawls's 'general foundationalism' is indicative of the centrality of a set of principles for justice based on *praxis* rather than on metaphysical claims. The objective of Rawls's ethics has been to arrive at practical solutions in controversial situations when there are disagreements between people and the corresponding social arrangements. The emphasis is on workable propositions, on feasibility. However, the pragmatism sensed in the political philosophy of Rawls has been read in two opposite directions. One interpretation contends that Rawls shifts his attention from pragmatism to metaphysics. The second interpretation sees Rawls's pragmatism as a retreat from a comprehensive doctrine of the moral good to a plan to suit current political purposes. However, irrespective of its sequence, direction and nature, Rawls's work from the earliest writings has exercised restraint in terms of philosophical boldness—he states that the principles of justice are procedural in nature because the effort is to reach a consensus from within existing social practices and not from other philosophical premises. Principles of justice are to be derived from a hypothetical agreement reached on the basis of the barest information but this information is confined to the laws of nature and society as we know it. What emerges as significant is that in the whirlpool of debate with

his critics, whilst trying to develop a practical conception of justice and its justifications, Rawls takes Kant as a north star. Whether he is to be seen as moving from a comprehensive or universal doctrine of justice to a politically expeditious one or as moving from the concern with institutional justness to esoteric philosophical discussions, or whatever be the nature of the tension between Rawls and metaphysics, an interpretation of Kant is found lurking in the background. In what follows therefore a rough sketch of developments in Rawls' thinking as they engage with Kant is made. The paper concludes with a discussion of how Rawls's Kantianism ducks the question of metaphysics and seeks to limit its role in the question of universal principles of moral doctrine.

## Social Justice and Capability Theory: A Critical Evaluation

**DEBJANI MUKHERJEE**

Research Scholar, Department of Philosophy & Religion  
Visva-Bharati University, Santiniketan  
Email: debjanimukh@yahoo.com

Philosophers for centuries have been engaged with the discussion of justice and its related questions. The concept of justice is basically related with equality, dignity, liberty and social justice. In the world full of controversies human beings are losing their dignity. The rich and poor, rural and urban, male and female equal treatment deserve from laws and social institutions and improvement of standard of living with the idea of equal worth. The question arises how and in what respect the equal worth would be decided, whether it will be best suited as the term "relatively equal" or anything else? In many areas of philosophy and humanities there exist competing theories, that is, different theories that explain the same phenomenon in different ways. By examining the different theories carefully it is possible to design research areas which will help us to understand which theory is more accurate? Thus, conflicting theoretical positions are important sources of analytical study, to establish the relationship between (in)equality, inclusion (or exclusion) and human development, as well as to identify the indicators which describe gender discrimination in the context of social justice and theory of capability.

## The Concept of Yoga: An Overview in the Present Scenario

**DR. JAYA MUKHERJEE**

Professor & Head, P.G. Department of Philosophy

**DR. VEENA KUMARI**

Lecturer, P.G. Department of Philosophy

J. D. Women's College, Patna

Email: guriaje@gmail.com

We are living in a rapidly changing world with all its tensions, miseries and threat to health. Presently man is full of tension and sorrow, doubt and uncertainty, depression and dilemma. Juvenile, delinquency, drunkenness, suicide and increasing variety of other maladies and individual and social distortion, are ever on the increase. No doubt today the world is lacking in moral qualities, social qualities as well spiritual qualities. Such qualities help in improving social order and enriching life. Therefore there is great need for developing such qualities these days and therefore, the desirability and leading a yogic life style is more relevant today than in past. Yoga is the ability to restrain the modifications of mind stuff. In Yoga Sutra 1.2 it is said that yoga is a union of body with the mind and the mind with the soul. The word 'Yoga' literally means 'union'. Patanjali the traditional founder of the Yoga System uses the term 'Yoga' for the system of disciplinary method of control the physical and psychological elements of mind for attaining the highest goal 'Kaivalya'. Yoga was developed in ancient India as far back as 5000 years ago. Sculptures detailing yoga position have been found in India which date back to 3,000 B.C. Yoga aims to bring self transcendence, or enlightenment, through physical, mental and spiritual health. In the west many people mistakenly believe Yoga to be a religion, but its teachers point out that it is a system of living designed to promote health, peace of mind and deeper awareness of ourselves. There are several branches of Yoga each of which is a different path and philosophy toward self-improvement. Some of these paths include service to others, pursuit of widow, non-violence, devotion to god and observance of spiritual rituals. Yoga teaches us moral qualities such as truth, non-violence, non-stealing and brahmacharya, such qualities lead to a contented life and makes a meaningful contribution to uplift society, and niyama in yoga can help in developing healthy relations in society. Yoga also helps in the all-round development of the body that results in general fitness. Yogic exercises lead to the development of resistance power to prevent impairment and diseases. Asanas, Pranayam, dhyana, and so on, are being applied in the medical world to improve health, cure some maladies, correct certain postural defects and remove tensions. Therefore it is believed that the practice of yoga can solve many problems of the people and this is why Yoga is gaining popularity in India and western countries as well.

## Marx's Theory of Human Nature

**HARIBABU MUPPALLA**

Secunderabad

Email: haribabumuppalla@gmail.com

An attempt is made by me to highlight what according to Marx constitutes the essence of human nature. Human nature according to Marx affirms itself by means of its needs, capacities, self-creativity, self-consciousness and productive relations with nature. I am going to discuss how in affirming itself by means of realising its essence of human nature, humanises nature and neutralises itself. But this is only the half story. For Marx has something equally important to say about what negates human essence. Marx's conception of alienation is a central component of his theory human nature. Though, as we shall see, alienation negates human nature which realises its essence in its self-affirmation, alienation is an organic aspect of human nature because, according to Marx, the complete realisation of human essence by man and therefore the pre condition of his complete self affirmation is the transcendence of alienation and hence, by implication, alienation is, ironically, a necessary condition of man's realisation of himself as a species being. Thus alienation is a unique feature of the human condition in more than the simple sense of only man and not a dog or a cat undergoing alienation. In thinking so Marx has gone beyond the enlightenment's instrumentalist conception of rationality as a means of establishing a mastery over nature by controlling it via understanding of the mechanism of its works. For Marx rationality is man's ability to control his own products and himself so as to realise an expressive being. Thus rationality and expressiveness are two sides of the same coin. This is what I have discussed in a detailed manner in my paper.

## Revisiting Amartya Sen on Ethics and Economics

**DR. GEETA NAIR**

Head, Department of Economics & Research Cell  
H. R. College of Commerce and Economics, Mumbai  
Email: profgsnair@rediffmail.com

This research paper tries to broadly review the role of philosophy in present times and its impact on economics, on the one hand; while trying to specifically revisit Amartya Sen's book *On Ethics and Economics* on the other hand. A re-look at the role of ethics and philosophy in economics from the times of Adam Smith to Karl Marx and beyond would also be undertaken. Two major reasons behind this humble attempt are the tumultuous experience of the recent global meltdown that has impacted almost everyone, directly or indirectly; on the one

hand, coupled with the increasing disconnect between economics and ethics, on the other. These dual aspects are inter-related and point to a greater underlying crisis and chaos not only in the field of economics, but also in the larger frame of ethics, morals, and values of humans. The economic divide is visible in theory and practice magnifying the imbalance between the 'normative' and 'positive' aspects. We need to urgently critique economic theory, practices, and relevance as they are centrifugal to human development and socio-cultural evolution. The pursuit of material wealth and economic growth should not be at the altar of welfare, happiness, values, ethics, and morals as the edifice of society must be built on sound and strong foundations that greed and unfair means are unable to rock or destroy. Economics is indeed the 'Queen of Social Sciences' that is pivotal to human growth and development, but its unchecked and unruly growth into the accumulative or over-possessive nature of human existence has increased the discontents, inequality, marginalisation, and imbalances amongst people and nations. This dark development needs to be checked in order to avoid the tyranny of materialism and the resultant loss of fine human values, ideas, and ideals that seem to become a part of history. If we do not awaken in the wake of the jolt and learn lessons from our failures, history may once again repeat itself with deeper and harder consequences. We thereby need to relook at economics and its philosophy to achieve balanced global development, along with all-rounded human progress of material and non-material facets.

## Religious Sentimentalism and Environmental Crisis

**SHEHERNAZ R. NALWALLA**

Department of Philosophy, Wilson College, University of Mumbai  
Email: shehernaz@gmail.com

In trying to find answers to the 'why' of the contemporary environmental crisis philosophers have often turned to religion to find the roots. Much of the debate on the environmental debacle pits the spiritual east versus the materialistic west, religion which is supposed to be nurturing versus science which is deemed to be exploitative. This paper tries to explode the view that the desacralisation of nature leads to its destruction. An anthropocentric view of the environment is not necessarily destructive, nor does a god-centred or eco-centred view, guarantee a judicious use of natural resources, or provide social justice. Sustainable development may equally serve the needs of both the human and non-human world. The perspectives of indigenous people regarding the environment are often more about survival than spirituality per se. Laying the ground fallow or rotating crops may be as much a part of religious wisdom as about scientific sensibilities. Can resacralisation of nature solve the problem or should we turn to science to find a solution? Contrary to common beliefs, destruction of natural habitat is not always because of greed, but often guided

by economic poverty and scarcity. We cannot leave it to the vagaries of religious mysticism to pull us through the crisis. Science may not be a sufficient condition for wisdom, but it can, with adequate philosophical understanding guide us to act wisely.

## Nature and Relevance of Indian Values

**DR. D. NESY**

Professor & Head, Department of Philosophy  
University of Kerala, Karyavattam  
Joint Secretary, The Indian Philosophical Congress  
Email: nesy.daniel@gmail.com

Approaches to Indian philosophy are often confined to metaphysical and epistemological explorations keeping aside the ethical. The result is the charge that Indian philosophy has no ethical validity, it keeps a blind eye on the ethical issues of daily life and that it is an ethically lax system of esoteric and mystic religion. The charge is doubly relevant in the context of the modern world where the relevance of ethics finds no boundaries. No field of human enterprise is free from ethical interference, be it personal, social or professional. The 'ought' of ethics or dharma is foundational for all Indian thought. Exemplified in various forms of whether the ideals of human life (purusarthas), one's relation to other beings (living or otherwise), duties of caste (varna) or the stages of life (asramas), ethical discussions occupy a centre stage in Indian philosophy. The fact is evident even for a casual observer of Sankara's view on jnana (knowledge) where he insists that it follows on the study of Vedas in the sense of purva mimamsa which is an enquiry into dharma or Patanjali's listing of the bad habits to be broken (yamas) or good habits to be inculcated (Niyamas) as basic requirements for the practice of yoga. Renunciation, a philosophico-religious category highly cherished within the Indian tradition is so all-embracing for its personal and social implications for a coherent and positive social philosophy. The question is where do we place discussions on Indian ethics? Is the question of duty or obligation prominent? or is the question of consequences more important? Current debates on values focusing on virtues seem to be more relevant in the Indian context since they place emphasis upon the personality and character of human beings rather than on obedience of rules or consequences. The paper examines the theory of virtue ethics in the context of Indian values.



## Moral Aspects of Democracy

**DR. YOGINI NIGHOSKAR**

Reader, Department of Philosophy  
The Maharaja Sayajirao University, Vadodara, Gujarat  
Email: ynighoskarg@yahoo.co.in

The Enlightenment period of the seventeenth and eighteenth centuries in Europe meant liberation of knowledge as an independent epistemology from its orthodox–church–religion rooted origins. Moreover, it is in this period that some such concepts like democracy and individualism found their definitions in social and political contexts. However, the question is of finding a nexus between the values released from orthodoxy during enlightenment and the current understanding of moral, liberal, democratic and universal norms which may be leading towards some kind of justice. So many concepts involving ethical, legal, social and political connotations are at work when the word ‘democracy’ is used. However, they have given justice a special identity and a technical definition, which is not in any sense contrary to any of the meanings mentioned above. Above all, there is a subtle sense of equity that it carries with it, which is distributive over an extent of people, irrespective of their social designations or intellectual capabilities; thus giving rise to priority issues of growth over equity and vice-versa. However, these subtle components of democracy add clarity to the understanding of the issues of moral nature. Thus at the core, there may be individualism with all its privileges, but it has to extend in concentric circles growing wider and wider in search of a universality. Philosophical aspects of democracy (which are at the edge of the outermost circle) lie in the spirit of substantial unity of thought.

## M. K. Gandhi on Education: Its Philosophical Relevance

**NAMITA NIMBALKER**

Senior Lecturer, Department of Philosophy and Director, UGC Sponsored  
Gandhian Studies Centre, Birla College, Kalayan  
Email: namita.nimbalker@gmail.com

Gandhi arrived at the model of education after considerable study of the Indian culture, philosophy, needs of Indians, the social hierarchy and system. He adopted an integrated approach to training of head (mind), hand (skills), and heart (human values and ethics) which would result in man-making and social engineering also called as basic education or Nai Talim. The principles of Nai Talim as stated by Gandhi should be understood with reference to his philosophy of non-violence and truth which constitutes the building blocks of character. The core of Gandhi’s proposal for basic education was the

introduction of productive handicrafts in the school curriculum. It implied a radical restructuring of the sociology of school knowledge in India, where productive handicrafts had been associated with the lowest groups in the hierarchy of the caste system. Gandhi's proposal intended to stand the education system on its head. The social philosophy and the curriculum of basic education thus favoured the child belonging to the lowest stratum of society. In such a way it implied a programme of social transformation. It sought to alter the symbolic meaning of 'education' and to change the established structure of opportunities for education. Gandhi valued self-sufficiency and autonomy in education. These were vital for his vision of an independent India made up of autonomous village communities to survive. It was the combination of *swaraj* and *swadeshi* related to the education system. A state system of education within an independent India would have been a complete contradiction as far as Gandhi was concerned. Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community.

## Interdependence and Responsibility: A Buddhist Perspective

**DR. KALI CHARAN PANDEY**

Reader, Department of Philosophy  
DDU Gorakhpur University, Gorakhpur  
Email: [kcpandeyp@yahoo.com](mailto:kcpandeyp@yahoo.com)

The basic concern of His Holiness the Dalai Lama, as gleaned from his various talks, can be summed up as given below:

- Every human being strives for happiness and avoidance of suffering.
- Happiness can be attained through mutual compassion, love and a fundamental sense of justice.
- Once human happiness has been attained, there will be peace and harmony in individual and society at large.
- If there is a lack of mutual compassion, love and justice, and in its place there is an attitude of selfishness, domination and jealousy, there will neither be peace and harmony nor happiness in the society as well as individuals.
- The mutual compassion, love and a fundamental sense of justice which is required for peace and harmony in society are nothing but mental states which can be attained only through the realisation of the interdependence of existence in general and human beings in particular.

In its first part this paper tries to explain the above issues in order to show the significance of interdependence and in the second part it analyses the notion of responsibility and the inherent relationship between interdependence and responsibility. Responsibility requires freedom and interdependence requires

some kind of curtailment in one's freedom in order to attain the enjoyment of the higher levels of human existence. It seems to be a paradoxical situation where, on the one hand, one has to be dependent on the 'others' and let the 'others' be dependent on one's own self—an interdependence—which promises for the higher levels of enjoyment, and responsibility, if it is devoid of proper freedom, loses its significance, on the other. For fixing a particular responsibility on someone, the person must be honoured with sufficient sense of freedom so that there is a scope for reward and punishment in particular and the domain of doer in general as without freedom action loses its moral commitment. As interdependence cannot take place, unless there is some kind of surrender to a certain extent, apparently it seems that there is an unbridgeable cleavage between interdependence and responsibility. In this background, let us analyse and see the depth of the apparent dichotomy between interdependence and responsibility.

### *Ahimsa* as the Basis of World Existence: The *Bhagavadgita*

**LAKSHMAN PATRA**

Lecturer in Philosophy, Godavaris Mahavidyalaya, Banpur, Orissa

The roots of Indian philosophy are to be found in the *Vedas* and the *Upanishads*, the famous and great epics like the *Ramayana* and *Mahabharata* and in the *Bhagavadgita* that captures the essence of Indian philosophy, ethics and religion. The *Bhagavadgita* which forms part of the *Bhisma Purva* of the *Mahabharata* is the most popular and the most beautiful, perhaps the only true philosophical song existing in any known language. It believes in the infinite destiny of the individual apart from human society. It not only makes an intellectual clarification on the problem of life, but also unearths life's fundamental ground so that light may be thrown upon the complex formation of life. The *Bhagavadgita* represents a unique stage in the development of the Indian culture. It stands even today as a great book of inspiration. The great commentators like Samkara and Ramanuja contribute their own thoughts in expounding the *Gita* and also draw the confirmations of their thoughts from it. The *Gita* as a spiritual scripture has got the values of different modes of approach to realisation of the ultimate truth and it also lays down the method of approach which can unfailingly place truth before the seeker. Its teachings begin as an attempt to solve the conflict in the mind of Arjuna resulting from the urge to wage a sanguinary war as a matter of duty and the opposite feeling that war is an unmitigated evil. The *Gita* had to trace various ethical problems to the metaphysical roots and so expounded important practical disciplines for curing the ills of the soul and therefore it has turned out to be a resume of the philosophies, ethical systems and schools of spiritual culture that existed at the

time. The *Gita* is more a book on ethics than on metaphysics or religion. *Ahimsa* is an ethical value that contains the highest experience of every individual and of the universe. The Hindu scheme of life is expressed in the formula of *ahimsa* manner that is codified and has got universal acceptance of its own. The eternal value and nature of *ahimsa* is recognised in the *Gita*. The *Gita* avoids the extremes of the rival schools of thought.

## Chanakya and His Management Policy

**RADHAKRISHNAN PILLAI**

Director, SPM Foundation, Mumbai

Email: [info@spmfoundation.in](mailto:info@spmfoundation.in)

In the current corporate and management scenario, we find a lack of business ethics. Even though modern corporations have developed a basic framework on 'corporate governance' it has merely become a piece of yet another document which the management signs as another process for the functioning of a company. Even some of the top multinationals have a very well defined corporate governance structure. However, the practical application is hardly being noticed. This has become a very serious problem to be considered when corporations are becoming the prime movers of society. We need to rework the basic fundamentals of management. The current paper is based on '*Kautilya Arthashastra*' written in 4th century BCE by *Kautilya*, also called as Vishnugupta, and popularly known as *Chanakya*. Various management gurus have also referred to him as the world's first management guru. The current paper is based on the critical edition of *Kautilya's Arthashastra* by Dr. Kangle (1972) which was taken as the primary source for this study. Apart from the academic interpretation of the subject it is necessary to explore the work's practical relevance in today's society, the management world in particular. The aim is to give a basic framework derived from the conceptual level to the application level. The management theory of Chanakya is rooted in Indian Philosophy and the Indian tradition which has become a guide to the upcoming new world order.

## Bertrand Russell's Political Philosophy: Some Reflections

**DR. B. SAMBASIVA PRASAD**

Professor, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh  
Email: drprasads@yahoo.co.in

Bertrand Russell stresses upon the need for values in politics. He opines that the problems of politics and its ideals are not something that exists over and above the problems and ideals of the individuals of a state. Therefore the objectives of any political system are the objectives that centre round the well-being and welfare of the individuals. Political institutions, says Russell, have to be judged by the good or harm that they do to the individuals. They have to be judged by inquiring into questions like: Do such institutions encourage creativeness rather than possessiveness? Do they promote a spirit of reverence among human beings? Do they preserve self-respect? Russell feels that the institutions under which we live are far behind these ideals than what they ought to be. According to him, political and social institutions rest upon two factors—property and power, which are very unjustly distributed. Property and power are very important to the happiness of man. Both are possessive goods, but they are very important for our living. No doubt possessive goods are needed for our lives but unless they are supplemented and streamlined with mental or spiritual goods, mere possessive goods land us into chaos, confusion and unrest. Politics, according to Russell, is concerned with reconciling individual freedom with social harmony. Both the individual and society are important for a state. Therefore the ethics of politics consists in finding some way of reconciling the needs of a social life with the urgency of individual desire. What we need in political institutions is progress rather than mere change— while change is scientific in character, progress is ethical in nature.

## Humanism: Buddhist Dimension

**PROFESSOR S. RADHA**

Professor, Department of Philosophy, University of Calicut

“May all beings be free from enmity; may all beings be free from injury; may all beings be free from suffering; may all beings be happy” – Dhammapada

Humanism with its explicit concern for man became a powerful movement both in the East and the West. The concern for man, his existence, his essence, aims, his past and future have been subjects of philosophical importance. The concern for man has been discernible in the writings of both the spiritualist and the naturalist. Broadly speaking, humanism is an outlook which regards man at

the centre of all cosmic interests. Various definitions and types of humanism are in vogue during the long course of civilisation. The definition of humanism ranges from a belief in the unity of the humans raised to that of treating it as an ethical philosophy. Humanism as an ethical philosophy has a special bearing on the heterodox systems of Indian thought for they have given an ethical integration of man. Buddhism arose as a reaction to Vedic authority. Buddhism had assigned man supreme consideration. The central problems Buddhism raises include nature, predicament and salvation of man from suffering and bondage. Suffering was accepted as the real fact of life and Buddha was much moved by it. But Buddha did not remain as a mere spectator but had provided a practical formula for the emancipation of both the individual and the social. Buddhist ethics prescribes a way of the Laity. Buddha advised his disciples to go to the people and work for their welfare, since there was nothing higher and nobler than man. The Buddhism statements “It is the longing for renunciation, the hope to live in love with all, the aspiration of true humanity” and “I must bear the burden of all creatures” indicate significant milestones in the evolution of a purely anthropocentric tradition of humanism without any reference to the spiritual. The practical teaching of Buddhism prescribes a way of life for the attainment of Nirvana. Buddhism has faith in the capacity of the individual to transcend himself. It gives an assurance that every ordinary mortal can attain perfection by his own efforts. Humanism in Buddhism is not merely a hearing but predominantly practical in outlook for being vested with the responsibility of showing the way to the elimination of suffering. The unity of theory and practice seen at work in Buddhist teaching—the Four Noble Truths—coupled with the eight-fold path gives us the clue to know about human suffering and also the way to its elimination.

*BHAVATU SABBA MANGALAM*

## Dynamics of Corporate Social Responsibility: Ethical Implications with Special Reference to India

**BHUVANESHWARI RADHAKRISHNAN**

Lecturer, Guru Nanak College, Mumbai

Email: radha0862@yahoo.co.in

Corporate Social Responsibility (CSR) implies initiatives undertaken by business houses that directly or indirectly enhance their value in community as well as benefit their reputation and promote the brand. It also attempts to address economic, social and environmental concern through its various initiatives. The concern of many business houses in initiating corporate social responsibility is not merely to elevate their social status but to explore diverse dimensions of progress to bring about social transformation in the country.

The paper attempts to reflect upon the dynamics of corporate social responsibility at the global level in general and in India in particular. Many business houses in India contribute to India's progress through its varied corporate social responsibility plans. This indeed is interesting and necessary but not complete in itself. The need of the hour is to develop genuine corporate social responsibility plans for national progress so as to bring about transparency, consistency and concern through its approach. The paper emphasises the need to establish a dialogue between corporate leaders, politicians, academicians and the common man to develop a meaningful national corporate social responsibility plan and address the core issues which need immediate attention for any transformation to take place in India. The paper suggests in brief the national plan proposal of social corporate responsibility in India which reveals the priorities and preferences to bring about progress in India. It thus intends to suggest the responsibility of business leaders to harmonise profits and progress and to grasp its ethical implications to develop a progressive India.

## ETHICS OF TEACHING PROFESSION

**P. SRINIVASA RAO**

Reader in Philosophy, Government College for Men  
Kadapa, Andhra Pradesh  
Email: [chappidi.k@gmail.com](mailto:chappidi.k@gmail.com)

The teaching profession is one of the noblest professions of the nation as this profession plays a key role in the moulding of young brains. Ethical values occupy a significant place in the teaching profession. The ethical values of any profession involve the persons involved and the factors that influence the educational situations. In the teaching profession teachers, students, parents and management are involved. The factors that influence the teaching profession are the student-teacher relationship, parents' interference, curriculum design and the decisions of management. There are four important stages in teaching viz. primary, elementary, secondary and higher education depending upon the mental makeup of the child. The duties of teachers vary from stage to stage. During the primary and elementary levels the teachers should be adept in child psychology and behave with the students as if they were parents, as the young students expect love and affection from the teachers. Up to class three teachers should be well versed with the play method. In the next stage the teacher should act as a friend, philosopher and guide. In this stage the teacher should be attempting to notice the native abilities of the students, encouraging them to pursue their studies in accordance with their native abilities. At this stage the teacher should mingle with the students, introduce them to vocational training, boost up their confidence and introduce them to day-to-day social problems. In

the next stage, that is, higher education, the teacher should act as counsellor, have a research bent and encourage the students for research. At every stage the teacher should be involved in curriculum design. The management should take suggestions from the concerned teachers before taking decisions. The management should provide a platform for the teachers, students and parents to mutually exchange their views and share their feelings.

## Corporate Governance: Need for Valued Leadership

**DR. JAGAN MOHAN REDDY**

Associate Professor (Human Resources) & Placement Coordinator  
Institute of Public Enterprise, Osmania University, Hyderabad

Corporate Governance is the extent to which companies run in an open and honest manner in the best interest of all stake holders. But when we look at the recent biggest corporate scandals, such as Satyam, the root cause seems to be the value crisis. For instance, just about a decade ago in 1997, Bre-X Minerals claimed to have literally struck gold with massive gold finds in Indonesia. The stocks were trading at a high of \$280 until the company's chief geologist committed suicide by jumping out of a helicopter. Rumours started to circulate that the death was an excuse for him to abscond with millions of dollars. Further investigations uncovered the horrible truth, that gold was planted into the core samples, and that the supposed gold mine was simply a hoax. The company crumbled overnight. In 2001 there was another stunner when accounting frauds and corruption led to the collapse of Enron, one of the world's leading energy companies. It was revealed that the company had artificially boosted profits and hid debts totalling over \$1 billion US Dollars through a system of well-planned improper accounting procedures, manipulations and bribery. Other than the convictions of concerned key personnel behind the scandal, their accountant, Arthur Andersen, was taken to task for obstruction of justice in shredding their audit documents of Enron. The eventual dissolution of this large accounting firm reduced the former "Big Five" to the present "Big Four" international accounting firms. As rightly said by Sri N. R. Narayana Murthy, co-founder and Chief Mentor of Infosys Technologies Ltd., corporate governance is nothing but a mindset, a question of value-systems. Once it is accepted that leadership is the core of governance than the goals of governance can be classified in terms of leadership function, such as self governance, creating equity, empowering people, etc. So, valued leadership is sine-quo-non for corporate governance. Increasing research studies show that inculcation of values can lead to more pro-active corporate governance, catering to the needs of a wide range of stakeholders. In the above background this paper aims at looking at the concept of corporate governance, the present practices and the role of leadership in it. Further, we will also look at the value crisis that presently engulfs the corporate world and in the process



deal with the relevance of Indian heritage values, apart from presenting the survey results of few executives located in and around Hyderabad on this topic. Finally we will make out a case for ethical governance.

## An Analysis of the Nature and Justification of Ethics for the Professions

**KUMAR NEERAJ SACHDEV**

Assistant Professor, Humanities Studies Group  
Birla Institute of Technology & Science (BITS) – Pilani, Rajasthan  
Email: [kns@bits-pilani.ac.in](mailto:kns@bits-pilani.ac.in)

Humans seek to constantly improve upon their lives. It is widely believed that such an improvement has to accommodate the normative aspect pertaining to whether the human feeling, judgment or action under focus is good or bad and right or wrong. And such a belief extends to the practicing of a profession also because a profession is a great source to sustain and improve upon not only the state of mankind but the condition of planet earth itself. In this regard, the analysis of nature and justification of ethics for the professions begins with an elaboration of the nature and applications of ethics and goes on to examine certain arguments to establish the nature and justification of ethics for the professions.

## Reassessing Cultural Pluralism, Multiculturalism and Interculturalism in the Era of Globalisation

**DR. ALKA SAHARAN**

Assistant Professor, Miranda House College, University of Delhi  
Email: [97alka@gmail.com](mailto:97alka@gmail.com)

Cultural pluralism, multiculturalism, interculturalism and globalisation, are the different arenas which have gained attention in the past decade. The major concern for study in humanities today is the interesting question of cultural pluralism, because we are the actors in this local, global society and in the physical universe. Cultural pluralism is significant in the process of globalisation because it impacts upon social and economic life in different societies. Multiculturalism means involvement of several cultural or ethnic groups. All cultures and civilisations are of equal value and should be treated and promoted equally within the same nation. Whereas interculturalism is said to be the critique of multiculturalism, it is the philosophy of exchange among cultural groups within a society. The present distress about cultural pluralism,

interculturalism and deployment of cultural pluralism are not the innovations of globalisation. It has an extensive philosophical history. It became of central concern in the 1960s. I discuss the basic questions of what is interculturalism? Is interculturalism really a critique of multiculturalism? How does it differ from cultural pluralism? What is globalisation? How has the era of globalisation affected these links? How can we strengthen cultural pluralism and interculturalism in the era of globalisation?

## Philosophical Implications of Privacy

**NAUSHIN SAHER**

Research Scholar, Department of Philosophy, Aligarh Muslim University  
Email: naushinsaher@gmail.com

The feminist struggle over more than half a century has thrown up social and political problems requiring society to adjust or reconcile with gender identity. However, underlying these fields are concepts that have and still require philosophical consideration. One such concept is 'privacy'. Privacy is a central theme in feminist philosophy. Privacy may be defined as a value or a fact, or may be as a moral claim or a right. Privacy again may be defined as a space of free movement or domain of autonomous activity free from central or larger groups. It may also be defined as a state of being withdrawn from public attention. For many feminists 'privacy' and 'private sphere' connote problematic conditions of female seclusion and subordination in the home and in domestic caretaking roles. Privacy has been central to the critique by feminists in terms of the 'liberal' and 'patriarchal' dimensions of societies. Privacy has functioned within feminist thought both as a target and tool or a means of critique. In feminist thought insistence on the distinction between private and public is merely an ideological device used for the subjugation of women. The liberal stance they argue has a clear and sure tilt towards 'white men with property'. Philosophers observe that privacy is a complex concept with varied applications. The second wave feminist slogan, "personal is political" suggests that no persons, actions or attributes of persons should be excluded from public discussion and decision-making, although the self determination of privacy must nevertheless remain. In this paper I first try to highlight the controversy between feminist and other concepts of privacy. I then try through analysis and investigation to work out the possibility of separation of the private from the public. I will then try to make a distinction between private and personal to bring into focus the political and philosophical perspectives on the feminist slogan 'personal is political'.

## Gandhi's Critique of Modernity

**SANEESH P.M.**

Ph.D. Student, Kerala

The aim of my paper is to present Gandhi's critique of modernity in all its dimensions. The individual in Gandhi's scheme of things is of the supreme consideration. Perfection of the individual is closely related to social perfection. In these respects modernity has grossly failed. He could foresee the ruling model of modernity. For him modernity was a great hindrance rather than a help to the needs of the human soul. In his classic, *Hind Swaraj*, he conceded that modernity is treacherously deceptive, hypnotic and has a self-destructive tendency. Therefore he said man in modernity is emasculated. So the whole world really needs an alternative. Gandhian thought provides a new scope to solve the challenges of the modern world. In short Gandhian thought is the reminder of something which the modern world has forgotten. That is, the basic culture of truth and love.

## Human Concern, Tolerance and Sharing – Vital Values of Indian Culture: Revisit and Relevance

**DR. UMA SHANKAR**

Reader and Head, Department of Philosophy  
SIES College of Arts, Sciences and Commerce, Mumbai  
Email: uma2162@yahoo.com

The term culture refers to a wide spectrum of things such as intellectual development, human conduct, etiquette and manners. The social and political forces that influence the growth of a human being are defined as culture. Indian culture is rich and diverse and as a result unique in its very own way. Our manners, way of communicating with one another, etc. are some of the important components of our culture which are deeply rooted within our heart and mind. Indian tradition is about values that have come down through generations automatically. The literature, texts and other works composed by many seers have been pregnant with meaning. One can pick any from innumerable collections of sayings which are worth imbibing in today's scenario. Some aphorisms or adages like "*Loka samastah sukhino bhavanthu*" or "*vasudaiva kutumbakam, Athithi devo bhava*" can be absorbed, reflected and followed with sincerity even today. The self centred attitude of modern men and women can be replaced by an altruistic and humanitarian mind-set, if they are able to recognise some truth and meaning in them. Most of these maxims embodied in our culture are pristine, sensible and easy to pursue. Most of them are inherent and simplicity is the main ingredient. According to the

need of the society we have restructured and restated the meaning of certain values though not losing their intrinsic worth. The paper attempts to revisit some aphorisms in Indian ethics and consider their personal and social relevance today. What it calls for is a fresh look at them. It attempts to reinstate their significance in our lives. Whether to feed the guests without hesitation or to pray for one and all are beautiful expressions of human concern and care. Values such as tolerance, human concern and sharing are all the more vital today as we are basking in the light of globalisation. If India's culture tended to become tolerant, forbearing, accommodating, open-minded, spiritual and concerned with the common human welfare, then it is certainly due to the relentless efforts of our great ancestors. Thanks to them our country has achieved a common culture, despite a staggering pluralistic society.

## Gandhi's Interpretation of History

**KUSHAL KISHORE SHARMA**

Muzaffarpur

Email: purnendumukul@gmail.com

Gandhiji's interpretation of history carries his vision of spiritual evolution of mankind through gradual development of its virtues. God has created everything with its fixed goal. So he considers history as a pre-defined set of events. But he does not deny the existence of free will by which man can control its situation and can lead it from vile to virtue. He denies the Marxist view of class conflict and economic causes of every event. Instead, he propounds the theory of class co-operation as a cohesive force of God which has tremendous power for development of the whole of mankind. So, class co-operation is socialism without violence. Gandhi is a stand alone thinker who believes in the great constructive virtues of human beings.

## Gandhi and Ethics

**DR. MANISH SHARMA**

Lecturer, Department of Gandhian Studies

Panjab University, Chandigarh

Email: manishwebworld@yahoo.com

The twentieth century has witnessed a man of unlimited strength in India who made India's Independence a reality, the half naked man who was stronger than an army, the man who proved that if you have a will, there is a way. He had a vision for human society. Gandhi is much more than a man as Einstein said 'generations to come will scarcely believe that such a man in flesh and blood

had ever walked on this Earth'. The name Gandhi stands for a value system; as a light house that whenever there is oppression there is a ray of hope from this man irrespective of time, place and other limitations. Gandhi is open to everyone. For the philosophers he stands for ethics; for the social reformers, he is an ideal; for the politicians, he himself proved to be a political system. Etymologically ethics is a branch of philosophy, but generally speaking ethics consists of the principles on which a civilised society makes its rules of functioning and sets an ideal to achieve. More so ethics is a way through which, social harmony, mutual trust and coexistence may be realised by consistent efforts. Gandhi always strove for truth irrespective of its consequences. At the same time, he always respected others' views. The focus of my paper will be to rethink whether Gandhi can be called ethical or whether he was simply a person having skills of conflict resolution. Furthermore, his belief in relative truth makes him more practical and relevant forever.

## Gandhi and Globalisation

**DR. TABASSUM SHEIKH**

Head, Department of Philosophy  
G. M. Momin Women's College, Bhiwandi  
Email: simpletab@rediffmail.com

Globalisation initiated by the North is now posing new social, political and environmental challenges for the South. The situation of the vulnerable sections of society of the South has further worsened. As decisions are made by narrow state and elite interests poor people are marginalised, their voices and interests remain insignificant. Large projects which are taken up by governments in collaboration with multilateral institutions in the name of development have displaced a large number of people leading to unemployment and underemployment. The forces of globalisation have ravaged the agricultural community leading to poverty, deprivation, destitution and loss of livelihood and in suicides by farmers in many parts in India. Globalisation may lead to economic development but for development for whom? The reasons which hinder the development and economic growth for the majority are the type of investment, the basis for investment decisions and the type of economic growth. "Development" takes place by investing a large bulk in projects such as building dams, setting up of large international companies and commercial complexes. There is little or no investment in primary health care, safe drinking water and basic education. People are not able to exercise their right to development because they are not afforded the opportunity to participate in decisions concerning their development. In Mahatma Gandhi's view all human beings are always responsible to themselves, to the entire family of man and to God or truth (sat) for their

continual use of all the goods, gifts and talents that fall within their domain. Men and women can incarnate their latent divinity by deliberately and joyously putting their abilities and assets to practical use for the sake of all (sarvodaya). The finest examples of global trusteeship are therefore, those who treat all possessions as though they were sacred or priceless, beyond pecuniary or earthly scale of valuations. Gandhi's solution to economic division is Sarvodaya. His theory of trusteeship is the logical step to the preamble of the economic reconstruction of the world. He doubts the efficacy of socialism in ushering in of a happy society. Evils of an acquisitive society are unredeemable to him. While the rich man would be left in possession of his wealth, he would use only part of it which he requires for his personal needs and will act as a trustee for the rest to be used by the society at large. This is his approach to maintain peace. This was a peaceful method to bring about social revolution, persuasion of the rich to share their wealth with the poor out of their volition.

## Principal Elements of Conventional Indian Ethical Thoughts

**DR. SHUBHRA**

Department of Philosophy, M.M.H. College, Ghaziabad, Uttar Pradesh

For a long time Indian thinkers have been pondering over the main element of human character and behaviour. However, ethical science has not developed in isolation. Indian philosophers have considered the main elements of ethics as an inseparable part of philosophy. The problems relating to human responsibility and character have been dwelt upon. Scores of Indian thinkers have thrown light on the sanctity of Karma and the last objective of human life. Vedas, Upanishads and *Bhagavadgita* have discussed various dimensions of the philosophy of ethics. The four Vedas elaborately discuss human life, natural powers and divine forces which eventually form the base of conventional thinking. Vedic people strove to give their lives all sorts of material comforts and pleasures. People would invariably venerate natural elements like Sun, Moon, Water and Winter Gods. They did "Yajna" to secure all kinds of material bliss and get worldly pleasures. They aspired for prosperity finally culminating into the heavenly domain. There had been "Mantras" to seek all such objectives. The Vedic sages dwelt upon various problems of human life besides pursuing material success. The philosophy of Karma, Rebirth, and the immortality of the soul emerged in the Vedic age. They believed in the consequences of the actions in the present life as well as life post death. The theory of "Sin" and "Punya" was related to the punishment for evil deeds and the reward for good and virtuous action. The Vedic ethics was extrovert as it desired for the total human and the obtaining of the total human.

## The Relationship between Globalisation and Terrorism

**DR. SANJAY KUMAR SHUKLA**

Associate Professor in Philosophy, Ewing Christian College, Allahabad

Globalisation is complex and multidimensional economic, political and cultural processes leading to the creation of a single 'world space or system.' Moreover, the process of globalisation is driven by a variety of conflicting forces—capitalism versus communism, Islamic versus Judaeo-Christian and national versus transnational. Globalisation is not producing a homogenised world; indeed it may be that a heightened consciousness of global constraints triggers a renewed sense of personal, local, national or even civilisational identity. Hence, it is a multifaceted and contested process involving a massive shift in the organisation of human affairs and in the exercise of power. It is often marked by tendencies of hegemony, cultural imperialism, assimilation and world market forces and the natural reaction towards such tendencies is to reassert national and local identities. Terrorism may be defined as a violent behaviour designed to generate fear in the community or a substantial segment of it for political purposes. There are four types of terrorist organisation currently operating around the world—left-wing, right-wing, ethnonationalist/separatist and religious or sacred terrorists. New terrorism attempts to explain the global jihad, as a reaction to the perceived oppression of Muslims worldwide and the spiritual bankruptcy of the West. Cultural and economic imperialism have contributed to the rise of global or transnational terrorism. The relationship between globalisation and terrorism can be examined in cultural, economic and religious terms. Technologies have improved the capability of terrorist groups in the following areas: proselytising, coordination, security, mobility and lethality. Terrorism is best dealt with inside state borders and through cooperative international law-enforcements to arrest terrorists and punish them in due process. The challenge for the global community will be in utilising its advantages to win the war of ideas that motivates and sustains those responsible for the current wave of terrorist violence.

## Value Education and Environment

**DR. R. P. SINGH**

Reader, Department of Philosophy, B. P. G. College  
Lalganj, Raebareli, Uttar Pradesh

Philosophy cannot be a mute spectator to various contemporary problems which are up here before human beings and have assumed dangerous postures. The problem of environmental pollution is one of them. Human beings cannot disown their fowl play in this regard because they absolutely failed to evaluate

the cost of their lavish life-style and vagaries of desires. They could not expect that a glass of chilled water and relief from heat and sweat in an air-conditioned apartment will demand exuberant price of life itself or automobiles will not only reduce the physical distance but also the distance between life and death. Rough weather prevails over the physical environment as well as the cultural environment. The history of man's achievement in the field of science and technology is glorious. But it is quite sad to see that while they have clues to face the challenge of the outer world they are clueless when the challenges come from their own nature. They succumb to demands of whims and dance to the tune of endless desires. Human beings are completely mistaken in their conception regarding the relation between man and universe, their nature, use of scientific and technological knowledge, significance of spiritual science values and consequences of unabated materialism of acquiring goods. Value education is necessary not only to correct mistakes but also to develop better understanding and attitude towards contemporary problems, priorities and courses of action. Human civilisation has reached a point where strong people are required who are masters of their own selves, who do not know to kneel before desires, whims and physical allurements.

## Understanding Upheavals in World Economy

**DR. RAVI PRATAP SINGH**

Associate Professor in Commerce & Management

**DR. K. C. PANDEY**

Reader in Philosophy

D.D.U. Gorakhpur University, Gorakhpur

This paper is devoted to a newly emerging socio-economic philosophy of progressive socialism with study of factors responsible for economic upheavals, understanding their possible systemic linkages and identifying integrative solutions for controlling these upheavals and their adverse implications. The Great Depression of the 1930's which is still going on with all sorts of deceptive machinations has exposed the weaknesses of contradictory theories of capitalism and communism. It has jolted the economies of the world, the rich ones in particular, severely. Policies advocated by Keynesians, Monetarists and others strike only at the symptoms of economic ills, not at their cause, which lie in the concentration of income and wealth. These policies, rather than stabilise the economy, add to its problems in the long run. In other words, short-run fluctuations are curtailed, but cumulative long run fluctuations increase. But the time has come when superficial measures can't produce even the short-run results. Only fundamental reforms can bring a lasting diminution in business oscillations. The socio-economic policies evolved so far, whether the capitalist or communist or mixed ones, have never been free from being lop-sided,



disintegrated, biased and imbalanced! P. R. Sarkar, the propounder of Progressive Socialism or Progressive Utilisation Theory (PROUT) has discovered in his 'Law of Social Dynamics' the *missing link* between the cosmic cycles controlled presumably by the Cosmic Consciousness and social cycles based on movement of collective human psychology. In the same vein, he has unfolded in his 'Systaltic Principle' another *missing link* between the natural earthly cycles based on astronomical calculations and trade cycles based on analysis of material/economic trends. Finally, he also explores the linkage mechanism between social cycles and trade cycles. It has become necessary to incorporate this approach in modern academic literature in an integrated and comparative form. This has become more essential in the light of the current worldwide prolonged depression which has drawn attention of the socio-economic thinkers to the cyclical school of economics. The systemic linkages in a progressive economy can be understood and utilised in a highly fruitful and effective way for betterment, prosperity, harmony and peace for all under the control of a real world government.

## Danger of Casteism: A Remedial Analysis

**DR. REKHA SINGH**

Department of Philosophy  
B. R. Ambedkar Bihar University, Muzaffarpur  
Email: sdscl.vksu.ara@gmail.com

The challenges of casteism, which is the exploitation of caste consciousness for narrow gains, are measured threats to Indian society and polity. Casteism is corroding the cohesive fabrics of Indian culture and social equilibrium. Inter-communal and intercaste tensions and violence have disturbed the peace and order of our society. The caste carnages have to be stopped for the speedy growth of India. Casteism results in diversified ugly forms, such as suppression of merit and competence, rise of hatred and violence, perpetration of the evil practice of untouchability and bad governance by different levels of Indian polity. The menace of casteism has to be combated at both the individual and collective levels. First, we should recognise that casteism is a big threat to the working of our state in particular and to the basic values of our life in general. Casteism is inimical to the balanced growth of a secular and democratic India. This realisation should become an integral part of our consciousness. The UNESCO charter reads: "Since wars begin in the minds of men, therefore defences of peace should be built in the minds of men." Similarly, defences of inter-caste peace and harmony should be built in the minds of men.

## Terrorism and the Death of the Revolution

**DR. SOYAM LOKENDRAJIT SINGH**

Professor and Head, Department of Philosophy, Manipur University

Email: soyamchhatrapati@gmail.com

Social revolution is a human engagement in change—change of society and nature. It aims at changing human nature and nature. It is man's engagement at remaking himself. Social revolution has two components; the historic and the normative. The historic component is the objective conditions—social, technological and natural—that give rise to the possibility and ultimately the inevitability of social revolution. The normative component is the imperative of realising the total man through a social praxis of transcendence—transcendence of social, technological and natural barriers to the freedom of man. A free man is one who is in the process of realising the potentials inherent in one's own nature. Only a free man is a total man. Realising freedom, man realises all the possibilities his nature is capable of. A social revolution is desirable because freedom as the fulfilment of human nature is desirable. Thus the normative component of social revolution is founded on the ontology of human nature. A revolutionary project derives its legitimacy from the ontology of human freedom. The ontology again raises issues of egalitarian society, distributive justice, unity of mankind, classless society, the question of the State, end of exploitation of man by man, end of colonialism and neo-colonialism, the right to self-determination of oppressed nationalities, and allied social goals. Revolutionary praxis per se may be understood from two aspects; the epistemic and the political. That is, knowing the world and changing the world through conscious social action, on the basis of our knowledge of the world. The latter aspect may also be called revolutionary politics. Revolutionary violence or violent social intervention has been advocated as part of the process of social change towards the goal of happiness and freedom of all. The present paper proposes to explore the nexus between revolution and violence, raising the issue whether violence will ultimately toll the knell of revolution (bring about the death of the revolution). It is difficult to differentiate State violence, revolutionary violence and terrorist violence. The differentia melts down as soon as the context changes. One has to undertake an in depth analysis of the dynamics of this fusion and the grey areas, to write the epitaph on the Death of the Revolution and also to compose the hymn on the birth of a New One.

## The Concept of Swaraj in Mahatma Gandhi

**ANUPOM SONOWAL**

M.A. 4<sup>th</sup> Semester Student in Philosophy  
Jagannath Barooah College, Dibrugarh University, Jorhat, Assam

Gandhi's 'swaraj' is a concept has various meanings in its political, economic, ethical and spiritual dimensions. Swaraj is a blissful state to be enjoyed by rich and poor, male and female, strong and weak, Hindu and non-Hindu. Gandhi defines 'swaraj' as self rule or self regulation. Swaraj is Ramrajya, which stands for justice, equality, truth and charity. It is one's performance of one's own duty. It entails discipline, sincerity or purpose and perseverance. Swaraj comes only from performance by individuals of their duties as citizens. It recognises no race or religious distinctions. It is for all. Real swaraj is when every individual has a feeling of freedom. It can help us to live a moral life in the present day critical situation. It helps us to feel freedom, justice, equality, truth and charity.

## Revisiting *Hind Swaraj*

**DR. ALOK TANDON**

Independent Researcher, Hardoi, Uttar Pradesh  
Email: dralokboi@yahoo.com

Newly liberated countries like India are facing the challenge of pursuing their own alternative model of modernity. A re-reading of *Hind Swaraj* can be of great help because of its capacity to raise questions on blind acceptance of the modern form of development. The civilisation critique is not an attempt to go back to the so-called ignorant dark ages, but to see beauty in voluntary simplicity, voluntary poverty and slowness. This cannot be termed as anti-modernity because Gandhi's attitude, though critical, is not wholly negative. The alternative Gandhi put forth before us is not between tradition and western modernity but between critical acceptance of both against dominance of one. The uniqueness of Gandhi's critique lies in the moral-theoretical framework which he uses as a yardstick to judge modern civilisation. While the other critiques remain within the framework that constitutes the foundation of modern western civilisation, Gandhi's approach comes from his understanding of Indian tradition. It is not rejection of the liberative contribution of modernity, rather an attempt to integrate these positive elements with a liberating re-interpretation of tradition. Thus Gandhi's *Hind Swaraj* is not only a foundational text to understand the man and his mission but also a valuable critical text in the era of globalised modernity. Therefore, it can serve as a starting point in search for an Indian model of modernity.

## Analytical Understanding on Contemporary Corporate Business Ethics

**L. UDAYKUMAR**

Assistant Professor, Centre for Buddhist Studies  
Acharya Nagarjuna University, Nagarjuna Nagar

In the contemporary global financial crisis we need to understand the concept of ethics from the corporate business point of view. Ethics may be defined as the critical examination of the standards of good and evil, right and wrong, virtue and vice. Business ethics is a new discipline. The corporate sector also feels the necessity of ethics. Ethical thinking has its roots in the writings of Socrates, Confucius, Bentham, Mill, Kant, Peter Drucker and Amartya Sen. In contemporary society we need to understand problems such as misunderstanding, cheating, violence, injustice and inequality. Where there is no concept of ethics then every man is against every man, and there is no place for industry, culture, navigation, commodious building and accountability. The notion of right and wrong, justice and injustice would vanish in such a situation. Human existence would be miserable in the global market and life will be solitary, poor, nasty, brutish and short. We never bother for our fellow beings but we are very much aware when not so good things are happening to us and only organisations and civil society can be the forces that allow businesses and industry to function well. We need to practice some of the important concepts of ethics for the smooth running of businesses. Liberty should be equally distributed globally under the basis of common good. We should stand on our words and promises. Judgement should be impartial and opportunity should not divide but should be shared in common. We should not do harm to others just as we would not want them to harm us. To better respond to the understanding of some of the important concepts of ethics we must know that ethics corresponds to basic human needs. Values create credibility with the public. Values give management credibility with employees and values help better decision making. Ethics directs everyone in society to do good and follow rules and regulations. The main focus here is applying ethical rules to corporate business society. The consumer movement is also a key background to business ethics. Consumers have the right to safety, the right to be informed and the right to be heard. The analytical understanding of corporate business ethical activities is applied in company sales, marketing, selling and transaction. The analysis of global corporate business ethics must lay trust on the employees of the organisation. So corporate business ethics will become increasingly important as time goes on.

## Identity, Culture and Globalisation: A Philosophical Appraisal

**DR. GANDIKOTA VEDAPARAYANA**

Professor, Department of Philosophy  
Sri Venkateswara University, Tirupati, Andhra Pradesh

This paper discusses the issues of identity and culture in the current context of globalisation resulting in unjust economic growth and asymmetrical cultural exchange. Globalisation with its neo-liberal thrust has been both a boon and bane for economic progress and cultural identities. Economically some of the developing nations have registered a decline in poverty and a growth in their living standards. Some other countries have noticed an alarming growth in poverty and a drastic fall in their capacity to purchase. Globally, the gap between the rich and poor nations and individuals has widened. Globalisation of markets and economies of the world has augmented the global crises of hunger, climate change, and exploitation. Culturally, globalisation with its unbridled means of mass communication and transport has brought about a kind of cultural diffusion effacing parochial identities and promoting 'globalisation' of the diverse cultures of the globe. At the same time, globalisation has resulted in an asymmetrical cultural exchange with the dominance of the rich and the marginalisation of the poor. There has hardly been any representation of the cultures of the developing and the under developed nations in the process of cultural globalisation. A serious threat of cultural homogenisation by the imperialistic powers is being witnessed. Age-old, profound cultures of the poor nations, along with their economies, are in serious crisis bordering on extinction. Globalisation as it has been in vogue for the last four decades is superficial, promoting sensual values. It has not touched the inner core of the individual that determines the social structure. Globalisation in its profound sense transcends narrow cultural identities, hegemonic politics, and exploitative economics. Culture in its true sense is rooted in the inward being of the individual, the supreme intelligence of universal values of truth, beauty and goodness. Philosophic wisdom generated by the insights of the saints and sages alone can promote the interculturality of the multicultural world. We, the humans, the common inhabitants of the globe are not entirely different but only 'diversely different' from one another. We all are endowed with freedom of choice, capacity to reason and to be compassionate to all. We have to cultivate the culture of being sensitive and responsible, and work for the establishment of a sustainable world devoid of poverty, violence and war.

## Legal Profession and Professional Ethics

**DR. MALINI VERMA**

Lecturer, Department of Philosophy  
J.D. Women's College, Magadh University, Patna

The legal profession is one of the oldest and noblest professions. Lawyers serve the public by explaining the complicated and confusing provisions of different acts and rules to the citizens. They also assist in drafting economic transactions like contracts, deeds and wills and provide professional services regarding taxation. The legal profession is to be found in ancient, medieval, before and after independence and at present times. A number of charter acts have been passed over time. After Independence the All Indian Bar committee was constituted in 1951 under the chairmanship of Justice S. R. Das and in its report, the committee recommended the establishment of an All Indian Bar Council and state bar councils. It recommended the powers of enrolment, suspension or removal of advocates to the Bar council. It recommended that lawyers should be authorised to practice in all the courts in the country. The seven essential qualities related to this profession are honesty, courage, industry, wit, eloquence, judgment, fellowship and tact. A code of ethics is an essential requirement for each profession. Professional Ethics for lawyers may be defined as a code of conduct written or unwritten for regulating the behaviour of practicing lawyers towards themselves, towards their clients, their advocacy in law and towards the court. They have some duty towards the country. They guard the liberty and freedom of people. The legal profession unlike other professions, which are generally taken up with the sole object of earning money in a profession of high dignity, requires that an advocate should be sober, patient and prompt to do his or her duty without any fear, superstitions, conducting himself or herself piously in his or her profession and in all sections of life. But in the present scenario, the situation is entirely different. When the main motto of the lawyer is to earn money at any cost then they forget their moral values.

## Deontology Versus Teleology

**DR. SHARMILA VIRKAR**

Lecturer, Department of Philosophy  
K.J. Somaya College of Arts and Sciences, Mumbai

Virtue Ethics is the most conspicuous development in contemporary Western ethics. It is taken increasingly seriously these days both in the East as well as in the West. It is the renewed approach of ethicists who insist on 'being' rather

than ‘doing’. It emphatically asserts the primacy of character. Here, we find a paradigm-shift in the sense that our focus is shifted from ‘actions’ to ‘virtues’. Becoming a good person, on this view, is not a matter of applying rules or principles but of cultivating virtues or inculcating good habits. Thus, virtue ethics holds that only judgments about virtues are basic in morality. In other words, act-appraisals are treated as explicable in terms of more basic person-appraisals. The main contention of virtue ethics is that the aretaic judgments i.e. judgments about characters are prior to deontic judgments i.e. judgments about rightness and wrongness of action. It shows that the thrust of virtue ethics is the reversal of order of aretaic and deontic notions in ethical theory. Emphasising *agent-based ethics*, it opposes to *duty-based deontological ethics* or *rule-ethics* or *act-ethics* of Kant. In almost all ethical deliberations, it is usually maintained that teleology and deontology are diametrically opposed to each other. Teleological theories stress upon the end or consequence of actions. Deontological theories, on the other hand, do not consider consequences at all while judging actions to be good or right. In Western ethics, we find the development of theories of teleological ethics and duty ethics. These are construed as two rival theories. However, in my opinion, a fresh look is required other than this conventional one. I intend to hold, here, that the synthesis is possible of the thesis and anti-thesis. To put it differently, Virtue ethics may be considered as that which reconciles teleology and deontology. The paper aims at showing that teleology and deontology can be reconciled if virtue-ethics is taken seriously.

## The Other in a Moral Discourse

**DR. ANUPAM YADAV**

Lecturer, Department of Philosophy  
The M.S. University of Baroda, Vadodara

Taking the interactive communion between the I and thou or the participative essence of mankind as the foundation of any discourse, I consider that a moral discourse rests upon a tacit undertaking of this very idea. A ‘minimal care’ (for the other), to use an expression of Ram Chandra Gandhi, itself lays the ethical foundation of our existence. The ‘otherness’ or the detour to the other—our very interpretive essence—constitutes the nerve of every moral theorisation. The paper explores how the concept of the ‘other’ finds different meanings in different frameworks of morality. Beginning with the Kantian account of *rationality* to the perspective of care and to the ontology of *existence*, the ‘other’ finds anchorage in different phenomena. Each of these perspectives locate morality in the yardstick of the ‘other’. The paper examines the theorisation of the idea of moral discourse in different perspectives focusing on the role of the other in moral behaviour. Since the other is the centre point toward which all moral behaviour is directed, it becomes extremely important

to examine the role of the other in so far as the domain of moral discourse is constituted by the issues of moral obligations, moral responsibility etc. the paper discusses the moral theories of Kant, Gilligan and Levinas and evolves different perspectives in which the idea of the other is framed.

## A Critical Study of Virtue: Western and Indian Thought

**SAITHANMAWII ZOTE**

Research Scholar, Department of Philosophy  
University of Madras, Chennai

There is no fixed objective definition to virtue. Nevertheless, virtue is the central thing in ethics. Ethics is the science of morality of conduct. It deals with rightness and wrongness of actions. The right is a means to the realisation of the 'good'. The conception of right is subordinate to the conception of good. The good is an end which a person ought to realise in order to realise his deeper self. It is an end which satisfies his rational character. It is the permanent acquired disposition of character. However, virtues are only functional and not substantive. Therefore, is it possible to speak of universal objective virtues? Or is the nature of virtue relative and subjective? Every culture and tradition is embedded with virtues, virtues being the centre of ethics. The project, therefore, focuses on two objectives: (i) to rediscover the importance of virtues in societies and (ii) to explore the various perspectives of virtues and see whether virtues are objective or subjective. In the wider sense, virtue is any human excellence, any excellence of character. In the radical sense, it is strength. Virtue is the *summum bonum*. Virtue is often contrasted to pleasure. Plato and Aristotle see virtue as the ethical end. Virtue for them is a self-realisation of perfection. In the narrow sense, virtue is seen as correlated with duty. In this sense virtue is not any excellence of human nature that we may admire, but only that form of excellence which is expressed in the good will. Virtue is thus related to overt human behaviour as potential energy that is steadfast habits of obeying the commandments or of performing duties. Virtue although it is a common theme and much talked about topic in ethics, it has to be fixed by a definition. This leads to a philosophical question, that is, is virtue objective or subjective? Virtues are numberless. Virtue, thus is a habit of action corresponding to the quality of character or disposition. Virtue in the West is qualities of the moral person. The person of prudence may be also a moral person, however, not in the Kantian sense. For Kant, there is a radical distinction between morality and prudence. For Buddhists an action is right if and only if it is conducive to liberation. It is an expression of a realisation of the inter-connectedness of things. Hence, it is opposed to self-interest or self-centredness. The Jainas classify virtues into four groups: cardinal virtues, individual virtues, social virtues and spiritual virtues. The concept of virtue in Hinduism is founded on the harmonious relations in the universe. The virtues



are *ahimsa* (non-injury), *dana* (giving), *satya* (truthfulness), *niskarma karma* (non-attached action) as promulgated in the *Gita*. In short, virtue is “a quality of the mind, by which one lives well, and which no one uses amiss, or for evil.” Thus, virtue is always in-a-go with the current situation in life. No phase of life is without virtue that is to ‘live well’, for virtue is the ethical end.

## **Section 5**

# **RELIGION**

### **Sectional President**

**PROFESSOR PUSHPA MOTIYANI**

Department of Gandhian Philosophy and Peace Research  
Centre, Gujarat Vidyapeeth, Ahmedabad

### The Relation Between Islamic Theology and Philosophy

**DR. QASEM AKHAVAN NABAVI**

Lecturer & Head, Department of Theology  
Institute of Islamic Culture and Thought, Tehran, Iran  
Email: ghasemakhavan@gmail.com

One of the most important problems in the history of Islamic thought is the relation between philosophy and Islamic theology, because, it seems that metaphysics in its particular sense was influenced by Islamic theology and theoretical theology was influenced by Islamic philosophy. On the basis of the history of Islamic philosophy, Islamic theology proposed many problems in the context of philosophy, problems that resulted in metaphysics in its particular sense, and then Islamic philosophers introduced many reasonings to Islamic beliefs, which is very important in the formation of theoretical theology. I try to explain the intimate relation between Islamic theology and philosophy.

### Tasawwuf A Quest for Divine: A Critical Evaluation

**Awataf Ansari**

Post Graduate Student, Department of Philosophy, University of Mumbai  
ansari.awataf@yahoo.com

Tasawwuf or Sufism is a branch of Islamic philosophy. It is generally understood to be the inner, mystical dimension of Islam. According to one perspective it is directly from the Quran. Others have held that Sufism is to strictly follow the Quran along with the ways of prophet Muhammad. It is said that Sufism was reconciled with Islam by Imam Al-Ghazali. He made the

scholastics understand that it wasn't heresy, but the inner meaning of religion. Ibn Al-Arabi defined 'Sufism' as "Life acquires meaning when it apprehends with supreme reality." Generally, a Sufi is understood to be a staunch follower of Islam. But many Sufi masters who did not pray five times a day, which is an obligatory and most important pillar of Islam. Many of them were uncertain about the basic tenants of Islam. Although many Sufi concepts are against the conceptual view of Islam, the basic concepts are similar to the teachings of Islam but its outer aspects are influenced by other cultures. In the contemporary world Sufism is classified as traditionalists and non-traditionalists. Imam Al-Ghazali, a traditionalist, argued that Sufism originated from the Quran and was thus always compatible with the main stream of Islamic thought and Islamic law. In recent decades there has been a growth of non-traditional Sufi movements, which had completely change the scenario of traditional Sufism. Sufism is a branch of Muslim philosophy and even Muslim philosophy has got influenced from other cultures and thinking like Greek, Christian, Persian and Indian ideas. However other cultures constitute the secondary source while the primary source of Muslim philosophy is the Quran and Hadith. Likewise, Sufism had also mingled with the secondary sources along with a hint of the primary sources. The misunderstanding and misconceptions began and non-traditional group of Sufism emerged. Sufi mysticism has long exercised a fascination with the western world because they feel that it is universal. Many Muslims feel that Sufism is outside the sphere of Islam. The non-traditionalist feels that spirituality makes its appearance as an inward dimension in every religion so that is why "the method can be changed but the goal is fixed, give up all the method and see the essence of that thing." According to them attaining spirituality is important for which following any specific method is not necessary. This is contradictory, because if you reconcile Sufism with Islam then Sufism has to follow the basic conceptual views of Islam, otherwise it is not compatible with the teaching of Islam. The non traditional Sufis offer Sufism without Islamic teaching. This may not be acceptable because it would be like offering Vedanta or yoga without Hinduism or Zen without Buddhism.

## Historical Method and Historiography: Pluralism or Unitarianism?

**DR. HASSAN JALALI AZIZIAN AND SHAHNAZ BEYGI BORUJENI**

Study Centre of MASADA, Iran.  
Email: harunvahouman@gmail.com

Pluralism is an attitude which has been the under-structure of Postmodernism. As Aristotle says: "unity and plurality are the starting points of all the contradictions". The plurality tendency is opposition to Unitarianism generates monism, monopolism and foundation of a society based on power, authority,

and autocratic desires. Pluralism brings about democracy and social plurality and human life expands towards pluralism. Man is always a multicivilised creature and nobody can imagine himself in a pure civilisation. Civilisations and history are undeniably related. No civilisation has progressed in absolute isolation. Wars that were useless and without results among followers of different religions, renewed returned and released the advent of religion to the social scene. As globalisation removes territorial frontiers and as excessive conflicts increase due to fundamentalism, modern democracy faces the historical challenge of living between pluralism and unitarianism. To resolve the conflict dynamic and reformist liberal men must choose their way. Historians must disregard ideological and dogmatic prejudice, refrain from analysing events and explain history from the pluralistic perspective.

## Divine Children? Jesus, Buddha and Ethical Discrepancies Between Tales about Their Earlier Lives and Their Later Lives

**PROFESSOR ADAM BARKMAN**

Assistant Professor of Philosophy, The East Asia International College,  
Yonsei University, Wonju, Kangwon, South Korea.  
Email: adam\_barkman@hotmail.com

I would like to examine two sets of comparisons and contrasts. The first is between the Gospels of Jesus and the later *Infancy Gospels*, which creatively “recounts” the childhood of Jesus. Although the *Infancy Gospels* were inspired by the Gospels, their presentation of the early Jesus is often at ethical odds with the Jesus we see in the Gospels themselves. I want to flesh out these ethical discrepancies. The second set of comparisons and contrasts is between the earliest writings about the Buddha and the later *Jatakas*, which again creatively “recount” the past lives of the Buddha. And once again, I believe that there is some ethical conflict that I wish to flesh out between the Buddha that we see in the earliest writings and the Buddha of the *Jatakas*. I then want to make a few general comments about “fan” or “inspirational” writings concerning famous religious or philosophical figures. Most of these comments will be directed at not just the ethics of writing such tribute narratives to famous thinkers, but the damage that it can do to the famous thinkers’ own ethical teachings.

## Religious Experience and Communication

**SUSHABHAN DEB BARMAN**

Research Fellow (ICPR), Department of Philosophy,  
University of North Bengal, Darjeeling  
Email: sushabhan\_debbarman@rediffmail.com

This paper is about the problem of the communication of religious experience. Religious experience can range from the experience of God revealing himself to man to the experience of being aware of God's presence or even a miracle. The problem of communication is not so much of its being personal but about the mystic aspect of the expression which makes it incapable of expression in ordinary language. Religious experience which carries the news of another world requires special linguistic devices, like myth, parable and metaphor. Religious experience is thus communicable in a special language and can be shared by those who have the sensitivity to delve into the deeper meaning behind the apparent meaning.

## Philosophy of Religion: Vedic and Vedantic Tradition

**Dr. Amrut J. Bharvad**

Lecturer, School of Education, Gujarat University, Ahmedabad  
Email: srrshukla@gmail.com

There is a widely held view that philosophy in the Indian tradition was inseparable from religion. Just as religion was deeply philosophical there is no doubt that in the traditional Sanskrit topographies and in the traditional Sanskrit doxographies there is no special term for philosophy of religion. The vedic religion may best be called a natural religion. The corpus of the texts of this religion is much unlike the Bible or the Q'ran. The texts, rather record everything that the community knew and serve as the founding texts from which the entire culture began. The texts then are claimed to be free from all possible defects that originate from the deficiencies of human authorship. Figurative art sought to rigidify the forms that arose out of the fluidity of poetic experience. Music including singing and chanting, sought to capture the fluidity of the process behind the rigidity of the figurative art. The philosophical ideas are the Vedantic monism and the personalistic theism. The practical defined a path, but there was laid down the conception of three possible paths: a path of action (Karma), a path of knowledge (Jnana), and a path of devotion (bhakti). These ideas, in their mutual opposition as well as in their interrelations, determined the religions life as well as religious thought. The aspirant may focus on the object or on the subject. When the Absolute or God is posited as the object par excellence, the path is one of bhakti. When the

focus is on the subject within, one may practice yoga in order to penetrate to the deeper layers of inner subjectivity. The path of knowledge aims at knowing the universal spirit that transcends the distinction between individual subjectivity and God as the original other. As said above the Bhagavadgita attempts a synthesis of all paths.

## *Haumai*: The Principle of Individuation in Sikhism

**Professor Devandirpal Kaur Bhasin**

Head, Department of Philosophy, G.N. Khalsa College, Mumbai

*Haumai* is the principle of individuation in Sikhism. The word ‘ego’ is nearest to its meaning. It is the ‘I-am-ness’ or awareness of one’s own self-existence. Akin to Descartes’ *cogito ergo sum*, it holds that we have proof of nothing but our own existence. This extreme form of subjective idealism which postulates self-existence as the only certainty is the ego-centric ugliness of man. *Haumai* or the sense of individual consciousness is God-created. The world came into being by individuation. The sense of self-awareness as a separate being is the character of our psychic centre in the body. *Haumai* represents human individuality that is not God-oriented. It is the self, the ego, the stream of consciousness or the centre of control propelling one to act which is the greatest problem of man and the chief hurdle in the way of his progress. The aggressive manifestation of *haumai* results into five vices—*kaam*, *krodh*, *moha*, *lobha* and *ahankara*. *Haumai* is the cause of evil in the world. Man’s present problems of conflict, war, aggression and poverty are due to his consciousness being egoistic and self-centred. By his very nature man is incapable of rising above his egoism being at the lower or the *manmukh* stage of life. Man can transcend through *Naam* or *Sehaj Marg*. The solution lies in transferring the control of the mind from *haumai* to *Naam*. When self-centeredness is substituted by God-centeredness, *haumai* is destroyed which results into a *manmukh* (self-centred man) becoming a *Gurmukh* (God-centred man). The procedure of destroying *haumai* consists in surrendering to the will of God. The individual self has the power of God in miniature form. Ignorance plays upon his imperfection. He builds a small island for himself. This is his *haumai*. This isolates him from the Lord. In the Leibnizian sense it makes a windowless monad out of him. Working in accordance with His *Hukum* (Divine will) destroys *haumai*. *Haumai* is the reverse of *Hukum*. A true Sikh has to change *haumai* into *Hukum*, he has to become a *Gurmukh* and it is in his destiny to rise above his egoistic condition so as to become a *Gurmukh*. For the egoist psyche there is no hope of being in harmony with his human environment unless man develops the higher stage of Naam-consciousness. The entire effort of Sikhism is to exhort man to rise from the present mechanical life to a life of freedom and creativeness. The path prescribed by the Gurus is that of remembrance of God, prayer and altruism, because God’s will is

altruistic. Every act of altruism involves a conscious and free exercise of the will of man to fall in line with the free and altruistic will of God. Hence the major emphasis in Sikhism is on moral deeds which prepare the soil that enables the seed of *Naam* to sprout, thus destroying *haumai* and helping man to unite with God. This concordant merger with Him, with His Will is called Jeevan Mukti and this is the sole aim of life in Sikhism.

## Humanism in Sankaradeva's Thought

**MRS. KAMLA DUTTA BORA**

Head of the Department, Philosophy  
D.C.B. Girl's College, Jorhat, Assam

Humanism as a philosophical and literary movement originated in the modern period of human thought. Man is the central theme of this philosophical movement. Humanism is mainly concerned with human welfare which man can attain by changing his own nature as well as his society. Sankradeva (1449–1569) a great saint of Assam, the founder of Neo-Vaisnavism does not belong to the modern age of human history. But the significance of his thought lies in his humanist outlook. In fact, all the features of modern humanism are fully reflected in Sankaradeva's thought. Sankaradeva's Neo-Vaisnavism consists in *eka Sarana nama dharma*, that is, complete surrender of the self to one God. He considered the caste system as a social injustice. Just like Gandhi Sankradeva made a great endeavour to establish social unity and harmony amongst all tribes of Assam by removing all caste distinction through his *eka Sarana nama dharma*. Thus, the historical significance of Neo-Vaisnavism movement lies in the unification of various groups of religious and ethical beliefs under the banner of *eka Sarana nama dharma*. As a philanthropist Sankradeva considered all jives to be equal. He is not concerned with heavenly happiness and like a true humanist he dedicated all his efforts for the progress and welfare of the down trodden. Sankradeva was the greatest builder of Assam as well as Assamese by bringing in a spiritual and social life. He was indeed, the medium through whom the spiritual light of medieval India show upon the socio-cultural life of Assam.

## Religious Pluralism in Indian Civilisation: From the Perspective of Comparative Cultural Studies

**DR. AMITAVA CHAKRABORTY**

Associate Professor, Department of Modern Indian Languages &  
Literary Studies, University of Delhi  
Email: amitavaz@yahoo.com

While Indian civilisation, through its long journey, has witnessed some most fierce battles centring on religious identities, it has also experienced intense engagement with, and monumental achievements in, religious pluralism. The proposed paper intends to look into that engagement with religious pluralism. Adopting the framework of comparative cultural studies, which has initiated the process of understanding different expressions of culture from a comparative perspective, a comparative study of India's experiment with religious pluralism as expressed in three different areas of cultural life, epistemology, state policy and architecture, will be studied in this paper. Detailed study of the Jaina epistemology of *Anekantavada*, Akbar's state policy on religion and formulation of Din-I-Ilahi, and, the architecture of the Belur Math of Ramakrishna Mission, will be undertaken to reveal the reigning place of religious pluralism in Indian civilisation. Situating in the perspective of the milieu of the expressions of pluralism under study, it would be shown how the ethos of pluralism sustained itself through diverse milieus and protagonists.

## Dr. S. Radhakrishnan Stresses on Spiritual Orientation as the Greatest Need of the Hour

**DR. TAPATI CHAKRAVARTTY**

Department of Philosophy, S.N.L.N.T., Mahila Mahavidyalaya, Dhanbad

Dr. S. Radhakrishnan refers to spirit as the highest reality immanent in man. Spirit is higher than matter (body), senses, mind and the intellect from which it must always be distinguished. But the question is: What is this invisible, intangible reality that we call spirit? Dr. Radhakrishnan replies:

If there is one doctrine more than another which is characteristic of Hindu thought, it is the belief that there is an interior depth to the human soul, which in its essence, is uncreated and deathless and absolutely real. This spirit in man is different from the individual ego, it is that which animates, exercises the individual, the vast background of his being in which all individuals lie. It is the core of all being, the inner thread by being stung on which the world exists.

Moreover, Dr. Radhakrishnan says:

“Every human being is Potential Spirit and represents, as has been said, a hope of God and is not a mere fortuitous Concourse of episodes like the changing forms of Clouds..... If the feeling of God were not in man, we could not implant it any



more than we could squeeze blood from a stone. The heart of religion is that man truly belongs to another Order, and the meaning of man's life is to be found not in this world but in more than historical reality. His highest aim is, release for from the historical succession denoted by birth and death.

(Dr. Radhakrishnan, *Eastern Religion and Western Thought* )

Dr. Radhakrishnan, as stated, is a firm believer in spiritual reality in which all mankind is one. He again writes:

The mystic religion of India which affirms that things spiritual are personal , and that we have to reflect them in our lives, which requires us to withdraw from the worlds concern to find the real, and return to the world of history with a renewed energy and certitude, which is at once spiritual and social, is likely to be the religion of the new world, which will draw men to a common centre even across the national frontiers. (Dr. Radhakrishnan, *Religion and Society*)

This 'spiritual religion' is also opposed to dogmas, creeds and superstitions, and insists on the direct experience of reality, which is bound to be the future religion of the world. Therefore, Dr. Radhakrishnan is of the view that spiritual orientation is the greatest need of the hour for it alone, and neither politics nor economics that stress on relative values, can usher in an era of peace, happiness, friendliness and fellow feeling all over the world. He holds the view that civilisation is a matter of values and spirit is the fountain source of all values. Until we distinguish between material and spiritual values and our way of thinking is anchored in greatness and sublimating of the spirit, we cannot hope to be liberated from the trammels of wild behaviour that is so rampant all over the world.

## Core Values in Sikhism: A Way of Life

**DR. RAVINDER KAUR CHEEMA**

Department of History, G. N. Khalsa College, Mumbai

Email: c.ravinder5767@gmail.com

The religious philosophy of Sikhism arose primarily as a non-Vedantic process of thought in the historical conflict in opposition to the feudal value-pattern. The founder of the Sikh religion, Guru Nanak developed a harmonious theoretical setup which included a spiritual beginning that inspired an individual through experiences in day to day life. Sikhism is a monotheistic religion which believes that there are many ways of reaching God. It rejects idol worship, caste system and ritualism as these are irrelevant factors in the process of acquiring salvation. Sikhism propagates the virtues of the life of a householder and totally rejects asceticism. The emergence and development of Sikhism is one of the most inspiring and stirring eras of world religious history. The process was based on the features of democracy, secularism and socialism without any barriers. In Sikhism, Realisation of God leads to unity of mankind thus building the faith in the dignity of human values that strengthens and encourages the concept of live and let live. This concept of Supreme Value helps in creating an ideal society and further efforts can be put in to give it a

practical shape. Sikhism has numerous precepts in the Sikh scriptures—Guru Granth Sahib is a rich source of ethical and moral guidance to individuals. Sikh teachings stress that spiritually inspired morals must triumph over social, economic and political matters. Therefore Sikhism can be described as a ‘Way of Life’ that provides us a clear vision of the Ultimate Reality of our goal. Keeping in view the Sikh value system the Guru’s ideal society would consist of honest and hard working human beings, spiritual and secular, without any discrimination. It emphasises on inculcating the spirit of universal welfare. In the then prevailing socio-religious setup there was an urgency of creating a new ideal society. The values contained in the Sikh Value System became operative in the Sikh way of life and have found embodiment in the social institutions to a greater extent. This paper intends to put forth the core values of Sikhism and bring out their relevance in the present times. The paper is bifurcated into three aspects: 1. Highlighting Nam Japo, Kirt Karo and Wand Chhako as the core values of Sikhism. 2. Role of these values in transforming a human being into a man of character. 3. The relevance of these values in the present times. The paper intends to analyse the influence of globalisation in contemporary life and the extreme difficulties in the way to foster a life with a value system. The vibrant Sikh values with the message of Sikh Gurus need to be made a part of our life today.

## “The Concept of God” in Different Religions

**DR. SUMITRA CHOUDHURY**

Head, Department of Philosophy, Dispur College, Guwahati, Assam

The term ‘God’ generally means a Being regarded or worshipped as having power over nature and control over human affairs. History of human civilisation demonstrates that men were worshipping God long before doctrines and philosophical problems relating to God came into existence. In primitive societies, religion was not much above material wants. What prompted men to be religious was mainly the want of food, the problem of sickness, death, war and security. It is generally held that the earliest religious concept of God was to be found in a sense of awe in the presence of a diffused, indefinable mysterious power or powers not regarded as personal God. But the theistic religions of the world united together in attributing God metaphysical qualities like infinity, all pervasiveness as well as ethical qualities like mercy, justice and benevolence. God is regarded by theistic religions as creator, sustainer and destroyer of the world and He is taken as both transcendent and immanent. Except for Buddhism and Jainism, which virtually do not believe in any God at all, all the religions of the world are monotheistic in character. Man is to serve one God and Him only. Among Semitic religions Judaism is the primary source of almost all important conceptions. The belief in one God is the central theme of Jewish, Christian and Islamic religions. According to Christianity God is

Father, our loving Father. Judaic God is sometimes characterised as wrathful and revengeful. There seems to be a striking similarity between Hinduism and Christianity in point of taking God as three into one or as one in three (Trinity). In Hinduism, the Trinity is Bramha, Vishnu and Shiva. In Christianity it is Father, Son and Holy Spirit. Many Jews and Christians believe that through prayer God's power and will can be brought down to bear on the fruits in nature and in human affairs. In Islam each complete set of prayers is called 'Raka' and consists of eight separate acts of devotion. The worshipper recites 'Glory and praise to Thee, O God, Blessed is thy Name, and exalted is thy Majesty. There is no one worthy of worship and service but Thee.' Buddhism being atheistic denies altogether that the mystic experience reveals either a personal God of the Christian variety or the impersonal Brahma of the Vedantist. They argue that the mystic experience is the revelation of the Four Noble Truths and the noble eight fold path. Jainism is also atheistic. Buddhism and Jainism hold that the world is uncreated and there is no God. Christianity and Islam hold that the world is created by God. Vedic religion, Christianity and Islam hold that revelation is the only true method of religious knowledge. Hinduism, Islam and Christianity have the same God and he who derives any of these, derives his, own God. God is one but sages call it by various names.

## Vedānta of Swami Vivekananda in Practical Life

**DR. BHUPENDRA CHANDRA DAS**

Reader, Department of Philosophy and the Life-World,  
Vidyasagar University, Minapore, West Bengal  
E-mail: doctorbcdas@rediffmail.com

The Vedānta of Swami Vivekananda has some special features which distinguish it from the classical Vedānta of Śankara. The Vedānta of Śankara with its doctrine of the world as an illusion and Brahman as the only Reality and *Jīva* as identical with Brahman has a great spiritual value. Everyone is God himself. So everyone can do anything and everything since he/she is almighty. To the old religion, he was an atheist who did not believe in God. The new Vedānta teaches that he is the atheist who does not believe in himself. The theme of the Vedānta is to see the Lord/Brahman in everything, to see things in their real nature, not as they appear to be. It gives a new interpretation of everything, of our surroundings like fire, earth, sky, the sun, the moon, and so on. Hence Vivekananda has introduced a new theme when he says that nothing in spiritual life is greater than the realisation of identity with the whole universe. The central idea of Vedānta is that of oneness. There are no two in anything, no two lives. There is one life, one world, one existence, everything is that One, the difference is in degree and not in kind. By a deeper reflection of Vedānta, Vivekananda however pointed out that this aspect of Vedānta, was so long hidden from the knowledge of the exponents of Vedānta.

## The Ideas of Communitarianism and Progress through Partnership

**PROFESSOR Ganesh Prasad Das**

Retired Professor of Philosophy, Utkal University, Bhubneswar, Orissa  
Email: gpdas45@gmail.com

The *Bhagavadgita* (*Gita*) is an out-and-out compendium of ‘applied philosophy’, a perfect exemplification that love of wisdom is nothing other than a guide to life—*philosophia biou kubernetes*. The entire discourse of the *Gita* between the human and the Divine—both in spatio-temporal frames—takes place at the conceptual level. The latter does not endorse to the former any sermon in the form of ‘Do this’, or ‘Do not do that’, but imparts him the perception so that he would be able to judge by himself what to do and what not to do. It is a perception which is full and complete with the exposition of all the presuppositions and implications, metaphysic and epistemic, of any human action, especially when the agent is in a fix: to do or not to do. The Divine brings into bold relief the key concepts lying hidden or hazy in the umbra and penumbra of the conceptual domain of action like *papa*, *dharma*, *sukha*, *santi*, *sreya*, *sannyasa*, *yoga*, *yajna*, *bhakti*, *dhyana*, etc. The nature external as well as internal to man provides the field and the drive for him to act. Although it is possible to restrain the inner nature and its channels like the sense organs and some systems of thought advocate to do so, the *Gita* does not find favour with this method. It is rather in favour of disciplining the *indriyas* by means of a complete understanding of the perspective of action. The *Gita* brings to the fore three nexus of experiential objects: (i) *dharma* (ii) *buddhi* and (iii) *yajna*. The relation between the links in each of them cannot be proved in the scientific format and hence they cannot strictly be regarded as causal. The relations between some links in the nexus are well established by analysing the meanings of the concepts involved. All the deliberations in the *Gita* presuppose that man has freedom of will. But he is in dire need of instructions to meditate on the resolution to act. He needs to appreciate that a given action is not an isolated something; it is situated in a network of actions and thoughts that shows the severe limitation of the intellectual resources of the agent, notwithstanding his autonomy of will. He has intelligence and he can do and undo many things by manipulating factors in the aggregate of conditions in the way he could. But the all important point is whether he should do something which he could do. Doing something might be beneficial to the individual agent, but it might turn out to be harmful to others in his community. Welfare of the whole world of all the created beings is the end to serve. All the individual efforts must be dedicated to achieve that end. One must be in a perpetual state of self-transcendence and self-sacrifice. This is the sole message of the *Gita*.

## Muslim Women and Free Agency

**GHANSHAM DAS**

M.Phil. Student, Centre for Philosophy,  
Jawaharlal Nehru University, New Delhi

The present paper is a reflection on ‘Muslim women and free agency’. Women have been presented by the Quran as active participants in public life and there is no restriction on them to do so. At the same time the Muslim milieu was not ready to accept that women can participate in public life. Thus, they tried to misread the Quran and Hadith ruling against women. On the other hand, the Quran has laid down certain instructions in order to curb any tendency towards *fitna*. This *fitna* has been used as a pretext both by the Muslims scholars and the social milieu. On the one hand the Quran permits women to participate in public life and on the other hand it restricts them from facing public life. To what extent does the ruling of the Hadith deviate from the reading of the Quran? This issue requires explanations of Quran where misreading has been done. Second, this reading reflected that there are misreadings of religious texts. Third, there was *akrasia* of the social milieu to accept this reality that women are capable agents. My argument is divided into three cases which have been taken from the Quran and other religious texts. My stand is that there were efforts to hide the intended meaning of the Quran and Hadith was used as being against the Quran which is not possible at all.

## Religion and Morality

**BASANT KUMAR DASH**

Reader in Philosophy, Government College (Autonomous), Angul, Orissa

Most of the scientific thinkers of the world put the concepts of ‘religion’ and ‘morality’ under two separate categories on the ground that religion is concerned with the relation between man and God whereas morality is concerned with the relation between man and society. But keen understanding reveals that religion and morality are neither antagonistic nor exclusive to each other. Rather they are inseparable for the smooth functioning and the integral development of the relation among the individual, society and God. Ordinarily the term religion signifies a set of beliefs, certain kind of rites and rituals, to a particular institution, mode of prayer, set of prescriptions and prohibitions, concept of holy and profane and a world view. Belief in God is central to almost all religions except Buddhism and Jainism. So religion is said to be theo-centric. Every religion owes its origin to the preceptor and has a scripture containing the sayings and divine revelations, considered as infallible and sacrosanct. But religion involves something more. It implies the conception and

concrete realisation of the supreme being, which is the immanent regulator of the universe of being, by the individual soul in the manner laid down by the scriptures. Being distinguished from fetish-worship and the like, religion in the true sense implies a faith in and devotion to God. In the Indian perspective, religion is nothing but dharma which constitutes its core meaning. Morality like that of religion is a value centric principle which governs human actions. Human action may be good or bad depending on the nature of the action. It presupposes the highest good as the supreme goal of human life. The moral principles determine human actions as moral or immoral. Thus morality consists of both individual and social good. Deeper insight reveals that religion and morality are neither independent nor contradictory, rather they are complements of each other. Religion is the ideal basis of morality and morality is the outward manifestation of religion in our social relations and spiritual consciousness.

## Vaishnavism and Vaishnava Traditions in Maharashtra

**Dr. Ramesh M. Dave**

Director and Professor in Charge  
Ananthacharya Indological Institute, Mumbai  
rameshdaves@rediffmail.com

Vaishnavism has its roots in the Vedas. In the Aitareya Brahmana (1/1/1), the hierarchy of deities is given wherein Agni is shown at the bottom and Vishnu at the top, to indicate His supremacy, and in the Upanishads, Vishnu is identified as Narayana and as the parama tattva, suggesting monotheistic doctrine in the history of theism. This Vaishnavism later on came to be known as Bhagavata Dharma, Sattvata Sampradaya and Ekantika Dharma. Vaishnavism does not mean a sect or cult in its narrower sense; rather it stands for a philosophy of religion and a living tradition in its broader sense which entails many offshoots or sects that grew within it, through the ages. Vaishnavism is both a philosophy and religion advocating monotheism. On its philosophical side it contains the doctrines of (1) the Supreme Reality as the God, (2) the reality and plurality of selves, (3) the reality of the world and its creation by the creator God through prakrti-maya, (4) means and ethical discipline for reaching to and realising the Supreme and (5) the Goal, that is, moksha; while on its religious side it discusses (i) the nature and glory (mahatmya) of Vishnu (or His avtara) together with His consort (Shri/Lakshmi/Rukmini/Sita), (ii) servant–master relationship between self and God, (iii) bhakti and sharanagati as chief means of pleasing God and eliciting His grace, (iv) knowledge (jnana) and action (karma) subservient to devotion (bhakti) and (v) a set of rituals such as fasting, vows, festivals, pilgrimage, Satsanga, and so on, as Vaishnava-dharma. Archeological and epigraphic evidence prove the antiquity of Vaishnavism in

Maharashtra. Of the major sampradaya's of Maharashtra—base and Warkari—Vaishnavism is the most popular, living movement. Besides it, Datta, Samartha and Mahanubhava sampradayas are also largely Vaishana faiths. Each of these sects is not propagated by an acharya, but by a galaxy of saints, and not through Sanskrit commentaries on prarthanas but through their devotional outpourings in the form of ovis, abhangas and bhajans. Vaishnavism in Maharashtra flourished without any hostility and hatred for Shaivism and Shaktism. Also the Vaishnava sects existed side by side without mutual ill-will and exclusiveness. These movements did not stress the need for varnashramadharma. As broad and catholic movements they accepted low-borns, women and yavanas (Muslims) with almost equal rights and privileges. They perceived the members of their fraternity as the co-farers and co-sharers in the path-way of God with the presence of the Divine in each one. This is the naïve but practical perspective of their success and progress.

## Religions in Globalising India: The Fundamental Values for Reconstructing Religions from Prevalent to Relevant

**NEVILLE D'CUNHA**

Ph. D. Student, University of Mumbai

Email: Neville\_dcunha@hotmail.com

India is an ancient civilisation with a rich multi-religious heritage. In contemporary times the nation has become an active participant in the process of globalisation. This new dynamics offers formidable challenges as well as opportunities especially to religions to get prepared to face this new reality. In this paper I shall try to uncover some of the challenges facing religions and will briefly offer some suggestions as to how these challenges can be met by each and every religion. Compelled by historical circumstances, India is at the centre of two forces affecting it at all dimensions, namely: globalisation and secularisation. These two phenomena challenge the religious institutions to have a critical look at their prevalent structures which breed discrimination and which in turn are a source of societal violence. If the many religions have to survive in the marketplace, where the mantra 'the survival of the fittest' holds sway, then all of them will have to embrace new values. This will not only enable them to find new vigour but can help their adherents to experience authentic religiosity. But this is not easy, especially for those who resist change and are refusing to acknowledge the secular forces. Hence in the new paradigm three values absolutely essential to the continuing relevance of the religions are (1) radical openness (2) democracy and (3) collaboration. A genuine commitment to these values can fulfil a great role for religions. A radical openness will help the hitherto closed religions to be open to lively discussion and scrutiny concerning their goals, means and values in the civil society. This

will contribute not only to correct their old dogmas and doctrines but also help them to incorporate the new demands of their adherents. All religions are the product of ancient autocratic cultures. In the new equation they must refuse to be privatised. They must reject exclusive tendencies like dichotomies between the 'priests' and 'laity.' The institutions must have a culture of inclusiveness that is in harmony with the space that they demand in a democratic society. In the complex global environment, the religions are called to collaborate not only with each other but with the state apparatus as well as civil society in promoting a human community of freedom, fellowship and justice. These three values are indeed the three pillars that can ensure the continued importance and relevance of religions in the present times. Those religions who take the risk of embracing these values will indeed contribute not only to the growth of India, but indeed, of all humankind.

## Was Gautam Buddha an Atheist?

**Dr. Subhash K. Desai**

Kholapur

drsubhashdesai@gmail.com

No doubt Gautam Buddha was a great social revolutionary, he was practical and objective but it does not mean that he was no more than this. In the *Tripitak* the reference of his extrasensory perception, his knowledge of the occult world, his belief in gods, and memory of past life is so clear that a rationally thinking person cannot neglect it. Buddha is in the tradition of Sharman like Jains. 150 years after Buddha Mahanirvan, the great Patanjali rishi, systematised the Pranayam, the yoga practiced by Buddha and Bhikhus. He knew the multi dimensional world, inner laws and cause and effect. He opened those piticas (boxes) of knowledge up to the grasping level of a human race at that time. It does not mean that he denied all other treasures of the inner world. Another misconception about Buddha is that he was against the Brahmins and their religion. Buddha believed that the doors of Nirvana were open for all. Anybody could enter his Sangha, Barber, Upali, Sweeper, Sunit, Chandal, Sopak, Fisherwomen, Swati, Cowboy, Nand, Ganika, Ambpali, Purna, Chapa, Bhikhuni came from lower castes. Many of his top disciples were Brahmins. Everybody was shown as Shakaputriya Sharman. Those who follow the path of Pradnya, Sheel, Karuna reach the sate of Arhat and they are called Brahman. (Even in Rig Veda's old part no reference of the four varnas is found) I have come to the conclusion that Buddha was not very different from the original Indian philosophy and way of life, that is, religion. In the words of Swami Vivekanand 'Buddhism is the fulfilment of Hinduism'.



## Relevance of Sikhism in the Modern World

**DR. JYOTIRMOYEE DEVI**

Senior Lecturer, D. C. B. Girls' College, Jorhat, Assam

Sikhism is the religion founded by Guru Nanak in Punjab, the north western part of India. Because of its rational and scientific beliefs, Sikhism is relevant to the modern man. Acceptance of democratic ideas, universalism, social welfare, equality of sexes, economic equality in society, true spirit in religion, repetition of prayer in the name of God, practice of virtues are some of the factors of Sikhism that have become increasingly relevant to the present day world. The modern age is the age of science and technology. In this age man's most desired peace is not guaranteed by mere scientific and technological advancements. It is a matter of common experience that the tremendous development of science and technology has in fact deprived man from the very meaning of existence. He has been reduced to a mere robot. Hence it is generally felt that the modern world is in need of spiritual enlightenment more than ever before. The modern world is faced by the most uttered problem of religious fundamentalism. The ideals of the Holy book of Sikhs greatly helps us to discard the social evils and develop the ideal of religious fraternity and tolerance. In my paper I want to focus on some major problems of the modern world and assess how far the ideals of Sikhism are relevant to the modern world.

**\*\*\*With Compliments From Aruna Shamaldas Doshi\*\*\***

## India's Contribution to Christian Ethics

**BHAI ARIDAMAN SINGH DHILLON**

Chief Director, International Institute of Sikh Studies, Amritsar  
adhillon@rediffmail.com

Few people know of the close connections Christianity has with India—it came to India almost immediately, in the 1st century itself. An Indian was also one of the ‘Three Magi’ who had followed the ‘Star of Bethlehem’ to reach the newly born Christ and proclaim his divinity. Evidence is being found indicating the possibility that from the age of about 13 up to the time he took up his ministry at around 33, a period about which the Bible is mysteriously silent, Christ had lived a spiritual life in India amongst Buddhist and Hindu monks. Christ was born and baptised a Jew, and was a practising Jew, till his reformatory preaching had antagonised the entrenched Jewish priesthood to get him crucified. There is strong evidence that the ancestors of Kashmiri people were one of the 10 lost Jewish tribes. A host of Kashmiri and Indian literature claims that Jesus, also called Issa, had come to India from Palestine in his youth, as well as after his crucifixion, and lived and preached here. An ancient tomb in Srinagar is believed to be that of Jesus. In the nearby Pakistani town of Murree, is an ancient tomb believed to be that of his mother Mary. Many people believe that Kashmir is the ‘Garden of Eden’ and the ‘Promised Land’ of the Biblical lore, and claim that the tomb of Moses is also located in Kashmir in a village near Bandipur. Nicolai Notovitch, a Russian journalist, adventurer and scholar had discovered a very important manuscript in the Ladakh Buddhist monastery of Hemis in 1887 asserting that Christ had passed the missing two decades of his youth in India in spiritual pursuit. After the publication of his notes in Russia, then the stronghold of the Eastern Orthodox Church, Notovitch was severely persecuted forcing him to flee to England and France. A few years later he returned to Russia but disappeared without any trace around 1916. There were other witnesses before and after Notovich, some Europeans and an Indian scholar who had seen the manuscripts in Hemis before these vanished mysteriously after 1939. Two centuries before Christ, a remarkably Buddhist like mystical movement had arisen among the Jews of Palestine called Essenes and Nazarenes. Like Buddhists in India, Essenes lived in caves excavated in the mountains beside the Dead Sea, opposite the ancient town of Jericho close to Jerusalem. It is asserted that Jesus Christ and John the Baptist had belonged to them. The ‘Red-Sea Scrolls’ discovered in the summer of 1947 show many similarities in the teachings of Jesus and those of the Essenes. There are obvious parallels among the Essenes’ way of life, the Buddhist monastic rules, and Jesus’ own habits. The affinities between the ethical teachings of Jesus and of Buddha are well known, and some texts of both faiths coincide virtually word for word.

## Concept of Time in Sikhism

**DR. JASWINDER KAUR DHILLON**

Retired Professor, Guru Nanak Studies Department,  
Guru Nanak Dev University, Amritsar  
jkdhillon@rediffmail.com

The concepts propounded by the Sikh Gurus in their hymns enshrined in the Sikh scripture, *Guru Granth Sahib*, regarding the universe have an uncanny concordance with those of modern science in their relevance and rationale. They have not claimed to have all knowledge regarding the universe as done by ancient creeds. In fact they have criticised such futile endeavours and have held, like the modern scientists, that nobody can have full knowledge about it, except for God Himself. *Gurbani* maintains that prior to creation, the transcendental Brahma alone had existed. He had no form and nothing could be attributed to him. This state is unexplainable. In this state, the universe had existed seed-like in God Himself for eons. Later, when God had the desire to see His own other immanent form, He had created the whole universe with His miraculous powers in a moment with just a single command and had revealed Himself through it. Out of the already existing void, He had created day and night, birth and death and pleasures and woes. Thus God created countless worlds and countless living beings and created the sun in between through which were created days and nights, seasons, days, years, months, hours, minutes and seconds, that is, time. *Gurbani* does not accept that the universe can be bounded within time limits. It has, however, in the very beginning of *Japu ji*, the opening *bani* of the Sikh scripture, stated the extraordinary time limits of God Himself. According to it, God has existed always and shall exist always and is thus not bound by the limits of time:

True in the beginning, true He was through the eons,  
True He is even now, true He shall ever be.

*Guru Granth*, p. 1

*Gurbani* has here laid down a revolutionary concept regarding time. It has added a fourth dimension to time—itself considered as the fourth physical dimension. In addition to the normally accepted three dimensions of time, the past, present and future, *Gurbani* has referred to another period as well—the period before time was born—the timeless eons when the Almighty lay in the void, or *shuna*, enfolding the whole universe into Himself and when there was nothing around Him except for deep darkness—not even time—before He woke up and had created the universe when it had pleased Him. This concept of timelessness easily corresponds to the concept of zero time propounded four centuries later by Einstein in his complex but monumental Theory of Relativity. Thus the concept of time—or *kaal*—in Sikhism is unique as far as the field of religion is concerned and also extraordinarily enlightened and valid.

## Integral Advaitism and Shaivism

**RAMA GHOSE**

Reader and Head (Retired), Department of Philosophy, Ravindra Puri  
Arya Mahila P.G. College, Banaras Hindu University  
Email: mukherjee.anim@yahoo.com

Sri Aurobindo, the most eminent philosopher and a highly spiritual personality, adopting the dialectic of the west and the content of the east, is unique in his approach. He has established the ultimate Principle, Its dynamic force named as Supermind, the Creatrix of the Creation which is nothing but the expression, the energy, the creative power of the ultimate Reality, may very aptly be called the consciousness-force of the final Principle, The Being—Saccidananda. It is the power that manifests itself in various stages, such as unconsciousness, lives and mental states. Sadhana, according to Sri Aurobindo, means the integration and upgradation of all the states to their original source. Both the manifestation of the multiplicity and their integration as a whole are possible by the activity and intervention of the Supermind. So, Sri Aurobindo's doctrine is named as Integral Advaitism. His philosophy includes the Vedic as well as Agamic views by inducing his own originality. Involution and evolution through various stages are the common elements in Sri Aurobindo and Agamic Saivism. The present paper is an effort to give an expression of this contention, in brief.

## T-20 For Yogic Way of Life

**VASUDHA S. GORE**

Yoga Teacher at Lokmanya Seva Sangh, Vile-Parle, Mumbai  
Email: vasudha\_ghore@yahoo.com

We often hear that Yoga is not mere Asanas or Pranayama, it is a way of life. I always wonder what is the Yogic Way of Life, especially in today's world of globalisation and commercialisation? Is it possible to follow the principles mentioned in our ancient scriptures or in the Yoga Sutra texts and Hatha-Pradipika in our daily routine? In this paper I have mentioned twenty tips which are practical and possible to follow. These are preached by many great Yogis and philosophers and found in the writings of great personalities. I have mentioned episodes in the lives of some great people when they were practicing them. I share my experience while practicing some of them, such as, Go Green, have coffee with God, buy one and give one free. I strongly believe that if one follows these tips whole-heartedly, they can lead a person towards the understanding of what is the Yogic Way of Life. They can become the essence of our Yoga-Sadhana by making our life simpler, happier and meaningful.

## Mental Stress and Teachings of Gītā

**SHAMPA DAS GUPTA**

Reader, Department of Philosophy and Religion,  
Visva-Bharati University, Santiniketan  
Email: sdgcal@rediffmail.com; jagdishcal@gmail.com

Man by nature is in search of happiness. But in the 21<sup>st</sup> century finding happiness is becoming utopian as mental stress is a common part of life in the new millennium. The present century is known as the 'age of anxiety and stress'. It is rare to identify persons who are free from mental stress and strain as in one's life span every individual encounters different forms of mental stress, which in turn lead to various mental and physical illnesses. Researchers from different disciplines are trying to find out some solutions to cope with this stress. Although the term 'stress' has become a hotcake in every sphere of present day society, it was not unknown to ancient Indian thinkers. If we look into Indian philosophy and religion we can see similar concepts of stress and enormously healthy ways to cope with this stress have already been highlighted. This paper will focus on 'Śrīmadbhāgavadgītā' which forms the part of 'Bhīsmaparva of Mahābhārata'. It is the song of Lord Krishna, in which there are advices to Arjuna who is in a state of tremendous mental stress in the battlefield of Kurukshetra and these advices help him to overcome this unbearable mental stress. The advice of Lord Krishna is valuable not only for Arjuna but also for all individuals at all times. The teachings and messages of the Gītā are universal in their scope. The individual self is ever unsatisfied with itself and always struggling to become something else. The Gītā's concept of the infinite self in all of us helps overcome this. Among the teachings of Gītā, Karmoyoga, or *niskāmkarmattva*, is beneficial for coping with stress. In *niskāmkarmattva* duties should be performed and they should not be done for self-interest or gain or pleasure but done as worship of God or for the good of mankind. Work should be done with a spirit of detachment and indifference to the results of actions, in the purity of motive for *lokosamgraha*, that is, for the solidarity of the world. There should be no shades of selfishness. In this paper I show how *niskāmkarma* can help us to overcome mental stress. The aim is also to show we can lead a stress free happy life if we follow the advices given in the Gītā. *Niskāmkarma* is very difficult to perform. It is very tough to be indifferent to the material world and devoid of egoistic thought so there must be doubt about the performance of *niskāmkarma* by common people in the age of science and technology. In the Gītā Lord Krishna has shown how one is able to do *niskāmkarma* by sense-control. But sense-control also is not any easy matter and about this there is also scope for doubt. I will try to remove all this doubt by reconstructing the teachings and use the advices of Gītā in slightly different ways.

## Non Violence in Buddhism and Jainism

**PROFESSOR MRS. YESHODHARA P. HADKE**

Head, Department of Philosophy, Shri Shivaji Education Society's  
Dhanwate National College, Nagpur

Since time immemorial man has realised the importance of non-violence yet at times he is aggressive and violent. Often, he is forced to be violent to survive and save his society. In Indian morality, non-violence is followed at the physical, mental and verbal levels. In the present study, 'non-violence' is limited to the physical level only. In other words, to hurt someone physically is violence. With our every breath many micro-organisms are killed, hence the Jain Shramans use masks so that no living being is killed and the principle of 'non-violence' is followed strictly. Violence is prevalent in Nature in the form of the food-chain and cannot be avoided. One animal eats another animal for survival. However, there is a difference between man and other animals. Man is intelligent and hence non-violence is expected from him. But he cannot follow non-violence completely. Even the food which one calls 'vegetarian' is living. Such violence occurs daily but we do not call it violence. The Jains won't hurt or kill any living being. But life would be impossible if the non-violence of Jainism is to be accepted. Doctors kill harmful germs by using antibiotics to cure patients of many diseases caused by bacteria or other micro organisms. Similarly, the violence caused by killing enemies during external aggression cannot be called bad; otherwise there would be a great loss to life and property of the nation. The non-violence adopted and accepted by Mahatma Gandhi was based on the non-violence or 'Ahimsa' of Jainism. Gandhiji firmly believed that violence cannot be answered by violence but can be put to an end only by non-violence. However, in the *Gita*, Shrikrishna advises Arjuna that 'war is his duty' and asks him not to think of who is before him but to fight. Thus war fought against injustice is justified. Buddha's principle of non-violence unlike Jainism's 'Ahimsa' accepts 'the golden mean'. According to Buddha, living beings must not be killed purposelessly. But violence cannot be avoided and is necessary if on occasions human welfare is to be brought about. Buddha disapproved of violence due to war because peace rather than war is the solution of problems. The principle of non-violence is preached by every religion of the world in different forms. Jesus Christ preached 'love' whereas the Upanishads and the *Geeta* believe that there is one soul in every being, hence, 'violence is irreligious'. The *Quran* believes that all men are sons of 'Allah', hence all human beings should live with feelings of fraternity. But the Buddha's preaching of non-violence is the most precious. The Buddha preached 'the middle way' so as to solve a complex problem without giving up to wars. He laid emphasis on the creation of a non-violent and peaceful condition where wars would not be necessary.

## The Paradoxical Element in Sankaradeva's Philosophy of Religion

**NIRANJAN HALOI**

Lecturer, Department of Philosophy, DKD College, Deragaon, Assam  
Email: niranjanhaloi@rediffmail.com

The interpretations of *Brahma-sutra* offered by Sankaraacharya and Raamaanuja go against each other leading to an unbridgeable gap between them. Though Sankaraacharya's philosophy is logically consistent, yet he fails to satisfy some practical aspects of human life such as feeling, emotions, volitions, and so on. On the other hand, as Raamaanuja tries to fulfil the non-rational demands of humanity, he has been entangled in a logically inconsistent position. So there is no easy synthesis between Sankara's Advaitism and Raamaanuja's Visistadvaitism. Sankara holds that only the Brahman is real, the world is unreal (Brahma Vivartavada). On the other hand Raamaanuja holds that the Brahman is real, the world is also real as it is the effect of a real cause (Brahma Parinamavada). Secondly, Sankara admits Maayaa as cosmic ignorance, the power of concealing the real nature of Brahma and projecting its unreal appearance. Raamaanuja rejects Maayaa as cosmic ignorance. Thirdly, Brahmagyana is the dependable means for the emancipation of the jivatmas. Raamaanuja upholds Bhakti (the unflinching faith to God) as the dependable means for salvation of jivas. This unsettled riddle was dissolved by an incomparable poetic and philosophic genius, Sankaradeva, a religious and social reformer, born in Assam in the Fourteenth century. He is known as the leader of the Neo-Vaisnavite religious movement in Assam. He used Vedantic wisdom to resolve social conflicts and religious crisis among the people in the North-Eastern part of India. He preached that there is only one God and we should take resort only in Him (Eka Deva, Eka Seva). So his religion is called Eka Sarana Nama Dharma. It seems to be an echo of the Upanishadic teaching "Ekam Sad Bipra Bahudha Vadanti". Sankaradeva adopted Sankaraacharya's Advaitic view of reality and his pivotal work was *Sariraka Bhasa*, an interpretation of Badarayana's *Bhrahma-sutra*. Though Sankaradeva admits Sankaraacharya's monistic view of reality, he does not offer any separate commentary to establish his philosophical standpoint. Rather, he showed reluctance to the hair splitting dialectic of the Vedantic interpretation. Sankaradeva tried to establish the blessings of unflinching faith to Lord Krishna. If we analyse his pivotal poetic and philosophic works, such as *Kirtan Ghosa*, *Bhagvadgeeta*, *Bhakti Ratnakar*, *NimiNavasiddha Samvaad*, and so on, we may observe that he was fervently inclined to a monistic view of reality. Even then he never denied the efficacy and relevance of Bhakti, as envisaged in Raamaanuja's *Visistadvaitavaada*. Thus his religious philosophy is pragmatic idealism because he successfully blends the two antagonistic philosophical doctrines.

## Sufi Culture and Values: An Analysis in Indian Perspective

**DR. MD. SIRAJUL ISLAM**

Reader, Department of Philosophy and Religion,  
Visva-Bharati University, Santiniketan  
Email: siraj\_tuli@yahoo.co.in

Culture is a symbiotic structure without boundaries. The term culture refers to a state of intellectual accomplishments of man. The social and political forces that influence the growth of a human being and society as well are to be considered as culture. Indian culture is very rich and diverse in nature and unique in its way. It has assimilated with various cultures, thoughts, religions and etiquettes in its orbit from time immemorial. The Indian ways of thinking, manners and communicating with one another are one of the important components of our culture. Its easy accessibility to all is its unique feature that lacks in the other parts of the globe. Even though Indian people are very accustomed to accept modern means of living and improved their life style, however, their values and beliefs are remaining unchanged. A person can change his clothing, way of eating, thinking and living standard but the rich values of the society always remain the same because these are deeply entangled with and rooted in the hearts, minds and souls of the people. These unchanging values are the inevitable parts of our culture. Indian culture is basically composite in nature. Composite culture does not mean the merging of religious, ethnic and linguistic identities. Composite culture means the recognition of those identities to flourish for the cultivation of the mind and intellect. The Indian notion of value is deeply embedded in its culture that is also related to religion and social atmospheres. Sufism is a spiritual movement to establish Islamic values and culture in society without any discrimination of caste, creed and religion. The egalitarian outlook of Indian Sufis helped to establish values in society that ultimately enriched Indian culture. It mainly promotes preserving cultural traditions of various groups, respecting elders; free mingling to accommodate tolerance, well being of all sentient and non sentient beings, joy and sharing with love and adjustment in mundane and supra-mundane life. This paper is an attempt to discuss the values embedded within Indian Sufi culture and their implications.



## All Religions do not Say the Same Thing

**DR. M. A. JALIHAL**

Professor and Chairman, Department of Studies Philosophy  
Karnatak University, Dharwad  
Email: majalihal@yahoo.co.in

All sorts of things are said and done, good or bad, in the name of religion. Therefore, there is a need to know what religion really is. In India some sections of well-intentioned people, repeat the slogan “all religions are the same”. They do so to appear tolerant and inclusive. The statement that all religions are true, valid and equal, and lead to the same goal is made ad nauseam by people who have not studied the religions of the world. But this statement renders real inquiry impossible and puts an end to all quests for truth. Undoubtedly we need to be tolerant and respectful. But, still in the interest of truth of religion, this does not require abandoning of discrimination in the process. Religions which are based on the principles of live and let die, and live and let live cannot both be true. Hence there is a need to examine the logical and philosophical aspects of those principles and doctrines that cannot both be equally true. So it becomes impossible to accept all religions as true. And there is a need to inquire into the logical and philosophical validity of their doctrines. In this paper, universal religion is shown to become intensely personally realised, inward and spiritual, and open to all irrespective of class or race or denominational religion. This is so in virtue of the fact that men have the same spiritual nature and they can partake of the same religious experience.

## Humanism in Buddhist Philosophy

**K. JAYASREE**

Senior Lecturer, Department of Philosophy, University of Calicut, Kerala

Humanism is not a new ideal. It is perhaps as old as philosophy itself and has its historical roots in human civilisation. In ancient India the Lokayatas were its chief spokesmen. In ancient Greece, Protagoras was its chief spokesman. Welfare of man is the pivot around which everything in this philosophy revolves. Protagoras’s saying that ‘man is the measure of everything’ is his differentiating feature from other philosophers and philosophies. Humanistic trends in different ways and forms could be found in almost all schools of Indian thought through the ages. The essence of Indian humanism is ‘Ayamatma Brahma’ and the prayer consequent to it Loka Samasta Sukhino Bhavantu. In Buddhism, the basic elements of humanism are found. Buddha’s only concern was man and his sufferings. His effect was to show the way of liberation from the pain and bondage of suffering. The goal of his teachings

was the attainment of nirvana, the perfect state of peace and tranquillity. His eight-fold path is the way leading to the cessation of suffering. The Buddha's own life, his quest for truth and experience of enlightenment and the part he played in the community—life as a teacher of the masses, reveals the deeply human core of his being: “If the Buddha were not truly human, there could be no assurance that ordinary mortals could imitate his ideal conduct.”

## Importance of *Sivayoga*

**DR. K. V. JUKTIMATH**

Reader, Department of Philosophy, University of Karnatak, Dharwad  
Email: drkvj\_phil@yahoo.com

In order to rise in the spiritual realm, the path of yoga has been recognised as an important one, even from ancient times. Some people say that yoga means the knowledge of the ‘self-realisation’. The concept of yoga is not at all new for the mystics of our land. Giving a proper picture of the history and development of such a marvellous experience/concept is not easy. In fact, it is indescribable in words. In Virasaiva religion and philosophy yoga is called *Sivayoga*. An aspirant who has achieved something through *Sivayoga* is called *Sivayogi*. *Sivayogis* have made the mystical knowledge of *Parasiva* as something which is attainable even by ordinary people. It is a judicious mix of different kinds of yoga systems, namely, devotion (*Bhakti*) meditation (*Dhyana*) action (*Karma*), *Raja* and *Laya*, *Hatha* and *Mantra* yogas. It is the intention of *Sivayogis* that every aspirant must become the practitioner of *Sivayoga*. All should worship *Istalinga* through the six stages. In this process, the *Sivayogi* gradually disassociates himself from the material world and merges himself with *Parasiva*. That is called *linganga samarasya* or *Sivayoga*. All these things have been explained in this research paper.

## Cārvāka and Atheism

**BIJAYANANDA KAR**

Senior Fellow, ICPR, Bhubneshwar

Cārvākas are regarded as atheists on the ground that they do not believe in the existence of God. The Paper discusses the issue concerning Cārvakas' denial of God. It is grounded on their disbelief in God and on their attempting to point out the unsoundness of reason for the existence of God. The attribution of agnosticism and scepticism to the position of Cārvāka has also been dealt with in this regard.

## The Buddha's Message for Today

**DR. MRITUNJAY KUMAR**

Lecturer, P.G. Department of Philosophy  
Tilka Manjhi Bhagalpur University, Bhagalpur, Bihar

The aim of Buddhist practice is to end the suffering of cyclic existence, by awakening the practitioner to the realisation of true reality, the achievement of *Nirvana* and *Buddhahood*. In Buddhism there is emphasis on purity and training of mind, which leads to excellence of moral conduct and character. Buddhist morality is characterised by the principles of harmlessness and moderation. Moral training focuses on wisdom (*Prajna*), moral discipline (*Sila*) and meditative concentration (*Samadhi*). 'Buddha' means 'one who has awakened'. The word 'Buddha' denotes not just Siddhartha Gautama, but a type of person, of which there have been infinite ones throughout the course of cosmic time. The historical Buddha is simply one member in the spiritual lineage of Buddhas. Thus a Buddha is anyone who has fully awakened to the true nature of existence, liberated from the cycle of birth, death and rebirth, has eradicated all negative qualities and nurtured all positive qualities, including omniscience. The principles by which a person can achieve enlightenment are known as the *Buddhadharma*. *Buddha*, the *Dharma* (or *Dhamma*) and the *Samgha* (Community of monks and nuns). While it is impossible to escape one's *Karma* or the consequences caused by previous thoughts, words and deeds, it is possible to avoid the suffering that comes from it by becoming enlightened. In this way, *Dharma* offers a refuge. In all forms of Buddhism, refuges in the Three Jewels are taken before the *Sangha* for the first time, as part of the conversion ritual. The main goal of Buddhism is to escape from the cycle of birth and death. For the Buddha, the key to liberation is mental purity and correct understanding, and thus he rejects the idea that we can gain salvation by learning from anyone else.

## The Philosophy of Suddhadvaita

**DR. SHANTHA KUMARI**

Reader & Head, Department of Philosophy, Pondicherry University  
Email: shiyapriya24@yahoo.co.uk

Vallabha (1479–1532), a Vaisnava contemporary of Caitanya (1485–1533), is the propounder of Suddhadvaita, who engaged himself in delivering religious discourses on the *Bhagavata–Bhagavata-saptaha*—for generating devotion to God, among human beings for attaining liberation. Since Vallabha was preceded by other Vaisnava philosophers like Ramanuja, Nimbarka and Madhva, the influence of their philosophies can be discerned in his views.

Vallabha admits three metaphysical categories—Brahman/Lord Krsna/Purusottamma of the nature of existence—knowledge-bliss (*satcidananda*) and one only without a second. Through his will power, Brahman conceals his *cit* and *ananda* aspects: (1) partially, to get manifested as the sentient souls; and (2) fully, to get manifested as the non-sentient matter. Vallabha identifies three kinds of souls—Maryada, Pusti, and Pravahini—based on a difference in their inherent capacities and goals attained by them at the end of their evolution. Due to avidya, the world which is a sport (*lila*) of the Lord becomes a source of bondage and transmigration (*samsara*) for the souls because of their desires and attachment. For attaining liberation, the soul has to practice devotion (*bhakti*) and loving service (*seva*), to the Lord to qualify for his grace (*pusti*), which alone can confer liberation even while the devotee is alive.

## The Philosophy of Shreesaint Gora Kumbhar

**DR. DHONDIRAM DAULATRAO KUMBHAR**

Kholapur, Maharashtra  
Email: kumbhardd@yahoo.in

‘Saint Shiromani’ Shreesaint Gora Kumbhar was well respected for his authority in metaphysical life in the great chain of Shreesaint Dnyaneshwar, Muktain and other saints in the thirteenth century. Shreesaint Dnyaneshwar in one of his *Aphangas* has referred to the fact that Muktai had once invited Shreesaint Gora Kumbhar to test the spiritual depth of some of the saints like Shreesaint Namdev, Shreesaint Nivruttinath, and others. This evidently brought about their yogic power in extra sensory perception. Shreesaint Gora Kumbhar has written spiritual poems—*Abhangas*—of which only twenty are included in *Shreekasal Saint Gratha*. I have added six more *Abhangas* through my research work and have brought his biography and philosophy together in a book in the field of spiritual literature. He as a philosopher synthesises the philosophy of Advaita, especially the Vedanta and Sankya systems of knowledge which give transcendental thought and spiritual practice and also eightfold yoga meditation to systemise development as an ascetic discipline by which concentration of mind can be secured. During the thirteenth century when the Warkari sect was being formed, Shreesaint Gora Kumbhar had to perform the role of the original follower of quality-less Brahman along with Shreesaint Dnyaneshwar. He used to be one with Shree Vittal during his worship and prayer. He tried his humble best to show the thoughts of quality-less worship in the mind of Shreesaint Namdeo who was the follower of quality full Vitthal Bhakti from his childhood. This is seen through his *Abhangas*. He advises him to leave the ideas of multiple existence in usual life. This is also called ‘Atma-Visnu-Chaitanya’. This is the spirit of being one with Brahma which is the same in all. He tells him to believe in the Brahmanand. He quotes ‘Aham Brahamasmi’,

‘Tatvamasi’, ‘Sohan Hansa’, ‘Neti Neti’, ‘Pindi to Brahmandi’, ‘Nadbindatmakashetra’, ‘one spread to multiple’, and so on, in his *Abhangas*. Shreesaint Gora Kumbhar believes that Shree Vitthal is present in the as an invisible spot in the quality-less form which is beyond human tendency. His illusion is seen on the brick, but Shree Vitthal is not there. He will be experienced everywhere. By this vision his life comes to an end. He kept his wife, child and family life away like a sanyasi and buried himself in the worship of Shree Vitthal. He says in one of his *Abhangas* that he was immersed in the super happiness of Brahma Chaitanya through his mind and body. This is a bliss of self-realisation experience through profound meditation. This leads to inward inspiration feelings of great joy at the realisation of God’s existence in his body. Shreesaint Gora Kumbhar insists the thought that this is a journey from self-inspiration to self-satisfaction. At the final stage love is spread.

## Buddhist View of Women Asceticism

**ARCHANA S. MALIK**

Lecturer, Department of Philosophy, University of Mumbai

Email: archmalik2004@yahoo.co.in

*Nirvāṇa* is the central ideal of the teaching of Buddhist philosophy. *Nirvāṇa* is a spiritual state attainable in this life and according to Buddhism it is compatible with intellectual and social work. Asceticism is the path towards *nirvāṇa* according to Buddhism. The ascetic is one who has gained mastery over himself, “who has his heart in his power, and is not himself in the power of his heart.” Women asceticism is an age long but highly debated practice in our tradition. The *Buddha* talks about status of women in society, There are paradoxes in all religions and Buddhism is no exception. In the beginning *Buddha* refused women’s entry into *samgha*. He said to *Anandā*, “women are soon angered, *Anandā*, women are full of passion, women are envious, women are stupid. That is the reason, *Anandā* that is the cause, why women have no place in public assemblies, do not carry on a business, and do not earn their living by any profession.” Although at first the *Buddha* refused to admit women into the order, yet later he was convinced by the entreaties of the venerable *Anandā* and founded the order of *bhikkunis* (nuns). The *Buddha* raised the status of women and brought them to a realisation of their importance to society. He did not humiliate women, but only regarded them as weak by nature. He saw the innate good of both men and women and assigned to them their due place in His teaching. Women were placed under adverse circumstances before the initiation of the *Buddha*, and his new order was certainly a great approval. The state of the ultimate bliss can be experienced by any person. If a person follows the middle path of Buddhism then he will be free from cravings, hatred and delusion. Indian monachism insisted on monkhood or nunhood as the only way leading towards liberation. An ascetic’s

life was the proper mode of approach to the ideal as it consisted of poverty, non-attachment and indifference to body so essential for the knowledge of soul. The door of the highest enlightenment of Buddhism is not barred to women, realm of Buddhism is open for all and each and every person and person can become Buddha by one's own effort. So women are able to enter in the religious field; they can be parts of ascetic institutions in Buddhism and with their own effort attain Bodhi. This paper explores why Buddhist and other traditions did not initially want to give equality to women in the religious realm thought from the women's perspective. This is because if women ascetics occupy an inferior status, they are not considered capable of reaching the highest state of liberation. A related question is whether this can be regarded as either a philosophical or a social problem or whether there is an overlap between philosophical and social issues. The spirit guiding this paper is: "what if we just happen to be women? Gender is no obstacle to attaining sainthood."

## Intuitive Knowledge in Sikhism

**DR. GURJIT SINGH MANN**

Head, Department of Philosophy  
Government Rajindra College, Batindha, Punjab  
Email: santosh\_garg2003@yahoo.com

In this paper attempt has been made to describe intuition as one of the sources of knowledge in Sikhism. The present paper also proposes to find out the distinctive nature of Sikh epistemology. Sikh epistemology is to be formulated upon the views of Sikh Gurus. In *Sukhmani*, Guru Arjan Dev has enunciated the three categories of knowledge i.e. perceptual, rational and intuitive knowledge. Gurus' approach consists of intuitive experiences of Supreme Realty. Mere perceptual and rational knowledge cannot give us a glimpse of the super-empirical reality. In Sikh philosophy, perceptual knowledge is not rejected as useless or illusory. But it is recognised as a lower kind of knowledge through which the Supreme Realty cannot be grasped. The term *Budhi-Bibek* (reason) is a favourite expression with the authors of *Guru-Granth Hymns*. But neither perception nor thought alone would serve the end of religion. Intuition is a direct and non-sensory experience of Realty. Intuitive knowledge arises from an ultimate fusion of mind with reality. The knowledge of Ultimate Realty does not come through the senses or the intellect, the medium for it is intuition or insight. Intuition occupies a climatic position in the epistemology of *Guru Granth Sahib*. Guru Arjun Dev in his *Bani* along with *Sukhmani* referred to intuition as *dhian*. Guru Nanak Dev has also used the word '*ek-dhian*' for intuitive and contemplative awareness. The essence of God can be known only through intuition. The intuitive experience of Supreme Reality produces Bliss, beatitude and eternal peace. Guru Arjun Dev has

referred to *Simran* the intuitive awareness of the whole. In Sikhism, the spiritual path laid down for the seeker consists of different stages and each higher stage of spiritual progress is attained by a higher level of knowledge. The state of '*ek-dhian*' stands for the highest level of knowledge, i.e. intuitive knowledge.

## Spiritual Life in the Upanishads and the Holy Quran

**DR. DAVOOD MEMARI**

Assistant Professor, Department of Quran and Hadith  
Imam Khomeini International University, Ghazvin, Iran  
Email: memari@ikiu.ac.ir

The UPANISHADS are maxims on spiritual life and poetry guiding all: "The truth is hidden by a circle of gold. Unveil the truth, oh GOD of light, that I might see!" "It is not for the love of the husband that the husband is dear, but for the soul that is in the husband." "Behold, all that lives and walks on earth, leaving the transient, take refuge in the eternal, set not your heart on another's possession." This collection is truly wonderful. The HOLY QURAN also confirms this explanation. In many verses it affirms the existence of another life and another spirit for the virtuous and the faithful, it asserts that man's acts have inner effects upon his soul that remain always with him. The holy Quran is guide and leader of men in their external actions so that they possess the function of inward and esoteric leadership and guidance. It is the guide of the caravan of humanity which is moving esoterically toward God.

## Tragic Self-Knowledge Versus Absolute Self-Knowledge: A Cross-Cultural Comparison of the Issue of Self-knowledge in Sophocles' *Oedipus Tyrannus*, Shakespeare's *Hamlet* and the *Bhagavadgita*

**DR. LOURENS MINNEMA**

Professor, Department of Religious Studies, Faculty of Theology  
Vrije Universiteit Amsterdam, Netherlands  
Email: lminnema@hetnet.nl

Greek and Shakespearean tragic truth emerges from pollution, moral brokenness and pain. This also applies to the tragic truth of the Indian epics, except that this *karmic* kind of truth is not considered decisive. Crucial in the Indian case is cosmic truth, and Hindu cosmic truth is never produced out of pollution or pain. In Arjuna's case, Krishna's revelatory knowledge is

religiously saving knowledge, whereas in Oedipus's case, Apollo's and Teiresias's revelatory knowledge is religiously dooming knowledge. In Hamlet's case, religiously saving knowledge is an object of theological speculation and of philosophical doubt. In the Hindu case, self-knowledge means absolute knowledge and ultimate liberation; in the Greek case, self-knowledge means self-discovery and the recognition of human fragility; in the Shakespearean case, self-knowledge means self-exploration and doubting oneself.

## Hijab: A Misunderstood Concept of Islam

**DR. SUKUR ALI MONDAL**

Ajhapur High School, Ajhapur, Burdwan, West Bengal

In the eve of the 21<sup>st</sup> century and in post-modern environment, it is a widespread perception that Islam believing Muslim women are among the most backward illiterate and oppressed in the world. Although it is partly true, but reality is much more complex and also not static. Generally we tend to oversimplify and assume that Muslim women are confined to the four walls of their homes totally cut off from outside the world due to the teachings of Islam, and particularly due to Burqa/Hijab. In the media they are always throwing their stones aiming at Burqa or Hijab, that is, veil either teleological or with their shallow knowledge. What happens in the Muslim world is usually blamed on Islam. There is also a mind-set theory of assumption about Islam and that is that the Muslim behaviour is always determined by religious belief and Islamic teachings. However, this assumption is further reinforced by the pronouncements of some orthodox ulema that want to see Muslim women wrapped in Hijab. This issue needs to be discussed at different levels. We would like to throw some light on various aspects in brief so that one can understand the real issues involved.

## Pantheistic Vedanta of Vallabhācārya

**DR. SAHEBRAO G. NIGAL**

Reader in Vallabh Vedant Academy & Research Centre,  
Department of Philosophy, University of Mumbai

Philosophy is an umbrella term which covers criteriological disciplines. There are at least five Vedāntic systems in India. Four of them advocate some type of non-dualism. Only Madhva stands for uncompromising dualism. Vallabha's version of non-dualism is known as *Śuddhādvaita* (pure monism or pure non-



dualism). He talks of *Akhanda Bhramavāda*. According to his theory of causation, *Avikrtaparīnāmmavāda*, the cause expresses itself really as an effect without itself losing its essential nature or qualities. In Vallabhacharya's doctrine of evolution (*Āvirbhāva*) and involution (*Tirobhāva*), Parabrahman manifests Himself as the real empirical world, including individual souls, without undergoing change or without the aid of any extraneous entity. Parabrahman spontaneously manifests His *Sat* aspect in the form of the Universe and His *Sat* and *Cit* aspects are together manifested in the form of the souls. His *Cit* and *Ānand* aspects are present in the Universe, but in the concealed form. The *Ānand* aspect is concealed both in the souls and the Universe. In the *Brahmavāda* of Vallabha, the Personal Being is considered as the Supreme Person, and *Aksara*, the Impersonal, is His emanation. He is the material as well as the efficient cause of the universe. The special feature of Vallabhacharya's idea of God is that he identifies the Supreme Being with Sri Krishna. Vallabhacharya distinguishes between *Samsāra* and the *Jagat*. *Samsāra* is the result of man's ego-centric outlook which in turn is the effect of ignorance. *Jiva* is a real, atomic fraction of the Divine. The final and highest goal of human life is to eternally enjoy the company of the Lord, who is of the nature of pure existence, pure consciousness, bliss and sweetness (*Rasamaya* or *Rasatmaka*). The devotee is expected to whole-heartedly dedicate his all or totally surrender to the Lord and merge his will with the Divine Will. His philosophy is pan-entheistic rather than pantheistic, which tends to degenerate into pancosmism.

## Brahmanda Purana: With Special Reference to Creation

**DR. UMA PANT**

Reader, Department of Philosophy  
Arya Mahila Degree College, Varanasi  
Email: varsha.geog@gmail.com

Of all the ancient civilisations, India may be said to have the richest collection of symbolism. Its mythology is richer than that of Greece and Rome. In fact this wealth is so large and so many sided that even the most learned Indian student may not be able to reach its totality. This wealth of symbolism goes under the names of Puranas and Itihasas. A survey of puranic literature may be difficult. Whatever has been made available to the scholars have been got together and has gone under the name 'Puranas'. Many manuscripts of the puranas have been lost during the course of three thousand or more years of tumultuous history of India. In this paper my aim is to focus on the significance of creation in Brahmanda purana and how it is related to the Sankhya theory of creation. According to the Brahmanda purana, Brahma alone existed at first from his emanated Pradhana, the insentient imperceptible matter. It became animated by the proximity of Brahma. Out of the animated

Pradhana there issued Mahats (the intellectual principle) and out of Mahat issued ahamkar (ego). The ahamkara created five subtle and five gross elements and eleven human organs including mud. Thus, in this animated egg was born the universe. Thus, the cornerstone of puranic lore is a mix of the Vedic Brahman and the Sankhya concept of three gunas, and so on. The purana classifies creation in three categories: primary, secondary and primary secondary. The three categories are arranged in the following table:

Primary	Secondary	Primary Secondary
(i) Intellect and Ego	(iv) Insentient objects	(ix) Mind-born Sons of Brahma
(ii) Subtle Elements	(v) Animals	
(iii) Five organs of action and five organs of Knowledge, Manas	(vi) Divine beings	
	(vii) Human beings	
	(viii) Sentient feelings	

Although the Puranic science of creation has an evolutionary view it is not like Darwin's evolution. Darwin's theory narrates the evolution of beings whereas the puranic creation tells the mystery of the entire Brahmanda. Darwin's theory is mechanistic, where as puranic is spiritual.

## Ayurvedic Philosophy: The Cosmic Healing Arena

**DR. SURESH PRASAD**

M. Phil. Scholar

**SURYA SETABH**

Law College, University of Delhi

**VAIDYA RAMAN RANJAN M.D. (AY) SCH.**

Scholar, P.G. Department, G.A.C.H., Patna

Ayurveda the ancient knowledge of the healing process in the capital cosmic arena is today the most intimate, integral and important auxiliary element in the goal of adding psychic, physical and medical content to all forms of life. According to tantryana, Hindu mythology and deep rooted scientific conviction nothing is non living and the concept of rebirth is merely an illusion. Only the forms change. There is no death and thus no rebirth. Gaja Bhukra Kapitha (thought wave), the mantra shakti, the potentiality of mantra shakti can most

assuredly be exemplified through the study of the science of vibration and sound (Gyatri Mantra, Maha Mritunjay mantra), the birth of male and female child and the conditioning of foetus from Om. Charak, the father of Ayurvedic system of medicine, has asserted that each and every element has got its role and they can be used to the advantage of all living forms. No substance in the world is non medicinal in nature. The basic factors for the formation of the composition of substances as well as the *human body* are five elements. The various properties (qualities) ascribed to compound substances are stated to be held in a potential state in the elementary substances that compose them. The scientists of NASA found out from the fossils in a meteorite that splashed in the icy Antarctica thirty thousand years back that the living organisms on Mars around three million years back were very much like the present life forms on planet earth.

## An Appraisal of 'Value' in Religion and Science

**Dr. Sumitra Purkayastha**

Lecturer in Philosophy, J. B. College, Jorhat, Assam

Religion is the revelation of reality. Its aim is to reveal spiritual truth. It works for the inner integration of human beings. By science we mean advancement. It works at the level of human sense experiences. And at this level it tries to describe reality. It not only satisfies the 'cognitive urge' of man but also helps in manipulating his environment for the satisfaction of his aims and purposes. Thus it is found that science has its domain within the facts of the world. But so far as religion is concerned value is inseparably connected with the domain of its study. The crucial question is whether these two can remain together and compliment each other in building a more humanistic, holistic and harmonious human life. It is beyond question that religion is not without morality or value. The question is whether science is without morality or value. However, science is meant for human beings so it cannot be without morality. This paper is an attempt to find out the value aspects of both science and religion.

## Islam and Sufism in Bangladesh

**DR. MOHAMMAD HABIBUR RAHMAN**

Associate Professor, Department of Political Science  
Bangladesh Open University, Gazipur, Bangladesh  
Email: drhabib7@yahoo.com

Sufism plays a significant role in socio-cultural life of Bangladesh. Islam in Bangladesh is greatly a Sufistic interpretation of Pristine Islam. Sufism in Bangladesh is a continuation of Sufism in Northern India. Islam began to be preached in Bangladesh in the 11<sup>th</sup> century A.D. and more particularly in the 13th century by the Sufis. The Sufis played an important role in converting large numbers of indigenous people to Islam. Hazrat Shah Jalal is the pioneer preacher of Islam in Bangladesh. It is a fact that Islam spread in Bangladesh in the garb of Sufism. Growth of cordiality, peace and unity between the Hindus and the Muslims of Bengal is one of the great achievements that the Sufis accomplished in the country. Sufis have made invaluable contributions to the fields of literature, philosophy, music and spiritual movements in the Indian subcontinent. Sufism or *tasawwuf*, as it is called in Arabic, is generally understood by scholars and Sufis to be the inner, mystical, or psycho-spiritual dimension of Islam. *Tasawwuf* is the esoteric or inward aspect of Islam. The Sufi follows the path towards Almighty Allah primarily by means of love. Sufism in Bangladesh is a silent and spontaneous movement. In fact, Sufism influences the minds of the people of Bangladesh. The Bangladeshi people are tender minded in terms of religious principle; they can be easily convinced if they are given the right direction and shown the right path towards truth. The principles and practices of Sufis in Bangladesh are traced to the *Qur'an* and the *Hadith*. The mystical expressions of the *Qur'anic* verses of the Prophet (S.M.) are the direct sources of Sufism. This study will focus on the development and impact of Sufism in Bangladesh. This paper will also analyse the understanding of the philosophy of Sufism and the relationship between Islam and Sufism.

## Śāttāda Śrivaishnyas and Pre-Ramanuja Vaisnavism

**DR. A. APPAN RAMANUJAM**

Reader & Head (Retired), Department of Philosophy,  
R. K. M. Vivekananda College, Chennai

Vaisnavism, a sect of Hinduism is interpreted on the basis of post-Ramanuja development of Vedanta. Ramanuja's Visistadvaita is a development of Yamunacharya's attempt to synthesise Pancaratra religion with Vedanta. Whereas for Ramanuja *śruti* is a source of knowledge for Yamunacharya (also known as Alavandar) *agamas* are the sources of knowledge (agamapramanya).

During the pre-Ramanuja period there was only Bhagavata religion and there was no Vaisnavism as understood today. Only Vasudeva Krishna is the Supreme God in Bhagavatism. The identification of Vishnu and Narayana with Vasudeva and Krishna was a long historical process. Narayana and Vishnu, the Vedic gods were initially *Yajna Purusas* accepting animal sacrifices. But the God of the Bhagavata religion was anti-sacrificial and *ahimsa* in nature. The Pancharatra doctrine did not believe in an abstract absolute like Brahman. The Vedic religion did not believe in idol worship. Later on during the post-Ramanuja period Vedic gods Narayana and Vishnu not only became anti-sacrificial in nature but were considered to be superior to Vedantic ideal of Brahman. The Satvatas also known as Ekantins in the pancaratra religion were the followers of the pancaratra doctrine from time immemorial. They were popularising image worship in temples. However after the period of Ramanuja they were marginalised in Vaisnava temples. They are today called Sattada Srivaisnavas. Ramanuja converted nearly 2000 Smartha Brahmin families into Vaisnavism and the present Vadakalai and Thenkalai Srivaisnavas are the remnants of such converts. These converted Srivaisnavas no longer consider Narayana as Yajna Purusha.

### *Jnana-Marga: The Noble Way of Life*

**DR. V. VENKATA RAO**

Head, Department of Philosophy  
Maharajah College (Autonomous), Visianagram, Andhra Pradesh

This paper intends to discuss the *Jnana-marga*: the noble way of life as propounded by Adi Sankaracharya. *Jnana-marga* is the path in which both the teacher and the taught are benefited through mutual dialogue and communication. *Jnana-marga* is better than *Karma-marga*, which involves money, matters and men. Sankara remarks that whenever the country is flooded, nobody digs wells. Similarly if one gets liberation through the *Jnana-marga*, nobody opts for *Karma-marga* that requires energy, time and co-ordination. And the great sentences of the *Upanishads*—the self is Brahman (*aham brahasmi*) and that art thou (*tat tvam asi*) asserts the realisation of the Self. The *Jnana-marga* established in the *Upanisads* proposes renunciation of attachments—migration to forests in the olden times or withdrawal from possessions in the modern world. The *Advaitic* experience is the elevation of particular consciousness to super consciousness—the individual mind becomes the universal mind by losing attachments—a free soul, the living-free, *jivan-mukta*. The *Vedantic* view of life, for Sankara, coordinates character and conduct in every day world. The theological ends have to be met with practical means; the defined goals have bearing on the daily life of the mundane world.

## Reconstruction of Indian Society On Ambedkar's Religious and Moral Thoughts

**SESHAGIRI RAO REGULAGADDA**

Research Scholar, Department of Philosophy, University of Hyderabad  
Email: srgadda@gmail.com

This article highlights the importance of religion in society as reconstructed by Ambedkar's moral thoughts. According to him the role of religion is to discover truth and build a peaceful and harmonious society through human values. The authenticity he gives to religion was influenced by his own religious and social life and change in his thoughts on the entire society. Ambedkar appreciates the democratic, equalitarian aspect of Buddhism and its realistic and scientific attitudes. He says that Buddhism is a true religion guided by the three principles of knowledge, right path and compassion. He believed that only the change from Hinduism to Buddhism can provide, honour, respect, status, standard civilised life and freedom from slavery. He said that it is impossible for humanity to live peacefully and righteously without Buddha and his *Dhamma*. He adopted Neo-Buddhism as the means to annihilate caste. Since he rejected all other religions as theistic superstition, he chose to revive Buddhism. His scientific rationalism was also very strong. This religious approach led him to give more importance to socio-religious reform in society and to the caste struggle. Therefore, Ambedkar reconstructed Indian society through Buddhist religious and moral thoughts.

## Making Sense of the Return of Religion

**DR. P. K. SASIDHARAN**

Reader, Department of Philosophy  
Sree Sankaracharya University of Sanskrit, Kalady – Ernakulam, Kerala  
Email: pksasidharan@yahoo.com

The 'fact of religion' continues to be a *bête noire* for intellectuals for its status and mediation in the affairs of human life appears to be refusing any easy explanation and approach. Hence, most of the general assumptions that have been made, at the behest of philosophical as well as modern social scientific studies, are not corroborated by the happenings in the world. This is equally applicable to making positive and negative accountings on religion and related matters. There is hardly any agreement on the way it shapes and influences human relations, behaviours, ideologies, moral consciousness, social actions, political decisions, and so on. The same is the case with the way religion changes or responds to changing situations. An understanding of religion as a

homogeneous category seems to be at stake. A glimpse of the historical evolution of the so called ‘world religions’ alone would reveal the inadequacy of linear or uni-dimensional approaches. It would thereby be revealed that there exists heterogeneity in the ways of conceiving divine reality, in the method of propitiating gods, in the codes of morality and lifestyle, in the pathways of territorial expansion, in the modes of articulation in other cultures, and so on. What is often presented as religious, spiritual or sacred could then be deciphered as the historical notions, which are conceptualised as signifying some essential reality. The general apprehension that presently prevails on the religious-fact seems to convey a sense of anachronism. The anachronism about religion is raised in view of the emergence of a social-world, which makes religion trivial. The modern social-world is characterised by the conditions of the historical disappearance of religion as a socio-political force and cultural expression. This has often been expressed by the reaction to ‘Again religion? (!)’ It may also imply: ‘Why religion again?’ Such sceptical responses might stem from an unwelcome occurrence of something which is implausible. Thus, the perceived apprehension on the return of religion clearly points to a historical context wherein religious-fact had become a thing of the past. Proclamations of ‘death of god’ and ‘end of religion’ were some expressions which had featured in the spirit of that context. Hence an apprehension of the reappearance of religion might follow from the occurrence of something that was thought to be dead or eliminated. Can the present surge of religion be taken to mean its possibility of persisting forever? Or is it only saying that time has yet to mature for a total extinction of religion because the process of the reach of rational consciousness requires a longer period of time in history?

## Pantheism: The Historical Evolution of an Indian Philosophy

**DR. N. SETHURAMAN**

Guest Faculty, Department of History, Bharathidasan University,  
Tiruchirappalli, Tamil Nadu.

Email: sethucfhd@gmail.com

Pantheism is the view that everything is part of an all-encompassing immanent God, that the Universe (Nature) and God are equivalent. More detailed definitions emphasise the idea that God is better understood as an abstract principle representing natural law, existence, and the Universe (the sum total of all that is, was, and shall be) than an anthropomorphic entity. Hindu religious texts are perhaps the oldest known literature that contains Pantheistic ideas. Brahman is the unchanging, infinite, immanent, and transcendent reality which is the Divine Ground of all things in this Universe, and is also the sum total of all that ever is, was, or ever shall be. “poornamada poornamidam” which

means “That is whole, this is whole”. This is traceable from some of the more ancient Vedas and Upanishads to later Advaita philosophy. This concept of God is of one unity, with the individual personal gods being aspects of the One; thus, different deities are seen by different adherents as particularly well suited to their worship. As the sun has rays of light which emanate from the same source, the same holds true for the multifaceted aspects of God emanating from Brahman, like many colours of the same prism. Hindus worship Nature by offering prayers to sacred trees, groves and animals. The pantheistic belief that God lives in all is widely held among Hindus. Vedanta, specifically, Advaita gives this matter a greater focus. Most Vedantic adherents are monists or "non-dualists" (i.e. Advaita Vedanta), seeing multiple manifestations of the one God or source of being, a view which is often considered by non-Hindus as being polytheistic. Pantheism is a key component of Advaita philosophy. Other subdivisions of Vedanta do not strictly hold this tenet. For example, the Dvaita school of Madhvacharya holds Brahman to be the external personal God Vishnu, whereas the theistic school of Ramanuja espouses Pantheism. Hence, the aim and objectives of this article is to unveil the evolution of ‘Pantheism’ in a historical perspective.

## Relevance of the Jaina Rite *Patikramana* in Today’s Context

**DR. RAKSHA J. SHAH**

Visiting Faculty, Department of Philosophy, University of Mumbai  
Email: shahraksha99@hotmail.com

The paper attempts to bring out the essence of the age old rite—‘*Pratikramana*’—which in simple terms is an act of forgiveness. In the wider sense it is a systematised, scientific, methodical *process of purification* of the soul through the body by sublimation. *Pratikramana* is a comprehensive compendium that speaks about the twelve *vrata*s with its transgressions, in particular that describes the way a laity needs to behave with all associates taking care to avoid hurting or causing unnecessary pain or discomfort or harm to any creature in mind, body and soul. It carries a lot more information about interdependence of all souls with the environment, the society, the state, the nation and the universe. It comprises of selected ‘*sutras*’ some of which have been reinterpreted and reconstructed with a view to bring out its unrevealed miraculous power that could play a very *significant* role in shaping the life of a laity, *directing* him to a path to true health. This helps keeping a balance between in his present routine life as it also gradually assists him in advancing towards spiritualism. In the tumultuous situation today the observance of such rituals or auspicious acts can bringing about an orientation in our mind-set, awaken our souls to behave in a rational manner, regain our lost values and help in solving the economic, political, social, religious and spiritual problems and perhaps assist us to regain the lost peace.



## Taoism and its Relevance in Modern Times

**DR. YAJNESHWAR S. SHASTRI**

Director, University School of Psychology, Education and Philosophy  
Gujarat University, Ahmedabad

Confucianism, Taoism and Buddhism are the three major religio-philosophical traditions of China. Taoism is a philosophy as well as religion. Lao Tzu was the founder of Taoism. According to some religious historians, Lao Tzu was a mythical character. He was a contemporary of Confucius (6<sup>th</sup> century BCE). The early Chinese classic text is *Tao Te Ching* of Lao Tzu. The concept of 'Tao' is the centre of Taoism. The word 'Tao' is roughly translated as the path or the way. The Tao is indescribable. This is similar to 'That One' (indescribable) of the Nasadiyasukta of Rig-Veda and Brahman (the Ultimate Reality) of the Upanishads (Vedanta). Tao is the ultimate of thought. It can be experienced or known through mystical insight, which cannot be exhausted. The Tao refers to the way man should order his life to keep it in line with the natural order of the universe. Taoism rejects competition, ambition and self-assertiveness and emphasises humility, compassion and selflessness. One should be friendly with nature rather than conquering, dominating and controlling it. This paper tries to bring out the essential teachings of Taoism and its relevance in modern times.

## Integrating Individual with Social Development

**PRAHLAD SINGH SHEKHAWAT**

Freelance Journalist, Director, Alternative Development Centre, Jaipur  
Email: prahl24@yahoo.com

In order to focus on a contemporary and more relevant interpretation of Buddhism, the main ideas of three leading Buddhist thinkers will be highlighted. The manner in which they integrate personal and social development in their thought will be particularly considered. The Dalai Lama provides a profound and contemporary interpretation of the Buddhist outlook for inner individual transformation, which he believes, will by itself create a social effect and transform society and bring about global peace. He emphasises the human development of the individual and is sceptical of organisations and institutions which tend to corrupt or become bureaucratic. He sees society as a collection of individuals. Thich Nhat Hanh is concerned with the integration of the individual or vertical development with social or horizontal development in the same scheme and process. He thinks that the beginning has to be made with individuals but it is mainly in the process of social engagement that Buddhist values have to be realised. This is to be done

with mindfulness, teaching, writing, peace making, environmental work and critiquing aspects of contemporary trends. Sulak Shivaraksha is the most radically engaged of the three. He has systematically carried out a structural critique of modern development and progress. He is seeking a just and alternative Buddhist framework of personal and socio-economic development with the help of development monks. He emphasises the Asian cultural perspective and the need to restore indigenous cultural values and identity. Objections have been raised against the traditional approach by socially engaged Buddhists who quote the anthropologist and philosopher Clifford Geertz and argue that virtuous moods and motivations do not necessarily lead to virtuous deeds. Jose Cabezon suggests that social injustice calls for forms of analysis and action that cannot be reduced at least in the short term to questions of spiritual development. For example feeling of compassion for a suffering person cannot by itself tell one how to stop the suffering. A more systematic analysis and solution is needed. Compassion, it is recommended is more useful for personal relationships, rather than as a guideline for correcting social injustices.

## Vipassana in the Light of the Four Noble Truths

**DR. VIJAY KUMAR SINGH**

Department of Chinese and Tibetan Languages

Panjab University, Chandigarh

Email: singhviyakumar@gmail.com

Buddhism started in India against the then prevalent unbearable obsolete socio-religious practices in society. Animal sacrifices and irrelevant practices of sharing the agricultural products with different gods were a few reasons among many to cause anguish in the masses. The exploitation by privileged priest class in the name of religion was unbecoming in society. More than that the torments and suffering of the common masses were sustained and nobody was ready to address them in real terms. In the midst of these circumstances, a prince of the Sakya clan rose against the sufferings of mankind and decided to find a way by himself. The eightfold path was his answer to all sufferings and Vipassana is the way to practice it. In Vipassana one learns to develop his/her true behaviour of mind and also how to control its reactions. A practitioner further learns to train his mind in a particular way so that the mind learns to see and analyse the true cause of its sufferings. Once understood, the removal of the cause of suffering is given in the eightfold path given by the Buddha. There is no doubt that everything is suffering. As per the first noble truth, man is entrapped in torments of life till death. Due to the cause of suffering as stated in the second Noble truth in detail, man took birth again and again and this cycle goes on indefinitely due to his/her craving and that is due to ignorance. In the

fifth stage of the cessation of suffering as stated in the third Noble truth, man can break this cycle and hence suffering may be removed from its root. The *summum bonum* here is the training of the mind. In the present paper, I will try to focus on the practices of Vipassana in the light of The Four Noble Truths.

## Rabindranath Tagore's Concept of God as the Supreme Person

**DR. PRADEEP KUMAR SINHA**

Lecturer, Department of Philosophy, Yogada Satsanga Mahavidyalaya  
Jagannathpur, Ranchi, Jharkhand  
Email: pradeepsnh893@gmail.com

God is the "supreme person". He is the Supreme Being. In the poems of *Gitanjali* he expressed his utmost love and devotion to God. In the philosophy of Shankara the Indian absolutist, we find that God is impersonal. In his monism God is beyond all qualities. The Absolute, according to him, is not in the world. He alone is real, while the world is unreal. But such an intellectualistic philosophy will make the absolute an abstract beyond the world and the world an unreality. In such a case the absolute is left to a perilous state having nothing to do with the universe. Hence Tagore does not accept this view of God as interpreted by Shankara. Tagore holds that such an idea of an impersonal 'Absolute' cannot satisfy man's eternal thirst for God. He writes in *Shantiniketan*, "So the idea of an impersonal Brahman is supplemented by that of a personal ishvara in the dualistic philosophy". In Tagore's philosophy God is a personal supreme being. He is both transcendental and Immanent. God is the creator of this world. He is transcendental, in His Absolute form. He is immanent when conceived as the creator of the world. He is beyond the world and also within it. The ultimate end of human life is the realisation of God. There is a unity in the human race and divine being. According to Tagore, man in his attempt to transcend himself tries to develop in his mind an image of the eternal truth. He tries to sublimate his individual self to the ideal man. Man is not satisfied with what he is in his natural limitations. Man feels something higher than his own being which can only give him his proper value. By this feeling he becomes one with his God, His Lord of Life.

## Anthropological and Cultural Perspectives of Symbols and Hymns in India

**KAMALA SRINIVAS**

Lecturer, Department of Philosophy  
SIES College of Arts, Sciences and Commerce, Mumbai  
Email: shakam\_sidin@yahoo.co.in

Of all the dreams that humans have pursued over the centuries, one of the most attractive and recurring efforts has been to find the essence of life. One remarkable source of renewal and restoration is the field of anthropology. Its study of human origins, societies and cultures have opened many avenues to understand society at large. Sir Edward Tylor defines “culture” in a broad ethnographic sense ‘as a complex whole which includes knowledge, belief, art, morals, law, custom, and many other capabilities and habits acquired by humans as members of society.’ Although the words of the past are used in everyday vocabulary, we have not paid attention to their deeper meanings. Whatever we know is through the limiting adjuncts of our mind through the medium of *kāla*, *deśa* and *nimitta*—time, space and causation. Throughout the history of Indian culture, symbols and hymns have played a great role in the path of spiritual wisdom that has been persistent in all religions. Vedic gods were eulogised in the form of hymns. They were also propitiated for personal and social gains. Initially they were nature deified as gods. Gradually the anthropologic forms became meaningful with stories and narratives. Thus the worship of Vishnu, Śiva and the Divine Mother in some form or other and personalities like Rama and Krishna gained popularity everywhere. Use of symbols and hymns are imbedded in Indian culture in such a way that they have taken the form of values like sincerity, integrity, humility, generosity, purity, etc. over a period of time. The idea is to unravel the significance of such deep-rooted emotional and spiritual aspirations for the use of one and all. Languages are purely symbolical in character. We assign certain meanings to words and then use these words as cues in our communication. The relationships shared between words and ideas are used in a peculiar way in order to derive symbolic expression, for instance, the word *prasannam* is used in *dhyāna* mantra of Maheśa, by producing a sound for representing the state of *ananda* (bliss) so as to explain its existence. The expression of religious and philosophical ideas through symbols is not peculiar to Hinduism alone, one can also find its impact in Jainism and Buddhism through the sculptures of Ellora and murals of Ajanta, respectively. This paper takes a relook at our rich culture as found in some of the ancient texts. We have a treasure house of knowledge and the possibilities are unlimited. Symbols and hymns serve as the pointers in life as well as form an integral part of the highest wisdom for the seeker of truth.

## Relevance of Swami Vivekanand's Thoughts on Religion in the Modern Age

**DR. PRIYA VAIDYA**

Senior Lecturer, Guru Nanak College, Mumbai  
Visiting Faculty, Department of Philosophy, University of Mumbai  
Email: [privaidya@gmail.com](mailto:privaidya@gmail.com)

Human life is complex, elusive but interesting. It very often gives each one ample scope to discover the dynamic dimensions of the world within and without. Exploration of the world within and without is not only essential but necessary to bring about outer (material progress) and inner (spiritual well being) development in the individual. Scientific discoveries and technological innovations have indeed made human life comfortable by the day. It has further enhanced the possibility of outer development in the world. But at the same time, it has hardly encouraged people to know the subtle significance of inner development. Inner development is essential to refine and realise the powers of the mind, serenity of the Senses, the tranquillity of the Self as well as to nurture the relation of an individual to society. Unfortunately, little or no effort is taken to orient individuals towards inner development by parents, teachers or religious leaders. The role of religion in nurturing inner development in an individual is crucial. The need of the hour is to study the tenets of inner development in each religion so as to promote its importance to the people. This will not only prevent the possibility of misinterpretation of religious principles but it will reveal the true relevance of religion to human life. Many thinkers and mystics in India have tried to direct people to grasp the essence of religion in the past. Swami Vivekananda's thoughts on universal religion emphasise upon the importance of inner development from the theoretical as well as pragmatic perspective. The paper attempts to reflect upon some of the important features of Universal religion as viewed by Swami Vivekananda. His principles in subtle ways direct individuals towards peace, progress and prosperity. The need of the hour is to promote the importance of Swami Vivekananda's thoughts on religion to academicians, administrators, politicians, teachers, students as well as to the common man. It is therefore essential to design, develop modules, conduct workshops, training programmes based on Swami Vivekananda's thoughts on religion to extend its relevance to maximum people. The paper suggests a learning module for teacher educators based on the principles of universal religion as viewed by Swami Vivekananda. This will help them to grasp the importance of Universal religion in the modern age. This will gradually help to prevent erosion of human values, religious conflicts and spread of rigid thoughts in society.

I Wouldn't Title My Paper as:  
'Religious Values and Communal Harmony'

**DR. AMITA VALMIKI**

Reader & Head, Department of Philosophy  
R. Jhunjunwala College, Ghatkopar, Mumbai  
Email: amitavalmiki@gmail.com

The title implies that I cannot think of religion other than 'harmony'. Matthew Arnold defines religion as, "ethics heightened, enkindled, lit up by feelings." Though untitled, my paper is going to speak on 'Religious Values and Communal Harmony'. In the evolutionary process, man has been affected by many things, but not as much as the way he is affected by religion. Many religious men, who were in their own way social reformers affected the framework of society; for instance, women's rights were given due attention, environmental ethics was thought of seriously, social evils like casteism, racism, class and religious distinctions gradually lost their intense grip. This was possible because of these religious men who aspired through the love of God, to change society positively. Their success may be a sceptic's cup of tea, but their attempt has been praiseworthy. In my paper I have taken three stages—ancient, medieval and modern (and contemporary) period. Ancient India has seen the influence of West, Eastern countries, Aryans who came through the Khyber Pass, the Semitic, the Mongolians and many others. This and other ensuing periods cannot distinguish between religion and philosophy. Religion is a way of life to people in India and that is their philosophy. A universal prayer from the Vedas justifies my claim: "May we be protected together. May we be nourished together. May we work together with great vigour. May our study be enlightening. May no obstacle arise between us." If the values furnished by Indian Culture, along with values of almost all major world religions (those which are practiced in India) I would never blame religions, i.e. 'morality incarnate' for communal disintegration. For me, therefore, the present crisis of communal disharmony can be solved with the help of religious values that transcend all intellectual ways. The ancient Indian era incorporated Vedic values that upheld peace and co-existence everywhere, in nature, animal as well as human kingdom. Medieval India incorporated not only Brahmanic but other religious values, also through the approaches of saints and mystics (from Emperor Akbar to the last Mughal Emperor Bahadur Shah Zafar), or through the path of devotion which spoke about solidarity (*loksamgraha*) and universal brotherhood (*vishwa-bandhutva*). The modern (and contemporary) times have seen many communal upheavals in the name of religion, but the intellectual-devotional sects are quite determined to solve these pinching problems—like Swami Vivekananda's concept of Universal Religion and Sai Baba's concept of World Solidarity. Optimistically the Indian scenario is in safe hands.