Philosophical Writings

Dr. Hemant Shah
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EIGHT WAYS PHILOSOPHY CAN CHANGE YOUR LIFE

Healing
Vain is the word of a philosopher which does not heal any suffering of man. For just as there is no profit in medicine if it does not expel the diseases of the body, so there is no profit in philosophy either, if it does not expel the suffering of the mind.

—Epicurus

Flourishing
Having understood how human lives are diseased, a philosopher worthy of the name - like a doctor worthy of that name - will proceed to try to cure them. The whole point of medical research is cure. So, too, the whole point of philosophy is human flourishing.

— Martha Nussbaum

Attaining
In the immeasurable expanses of time, you see how life moves onward and upward from infusoria to man, and you cannot deny that infinite possibilities for further perfection still await humankind.

— Thomas Mann
Emancipating
Life is filled with truly unfathomable potential ... in most cases, our so-called limitations are nothing more than our own decision to limit ourselves.
— Daisaku Ikeda

Awakening
What lies behind us and what lies before us are small matters compared to what lies within us.
— Ralph Waldo Emerson

Managing
Philosophy recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men.
— John Dewey

Purifying
All phenomena of existence have mind as their precursor, mind as their supreme leader, and of mind are they made. If with a pure mind one speaks or acts, happiness follows him like his shadow that never leaves him.
— Gautama Buddha

Being
Be not afraid of life. Believe that life is worth living, and your belief will help create the fact.
— William James
FOREWORD

It is really a matter of great pleasure to write few words of foreword to Dr. Hemanta Shah's book on Philosophical Writings. The book is a collection of some excellent research papers which display the author's scholarship and insight in the wide area of Philosophy, Aesthetics and Religion. These papers were presented by the learned author in National and International conferences and won the recognition of these learned bodies. Each Research paper, in this book, has its own significance in the field of Philosophy. The author has made thorough study of the subject and maintained objectivity, and scientific temperament, applying research methodology. The author's method of presenting a subject inspires readers to go into the depth of subject. Each one of these topics dealt by the author has had a vast and varied development and cannot he treated adequately in the work of such kind of nature. An attempt is made here by the author to introduce the readers to the outlook and spirit of these subjects, which helps them to grasp thoroughly the central themes rather than acquaint them with minute details.

Philosophical problems have been same in the west as in the East. Even the chief solutions have surprisingly similar in several respects. But method of inquiry differs. Western Philosophy treats Epistemology, Logic, Metaphysics, Ethics and Aesthetics as independent branches whereas, Indian Philosophy generally does not consider them separately and treat them as interconnected and
interrelated subjects. Whenever we study or read any work or paper concerning Indian Philosophical topics, we must keep this in our mind. In this short foreword, it is not possible to analyze each paper in detail but merit and significance of these papers can be highlighted.

The paper on “Logos in Philosophy, Religion and Science”, is devoted to explore the very important concept of ‘Logos’ in Philosophy and Theology in Greek Philosophy, Mystical Philosophies of the East and in modern Physics. Mystic philosophy of the East upholds the holistic view of the universe, in which everything is interconnected and interdependent. Surprisingly, modern physics, by method of observation and experiments, is coming to the same conclusion. The paper “Philosophy and Medicine—the Indian Standpoint”, as the title suggests, discusses the intimate relation between Philosophy and Indian Medical Science viz., Ayurveda. The author gives the brief History of ancient and modern medicine in this paper. Ayurveda [Indian Medical Science] deals with all the phases of Physiological and Psychological illness. It strives for the betterment of physical and psychological health. It is closely related to Yoga and spirituality. In the third paper “Freedom, Obligations and Rights: A Jain Perspective”, the author has tried to bring out different approaches of Western Philosophy and Indian philosophy in general, and especially Jain Philosophy in particular about conceptions of Freedom, Obligations and Rights. From the Western Philosophical point of view, Obligations and Rights are very closely linked with freedom. From the point of view of Indian Philosophy, spiritual aspect of the individual soul is the central point and without understanding this aspect, these concepts can not be understood in the Jain context also. This important aspect is thoroughly discussed in this paper. The concept of beauty is a very important concept in Indian and Western Philosophy. It has played very important role in human history. The learned author in his paper on ‘Role of Beauty as a Value in
Everyday life’, has surveyed the evolution of concept of Beauty in the west and in India. The author has also discussed the meaning and concept of beauty, its kinds, beauty as described in different disciplines such as in culture, in History, in Psychology, in Science and Aesthetics. Second part of this paper also discusses beauty as a value, its status in Indian Philosophy and what role values play in life and how Beauty as a value influences human life. In the paper on “Values and justice-A new Perspective”, an effort is made to explore and examine the concepts of Values and Justice, from the philosophical point of view. The author has examined the problems concerning the Values and Justice and tried to give some positive solutions. “Education of the Future”, is very important, relevant and valuable paper in the present context. In this small paper the author has touched almost all important topics concerning education. The author being himself a great educationist and working in the field of education since more than 40 years, discusses, ‘Education : Then and Now’, Indian approach to Education, purpose of education, future of Education and so on. The paper on “Concept of Beauty in Vedanta”, deals with evolution of concept of beauty, its nature, kinds and beauty as being reflected in Vedas and Upanishads. The author has beautifully brought out the essence of Vedantic concept of beauty stating that “According to Vedanta true beauty is the inner harmony underlying all diversities of experiences and this is not outside. Thus, according to Vedanta philosophy true beauty, like Truth and Goodness, is the ultimate reality which appears in the form of Ananda”. The author, in the small paper on “Beauty in Advaita Vedanta”, highlighted the two main aspects viz.. Philosophy of Beauty and the experience of Beauty [Aesthetic experience] in Advaita Philosophy. Tantra is not much known as philosophical system. The learned author in his paper on “Tantra and Philosophy”, has focused on Tantra as a system and its philosophy in general. Tantra Shastra is really one of the important branches of Indian thought which truly represents
quintessence of *Upanishadic* [Vedanta] philosophy. It is mainly practical Scripture of Vedanta. It prescribes the means by which the highest aim of life is fulfilled in an easy way by all, irrespective of caste, creed, religion and sex. But generally, there is certain misunderstanding about *Tantra*. This paper tried to remove these misconceptions and tried to highlight real side of *Tantra*. The author rightly pointed out that to clear theses misconceptions and to have clear picture of *Tantra* ‘one has to understand its philosophy, its doctrines, its esoterism, its disciplines and methods of worship’. The paper also covers several aspects of *Tantra* such as meaning and philosophy of *Tantra*, its synthetic approach, its relation to *Mantra*. Practical side of *Tantra* prescribes three forms of worship, i.e. diagram, pictorial form and sound formula. To show glimpse of diagrammatic form, some significant diagrams also are given in the end of this paper. The author has given an exhaustive Bibliography of each topic, which will certainly help researchers and scholarly readers.

I have no hesitation in recommending this scholarly work to the readers. I am sure, lovers of philosophy will welcome it and greatly benefit from the author’s sincere attempt.

Dt. : 10-12-2007
Ahmedabad.

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Preface

The writing contained in this book, I leave it to the reader to judge how far they find these writings philosophical, or otherwise. But then, these are some of the papers I wrote and presented at International conferences, mostly at Greece, and were not merely appreciated but had ignited a good discourse over the issues reflected there in.

Let me, on my own, tell you why I call them philosophical. Apart from technical aspects like ontological, metaphysical, epistemological or ethical related to realism, idealism or existentialism my papers have a mixture of Thought & Love. Albert Einstein once said, "I want to know how God created this world ...... I want to know his thoughts, the rest are details." In these papers you will find a Thought - right from the beginning till end or right from thesis to conclusion. The thought is strongly advocating what I want to say, of course, with the support of the sightations from the Giants and facts from the real world. Had my papers been simply Thoughts, it would not have been so interesting except enlightening and surprising towards the facts expressed. But they have 'Love' in it: the Love for Wisdom makes the writing philosophical, there is Love for Universal and Eternal, there is Love for Ethics and Aesthetics. There is Love for life and therefore there is Love for paradoxical and controversial. In this regard, I feel, my writings are philosophical.
As earlier mentioned these papers were written to be read before an august audience of highly learned and scholarly professors and thinkers of philosophy, and so I avoided the explanations or simplification of certain concepts or axims. It was taken for granted that they do not need explanations, and besides the limitation of time and number of pages to be read did not allow me to go into undue details or discussions. However, if the reader feels, she/he can initiate it to further different dimensions.

I would also wish to clear that each and every topic, being the Theme of the respective International Conferences, is very relevant and current. These topics cover a number of issues and a number of topics leading to endless discussions. I do not claim to have covered all of them in my all of the papers. On the contrary, I have taken up only some aspects and explored them. Being conscious, at that time, that I am preparing and presenting to a majority of the scholars working under the impact of the Western Philosophy, I have always tried to bring before them the Indian Standpoint or what Indian Philosophy has to say or contribute to the issue. I must admit that it is this, a touch of Indianness, that made my paper more interesting to them. Let me be very frank that not me or my paper, but Indian Philosophy and its doctrines, theories and arguments pleased them. I hope it will please the reader too.

An inner dormant desire to put these papers in a book form and the outer suggestions and encouragement form friends - from ‘Lovers of Wisdom’ are the sources of this publication. Both the inner and the outer are the Divine Blessings to me.

The book has taken several years and I have been greatly inspired and benefited from the help of numerous teachers, friends and relatives. So as not to overburden the preface, I express my thanks in a Acknowledgment section.

- Dr. Hemant Shah
ACKNOWLEDGEMENT

I acknowledge my gratitude to all my professors, friends and colleagues who guided me and helped me while preparing these papers. I am greatly benefited and highly inspired by Late Dr. Suresh Vakil and my professor and Ph.D guide Dr. J A Yagnik for their invaluable guidance and motivation to do worthwhile in philosophy.

I owe a lot to Dr. Y.S. Shastri, for his continued guidance and very meaningful suggestions. I specially want to thank him for spearing time in his most busy schedule for writing Forward to this publication.

I remain grateful for the abiding support of Janki, my dear wife, and Vaishali, my beloved daughter, for supporting me whatever I want to achieve in life.

I thank Mr. C.P Rajan for typing my handwritten manuscripts and preparing the computerised copies of these papers as per the requirement.

I acknowledge my gratitude to all who have knowingly or unknowingly, directly or indirectly helped me and supported me to make this publication possible.

And I also express my deep, heartfelt gratitude to Almighty God, my Guru and my late Parents for their Divine Benedictions.

— Hemant Shah
**Motto**

*A philosophical thinker is one who has certain store of articulate paradigms and argument patterns which he has acquired in trying to answer philosophical questions.*

- Gustav Bergmann

**ABOUT THE RESEARCH PAPERS:**


   A paper presented before the VIII International Social Philosophy Conference, on December 28-31, 1991, at Gujarat University, Ahmedabad, (Gujarat), India.

2. **"Philosophy and Medicine"** (August 1997)

   A paper presented at the 9th International conference on 'Philosophy and Medicine' at KOS - Kalymnos, Greece between August 20-27, 1997
3. “Logos in Philosophy, Religion and Science” (August 1995)
A paper presented at the 7th International Conference on Greek Philosophy on the Philosophy of Logos at Samos - Patmos, Greece, during August 1995.

4. “Education for Peace in Schools” (Jan 2004)
A paper read at the International Conference on World Peace (ICWP) on Dec- 31, 2003 & Jan 1, 2, 2004 at Ahmedabad (Guj) India

5. “Concept of Beauty in Vedanta” (February, 2000)
A paper read at the ‘Three Day National Seminar on Epistemology and Metaphysics of Advait Philosophy” at Dept. of Philosophy, Gujarat University, Ahmedabad.

6. “Tantra and Philosophy” (March 2002)
A paper presented at the Seminar on Tantra (‘Tantra in Art, Literature and Philosophy’) jointly organised by Birla Archaeological and Cultural Research Institute, Salar Jung Museum and Osmania University, Hyderabad (AP), India, during March 1 and 3. 2002.

7. “Education of the Future” (July, 2007)

8. “Values and Justice” (July, 2006)

A paper presented at the 11th International Conference on Greek Philosophy on the topic of Greek Philosophy and The Fine Arts at the Agean Island of Lesvos in the town of Mitymsna, Greece between August 20-26, 1999.
This book is dedicated to
Janki, my dear wife, and
Vaishali, my beloved daughter,
who always stood by me, in spite of all the odds.
CONTENTS

FORWORD : Dr. Y. S Shastri v
PREFACE ix
ACKNOWLEDGEMENT xi
ABOUT THE PAPERS xii
DEDICATION xiii
PHILOSOPHY: WHO NEEDS IT xvi

1. Introduction : Philosophy 1
2. Freedom, Obligation and Rights : A Jain Perspective. 11
3. Logos in Philosophy, Religion and Science 19
4. Philosophy and Medicine 41
5. The Role of Beauty as a Value in Everyday Life 63
6. Concept of Beauty in Vedanta 87
   Epilogue; (Beauty in Advait Philosophy)
7. Education for Peace in Schools 99
   Epilogue:
   (The underline Idea of New Policy of Education - 1986)
8. Education of the Future 111
9. Tantra and Philosophy 125
10. Values and Justice 147
PHILOSOPHY: WHO NEEDS IT

"Since I am a fiction writer, let us start with a short story. Suppose that you are an astronaut whose spaceship gets out of control and crashes on an unknown planet. When you regain consciousness and find that you are not hurt badly, the first three questions 'in your mind would be: Where am I? How can I discover it? What should I do?

You see unfamiliar vegetation outside, and there is air to breathe; the sunlight seems paler than you remember it and colder. You turn to look at the sky, but stop. You are struck by a sudden feeling: if you don’t look, you won’t have to know that you are, perhaps, too far from the earth and no return is possible; so long as you don’t know it, you are free to believe what you wish — and you experience a foggy, pleasant, but somehow guilty, kind of hope.

You turn to your instruments: they may be damaged, you don’t know how seriously. But you stop, struck by a sudden fear: how can you trust these instruments? How can you be sure that they won’t mislead you? How can you know whether they will work in a different world? You turn away from the instruments.

Now you begin to wonder why you have no desire to do anything. It seems so much safer just to wait for something to turn up somehow; it is better, you tell yourself, not to rock the spaceship. Far in the distance, you see some sort of living creatures approaching;
you don’t know whether they are human, but they walk on two feet. They, you decide, will tell you what to do.

You are never heard from again.

This is fantasy, you say? You would not act like that and no astronaut ever would? Perhaps not. But this is the way most men live their lives, here, on earth.

Most men spend their days struggling to evade three questions, the answers to which underlie man’s every thought, feeling and action, whether he is consciously aware of it or not: Where am I? How do I know it? What should I do?

By the time they are old enough to understand these questions, men believe that they know the answers Where am I? Say, in New York City. How do I know it? It’s self-evident. What should I do? Here, they are not too sure — but the usual answer is: whatever everybody does. The only trouble seems to be—that they are not very active, not very confident, not very happy — and they experience, at times, a causeless fear and an undefined guilt, which they cannot explain or get rid of.

They have never discovered the fact that the trouble comes from the three unanswered questions — and that there is only one science that can answer them: philosophy.

Philosophy studies the fundamental nature of existence, of man, and of man’s relationship to existence. As against the special sciences, which deal only with particular aspects, philosophy deals with those aspects of the universe which pertain to everything that exists. In the realm of cognition, the special sciences are the trees, but philosophy is the soil which makes the forest possible.”

- By AYN RAND

(An address given at United States Military Academy on March 6, 1974)
INTRODUCTION: PHILOSOPHY

There could be readers who know philosophy and have their own philosophy without a systematic knowledge about the meaning, scope, nature and history of philosophy. There could also be readers who have some idea about philosophy and yet they do not know what value philosophy has in the present day world. This introduction is written specially for those who have not undergone systematic courses in Philosophy at University but are intellectually quite rational and intuitively always aspiring towards better life through transformation of consciousness at a higher level. I have, therefore, tried to explain in brief the meaning, the philosophical enlightenment, philosophy as meta-science and worldview, philosophy in today’s world and the value of philosophy. The scholars may please excuse me for finding this introduction too introductory for Philosophy.

What is philosophy:

The starting point of philosophy is ‘Wonder’ and wonder probably is as old as humanity. We all have such experiences of moments that often make us wonder. We are all philosophers on at least some occasions. We do work and function without wondering and embrace traditional or popular “prepackaged ideology,” which provides ready made answers to fundamental questions. Both ‘having’ philosophy and ‘doing’ philosophy or ‘philosophizing’, though in contrast, are in search for insight and understanding. “In fact, philosophy could be understood as the
discipline that criticizes received opinions, in all subjects, from daily life to aesthetic and religious experience. In this sense philosophy is radical. Philosophers go to the “roots” of ideas by clarifying, questioning, and evaluating our most basic assumptions.” This very act of questioning and evaluating the assumptions can lead to views that are odd or uncomfortable to one’s culture. Lord Mahavira & Buddha challenged the Hindu views, in West, Socrates challenged the Athenians, the existentialists and philosophers of science questioned religious opinion. “Philosophy is, in short, a radical, critical inquiry into the fundamental assumptions of any field of inquiry, including itself.” Because of this business of continuing scrutiny and revision of all past solutions, philosophy never rests, never reaches the final answer.

Philosophy can be understood through some of the phrases quoted here below: Philosophy is .......

- ....... a critical approach to all subjects.
- ....... a style of life, a life a ideas, or a life of reason.
- ....... is thinking, about everything and anything.
- ....... living thoughtfully.
- ....... a discipline that puts our lives and our beliefs in perspective.
- ....... a vision to justification, vision to consequences.
- ....... a discipline that gives us intellectual strength to defend what we do and what we believe.....

and so on .........

Bertrand Russell in his article on the value of Philosophy says, “Philosophy like all other studies, aims preliminarily at knowledge. The knowledge it aims at is the kind of knowledge which gives unity and system to the body of sciences”..... He concludes by stating that, “Philosophy is to be studied, not for the sake of any definite answers to the questions, but rather for the sake of questions themselves; because these questions enlarge our
conception of what is possible, enrich our intellectual imagination and diminish the dogmatic assurance which closes the mind against speculations, but above all because, through the greatness of the universe which philosophy contemplates, the mind also is rendered great, and becomes capable of that union with the universe which constitutes its highest goods."

Philosophical Enlightenment:

'A philosophical thinker is one who does not merely think and tries to answer the fundamental question but who has sought to rethink, with is revision and a renewed understanding, a critique his way through 'the veritable jungle of thought' to elucidate philosophy at a higher level as a conceptual inquiry into the deeper questions which lie at the foundation or at the horizon of our thinking- leading to a higher level of enlightenment.' What does this mean, precisely? "It means", as Ash Gobar says, "to draw out the underlying issues from the unexamined regions of their dark origins, into the light of critical elucidation and interpretation. It means that philosophical thinking unveils hidden assumptions and discloses unforeseen consequences of our belief systems. It means - to use the expression of the ancient Greek thinkers - *legein ta legomena*, i.e. to lay out, in the light of reason, the essence and the meaning of our picture of the world." The philosophical inquiry be it elucidatory or creative, analytical or dialectical, the philosophical thinking behind it has the power of descending even deeper into the state of human consciousness, suggesting the critical reconstruction of the fundamental assumptions in the light of reason. Let me quote here an analogy from Plato, as quoted by Ash Gobar, to illustrate 'Philosophy as enlightenment.'

"In every case of vision — he observes in the Republic (VL:507) — there are three things involved: the object to be seen, the eye of the seer, and (what one is not conscious of in the act of seeing but takes for granted) the light of the sun providing the context of possible vision. Analogously, I say that the object of seeing corresponds to the world, the eye of the observer to the
arts and science, and the light of the sun to philosophy. For philosophy provides the context of intelligibility of our experience to the world; and, without it, our arts and sciences and other belief systems would remain eclipsed at their foundations and shrouded by darkness at their horizons.

Philosophy emerges as the illuminator of the deeper questions (and deeper truths) which lie buried in the context of our understanding."

**Philosophy as 'Metascience' and as 'Worldview':**

Philosophy is concerned with deeper questions and deeper truths. Philosophy, thus, asks only ground questions or horizons questions. It looks backward into the deepest assumption of our thinking, and it also looks forward into the farthest consequences of our thinking. In one case, philosophy emerges as 'metascience' (when it looks backward), in other case philosophy emerges as 'worldview' (when it looks forward). What is important here to note is that the objective and subjective approaches represent complementary aspects of 'philosophical enlightenment'.

Let us note what Wittgenstein observes. 'The word 'philosophy' must mean something which stands above or below, but not beside, the natural sciences.' It gives transcendental image of 'philosophy'. Plato uses the phase "perpetual search". These and many such symbolic expression reflect the transcendental image of 'philosophy'. As earlier we have seen philosophy is a deeper critical enquiry: questions. The main characteristics of philosophical questions are, firstly, they are conceptual, rather than being factual or linguistic and secondly, they are radical or transcendental. Both these taken together, distinguish philosophical questions. What is most important is to note that 'a philosopher' is a thinker who represents a certain level of 'higher consciousness'.

Philosophy as meta science (popularly known as metaphysics) is an inquiry into 'the epistemological framework and the ontological foundations' of the science. Philosophy as worldview inquires into the horizon of understanding, livery one of us, if we are reflective,
we form a picture of the world. But behind this picture lies the philosophical questions: How true is this, and, however true or false, what meaning does it have for one’s own life? Philosophy as worldview is an attempt to understand - a tapestry of “reality” hand-woven by the psyche for the purposes of its life as it were. The philosophical thinking concerning the world involves a measure of ‘higher consciousness’ without which ‘philosophy’, as a transcendental inquiry, would be impossible, Ervin Laszlo explaining about “systems -philosophy” says, “The demand for ‘seeing things whole’ and seeing the world as an interconnected, interdependent, field or continuum, is in itself a healthy reaction to the loss of meaning entailed by our over-compartmentalized research and piecemeal analysis.... Failing in relevance to anything of human concern”,3 Like the ‘philosophical world view, equally important is also the “philosophy of life”. Man can not live a meaningful and successful life without ideals and without dream. And the highest dream of man can be none other than his ‘Philosophy of life’. Thus the philosophical worldview ‘serves as the only reliable guide in the perilous journey we call life’. “In the absence of a philosophical worldview - a ‘philosophy of life’, the life of man would remain beset by fragmentation. It would remain shrouded by existential vacuum.”4

**Philosophy in West:**

Ralph Waldo Emerson says , “Plato is philosophy, and philosophy is Plato... out of Plato comes all things that are still written and debated among men of thought.” Philosophy in west starts from Greek Philosophy dating back to pre—Socrates, from the sixth century B.C. The most remarkable philosophers before Socrates, from whom the ancient Greek, philosophy emerged were Thales, Pythagoras, Parmenides, Anaximenes, Zeno, Heraclitus and Democritus. I do not wish to overload the introduction with a detailed report of every one’s contribution. It is enough to note that these philosophers were mainly concerned with the physical world and their speculation revolved round the substance or substances which made up the world. Then we have three great
philosophers in the 5th, 4th & 3rd Century B.C., Socrates (469-399B.C) Plato (427-347 B.C.) and Aristotle (384-322 B.C.). Out of these three, Socrates defended his life the love of wisdom against the teachings of gods. He was a man who wrote not a single book, left not a scrap of written information for posterity and is known only at second hand through the writings of his contemporaries. Plato is generally recognised as the Father of Philosophy, 'the first systematic metaphysician and epistemologist, the first philosopher to set forth a comprehensive treatment of the entire domain of philosophy from ontology to ethics and aesthetics.' Aristotle was a teacher of Alexander the Great, but he was a student in Plato's Academy for twenty years. He is consider the most important philosopher in the Western tradition. The Father of Logic, a great biologist and physicist, writer of a great work on ethics and great work on political philosophy. He is known for his significant contributions to every area of philosophy.

Philosophy in West, during the Medieval period was a combination of Philosophy and Theology. But then the thirst for discovery was in the era 17th century onwards. The names of Machiavelli and Erasmus, synonymous with this period are Da Vinci and Copernicus. The modern period in West can only be justifiably understood in the background of Revolutions - The Russian Revolution, The French Revolution, The Industrial Revolution, and most important The Revolution in Science. Not only Europe but the entire West was a place under a great change. Along with Revolutions came a great social and political change which led to major changes in Western culture and thinking. For the enhancement of our understanding of life, to ennoble our minds and to make our hearts better' philosophy, in West, enjoys a very respectable status.

Philosophy in East:

Restricting to India and Indian Philosophy, we can say that like West, in East philosophy has a long tradition from Ancient times till modern times. Even then, certain remarkable characteristics are seen in Indian or Eastern philosophy. Religion plays a central
role in the history of Eastern Philosophy. In Eastern civilizations religion and philosophy are almost indistinguishable. The teachings of Lord Krishna (Vedas & Bhagwad Gita), Lord Mahavira (the Canonical literature of the Jainas), Siddhartha the Buddha, Confucius and Lao Tzu - they all contain a vast area of philosophy. Ancient Indian Philosophy is remarkably rich in its Metaphysics, Logic, Aesthetics and Mathematics. The Moral Philosophy of Eastern philosophy and religion, its axioms and doctrines, along with the question of God, nature of God and God as the creator and moral governor of the universe provide an insight into immense variety and profound thought. Moreover, as we have seen ‘Reason’ being at the centre in West, Philosophy is all speculative, argumentative and analytical. In East, specially in India, ‘Religion’ being at the centre, philosophy is Vision (Darshan) - an insight into Life. Philosophy is Life oriented; intuition and not intellect is what we find as dominant. In East, philosophy is a compilation of many schools and systems. Each is unique in its precise contribution and rich in its literature. It is worth noting that in Indian Philosophy, though we have Religion and God at the centre, we have also the Religions and Systems not believing in God. There are Theistic and Atheistic (the carvarkas) schools. But we have ‘religious atheism’ - a unique quality for the west. The philosophy of East is rich in its Metaphysics (Tatva Mimansa), Epistemology (Jananamimansa) and in its Philosophy of Soul. The ultimate goal of Life being liberation (Moksa) it is the Soul that liberates. This leads to the exposition of a very deep and scientific Law of Karma. The philosophy in East- since ancient period to modern period - has greatly affected its culture and social life. The most remarkable thing in the Modern era is growing consciousness for value oriented life. Apart from quest for peace and Beauty, there is a lot about transformation of Consciousness through Yoga and Meditation. The concept of universal peace and brotherhood, the need for art of living and living together, and the values emerging out from Truth, Beauty and Goodness is worth noting proudly.
Philosophy Today:

“The discipline of Philosophy was never under more threat than it is today”. The progress of science in providing comforts and case has taken away from philosophy which was regarded as its rightful territory. In the present times many philosophers ridiculed their own discipline. The materialism, the utilitarianism and the short cut pragmatic way of life took away people from thinking and thoughts. The terrorism, religious and political fundamentalism and extreme materialism post a big challenge to today’s world.

Yet philosophy is more popular now than it has ever been. This is so, perhaps, because ‘philosophy is emerging out the shackles of professionalism under which it sought protection from science and other disciplines for the last two centuries.’ There is a growing demand of the understanding Life and its different dimensions including the spiritual aspect of life, there is a growing appreciation of religion and philosophy and there is an incessant quest for ultimate values like Peace, Bliss, Love etc. The celebration of Reason and Rationality along with Philosophy and Religion, not as opposites but as complimentary to each other has been culminating into a post modern era.

The meaning, scope, nature and history of philosophy give us a profound and more powerful perception of the development of human thought and better life. Above all, philosophy continues and will ever keep continuing in providing what it has always been renowned for, a special kind of Love for Wisdom.
References:

1. Ash Gobar, “Philosophy as Higher Enlightenment”
2. Ibid - P.267
4. Ibid - P. 268
5. Ibid - P.10 & 11
"The function of life is to live. The basic incentive of organic becoming is the struggle for survival. It goes on throughout the long process of biological evolution, until in man it becomes the conscious urge for freedom—the supreme human value. The beginning of man's endless struggle for freedom lies in the animal struggle for survival. Everything that man has done, every one of his acts, cultural progress, scientific achievements, artistic creation—everything has been motivated by that one urge. Man is finite, while the Universe is infinite, and his environment, in the last analysis, is the whole Universe. Consequently, his struggle for freedom is eternal; he can never conquer the Universe. Therefore; the urge for freedom is the only eternal thing in the human world. This urge enables man to acquire knowledge; he conquers his environment by knowing."

From "New Orientation" - 1946
By : Sri M.N. Roy
FREEDOM, OBLIGATIONS AND RIGHTS: A JAINA PERSPECTIVE

In Western philosophy, the concepts of obligations and rights are very closely linked with that of freedom. This is not the case in Indian Philosophy, and certainly not in Jainism.

The Jaina Philosophy is a vast subject and is a complete system of thought, having its theories on each subject of discourse—in epistemology, psychology, logic, metaphysics, cosmology, ethics and theology—these theories being in some respects similar to and some respects different from those in other systems of Indian thought. A study of Indian Philosophy is incomplete without a study of the Jaina contribution to it.¹

Jainism, an important system of Indian Philosophy, on the one side, like Buddhism, “is indifferent, if not opposed to the authority of the Vedas,”² and at the same time, it is “an original system, quite distinct and independent from all others; and...therefore it is of great importance for the study of philosophical and religious life in ancient India.”³ It is spiritual in nature and does not regard man as a mind, a life or a body, but as a Jivatma: a soul incarnated for spiritual fulfillment upon earth. “The soul (Jiva) is essentially free and although it has been in bondage during the infinite past, it will be emancipated as soon as it extricates itself from the clutches of matter—Karma, as it is called...Jainism thus maintains that the final emancipation is possible for a soul (Jiva) and in this respect it differs from the Mimamsa school.” It is also different from the Brahma of Vedanta, and not the same as Purusa of the
Sankhya and the Yoga philosophy. Even the Jiva in Jainism and the Atma in the Nyaya-Vaishesika are not the same. "The Jiva of the Jainas is an active and dynamic real." The human person as Jivatma is an embodied soul, each one having its own identity, is different from others.

The governing factor of these individual differences is "Karma." The doctrine which gives explanation of our individual characteristics; i.e. some satisfactory answer to the factors of our individuality is known as the "Doctrine of Karma." The doctrine of Karma is the law that interprets our actions and reactions found in the form of introspection as well as behavior.

In order to understand the position of freedom, obligation and rights in Jainism, and the path it suggests to attain them, what is required is to understand the process by which the soul comes into a state of bondage and unhappiness. According to Jainism there are two types of souls, "a liberated one and a worldly soul." A liberated soul or the soul in its pure form possesses four infinites (Ananta-catustaya). They are: infinite knowledge, infinite intuition, infinite power and infinite bliss. There is freedom for both the worldly soul as well as the liberated soul. Of course, one has limited freedom, the other has unlimited freedom. "According to the Jaina conception, Karma is an aggregate of material particles which are very fine and are imperceptible to the senses. It enters into soul and produces change in it." Moreover, "under the sway of the all-pervading law of causation, there is no room left for chance or accident." "The doctrine of Karma is the general moral law which governs not only the life and destiny of all individual beings, but even the order and arrangement of the physical world." Obviously, one is likely to think that the strong and uncompromising acceptance of the doctrine of Karma in Jainism will lead to hard and mechanistic determinism, but it is not so. Jainism accepts the freedom of the soul. Soul in both states, Sansara as well as Nirvana has freedom. It is true that one has to face the effects or consequences of what one has done, but then at the same time, one is free to choose. The soul is
inherently able to choose an act or a path that will bring a partial or complete freedom from karma. In fact, in Jainism "the real freedom (moksha) is the freedom from karma."\textsuperscript{10} What is significant is the fact that according to Jainism the soul is able to increase or decrease the duration and intensity of karma. Moreover the soul can also restrict the influx of new karmas. In short, according to Jainism a soul is free to act or not to act. Thus in spite of the law of karma in operation we find in Jainism a room for freedom and scope to release the soul from the bondage of karma. It is true that life according to Jainism is karma-oriented. If karmas are good, life is good and there is happiness; if karmas are bad, life is bad and there is suffering. But here also we should remember that the soul has freedom of choice to do or not to do karma, be it good or bad. The intensity of karma restricts the soul in its exercise of the power of freedom and so to that extent freedom becomes limited. "The total destruction of all karmas, and the consequent installation of the soul in its state of essential purity is its moksha or final emancipation."\textsuperscript{11} There is freedom in Jainism. This freedom for a worldly soul is limited; and the degree of freedom in accordance with one's own karmas differs from individual to individual.

As stated earlier, freedom, obligations and rights are interlinked and inseparable. In Jainism there seems to be no direct mention or a categorical statement for obligations and rights especially with reference to social or political freedom. But then Jainism prescribes a way or a path to attain higher and higher degrees of freedom. It is a three-fold combination of (1) right faith (samyak darsan), (2) right knowledge (samyak jnana), and (3) right conduct (samyak charitra).\textsuperscript{12} In Jainism some moral practices which are recognized to be of special merit are prescribed to attain the three-fold combination of right faith, right knowledge and right conduct. The Jaina philosophy being spiritual in nature, the aim of such practices is to annihilate karma and thus to attain higher spiritual development. "Absolute freedom is absolute spiritual development."\textsuperscript{14} The Jaina moral code prescribes various vows and sub-vows which are called 'Vratas.' "According to Jainas a vow
(Vrata) is an act or omission which is done with an intelligent determination about its nature that it should be done... A vow (Vrata) or duty is thus essentially connected with one’s self. These vows or obligations are considered as ‘Cardinal Virtues’ in Jainism. They are regarded as the great vows (Maha-Vrata) when they are absolutely faultless in their practice. At lesser stages of perfection, the vows are called limited vows (Anu-Vrata). Five great vows or cardinal virtues are: non-violence (ahimsa), truthfulness (Satya), non-stealing (asteya), possessionlessness (aparigratha) and celibacy (brahmacharya).

Non-violence or ahimsa is a social obligation. It is based on an understanding that a person cannot forcibly take anything that is not hers or bis or anything that he cannot give. The vow of non-violence in the form of obligation is very important for society. Without it the peace, stability and prosperity of the society is not possible. “If Jainism has been described as an ‘ethical system par excellence / ahimsa (non-violence) is the key-word of that system.” Through this vow one is made to recognize the sanctity not only of human life but of all life, including birds and beasts, insects, fish, fowl and the smaller creatures. Non-violence is an obligation toward society and is also an obligation to oneself as part of society.

The second vow is ‘satya’ or truthfulness. Truth is an obligation to oneself as well as to society. Untruthfulness leads to sufferings. People in society live on trust or faith; and if truthfulness is now and again violated the trust would be broken and the basics of living would be lost.

Non-stealing (asteya) is the third great vow. It requires that we abstain from stealing, robbing, looting or misappropriating other’s property. This vow again proves to be one’s obligation to society.

Possessionlessness or non-attachment (aparigraha) is a vow not to hoard or accumulate things and create shortage. Parigraha or attachment creates inequality in society which leads to physical and mental suffering. The person who hoards is responsible for causing suffering and the vow is an obligation to society.
The fifth and last, but by no means the least important, is brahmacarya (literally, celibacy, but also chasteness or sexual restraint). Sexual activity by involving passions injures the soul and thus harms the potentials of the soul, but it also can harm the general morality of the society. The importance of loyalty to one’s spouse has been strongly emphasized as an obligation toward society, the family and the children. Brahmacarya does not pertain to sexual desire only but desire in all its forms.

In Jainism, over and above these five great vows, there are many ‘sub-vows / daily-duties’ and ‘rules’ prescribed as one’s obligation for himself as well as for society. These obligations are there only as long as limited freedom is there, i.e. before one has attained moksha. On attaining unlimited or absolute freedom the obligations drop out. In order to fulfill these obligations, freedom is necessary and Jainas have thus positioned a limited freedom for their discharge.

Obligations and rights are interlinked: two sides of the same coin. If rights are there, obligations will automatically arise and vice versa. Rights, according to Jainism, do arise out of karma as well as in relation to obligations. Jainism thus offers a full scope of obligations and rights and the freedom to fulfill them. These obligations and rights help an individual in his spiritual development and his effort to go higher and higher toward absolute freedom. They also help to restore certainty and security to the society. The obligations discharged by individuals keep the society peaceful and organized.

It is the uniqueness of Jaina philosophy that the soul has no obligations or rights in its state of liberation. They obtain only in the empirical world (sansara) where the soul has limited freedom. A true Jaina has to rely on himself for his uplift, spiritual or social. He is not dependent on anybody’s obligation for his spiritual progress. The ultimate obligation of Jivatma is toward its own complete spiritual development which would bring an end to obligations.
The efforts by a Jaina to strive for a higher and higher spiritual development is his real freedom. The complete spiritual development is the final, the fourteenth stage, of spiritual development known as ‘Gunasthana wherein the soul is permanently liberated, and attains Siddha-hood. “This stage, in Jainism, is called the state of ‘Ayogi-Kevalin’ which is attained when one has completely annihilated his Karmas and is thus free from the Law of Karma, i.e. free from causation.” He is free from the cycle of birth and death and “the soul goes to the end of the universe” which is called ‘Siddha-Shila and dwells there without visible pace. The soul in this stage enjoys unlimited freedom. “It enjoys infinite, incomparable, indestructible supernatural happiness and salvation. The soul in this highest stage, the ‘Ayogi-Kevalin’ stage, is free from all the connections and is omniscient, and does not perform any activity.” Thus, we have seen how Jainism accepts partial determinism and also makes a place for limited as well as unlimited freedom. This is how according to Jainism one is fully and morally responsible for what one is or is not. There is no fatalism or predestination in Jainism. A Jaina relies on his own strength which he himself has to develop. His strength comes not from any external source but from within, as a result of his own endeavor. “In his mammoth book, Being and Nothingness, the famous French philosopher and thinker, Jean Paul Sartre, argued that we are always absolutely free. We are ‘condemned to be free’ he says, in a phrase that has become famous.” One might argue that Sartre simply echoes the Jaina conception of freedom. On attaining absolute freedom, the soul possesses the infinite capacity to know, to do and to enjoy. The liberated soul has nothing to do, no question to choose or not to choose, and no question of obligation or right. One might feel it is better to have limited freedom in the world rather than unlimited or absolute freedom in ‘Siddha-Shila.’ But for Jainism there is both, each at its appropriate stage.
References:
8. Ibid., p. 133.
10. ‘Karmamukti Klimuktirevaha’ Karmagranth.
11. H. S. Bhattachrya, op. cit., p. 29.
15. Umasvati, Tattvarthasutra VII (2).
18. Umasvati, Tattvarthasutra,’ I (1).
"The History of Logos in Ancient Greek Philosophy has yet to be written. Its first chapter would probably deal with the "Prehistory of Logos", and the largest part of this chapter with Pamenides - and this for two reasons: First, the indispensability of a Logos that pays attention to the whole range of legein and establishes the conditions of its truth is implicitly present in the poem; for Parrnenides does recognize the inherent ambiguity of language, its ambivalent status and its ranging between the ontological affirmation of Being and the ontical denomination of beings (dokounta). Secondly, one might argue that an explicit development of the concept of Logos, of its character, its power and its endangerings could follow only as a response and reaction to paths of thought that depart from the Parmenidean poem - notably as a conformation with Zeno, the precursor of the Sophistic movement."

— P. Thanassas

Athense, Greece
3

LOGOS IN PHILOSOPHY, RELIGION AND SCIENCE

1. Introduction

The purpose of this paper is to explore the concept of Logos in philosophy and theology, not restricted to Greek philosophy, but as it is found in the mystical philosophies of the East as well as in modern physics. The main argument of this text would be that the metaphysical concept of Logos as found in ancient Greek philosophy, leads us to a view of the universe (world or Kosmos) which is very similar to the views held by mystics as well as by the modern physicists. The parallels to the ancient Greek concept of Logos as seen in the fragments of Heraclitus appear not only in the Vedas of Hinduism, in the I Ching, or in the Buddhist Sutras, but also in modern physics. The contents of the paper aim at showing a striking agreement and an essential harmony between the ancient Greek philosophy, the Eastern philosophical and religious thought and modern physics. The two basic themes of the concept of Logos “the unity and interrelationship of all phenomena” and “the intrinsically dynamic nature of the universe” can be found to a great degree in Eastern Wisdom as well as in modern physics. In spite of differences amongst the various schools of eastern mysticism, “they all emphasize the basic unity of the universe which is the central feature of their teachings”. All believe in the cosmos as “one inseparable reality forever in motion, alive, organic; spiritual and materialistic at the same time.”
With the hypothesis that the concept of Logos, as seen in ancient (pre-Socratic) Greek philosophy, has parallels in Eastern religious and philosophic thought as well as in modern science, I shall, for clarity and simplicity, examine Logos, as discussed in philosophy, in religion, and in science, in separate sections of my paper.

2. Logos in Philosophy

2.1 The inquisitiveness to know the world is bound to be as old as mankind is. The earliest, pre-rational or irrational mythical explanations of the world led to many unsolved problems and to dissatisfaction. With the development of reason, new forms of explanations emerged: "generalizable and systematic rather than ad hoc, naturalistic rather than having recourse to supernatural gods and powers, and backed by arguments open to inspection instead of assertions based on authority or mere durability."¹ In light of this emergence of a strong desire for a rational explanation of the perplexing problems, the meaning and theory of Logos, perhaps for the first time, is discussed, by the pre-Socratic philosophers "who were 'Phusikoi' (from which comes the world physics), the speculators on the working of nature."² The concerns of ancient Greek philosophy centered on various philosophical problems, one of which was under the heading of permanence and change. In order to have an overall and ultimate explanation for the world, the search for something 'stable behind the restless world', something that 'binds the plurality of objects and diversity into one permanent unified cosmos was a necessity. The Greek word 'Kosmos' (from which we derive cosmos) implies a universe which is ordered and beautiful in arrangement, and therefore in principle capable of explanation.³ With this introductory remark let us deal with the meaning concept and theory of Logos in philosophy, specially in Greek philosophy.

2.2. Logos -the Term: Logos is one of the main concepts of Greek-philosophy - "a term whose original meaning was universal law."⁴ "Logos in Greek and Hebrew means Metaphysics, the
unifying principle of the world.” It is a common term in ancient philosophy and theology “expressing an idea of immanent reason in the world, under various modifications.” Though the idea of Logos, in one form or the other, is reflected in Indian, Egyptian and Persian system of thought, “it was developed mainly in Hellenic and Hebrew philosophy.” Before we examine the meaning and development of this concept let us note Logos in its clear meaning as conceived and used by some of the philosophers.

The Greek Heraclitus held that “the world is animated and kept in order by Fire - this fire is the Logos. It is the power of order in the world and the power itself. It thus became the unifying feature of the Heraclitean system.” Heraclitus spoke of Logos in the sense “when he said that everything proceeds according to Logos, which is eternal, universal and essential”, the idealists (Hegel and others) wrongly regarded the Logos of Heraclitus as universal reason. Plato and Aristotle understood Logos as “a Law of being and principle of Logic.” Amongst the Stoics the term “Logos, denoted the law of physical and spiritual worlds in so far as they merged in a pantheistic unity.” “To them God was immanent in the world, its vitalizing force, and God as the Law guiding the universe they called Logos; with the additional idea that all things develop from this force, it is called spermaticos Logos.” Philo of the Judaic-Alexandrian school (1st Cent. A. D.) developed the doctrine of Logos as “a creative divine force (reason) acting as mediator between God and the created world and man.” He hit upon the Logos as” a union between the systems, retaining qualities of Stoic-logos and the Hebrew Logos.” We find Logos’ in a much restricted form in the system of emanations of Neoplatonism, in which “Logos was identified with Christ....Hegel in his philosophy described Logos as an absolute concept.” In oriental philosophy concepts analogous to Logos are Tao and in a certain sense Rta and / or Dharma.

The term Logos, in our final conclusion, means a law which is eternal and universal. But at the same time the word Logos has
more than one meaning. Even in the days of Heraclitus, i.e., even in Pre-Socratic period of ancient Greek philosophy, the word. ‘Logos’ was polysemic, i.e., covered a broad range of notions which were closely linked in the Greeks’ minds and therefore needs different words to be translated into modern English.\textsuperscript{16} Logos, thus can mean ‘word’, ‘speech’, ‘story’, ‘narration’, ‘argument’, ‘teaching’, ‘count’, ‘calculation’, ‘relationship’, ‘proportion’ etc. However, the philosophic meaning of the term Logos “can best be expressed by the word Law understood as an inner essential connection of things and phenomena.”\textsuperscript{17}

2.3 The Hellenic Logos : As earlier stated, we have noted that the meaning and theory of Logos developed in Hellenic and Hebrew philosophy in ancient periods in the west. Let us first see the stages of development of the thought in Hellenic philosophy: Heraclitus, the Stoics, Philo and the Neoplatonic.

(A) Heraclitus is a figure who stimulates great interest because of his ideas and his method in presenting his ideas. His central problem was that of ‘reconciling change and constancy.’ Heraclitus’ famous view is that everything is in flux; everything is a process; there is no being, only becoming. “Things come to be and pass away under the influence of a tension of opposites; if some quality exists, then so must its opposite. The only factor in the world order not subject to change is the Logos, an objective overall controlling force on the processes which determines the nature of the world, which can be known only to the limited extent to which our soul is part of the divine Logos... Sometimes, Heraclitus speaks of the Logos in the abstract terms of controlling law of measure and proportion, at others it is apparently identified with the cosmic fire.”\textsuperscript{18} For example, he points out that we can not step in the same river twice since the water is in constant flow, nevertheless we identify it as the same river; ‘the being of the river is maintained in its becoming.’ The Logos refers to a rational law whereby the existence of a thing is maintained. “God enters Heraclitus’ cosmology as embodying all opposites, and as the fire which is the reality
behind appearance acting on the world in accordance with the Logos, which maintains an equal proportion of opposites, so producing all things.”

Logos is the central notion of Heraclitus’ philosophy and to him Logos means not only Law, but also fire, mind, unit... etc. In fact, Fire as conceived by Heraclitus is characterised by its own Logos. His “fire :gold” and ”Logos: city law” similes clearly show that he understood fire and Logos as two different aspects of reality: “Fire represents its qualitative and variable nature, Logos, its structural stability, the former stands for change, the later for its proportion.”

Heraclitus taught that ‘we inhale the Logos by breathing. He says “when man is asleep, his reason departs, and when he wakes up it returns so that his soul is like coals or amber which glow brighter when brought near the fire and fade when removed from it.” It is indeed a worth noting characteristic to see ‘the affinity of the soul to the Logos and Fire with life and knowledge’ in Heraclitus. He conceives soul as a modification of single living ‘nature’. “Drawing in, as it were, its Logos, the soul communicates with this ‘nature’ and cognises it to the extent to which it assimilates to its Logos.” (B.55) The soul in Heraclitus, “is a part of the universe which is everlasting Fire and Logos.” On the other hand, “the thinking faculty is common to all” (B.113) and “all men have the capacity of knowing themselves and acting with moderation” (B 116). “The Logos is ‘common’ and everybody can grasp it and attain wisdom -however according to fragment 2, “most men live as if they had a private understanding of their own.”

In our final conclusion of Heraclitus’ concept and theory of Logos, we can say that the Logos in Heraclitus is the rational necessity of being, “and it is intelligence, ‘nature’s word’ addressed to man, though he may be too stupid to understand it. But what does nature say when you have listened, not to me but to the Law (Logos), it is wise to agree, that all things are one.” (B.50) Although this Logos exists forever, “men are always incapable of
understanding it, both before they hear it and when they have heard it for the first time.” (B.50) Heraclitus’ concept of universe is that it is “a two-story universe”. One is the world which is material with its fire, its conflicts and opposites. But there is another—with the universal law which matter obeys and yet is beyond the material: “The name by which the laws of nature have come to be known is the Logos. Men are associated with it, he declared, yet they are separated from it. It is a unity, for all laws are related.”21 Finally, we see in Heraclitus’ philosophy the all-encompassing role of Logos: “one divine law governing, the world.... the Logos.”

(B) The Stoics: Compared to the other schools of philosophy, Stoicism is less Greek, as the early Stoics were mostly Syrian and the later ones mostly Roman. In spite of being not typically Greek, its most fitting place, as chosen by Zeno (340-265 B.C.) the founder of the school, was Athens. “Zeno was a materialist, whose doctrines were, in the main, a combination of Cynicism and Heraclitus....”22 We should know that the main doctrines with which the Stoics were concerned were cosmic determinism and human freedom and their main importance was ethical. Objectively the Stoic philosophy is aiming at “the true end of life which is freedom from the disturbing desires and from the pressure of external things, and a discipline of the mind that shall enable it to find satisfaction within itself.”23 To the Stoic his virtue is an end in itself. And even then, there were two respects in which Stoics’ teachings bore fruit; these were, on the one hand, a theory of knowledge, and on the other, the doctrine of natural law and natural rights. “Greek logic was wholly deductive, and this raised the question of first premises. First premises had to be, at least in part, general, and no method existed to prove them. The stoics held that there are certain principles which are luminously obvious, and the basis of deduction.”24

To the Stoics, ‘Reality is an organic whole, an intimate combination of form and matter, soul and body, through which one universal life pulsates.”25 This connected whole is called indifferently God, or nature’s Logos. Man is a part of the universal
nature and is in ‘conformity to nature.’ “The world of material nature is the sole reality; but it is not dead matter. It is a living being, informed by a rational soul -it is God. This soul of the world, the Logos, or rational principle is everywhere present as a more active and subtle kind of matter.....” Tertullian says that, according to Zeno, God runs through the material world as honey runs through a honeycomb. According to Diogenes Laertius, Zeno held that the General Law, which is Right Reason, pervading everything, is the same as the Zeus, the Supreme Head of the government of the universe; God, Mind, Destiny, Zeus are one thing. The whole concept is in accordance with and in agreement to Heraclitus’ concept of Logos. Logos doctrine “is a capital element in the system of the Stoics. With their teleological views of the world they naturally predicted an active principle pervading it and determining it. This operative principle is called both Logos and God.”

(C) Philo Judaeus (20 ? BC - 54 ? AD). Philo was a contemporary of Christ. Though he was orthodox in religion, he was a Platonist in philosophy. He was much impressed and influenced by the Stoics and Neo-pythagoreans. Philo’s doctrine is the outcome of three forces - Platonism, Stoicism and Judaism. Before we note Philo’s doctrine of Logos, let us briefly indicate the nature of the problem that Philo was dealing with.

Scriptures already described the conception of God and asserted that God is unknowable, God is supersensual and has no qualities, he can only be apprehended through revelation. This is what the scriptures said, running counter to all philosophical traditions of Greece. In Greek philosophy Reason is regarded as Divine and is identified with Truth, Beauty and Goodness. In order to overcome these apparently inseparable difficulties, “Philo resorts to what was in fact nothing but a trick: taking advantage of the polysemy of the Greek term Logos meaning both Law and Word, he identifies the rational principle of the universe, the law of nature becomes God’s word enabling Philo to reconcile, as if by magic, the Scriptures and Hellenistic philosophy, mystic revelation and inquisitive thought.”
Philo describes Logos as the, ‘inherent law’ and the ‘soul of the world,’ as the “universal reason that governs the cosmos in the same way as man’s mind controls the movements of the body. The world and man are respectively the Macrocosmos and Microcosmos. By his rational soul man assimilates to divine Logos, and by his body, consisting of elements, to the cosmos as the abode or body of Logos.”

Philo asserts that “everyman carries a particle of the divine Logos and that the Logos moves in a circle called fate by most people.” In the religious philosophy of Philo, we find that God played a much greater role. The highest layer next to God Himself contains Ideas, then comes the Logos (the totality of ideas), The Divine Spirit (later to be called the Holy Ghost) the Angels, Man, and finally Matter.”

Philo’s doctrine of Logos is based on Stoic and Pythagorean concepts mixed with the Biblical image of God as creator, in terms of both Greek philosophical doctrines and the Hebrew Old Testament. Philo’s doctrine of Logos is, thus, a union between the systems. Philo’s Logos, at times, is independent of God (because God’s remoteness); at other times the Logos is simply the Reason of God (because Philo’s monism obliges God to act in the world through His mediating force).

Philo’s doctrine of Logos preserves the monotheistic idea and yet afforded the description of the Divine activity in terms of Hellenic philosophy, He was thus “able to make Logos theory a bridge between Judaism and Greek philosophy.”

Philo’s conception of Logos is not only “the principle of reason informing the infinite variety of things, and so creating the World-Order” but is also the divine dynamic, the energy and self-revelation of God.

(D) Neo-platonism: Plotinus (AD 204 - 269) the last of the great philosophers of antiquity, born in Egypt and lived in Rome, is considered to be the founder of Neoplatonism. Since Neoplatonism is a new version of Plato’s philosophy it gives a new interpretation to Plato’s theories regarding change and permanence and God. The basic principles of neo-Platonism are “the idea of integration of Platonic philosophy and Aristotelianism, criticism of the Stoic
doctrine of corporeal soul, and the doctrine of unity of intelligence which divides only by descending into mortal bodies, however, diminishing or losing its identity."34 We find the neo-Platonists' interpretation of Logos to be somewhat similar to Philo's interpretation. The neo-platonistic doctrines, i.e., 'The Doctrine of God', 'The relation of God and the world', 'The Process of Salvation' clearly reflect that it' is a religious philosophy which connects itself closely with the consciousness of evil and the felt need for salvation."35 However, in spite of a long discussion about the One, the Soul, the Mind, body, matter etc. Logos is used as a term identifying Christ. Logos should thus be interpreted as 'reason' in this connection. According to neo-Platonism, one reveals itself through emanation in the ideas of the Nous (Mind or Spirit) which then manifest themselves in the World Soul's Logos.

In our final conclusion of the stages through which the philosophical meaning of the term Logos evolved, right from Heraclitus till Plotinus and the eve of neo-Platonism, we see the concept of Logos as Law, Reason, God, and Christ; Logos, which was just a solution to Heraclitus' doctrine of change was the only law that passed through Platonism, Stoicism, Judaism and neo-Platonism, and which finally culminated in a monotheistic idea, the principle of reason, divine, dynamic, and an energy source.

Logos, the only law that is eternal, universal and essential, formed a 'Law of Being and a Principle of Logic. It became a 'law of physical and spiritual world (Stoics), a creative divine force-reason acting as mediator between God, world and Man (Philo), and an inevitable principle in the system of emanations (neo-platonism). We find that Logos, a Greek thought in its earliest stages, dialectically develops into a theory that combines Greek Reason and Jewish morality, the two most powerful sources of western civilization. Logos, a thought which was discussed from Heraclitus of Pre-Socratic Greek Philosophy till the fifth century A. D. (the eve of neo-Platonism), is developed into an idea which is both an end and a beginning: an end as regards the Greeks, and a beginning
as regards Christendom. Logos proceeds to Catholic and Religious philosophy which we will discuss under Logos in Religion.

3. Logos in Religion:

I will now discuss Logos in Christian theology (with reference to West) and in Eastern Mysticism with reference to Hinduism, Buddhism, Taoism, Zen etc. Let us see, first, Logos in Christianity.

3.1. In Christianity: In the Old Testament we come across a principle called the “Wisdom of God” active in the world. The idea, of the “world of God”, equally active in the world, is also a very ancient Hebrew concept. We have already seen how Philo uses Logos as a synthesis between Judaism and Greek thought. In the Fourth Gospel as well as some other books of the New Testament, Logos is discussed with heavy influences from, yet not having the same exactly content as that of, Philo. In the Gospel, the Logos, which is the eternal God, took flesh and became man, in time. “The Logos is Jesus.... The intermediate Logos has been replaced by a Logos that is both God and man”. While narrating the life of a person historically, John adopted the Philonic idea of Logos: “Its eternal existence, its relation to God, its creative, illuminative and redemptive activity” However, he also made some modifications. The profound modifications of Logos by John in Gospel are: (1) the Logos becomes fully personified, (2) the Spiritual life, resides in the Logos and is communicated by him to men, and (3) the idea of Logos as reason becomes subordinate to the idea of Logos as world, the expression of God’s will and power, divine energy, life, love and light. It becomes very clear that the author assumes the familiarity of the idea of Logos in Christian theology and the world. Sufficient references are available to note that the early Christian writers held that Logos or Word emanated from “personified reason”, and that the Logos was an emanation from “God, Reason and Truth”. God produced his own nature a rational power. His agent in creation, who now became man in Jesus. With Titian, “The Logos is the beginning of the world, the reason that comes into being as the sharer of God’s rational power.”
Theophilus, "the Logos was in eternity with God as the counselor of God: Logos a part of Himself." With Hippolytus, the Logos, produced of God's own substance, is both the divine intelligence that appears in the world as the Son of God, and the idea of the universe immanent in God." In relation to God this Logos, or Son was a copy of the original. Nothing very essential or substantial to this has been added to the doctrine of Logos, in the later development.

3.2. Logos in Eastern Mysticism: In Eastern Mysticism, at least with reference, to a higher cosmic unity, we will discuss only the major religious traditions i.e. Hinduism, Buddhism, Chinese thought, Taoism, and Zen. Let us see what each has to reveal as exactly the same or as parallels to the Greek Concept of Logos.

(A) Hinduism: 'Is a name given to the religious, social political and philosophical beliefs which make up the totality of the Hindu way of life. Hindus themselves call their religious tradition "the Eternal Law" (Sanatana dharma) which has existed for over five thousand years. It is an aggregation of innumerable religious beliefs, cults, customs and rituals. However the main principles and mythologies of Hinduism come from the 'Vedas' (literally, 'Knowledge'), the Upanisads (end of Vedas), from Six Orthodox Philosophical Systems as well as a rich literature comprising scriptures and commentaries. It is at the same time very rich in its Philosophy, Mythology, Theology, Cosmology, Astronomy as well as occult science. It believes in Soul and Reincarnation of Life resulting from the Law of Karma (deed), and yet it aims at Salvation or Emancipation as the highest goal of life which makes Hinduism moral and Spiritual. With this primary introduction let us see what it has to say about the divine law that keeps the cosmic order.

Logos has its equivalent in Hinduism known, in Vedas, as Rta (cosmic and moral order) Rta also means 'divine law'. Ontologically, Rta represents "immanent dynamic order or inner balance of all cosmic manifestations", in theology it-refers to divine law; in epistemology, to validity or truth. Rta is held to be
equivalent to *Dharma* or *Brahman*. Prof. A. L. Basham in his "The Wonder that was India" notes that *Varuna* was the guardian of *Rta*, the cosmic order a concept which was perhaps the highest flight of *Rig Vedic* thought. The world takes its regular course, day follows night and season succeeds season, because of Rta; man must live according to Rta."\(^{39}\)

'Logos' in Hinduism, has been used however, with one more meaning as well. 'Logos' also means a creative sound, which in the Vedas is called 'Shabda Brahma' (i.e. creative word), The Primordial manifestation of the supreme spirit was creative sound or the First Word (*Adi Nad*). This first word or creative sound, the 'Logos' is 'OM' which is the very creative energy and the very base of the universe.

Logos' is also used as *Brahman* (God), the concept which is similar to the concept of "total field energy". This energy ('Logos') is not blind or mechanistic" but "profoundly intelligent"; it has a great wisdom and is spiritual. According to Hinduism, Logos can be experienced by becoming more and more spiritual and capable of feeling the inner hearing attuned to the music - a unique rhythm of Being.

This' Logos' or the creative sound, in Hinduism, has been symbolized with the great god Shiva having a drum in one hand and a flame in other.\(^{40}\) It is the divine-expression that attracts, fascinates and unites different things, even the conflicting forces and opposites. It assumes gravitational force in *Dik* and *Kala* (i. e. in Space and Time). In short in Hinduism, God (as meant by Logos) is the balanced unity of opposites. This is very near to Heraclitus' concept and theory of Logos.

One of the schools of Hinduism or Indian Philosophy is Yoga. It talks about the three most important centers of human consciousness and how the Logos—the immeasurable and boundless (*ananta*) can be experienced and understood within these centers. The three centers are heart, eyebrow-center and the top of the skull.
(B) Buddhism: Like Hinduism, it is a dominant spiritual tradition of Indian Philosophy, “It has a strong influence on the intellectual, cultural and artistic life of the people of India, Srilanka, Tibet, China, Korea, Malesia, Japan etc.” The central problem of Buddha is human-suffering, its cause and solution. Buddha was not interested in metaphysical issues like the origin of world, the nature of Divine etc. Even then, Buddhism has very high intellectual philosophies to attain direct mystical experience, which Buddhists call the *awakening*. “The essence of this experience is to pass beyond the world of intellectual distinctions and opposites to reach the world of *achintya*, the unthinkable, where, reality appears as undivided and undifferentiated ‘suchness’.” Buddhism, as we all know, like Jainism, does not believe in creator God. It does not believe in soul, and the world or the universe exists since the beginning of the beginningless time. Like Heraclitus Buddha says “All things arise and pass away,” flow and change are the basic features of the nature. The doctrine of impermanence and temporality ultimately lead to ‘Enlightenment’ through which one gets rid of sufferings.

After Buddha’s death, efforts were made to settle the disputes and to develop systematic teaching and doctrines of Buddha’s philosophy. *Nagarjuna*, under the strong influence of *Ashvaghoṣha*, demonstrated that reality, ultimately cannot be grasped with concepts and ideas. Hence he gave it the name ‘*Sunyata*’, ‘the void’ or ‘emptiness’, a term which is equivalent to *Ashvaghoṣha’s ‘tathata’* or ‘suchness’; when the futility of all conceptual thinking is recognized, reality (Logos) is experienced as pure suchness. Just as the concept of suchness and void, there is also a concept of ‘*Dharmakaya*’ (‘the Body of Being’) in Buddhism. This concept is closer in meaning to ‘Brahman’ in Hinduism and to the general meaning of ‘Logos’ in ancient Greece and Christian theology.

In *Mahayan* Buddhism, whose core is regarded to be in ‘*A vatamsaka Sutra*” the central theme is the unity and interrelation of all things and events; a conception which is not only the very
essence of the eastern world-view, but also one of the basic elements of the world view emerging from modern physics." This sutra offers a very close meaning to Logos—Logos as 'suchness', as Void or as 'Body of Beings.'

(C) The Chinese Thought comprises mainly two distinct philosophical schools, Confucianism and Taoism. Both these trends of thoughts were very much different from one another; one emphasizing social organization, common sense and practical knowledge, while the other concentrating and observing Nature and the discovery of its Way, human happiness and intensive knowledge.

The Chinese, like Indians, believed that "there is an ultimate reality which underlies and unifies the multiple things and events we observe: There are three terms ‘complete’, ‘all embracing’, ‘the whole’. These names are different, but the reality sought in them is the same; referring to the One thing." They called this reality the Tao, ‘the Way’. Tao, in its cosmic sense, is the ultimate, indefinable reality just like Hindu Rta or Dharma and the Buddhist’ Dharmakaya’. Unlike Buddhism, the Chinese thought believed in both change and constant pattern. Naturally a question might arise about the cosmic pattern as has been recognized by the Chinese. The pattern, according to the Chinese thought is ‘cyclic’ having “Ceaseless motion and change”, “of expansion and contraction”. According to the Chinese view the dynamic interplay of the two polar forces (yin and yang) all manifestations of the Tao - the law or Logos, are generated. The interplay of yin and yang is the interplay of a “Primordial pair of opposites.” In I ching or Book of Changes they developed yin and yang into a system of cosmic archetypes’. “The Book of Changes, I ching in Chinese—is unquestionably the most important book in the world’s literature”. At the center of this book is the emphasis on the dynamic aspect of all phenomena. Thus even in Chinese thought we find a very striking similarity of Tao with Hindu concepts as well as western theories, all leading to fundamental basis of Logos, as discussed earlier.
(D) Taoism and Zen are the main trends of Chinese and Japanese cultures. Taoism, as we have seen, earlier, is mystically oriented and more relevant with modern physics. It is more interested in the “intuitive Wisdom” than the rational knowledge. Tao is beyond human comprehension, beyond reasoning and beyond knowledge. The implicit unity of all opposites, yin and yang, lies at the very basis of Taoist thought. Professor F. Capra in his famous book, *The Tao of Physics* observes: “It is amazing that, at the same time when Lao Tzu and his followers developed their world view, the essential features of this Taoist view were taught also in Greece, by a man whose teachings are known to us only in fragments and who was, and still is, very often misunderstood. This Greek ‘Taoist’ was Heraclitus of Ephesus. He shared with Lao Tzu not only the emphasis on continuous change, which he expressed in his famous saying ‘Everything flows’, but also the notion that all changes are cyclic”.

When the pragmatic side of the Chinese thought came in contact with Indian Buddhism, a special kind of spiritual and mystical discipline developed which was given the name Ch’ an, which means ‘meditation’. This Ch’ an thought was eventually adopted by the Japanese, around AD 1200 and was known as Zen. Zen is a mixture of three thoughts; the Indian, the Chinese and the Japanese. Zen is purely Buddhistic in its essence and the enlightenment experience, and is the same as what we find in other mystic schools of eastern philosophy. Its enlightenment experience is known in Zen as *Satori*. Just like Taoism it also believes that words can never express the ultimate reality. Chuang Tzu said, “If one asks about the Tao (we can add even *Satori*) and another answers him, neither of them know it.” Both the ‘Rinzai’ (Sudden) and the *Soto* (Gradual) schools of Zen attach the greatest importance to ‘Zazen’ or sitting meditation, a way to realize one’s own pure self or pure nature; body and mind being fused into a harmonious unity and to bring it in contact with the ultimate reality.
The religious traditions of the east not only emphasize the unity of things and events in the universe, but also the awareness of this unity which is mystic experience. "All things are seen as interdependent and inseparable parts of this cosmic whole; as different manifestations of the same ultimate reality." The world view that emerges from these traditions i.e. from Hinduism, Buddhism, Taoism and the Zen, is having a striking similarity in its basic elements and these fundamental elements of Rta or Dharma (Hinduism), of Suchness or Tathata (Buddhism), and of Tao (The Taoism & the Zen) also seem to be the fundamental features of the world view emerging from modern physics. We, therefore, will now examine the parallels between Logos as seen in Philosophy and in Religions, and as it emerges in the Science, especially in modern physics.

4. Logos in Science:

We have sufficiently discussed the concept and theory of Logos in Philosophy and in religion; and we could note the striking agreements or parallels in their theories. Now, without becoming, technical, let us understand what Science has to say about Logos or about this Law of the universe. Of course, by the term Science, we will refer to physics and especially modern physics.

Prof. Arthur J. Ellison of City University, London, in one of his essays, on Western Science and Religious Experience, very briefly and precisely summarizes modern Physics as:

"In Rutherford's day atoms were considered to be like miniature solar systems. Electrons were seen as tiny charged particles rotating in orbits around the nucleus like planets around the sun. Physicists have now discovered that electrons sometimes appear as particles and sometimes as waves. In addition, particles sometimes disappear at one point and reappear at another, apparently without crossing the space in between.

Unlike Newtonian physics, quantum mechanics is firmly based on more than just observation and experiment. In quantum
mechanics the experimenters and what they do are not separated from the observation and the experiment. According to Schroedinger's wave equation, which generates an endless profusion of possibilities, when perception takes place, one part actualizes into "reality" by chance. No one knows why one possibility occurs and not another. The modern particle physicist has nothing to say concerning what happens between measurements. As Heisenberg said, "The term 'happens' is restricted to the observation." This is an exceedingly important new philosophy of science."

The basic oneness of the universe is one of the most important "revelations of modern physics". According to modern physics the universe is a web of relations which is dynamic. This dynamic aspect of matter arises in quantum theory as a consequence of the wave nature of sub-atomic particles. It could only be "understood in terms of movement, interaction and transformation. The material objects which seem to be passive and dead are, in fact, when seen in their magnified state, full of activity. Even when we go to large dimensions - stars and galaxies, we recognize the dynamic nature of the universe. It has been now proved in modern physics that the universe is, as a whole, not static but expanding! Leaving the details about the expansion of the universe and how it is measured, we should note that the idea of expanding and contracting universe, has also been found in Indian as well as western mythology. "Experiencing the universe as an organic and rhythmically moving cosmos" reveals a systematic law-operating phenomenon - all objects as processes in a universal flux." According to our present knowledge of matter, its basic patterns are the subatomic particles forming a dynamic world. Even the modern astrophysicists and cosmologists acknowledge the basic unity of cosmos." In the words of the astronomer Fred Hoyle, "Our everyday experience even down to the smallest details seems to be so closely integrated to the grand scale features of the Universe that it is well nigh impossible to contemplate the two being separated."
The discovery of symmetry patterns in modern science has also played an important role to arrive at the fundamental laws of nature, which reveal beauty, harmony and perfection in the universe. The dynamic nature and essential interrelation of the subatomic world of modern physics is in agreement, to a very great degree, with the theories of ancient Greek Philosophy (Logos) and Eastern mysticism. The unified theory and even the "Theory of Everything: once the preserve of the philosopher and theologian, now it has become the Holy Grail of the Scientist." 

5. Conclusion.

In our final conclusion let us say that all the parallels establish a strange agreement in the meaning of what we call Logos, as a Divine Law of metaphysics, or God of the religious traditions, or as the unified world view of the modern science, and they are very much in agreement in their concept and theory. We have very clearly seen how the metaphysical concept of Logos as found in ancient Greek philosophy is very similar to the view held by the mystical oriented philosophies of the East as well as the modern sciences. Like the philosophers and sages, the scientists have accepted "to co-operate with nature and try to understand it, not in order to dominate but to be inspired and to be enlightened." Thus in a detailed examination of Logos in Philosophy, Religion and Science we find two profound syntheses-one, the concept of Logos and its parallels, as well as seeming agreement, and the other, the human attitude: from domination to co-operation. In our final meaning we find Logos (God) as a Divine Law of the Universe which is Whole and Dynamic, its parts are all interconnected, interrelated and interdependent through Logos. Logos is universal, essential and eternal - a creative divine force acting as mediator between God, the created world and man.
References:
2. Ibid. p.2.
3. Ibid. p. 3-4.
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19. Ibid. p. 10.
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37. Heimann, 'India and Western Philosophy', p.34.
42. Ibid. p. 106.
43. Ibid. p. 112.
44. *Chuang Tzu*, op. cit Vol. 11, p.51.

45. F. Capra, *The Tao of Physics*, p. 121.

46. Ibid. p. 128.


48. F. Capra, *The Tao of Physics*, p. 141


"It would not be an exaggeration to claim that the keen concern with matters of medical ethics over the last few years has not only led to a proper way of dealing with many medical matters, but it has also established the view that the main medical concepts: health, illness (physical or mental), care, healing, pregnancy, life, abortion, death, reproduction are not only descriptive but also axiologically loaded and are directly related to problems of a purely philosophical nature (that is, to matters examined by metaphysics, ethics, logic and epistemology.)

Naturally, the answer to these problems affects not only medical research and science itself but is also connected to the whole network of activities referring to the concerns of the health sciences, such as medicine and hospital care and concern for the patient, man’s life and death”.

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PHILOSOPHY AND MEDICINE: THE INDIAN STANDPOINT

1. Introduction

It is important to know that Philosophy and Medicine are intimately connected with each other. Philosophy is the science of all sciences. Medicine is one of the important physical sciences that have been developed ever since ancient times, and is popularly known as Medical Science. Naturally, logically and inevitably, there must be a philosophy of medical science as well.

Instead of ignoring the speculations of the thinkers of the medical schools in Indian Philosophy, one should remember that "medicine, the most important of all the physical sciences, was directly and intimately connected with the Samkhya and Vaisesika and was probably the origin of the logical speculations subsequently codified in the Nyaya-Sutra."

Before we talk about Philosophy and Medicine from the Indian standpoint, let us very briefly note the vital points revealing the essence of Philosophy and Medicine in the Western thought. In the western system of Medicine, the modern medicine or the Allopathy, has evolved through various stages before it has reached the present stage. Its beginning can perhaps be traced back to ancient Egyptian and Mesopotamian medicine. By the fifth century BC, Hippocrates, reverently called the "Father of Medicine", developed the theory of Four Humours and formulated the Oath for the practitioner. The next most eminent physician was Galen. He was Greek but he
lived in Rome in the second century AD. Until the Middle Ages, students were taught what Galen had postulated long ago. Systematic study of the human body was undertaken by Andreas Vesalius (1514-1564 AD), a Belgian anatomist who showed that Galen was incorrect with regard to the passage of blood through the wall between the ventricles. The credit of discovering the theory of the blood-circulation in the body goes to William Harvey (1578-1657 AD). Further discoveries were built upon two fundamental concepts: the correct knowledge about the anatomy, the circulation of blood in the body. Thomas Sydenham, in England, contributed greatly towards the natural history of diseases. Hunter improved upon the practice of surgery, Jenner discovered vaccination; in France, Pasteur discovered the role of bacteria and Freud helped in the understanding of the human psyche. During the past hundred years so much has been discovered so rapidly in understanding the human body and disease that volumes would not be adequate to describe it. The concept of disease gradually evolved from the supernatural to the concept of Humours, the Alchemical concept, the Chemical concept, the Mechanical concept, the involvement of Organs, Tissues and Cells. The discovery of Xray by Roentgen and the use of his technique in diverse ways brought a great change in diagnosis, of antibiotics and streptomycin in 1944. The fundamental principle is to increase the vitality of the body so as to secure adequate resistance to disease. Of course, the latest developments and researches in medicine are based upon the greater and deeper understanding of the life processes of man, animals and plants. It has wonderful results to its credits also.

With this brief note on the purpose and the evolution of the modern western system of medicine (Allopathy), we will now talk in sufficient detail about the system of medicine from the Indian standpoint. Indian philosophy deals with Being, Becoming and Bliss. This is known in Upanishad as Sat, Cit, and Anand. “Sat” means self. Indian philosophy deals with the self and medical science deals with the embodied self. The method of medical science is to deal with the self through the body. This is also how medical science
becomes a philosophy of the body. "Cit" means Becoming. It means Life or "conscious force", which also means motion. Sat has no motion. Life (Cit) has motion. The acceleration or retention, the change in motion (speedy or slow) result in disorder. The aim is to reestablish the order. 'Anand' means bliss. Bliss arises when the self is in its natural state. The self in its natural state means "healthy". Thus according to the Indian standpoint the purpose of medical science is to keep the self in its proper and natural state in the body. When the self is displaced from its natural position in the body, it is suffering or diseased. When self is in its natural position it is in bliss. Indian medical science is called Ayurveda which means the science of life. According to some it is a sub-part of Atharwa-Veda which is one of the Four Vedas, while others consider Ayurveda as an independent fifth veda. Whatever it is, it is quite rich in content, it "was co-existent with other Vedas, was entitled to great respect, and was associated with the Atharwa-Veda in a special way. It seems, however, that the nature of this association consisted in the fact that both of them dealt with the curing of diseases and attainment of long life; the one principally by incantations and charms, and the other by medicine". There is an interesting mythological story about the origin of Ayurveda. "Long back many sages met together on the slopes of the Himalayas. They wanted to get rid of many diseases that were afflicting mankind. They knew that 'Indra', the Lord of Immortals, knew Ayurveda, the science of longevity from Ashwin kumar, the physicians to the gods, who learnt it from Daksha Prajapati, who in turn had learnt it from Brahma, the creator. Sage Bharadvaja approached Indra. Indra knew Bharadvaja's knowledge and power and so he taught the whole science of Ayurveda in brief. Sage Bharadvaja passed on to Punarvasu Atreya who taught Ayurveda to his six disciples, who composed treatises which became popular and proved helpful in mitigating human suffering". In discussing the nature of Ayurveda it is said that "there was never a time when life did not exist or when intelligent people did not exist; and so there were always plenty of people who knew about life and there
was always medicine which acted on human body according to the principles which we find enumerated in the Ayurveda. Ayurveda was not produced in time out of nothing; but there was always a continuity of the science of life”.

But what is this Ayurveda? Ayurveda is the Indian medical science. “Ayu” means life-span and “veda” means science. Ayurveda means the science of life. Being a part of Atharwa veda, it is essentially spiritual in its approach. Ayurveda is a science of ‘Holistic living’. It does not deal with a particular organ of the body or cell or tissue; it deals with the wholeness of man, like all the vedas and holy scriptures of Indian philosophy. Ayurveda also accepts one reality and that is our organic relationship with the cosmos. Life is one and an integrated whole. In order to have a complete and perfect diagnosis and treatment, the appreciation of the totality of life is a necessity. Today, even the western world has started demanding a system of treatment based on the integral and holistic view of life processes. This leads to the applications of Ayurveda. This places the essence of Ayurveda in accordance with the spiritual relationship of life. “The live touch of spirituality results in a total transformation of life, right from its roots”. This spiritual perspective, the holistic approach and the acceptance of totality makes Ayurveda quite different from Allopathy and most other systems. Charak, the author of Charak-Sahita, “uses the word ‘Ayurveda’ in the general sense of ‘science of life’. In Caraka-Samhita, the etymological derivation of Ayurveda, given by its author Caraka, is as “that which instructs us about life”;6 “Susruta suggests two alternative derivations, one is that by which life is known or examined and the other that by which life is attained”.

2. Branches of Ayurveda

According to Ayurveda there is a definite relationship between the metaphysical state of an individual and illness. “Ayurveda has eight distinct branches: 1. general medicine (Kayacikitsa). 2. major surgery (Shalya-tantra). 3. ear, nose, throat, eye and mouth diseases (Shalakya-tantra). 4. psychiatry (Bhuta-

Because of this eightfold development it offers, it is called ‘Eight-fold Ayurveda’ (Ashtanga Ayurveda). The occult (Tantra), metallic pathology and yoga are also part Ayurveda. There are systems which developed out of Ayurveda or were influenced by it. One such system is the Tibetan system of medicine.

3. Purpose of Ayurveda

We have seen the nature and the basis of Ayurveda. Its goal is longevity of life. Caraka-Samhita, an authentic scripture on Ayurveda written by a sage Carak, begins with the chapter entitled ‘Longing for longevity’ (Deergha jivitecyam). In Ayurveda the attainment of longevity is given the first place. Since Ayurveda is the science of life, it is important to know what kind of life Ayurveda talks about, before we talk about the object of Ayurveda. “Life, in Ayurveda, is divided into four kinds, viz. happy (sukha), unhappy (duhkh), good (hita) and bad (ahita). Happy life (Sukham-ayush) is a life which is not affected by bodily or mental diseases, is endowed with vigour, strength, energy, vitality, activity and is full of all sorts of enjoyments and success. The opposite of this is unhappy life (Asukham-ayuh). Good life (hitam-ayush) is the life of a person who is always willing to do good to all beings, never steals others’ property, is truthful, self-controlled, self-restrained and works with careful consideration, does not transgress the moral injunctions, goes after virtue and enjoyment with equal zeal, honours revered persons, is charitable and does what is beneficial to the world and to others. The opposite of this is called bad life (ahita-ayush). The object of the science of life is to teach what is conducive to all these four kinds of life and also to determine the length of such a life.”

Indian medical science, namely Ayurveda, believes in treating the life of a man as a totality of four components, i.e., body, senses, mind and soul. If life is lost, all is lost. Therefore, protecting life,
and thereby attaining longevity has remained the cherished longing in a living being. To achieve it, one must strive to remain hale and healthy. In order to understand the goal or purpose of Ayurveda, we should note that according to Ayurveda there are three longings in every human being: longing for a long, happy and wealthy life. Since longing for a long life comes first, it has very distinctly emphasised the concept of a long and beneficial life. Ayurveda, by giving a simile of a chariot or a wooden cart and comparing it to life explains that if we take good care of the body and use it properly, then we would survive for few years more and the life would be happy and purposeful. “The sole aim of Ayurveda is to advise diet, medicine and a course of behaviour, such that, if they are properly followed, a normally healthy person may maintain a balance of his supporting bases (dhatus) and a man who has lost the equilibrium of his supporting bases (dhatu) may regain it. The aim of Ayurveda, thus, is to advise men how to secure control over the basic supporters of life (Dhatu-Samya)”.

4. Central Theme

Even the most ordinary or an average student of Ayurveda, on hearing Ayurveda immediately remembers the three vitiators (Doshas). In fact these three vitiators are the key to understand Indian medical science. According to Ayurveda, Vayu(air), pitta (Bile) and Kapha (phlegm or lymph), these three maintain the body in perfect health so long as they are balanced. When these three are in equilibrium life is healthy, and they do not pollute or weaken the body or produce disease. When they are unbalanced, they become vitiated and they also vitiate the body. In reality, the very existence of life and of the body is based on them. So they are called basic supporters of life (Dhatus). When the balance of these three is vitiated, it happens that out of the three one dominates the other two. The sole purpose and the central theme as well as the treatment in Ayurveda is to restore the balance of these three life forces (Prans), i.e., Air (vayu), bile (Pitta) and Phlegm (Kapha). Restoring balance means normal, hale and healthy body and mind.
According to Indian philosophy, as earlier said, life is one and an integrated whole. The living being, constituted from the body, the senses, the life force, the mind and individual consciousness or soul, is a unified complex. A person when born inherits the five primordial elements (*Panch-Maha-Bhootas*). These five primordial elements are earth, water, fire, air and ether. These are also the primordial elements out of which the world is made. Amongst them there is a harmony. When this balance or harmony in an individual or in the environment is disturbed, imbalance or disharmony takes place. Ayurveda accepts and adheres to this concept of five elements. The three vitiators are independent agents which work in unison with man’s karma and also in unison with a man’s mind. In Ayurveda we find a psycho-physical parallelism. Caraka, in trying to formulate this view, says: “The mind corresponds to the body and the body to the mind”. In fact, Caraka has discussed these three vitiators in great details explaining how they perform physical, intellectual and psycho-physical operations. Thus, the central theme of the Indian medical science is to maintain the harmony or the balance of the three life forces (*Pranas*), i.e., air, bile and phlegm (*Vayu, pitta and Kapha*), so that these will perform the operations constructively. An unhealthy diseased or injured person is one where the lost balance is to be restored. Volumes and volumes have been written to cover up almost all the diseases and disorders. Neither is it the subject of this paper nor is it possible here to mention the long discussion about the diagnosis, causes and treatment prescribed in Ayurveda. However, we will certainly examine some of the vital points of treatment discussed in Ayurveda, and the approach of the practitioners. Let us first see what, according to Ayurveda, is disease and the cause of disease? What is the nature of treatment in Ayurveda?

5. The Cause of Disease

It has already been mentioned that according to Ayurveda, vaya bile and phlegm are the three life forces. When one or more of these three fall off or exceed the proper quantity, one or more
may be in deficiency or in excess. Cakarapani explains not every kind of excess or deficiency, but only what produces a disease or disturbance of the equilibrium; It is only when such deficiency or excess produces affections on the body that it is called vitiators (Dhatu-vaisamya). A man is said to be unhealthy or to be in a state of disturbed equilibrium (Dhatu-vaisamya) when symptoms of disease (Vikara) are seen. More than once in this paper we have said that the disharmony or imbalance is the root cause of the disease. Why does disequilibrium take place? Caraka, while replying to this question, has said: "The cause of it is disturbing the nature’s orderliness (a-dharma), and the root of this disturbance is malfunction of or lack of intellect, will and continuous alertness". According to the Indian medical science the individual is fully responsible for disease and calamities that occur both in the individual and in the universe. "At one place it is said that no disease will occur so long as a person takes proper nourishment, food and drink in proper measure and at proper time". "At another place it is stated that formerly there were no diseases and men used to live for the full span of a hundred years; but those who happened to get more comforts and conveniences went on using more and more to satisfy their senses. By over eating, being over weight, ‘over enjoyment, idleness, cheating, anger, violence, etc., the blood gets vitiated by strong impulses, the heart gets agitated, the brain and the nervous system suffer a shock. This way the diseases increase and multiply".

"Ayurveda has given three general causes of disease. The improper engagement of the senses in their sense object, the effect of the cycle of time, and the history of the life struggles and of various actions of previous births of individuals and societies". "Ayurveda explains health and disease in a very systematic, coherent and logical manner".

6. Diagnosis, Treatment and Medicine.

Indian medical science in general and Ayurveda in particular do not seem to think that diagnosis means only naming the disease;
they comprise much more. Diagnosis includes predisposing causes, indications, symptoms and diagnosis of the stages of the disease. All these will be properly recognised and assessed. In diagnosing, the physician is expected to be holy, self-restrained and without an ulterior motive. For securing these qualities of the physician the Ayurveda has prescribed a form of oath which every physician is expected to swear before starting his medical practice (See Appendix II). Caraka has stated that, “the diseases of one whose desires have totally vanished, vanish”\(^9\) or what is important to be noted about the Ayurveda treatment is that treatment is not symptomatic as it is in Allopathy. Ayurveda purifies the whole body system and does not allow any impurity to remain in the body which might produce disease. It does not treat the symptoms of the body but it treats the whole body. This is because of the holistic, integrated and spiritual approach of Indian medicine. This also makes the physician or the practitioner constantly aware of the fact that he is neither treating the symptoms of a patient nor the part or limb of his body; he is treating a human body as a whole. Here the physician gives greater importance to diet and drugs. What he has to do is to correct the diagnosed imbalance of vitiators (dosh). The diet to be suggested to a patient is mostly the vegetables and herbs through mineral compounds. We do not enter here into discussion about the ways these drugs are dispensed, i.e., powders, solutions, decoction, pills, medicated oil, etc. “Since Ayurveda gives emphasis to diet and drugs which act on the patients’ body through the influence of their taste (Rasa), potency (Virya), post digestive taste (Vipaka) and special action (Prabhava), it becomes of utmost necessity to study the properties, classifications and the selection of drugs, extensively and elaborately”\(^8\). The Indian medical science is very clear about the approach to patients’ near examination. The system is composed of detailed, methodological and very scientifically chronological stages of treatment. Since the aim of the approach is perfect recovery and total remedy, sometimes patients feel that it takes a long time. In a way this is true. Unlike Allopathy which concentrates only on the part and not on the whole, Ayurveda
proves to be more meaningful, systematic and oriented towards beneficial results.

According to modern medicine, diseases are either structural or functional. The modern doctors say that functional diseases are cured by medicine, but the structural diseases are cured by surgical treatment. But Indian medical schools, including Ayurveda, do not agree with this. We do have surgery as an important branch of medicine. At the same time “Ayurveda asserts that Ayurvedic type of medicine does have the capacity to reverse such processes. In medicine the importance is given to substance. Ayurveda says: ‘no attribute can exist without substance’”.17 “A substance can be medicine only when it is applied (or used) in the proper way and for specific purposes; nothing can unconditionally be considered a medicine. The medicative influence is exerted both by virtue of the specific agency of a substance and by the specific agency of its qualities, as also by their joint influence”.

One lesser known and rarely practiced branch of medicine is metallic pathology (Rasayana). The essence of a substance (Ras) is an ancient phenomenon. The earliest person to have developed some techniques in connection with metallic pathology (Rasayanasastras) is Nagarjuna who lived in the 2nd century AD. In Ayurveda there are two sorts of medicine: One is the application of herbs and the other is derived from metallic chemistry. Metallic pathology occupies a place of great importance in Ayurveda. Where herbal medicine fails to bring results, metallic medicine is used. It has a very strong curing power. Among other metals the metallic drugs largely make use of mercury. Therefore the use of metallic drugs requires great caution and accuracy. Metallic drugs can be taken by a patient only under the supervision of an expert physician. The metallic drug has power to produce wonderful therapeutic results.

7. Occult and Yoga

Indian philosophy as such is very rich in Occultism. Occultism is considered to be a significant medical philosophy. Occult is primarily concerned with motion, and it cures disease through sound
vibration \textit{(Mantra)}. Occultism \textit{(Tantra)} is a sound pathology which attempts to cure different diseases by different sound formulas.

However, the nervous system according to occultism \textit{(Tantra)} is different from that of the medical system of \textit{Caraka} and \textit{Susruta}. The most important feature of Tantra anatomy is its theory of nerve plexuses \textit{(Cakras)}. Of these, the first is the sacrococcygeal plexus \textit{(adhara Cakra)}, situated between the penis and the anus and there are eight elevations on it. They, in the upward order, are the Sacral Plexus \textit{(Swadhishana-Cakra)}, the Lumba Fluxes \textit{(Mani-Pura-Cakra)} the Cardiac Plexus \textit{(Anahata-Cakra)}, the Laryngeal and Pharyngeal Plexus \textit{(Bharati Sthana)}, the plexus between the eye brows \textit{(Ajna-Cakra)}; above it is the plexus in the middle of cerebrum and finally the plexus in the upper cerebrum \textit{(Some-Cakra and Sahasra Cakra)}, the seat of the soul”\textsuperscript{19}.

“Indian occultism \textit{(Tantra)} believes that there is a great power called Big Mysterious Power \textit{(Maha-Kundalini)} which functions in the entire universe. The same Power in the form of mysterious centers \textit{(Kundalini)} functions in the physical body. Leaving aside a great detail of occult philosophy, the purpose here is simply to show that the occult anatomy differs very much from Ayurved anatomy. Moreover, unlike Caraka who refers to the heart as the central seat of the soul, or authors who associate the head with sensory consciousness, the occult school considers the upper cerebrum as the seat of soul. It regards the spinal cord at its lower end as being of supreme importance for the vital functions of the body”\textsuperscript{20}. In a human being the mysterious power is located in the secret plexus \textit{(Muladhara-Cakra)}, near the root of the penis, where it lies in dormant condition. The occult science \textit{(Tantra)} attempts to awaken that sleeping, dormant mysterious power. This is done through different sound formulas \textit{(Mantras)} and make it to rise in the body which will result in energising a big body. All the centres are interconnected with the supreme bodily energy \textit{(Kundalini)}. Despite apparent differences in Ayurveda and the occult system, the goal is the same, viz. curing the disease and restoring health.
The occult system aims at harmonising the functioning of different energy centres so that it may produce normal health.

Let us now turn to yoga. Yoga means union: i.e., the union of the soul with the Super Soul (God). Here we do not discuss the yoga philosophy but yoga as a therapy. Indian yoga has two purposes, i.e., the therapeutic and the transcendental. Leaving aside the transcendental aspect, we shall here confine ourselves to the therapeutic. In achieving communion with God, which is the ultimate aim of yoga, a healthy body is absolutely necessary. Yoga shows various techniques by which the body can be made competent for realising divine communion. Yoga provides two techniques for keeping the body free from disease. One is the breath control known as Pranayama; the other is the yogic postures of the body known as Asanas. The breath control technique is for strengthening the lungs and improving longevity of life while the different postures (Asanas) are for keeping various parts of the body in a sound physical condition. Yoga has been defined as “Science of divinity, “Science of soul”, etc. But from the medical point of view, in yoga we find life energy (Prana) at the centre. Ayurveda has accepted the importance and usefulness of yoga. Caraka says: “all the pains and tribulations whatsoever, totally subside through Moksha (liberation) and Yoga. Yoga leads to salvation and salvation leads to total freedom from pain of all types”. Moreover, the imbalance about which we talked earlier, gets created not only in the body, but also in the Mind and in the Self. Ayurveda has employed yoga to remove the imbalance of the mind (Manas) and the self (Atma). The aim of yoga and its eight-fold path is to quieten the activities of the Mind and to reestablish the Mind, to regain energy. Today yoga is perhaps the most popular of the systems of Indian Philosophy. Outside India several cases have shown that incurable diseases are cured by yoga. Yoga is proved to be very effective on metabolism, in increasing the power of the skin, normalising high blood pressure, in memory, curing insomnia (sleeplessness) and the central nervous system. The Indian medical system in general and
Ayurveda in particular has accepted yoga's capacity to cure chronic patients for a long time and thus it has its unique place throughout the world, including India.

8. Modern Science and Indian Medicine

Ancient Indian medical science is perhaps one of India's richest treasures. For centuries it was not taken seriously by the West. With the development of modern science and humanistic psychology, the entire approach has changed. Sciences which were based on pure external objective researches created an alarming situation. Great scientists and philosophers of science such as, Einstein, Henry Bergson, Alexis Carel, Ivan Illich, Fritjof Capra, Schoendinger, Heizenberg, David Bohm and others in the west made people turn towards integral and holistic medicine. Indian medicine integrated the spiritual context of life; thus it became very significant to the world. Let us consider the latest research in modern medical science. These examples show that the principles and speculations of the Indian medical schools were of great significance.  

8.1. About the Brain and the Mind

In the 1990's, termed "the decade of the Brain" by the international scientific community, there have been some dramatic advances in our understanding of how the human brain functions, how it generates our thoughts, emotions, behaviour and why there are differences between a man's and a woman's brain. The advanced study of the biochemistry of brain cells has brought us a long way from Aristotle who believed that the brain was to cool overheated blood. "Modern science now feels that no study of the brain will be complete unless there is some understanding about the realm of mind. Where is the mind located? How does it work? Does is arise purely from physical processes? Or is it something else - closer to the metaphysical and the spiritual? "Plato believed that the mind was in the head, while Aristotle asserted it was in the heart. French Philosopher Rene Descartes believed that the mind (soul), though situated in the brain, was somehow an independent
entity”. The British Journal “Nature”, in its November 1995 issue, published a study entitled: “Sex differences in the human brain and its relation to trans-sexuality”. New research shows that food affects not only the body, but the brain as well. The food and mood connection can be useful. Biochemistry supports the view that “chemicals from food actually compete for entry into brain”.

After seeing this let us consider what Indian medical systems say: Diet is one of the most important aspects of the treatment. The mind (manas) is one and the same for each person, but it is atomic. It moves senses and is considered to be the direct cause of pleasure and plain. Ayurveda considers food affecting the mind and thoughts. The difference between head and brain was known as early as the Atharva Veda. Caraka considers the brain to be the centre of the mind (manas). In Ayurveda we find a long story about the function of the brain, self and its association with mind (manas) and the power of thought.

What Ayurveda propounded through its integrated and holistic approach, now the scientists come to accept and they say: “Your mind is in every cell”. Deepak Chopra, inspired by Indian thought, claims that the mind can be harnessed through awareness. “Because the mind influences every cell in the body, human ageing is fluid and changeable. It can speed up, slow down and even reverse itself. He cites the effect of the Occult (Tantra) and of Buddhist theory for controlling involuntary responses, such as breathing, blinking and balancing. Dr. Chopra accepts and talks about the integrative approaches such as the “medical intuition”, i.e., where the link between the emotions and illness is finding real use. It leads to the same theme, i.e., the mind and body are one.

8.2. On Sound Psychorama.

Psychorama is a new form of therapy that uses the techniques of both theatre and psychotherapy. Psychologist Lief Blomkvist, who brought this therapy says: “The best way to get through life is to learn how to live with pain”. Well, he is more philosophic than therapeutic. But one thing is sure. Dr. Choussy’s invention of the
lethotriper machine to cure the blockage of the urinal system by stones through powerful sound waves supports the ancient sound formulas (Mantra vidya) in the Occult (Trantric) system of India.

8.3. Water, Food, Allergy.

Modern medical science has come out with wonderful findings about water, food and even allergies. Popular beliefs are now being sent down the drain by scientists. Water is the most valuable property to mankind, says Carak. In fact, water and food, for both curing disease and maintaining health, have been discussed and described in Indian medical systems in full length. Food intolerance, or masked food allergy, which is still a relatively new concept in the modern medical world of the West was already touched upon and discussed in ancient Indian medicine. Allergy to it is “a physical disorder caused by hypersensitivity to certain usually harmless substances that are eaten, inhaled or brought into contact with skin.” All the new researchers regarding these further support the principles and practices of the Indian standpoint.

8.4. On Depression and Emotional Stress.

Most people do not recognise depression and mental or emotional stress until it is too late. It is important to know that one man in ten and one woman in five have a serious depression. In Yoga, in the Indian medical system, centuries back, this was not merely discussed, but an elaborate picture of symptoms and treatment was given. Again, by accepting the scientific explanation that emotional stress makes you physically ill, the biochemistry of stress, a new area of inquiry, is proceeding in research studies. According to the Indian medical systems stress affects digestion. “Physicians now see loose connections between types of stress and types of disease”. In Ayurveda, as I mentioned earlier, the physician is asked to know the patient not only physically, but also his state of mind, his activities and character in general. Of course, “links between cancer and stress are suspected” (asserted in Ayurveda), but they are still unproved.
8.5. On Exorcism, Obesity, Laughter, etc.

A wide range of areas related to human illness is under active research. The so-called notions or beliefs regarding exercise, obesity, laughter, blood cholesterol and even the good and bad sides of alcohol are turning to myths. The old rules once again become significant and the world looks again at conceptions expressed in Ayurveda. It has been in the right sense astonishing to see the vast literature on Ayurveda systematically produced along with the development of Indian medicine. The inductive method in Ayurveda itself is a great contribution to the speculations in the Indian medical schools. Ayurveda and other systems, like the Occult and even the Metallic pathology, are not simply a narration of inquiry and its procedures. They have also their ethics. One can clearly see how the ethical is related in the oath for a physician prescribed in Caraka Samhita 229a (see Appendix II). It deals with all the branches of medical science and also talks about human action. It talks about the three primary desires as the motives which cause all of our actions. These are: desire for life, desire for riches and desire for future life. Ayurveda has also studied gerontology and has given the causes and the cure of pre-mature old age through the process of Metallic pathology (Rasayan).

All the discoveries of modern science have shown that (a) matter and energy are interconvertable, (b)unity, harmony and connectedness exist in the universe (c) the observer and observed possess unity, (d) that time and space are relative. All these discoveries lead to Cosmic Unity which is the fundamental view of Ayurveda.

This paper will be incomplete without a further clarification; throughout these pages, very enthusiastically, I have tried to bring out the Indian standpoint regarding Philosophy and Medicine which is spiritual in its nature and holistic in its approach. In doing so, if an impression is created that modern science, modern medicine and other medical systems, like Allopathy or Homeopathy or Unani or Nature cure, are considered useless, then I must say that this
impression is not what I had in mind. They, i.e., the western medical traditions, also have made remarkable progress and met with wonderful success. These real traditions and their systems might have encountered cases with which they might not prove effective or might unfortunately have been nullified by commercialization and evil market forces. I have not even the least intention to ignore or demoralise any of the medical systems, while bringing out the Indian perspective.

Both Philosophy and the medical schools, the Ayurveda, the Occult, Yoga and Metallic Pathology, adopt the holistic approaches, they are all Ayurveda, the Science of life. These different approaches are not contradictory to each other, but they are complementary. They have a common goal and that is to restore the health of an ailing human body so that the embodied Self enjoys a kind of bliss! They are in themselves perfect systems having their philosophy, fundamental principles, effective methodology and distinct goals. The Indian medical science has accepted the totality of the universe, that rests on a holistic approach and is adopting also a transcendental purpose of life. Indian medicine is both science and philosophy. It is both functional and transcendental. In this regard it is unique.

APPENDIX :

1. THE HIPPOCRATIC OATH

"I swear by Apollo the physician, the Aesculapius, and Health, and All - heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this Oath and this stipulation - to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his offspring in the same footing as my own
brothers, and to teach them this art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart the knowledge of the Art to my own sons, and those of my teachers, and to disciples bound by a stimulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgement, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to any one, if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. With purity and with holiness I will pass my life and practice my An. I will not cut persons laboring under the stone, but will leave this to be done by men, who are practitioners of this work. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further from the seduction of females or males, of freemen and slaves. Whatever, in connection with my professional practice or not, in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this Oath, may the reverse be my lot!"

(From Hippocratic Writings).
2. THE INDIAN OATH

A successful student was asked to take an Oath before he could start his practice. Some excerpts from it are as follows:

"Day and night however you may be engaged, you shall endeavour for the relief of the patient with all your heart and soul. You shall not desert or injure your patient even for the sake of your life or your living.

You shall be modest in your dress and appearance. You shall not be a drunkard or a sinful man, nor should you associate with those who commit crimes.

You should speak words that are gentle, pure and righteous, pleasing, worthy, true, wholesome and moderate. Your behaviour must be in consideration of time and place and heedful of past experience.

No persons who are hated by the public or who are haters of the public, shall receive treatment from you. Similarly, those that are of very unnatural, wicked and miserable character and product, those who have not vindicated their honour and those that are on the point of death, and women who are unattended by their husbands or guardians, shall not receive treatment.

No offering of a present by a woman without the knowledge of her husband or guardian shall be accepted by you. While entering the patient’s house, you should be accompanied by a man who is known to the patient and who
has his permission to enter, and you should be well clad and bent of head, self-possessed, and conduct yourself after due consideration. You shall thus properly make your entry. Having entered, your speech mind, intellect and senses shall be entirely devoted to no other thought than that of being helpful to the patient, and of things concerning him only. The peculiar custom of the patient’s household shall not be made public. Even knowing that the patient’s span of life has come to its end, it shall not be mentioned by you there, where if so done, it should cause shock to patient or to others.

Though possessed of knowledge, one should not boast very much of it. Most people are offended by the boastfulness of even those who are otherwise good and knowledgeable.

There is no limit at all to which a knowledge of Ayurveda can be acquired, so you should apply to it with diligence. The entire world is the teacher to the intelligent and foe to the unintelligent. Hence knowing this well, you should listen to and act according to the words of instruction of even an unfriendly person, when they are worthy and as such bring fame to you and long life, and are capable of giving you strength and prosperity.”

(From Caraka Samhita).
References:

2. Ibid. p. 275.
9. Ibid. 1.1.52.
12. Ibid., p. 33.
13. Ibid., p. 33.
14. Dr. O. P. Jaggi, “All about...” o.c., p. 85.
18. Ibid., p. 359.
19. Ibid., pp. 355-356.
20. Ibid., pp. 356-357.
"The religious consciousness of our time, which consists in recognizing the union of people as both the general and the individual aim of life, has already become sufficiently clear, and the people of our time now have only to reject the false theory of beauty according to which pleasure is recognized as the aim of art, and then religious consciousness will naturally become the guide of art in our time.

And as soon as religious consciousness, which unconsciously already guides the life of people in our time, is consciously recognized by people, the division of art into art of the lower and art of the upper classes will of itself immediately be annulled, Once there is a common, brotherly art, then of itself there will be rejected, first, that art which conveys feelings discordant with the religious consciousness of our time — feelings which do not unite but disunite people — and, secondly, that worthless, exclusive art which now occupies a significance for which it is unsuited.

And as soon as this happens, art will immediately cease to be what it has been in recent times — a means of brutalizing and corrupting people — and will become what it always has been and should be — a means of mankind’s movement towards unity and well-being”.

From: ‘What is Art? 
By: Leo Tolstoy
THE ROLE OF BEAUTY AS A VALUE IN EVERYDAY LIFE

1. INTRODUCTION

Beauty and quest for the source of Beauty has remained, ever since, Vedas and Ancient Greeks, a major concern for thinkers, artists and poets. Beauty, being a feeling, is exceedingly difficult to explain. Still more, it is almost impossible to discuss all the issues and views at length in a small paper of 12 to 15 pages. My efforts in this paper, like a package-tour journey, is to have a very broad survey, avoiding details in most of the cases and taking note of the significant aspects, and thus to motivate the reader (listener) towards deeper, sounder and clearer understanding about Beauty.

I deal with the theory and philosophy of Beauty, as well as, the concept of Beauty in West and in India, and the Axiological conception of Beauty - Beauty as a Value. The paper towards the end is concerned with Beauty in relation to man’s everyday life as he lives today. I hope it will serve the purpose.

Two more clarification: (1) I have treated Beauty inclusive of the Sublime, and have avoided the long discussion and distinctions between the two. (2) Wherever it is possible, I have introduced Indian stand point based on Indian Philosophy, Vedas and Upanishads, so as to make it more beneficial to the readers of the West. I am sure I will be excused for these modifications.
2. ON BEAUTY

2.1. Meaning and Concept:

The term 'Beauty' as a quality of the 'beautiful' is though familiar to everybody, its understanding has proved exceedingly difficult. It is generally agreed and accepted as a value, and its first essential quality is to please. It is our experience that whenever we contemplate any such object that is beautiful, the feeling of pleasure is stirred up in our souls. This is a very prominent subjective aspect. We should also note that "the objective aspect of beautiful objects has largely remained a puzzle or mystery. Some aestheticians are inclined to deny its very existence, while others assert that beauty is inherent in, or dependent on, the object of esthetic experience themselves; a few even maintain, following Plato, that beauty has transcendent existence in which it coincides with the True and the Good. The puzzle is so profound that Kant came to regard it as an antinomy, or a contradiction that has to be nevertheless accepted."¹

Prof A Zee., one of the intellectual descendent of Albert Einstein, exploring the search for Beauty in Modern Physics, says, "But, in fact, aesthetics has become a driving force in contemporary physics. Physicists have discovered something of wonder: Nature, at the fundamental level, is beautifully designed. ............. Let us worry about beauty first, and truth will take care of itself. Such is the rallying cry of fundamental physicists".² An Indian aesthetician, Rupa Goswami, compares, beauty with "the unrealised shadowy something of the pearl visible in a body. We perceive it but cannot name it".

In order to understand beauty let us note how it has been described/explained by some reputed philosophers and scholars. Both, the ancient Greeks and Indian Vedas spoke of Truth, Beauty and Goodness, as also Bliss and Consciousness as the attributes of Perfect Being. According to Platonic philosophy, the soul of man, before this world, had dwelt in the the pure world of being, where there is no becoming, a world of perfect Beauty, Harmony and Light. Therefore here in this world of senses, ephemeral shadows
The Role of Beauty as a Value in Everyday Life

and images, when the soul has an experience of being contemplated with an object of beauty, it is a reminiscence of what it has known. Beauty, like Truth and Goodness, is a divine attribute and in its absolute state it co-exists with others.

As a philosopher Goethe says "The beautiful is a manifestation of the secret laws of the Nature." 3 On the other hand, Ruskin says, "If we can perceive beauty in everything of God's doing, we may argue that we have reached the true perception of its universal laws". 4 Beauty has been perceived or experienced as that which flows from the Divine. According to Plotinus, "The absolute Good is the cause and source of all beauty, just as the sun is the source of all light, and Beauty is the communication of a thought that flows from the Divine." 5

It has been rightly said that Beauty can be perceived or experienced as a feeling. But it can only be experienced in freedom. Ruskin says, "The sensation of Beauty is not sensual on the one hand, nor is it intellectual on the other, but is dependent on a pure, right, and open state of heart." 6 Even the Christian scripture says: "Blessed are the pure in heart, for they shall see God," God who is absolute Beauty. Ancient Indian books say the same thing; in the state of purity of heart one can see beauty in all things. In short, when the heart is pure and able to respond to Truth, Beauty and Goodness, in the Platonic sense comes into existence. This was also explained by Plato in his Phaedrus.

"Suppose a man were to see true beauty, uncontaminate, pure, without alloy; suppose he had strength to gaze not on some compost of human colours and desires and all the vain things of this life, but on the very divinity of beauty itself - would this man's life be ignoble when he has made his home with that which all should seek and has fixed his gaze upon it? Is not your opinion rather that because he sees beauty, because it is clear to him, he alone will bring forth true goodness and not its
appearance, for it is reality that he has laid hold of and not dream? And since he brings forth true goodness, and cherishes it, he shall be dear to the Gods, and even become immortal, if any man can..."

In Indian Philosophy, Abhinavagupta described beauty as "the delight which is born with the cessation of thirst."7 J. Krishnamurti says "There is a beauty which offers no stimulation...... one comes upon that beauty not by desiring, wanting, longing for experience, but only when all desires for experience has come to an end."8

Having seen what some thinkers have expressed about beauty and the experience of beauty, we clearly see that "most of the definitions are physical (beauty is a unity of formal relations among our sense perception)"9 But we have always observed that "man’s love for Beauty is inherent in his nature and is ineradicable, like his craving for food and sex. His economic needs are primarily utilitarian, even his sexual urge is biological device for race-perpatuation."10

2.2. The terms :

The term Beauty “is loaded with cannotations”. In everyday experience our perception of beauty leads to pleasure. Beauty means something that pleases through senses. The Beauty (Sundaram) in Indian Philosophy is Supreme Reality or Perfect Being. It is one of the three attributes, Truth and Goodness are the other two, of God.

The terms beauty also means attractive, proportionate, orderly, rhythmic etc.

The term beauty, in fact is highly ambiguous in its use. This is “because of three reasons: (1) Beauty is a matter of taste and opinion, and men disagree on what is beautiful and what is not ....... (2) Beauty as an experience throws little light on beauty as a concept....... and (3) Beauty applies to a vast field of aesthetic experience including the beauty of nature and the beauty of art,”11

2.3. Types of Beauty :

The classical understanding regarding the types or kinds of beauty is: Beauty of Nature and Beauty of Art. Both have common
characteristics like (1) ascribed in both cases to external objects, (2) beauty becoming an objective quality in both, (3) the value of beauty in both cases, can be enjoyed by more than one person, and thus differs from other values. Both also have characteristics in which they differ. They are: (1) Art is man-made, product of man's creative ability. Where as Nature on the whole is not (2) Art expresses human feelings, desires and ideas to a much greater extent than Nature. (3) Beauty of Nature is necessarily pleasing, art may not be.” It has been concluded that the field of Beauty of Art, real and potential, is vaster than is usually supposed.

Prof. Friendrich Kainz, distinguishes three kinds, of Beauty: “They are (1) the neutral ‘Comprehensive’ and undifferentiated beauty of everyday life, (2) the beauty which is synonymous with the aesthetically valuable; and (3) the beauty which is a subdivision of the aesthetic. All these are common in certain characteristics, all are independent, self sufficient and value based.” In his book, quoting Latze, he says, “Requisite to a complete human beauty is not only normal and perfect formation of the outward, but also the visible expression of ethical ideas as they govern human beings inwardly.”

If we consider the objects to which we attribute beauty then there will be “three distinct modes of this attribute, namely, (1) sensuous beauty (2) beauty of form, and (3) beauty, of meaning or expression.” Let us here speak something about the approach of the Indian philosophers who, according to modern scholars, have not troubled themselves with question of beauty. The probable explanation with regards to their neglect of beauty in art is that its pursuit cannot, according to them, directly minister to the attainment of the final goal of life. Perhaps some among them thought that its pursuit might even tend to lead man away from that goal, in which case their attitude towards art would be like that of Plato towards the same.”

According to Indian aestheticians the beauty can be classified only as wordly and Divine. Wordly beauty is temporary and is through objects, it is sensuous and pleasure giving but of inferior
nature. On the other side the Divine Beauty is of higher nature. The Indians refer these two Beauties as Inner Beauty and Outer Beauty or Physical Beauty and Divine Beauty also. Of course, in any case its main characteristics are giving pleasure and attraction. Indian aestheticians have also agreed the division of Beauty into relative and absolute. But to Indians absolute beauty is God - Perfect Being. While relative beauty is wordly images or forms.

2.4. Nature of Beauty :

At the outset, we have seen and supported by many, from Plato till 20th century aestheticians that Beauty is a quality in object. Its main nature is to please. Beauty provides us with pleasure and joy. Since it is a feeling it has to be felt, it has to be experienced. It cannot be described or defined. Even then we notice certain characteristics, essential elements which exist in all that is beautiful. This leads us to know more about the nature of Beauty. The most prominent and important one is order. Order is invariably associated with beauty. This order is not mechanical, extraneous or outer arrangement but is an inherent order, inextricably related to the sense of beauty. harmony, rhythm, balance, proportion, symmetry are all forms of order.

Beauty has been considered, both by ancient Greeks as well as Indians, an aspect of divinity like Truth and Goodness. No one can experience Truth without being true, Goodness without being good, and similarly, no one can experience Beauty without being beautiful. This is the reason, perhaps, Indian writers insist upon the beauty of character for an artist.

Moreover, seeking beauty is not enough. Plato tells us that what we see and perceive are reflections, echoes, images. Plotinus declares: "It is necessary that whoever beholds this beauty should withdraw his view from the fairest corporeal forms and convinced that these are nothing more than images, vestiges and shadows of beauty, should eagerly soar to the fair original form from which they are derived."
The Role of Beauty as a Value in Everyday Life

Beauty by nature is eternal. The forms are transitory. They can be caught in thought but Beauty itself is unthinkable. It is to be felt and experienced. In the words of Plotinus: “In itself perfectly pure...” In the words of Upanishads, “In itself perfectly complete (Purna) which means pure. Plotinus says, “... beauties proceed from the Beautiful itself.” Upanishads say that all is beautiful because all have come from the Pure and Pure is Beautiful.

About the location of Beauty, it had been said that “Beauty lies in the eyes of the beholders” as the same object may not be beautiful to others. What is required is to have the mind and heart clear and free, free of self involvement. Because of these conditions being not fulfilled, though there is beauty everywhere one finds it somewhere or nowhere.

Beauty has a typical nature - an unique characteristic. It eludes him who seeks to hold and possess. Beauty as a true value bears no selection, no comparison. According to Indians it is an absolute value. And yet Beauty once enjoyed, once experienced, there is a strong desire to repeat the enjoyment. J. Krishnamurti says “Beauty is not in the museum, in the painting, in statues or listening to concerts; beauty is not in a poem or in the lovely sky of an evening; or in the light on the water, or in the face of a beautiful person, or in a building. There is beauty only when the mind and the heart are completely in harmony and that beauty cannot be gotten by a shallow mind that is caught in the disorder of this world.”

Where disorder and disharmony exist Beauty does not.

We conclude the Nature of Beauty by mentioning it to be a state of freedom.

True Beauty is never dependent. Ancient Indians have considered True Beauty as “an awakening to the universal nature of things. It is the quietening of the “I” principle. It is the brightness of a consciousness which is unobserved. It is the mind which is free of transformations. Beauty is a state of freedom- freedom from the recognition, the identification of the self and the choice of
the other”. In that state, the Beauty of all objects points to the one. It is in this sense and this sense alone, to us in India, perception of Beauty is a Yoga or union of self with the Super self.

2.5. Beauty in Western Philosophy:

Before understanding the Indian concept of Beauty, let us have a very brief summary of the western concept of Beauty, which again I have summerised from that of the important contribution to aesthetic doctrines.

2.5.1. Ancient Greeks:

The first important contribution is supplied by the ancient Greek Philosophers. Of course, “of the views of Plato on the subject, it is hardly less difficult to gain a clear conception from the Dialogues, that it is in the case of ethical good-He (Plato) recognizes in places the beauty of the mind and seems to think that the highest beauty of proportion is to be found in the union of a beautiful mind with a beautiful body.”\(^6\)

In west, beauty has been dealt by two schools: the idealist school and the materialists, differently. According to idealist school beauty pertains to man’s spiritual life, rooted in depth of man’s consciousness and lack objective foundation. Materialists attribute to subjective quality. Aristotle is acceptable to both these schools. He says “Beauty depends upon magnitude and order.”\(^7\) Moreover he also said that “Symmetry, order and limitations are the three conditions of beauty.”\(^8\) Aristotalian approach is organic and functional and he also believes that art is to give pleasure.

Of the later Greek and Roman writers, Neo Platonist Plotinus deserves to be mentioned. According to him Beauty lies in objects seen or heard as well as in Good Character also.

Amongst the other Greek philosophers, Zeno the founder of Stoicism contributed mainly in the field of music. Its main principle is, “Beauty depends on the arrangement of parts.” In the same way Plutarch and Longinus talked of Sublimity. The source of moral sublime, according to him, are only two (i) magnanimity of soul and heroism of extraordinary kind, and (ii) High Virtues.
2.5.2. In the Middle Ages:

Of the most prominent writers of this age and the most significant personalities among the Christian philosophers are St. Thomas Aquinas. According to St. Augustine, "Any beautiful object, whatsoever is more worthy of praise in its totality as a whole than in any one of its parts. So great is the power of integrity and unity that what pleases as a part, pleases much more as a unified whole."¹⁹ The key words in St. Augustine's theory are unity, number, equality, proportion and order. St. Thomas Aquinas give slightly different meaning. According to him "beautiful things are those which are apprehended with pleasure. In his view beauty includes (i) Integrity or perfection, (ii) due proportion or harmony, and (iii) brightness, clarity or brilliancy."²⁰

2.5.3. The Renaissance Concept:

In the Renaissance age the theories formulated about beauty are based on rhythm, symmetry, harmonious relations between part and part, and part and whole. Both the subjective and objective Idealist of the time, "Rejected the contention that beauty could be reduced to mathematical proportion. They thought that the essence of beauty lies in expressiveness of human face, the reflection of man's inner word in external form."²¹ The axiological conception - beauty as a value, and the semantic concept - beauty as a property was also presented by a number of writers.

"Renaissance art was dominated by Aristotle - (art is an imitation of an action) and Horace - (art aims at delighting and instructing)."²² At this point of time Descartes appears as an important philosopher. Descarts' elements of reason and the Aristotalian element of imitation paved the road for the future aesthetics. Baumgarten, a german writer, who first coined the word aesthetic, made a more systematic attempt of the metaphysics of art. The age records Bacon, Thomas Hobbs, the third Earl of Shaftsbury, Joseph Addison, Coleridge, F. Hutcheson, David Hume, Edward Burke, Ben Jonson, Dryden, Dr. Johnson were among the main front row contributors who developed aesthetics and concept
of Beauty. In the Roamtic age we have William Blake, Wordsworth, Shelley and Keats - all poets who offered their original contribution. Keats, amongst these, known for his famous lines, “Beauty is truth, truth beauty” gave a new trinity Beauty, Truth and Power for Truth, Beauty and Goodness of Indian aesthetics.

2.5.4. Kant; German Idealist:

Kant was the first modern philosopher to make his aesthetic theory an integral part of Philosophy. Kant says that in actual experience of Beauty, inner verbalization stops. There are two types of verbalization: (i) with other than myself, and (2) with myself known as thinking. Suffering is due to verbalization. When you experience Beauty you stop talking to yourself. You become silent. “Beauty creates inner silence; where there is silence of thought joy arises. Beauty creates joy by silencing thought. Sundaram (Beauty) creates Ananada (Joy).

Beauty is experienced, never known. Beauty is not a matter of cognition. It is a matter of feeling (Experience). Feeling is no cognition. Beauty is an aspect of God, and so God also can not be cognised. Beauty, like God can be felt, can be experienced. According to Kant, the location of Beauty is the feelings. The location of Beauty is not in the mind but in the eyes. Kant says, beauty is the road to heaven where there is no suffering. There is no aging, age does not come in the way - in experiencing Beauty. The pleasure derived from the object of beauty is universal and is free from concept.

Kant suggests two categories of beauty: free beauty and dependent beauty. The first one is free from the concept, while in case of the dependent beauty we have pre-determined concepts. Kant’s free beauty is the ideal beauty.

Kant says that Beauty drives to action. Beauty is the causal form of God. We can never experience absolute Beauty. We can experience Beauty in a finite object. Experience of finite is also finite. When the experience ends, desire begins - desire to experience again.
2.5.5. Marxian concept of Art & Beauty:

Though Karl Marx's main concern was human freedom - freedom from exploitation and poverty, he believe that like all the higher activities, art is determined by socio-historical conditions. According to Marx, Society is constituted not by human individuals but by human relations. Art is determined and derived from human relations. It is from this human relations that we get the concept of art and beauty. If there is attraction in human relation there is Beauty, if I go away from human relations, I go away from Beauty.

Since the consciousness of artists is determined by the society, in order to understand Art we have to understand the society in which he lived, the historical background, the time, and the economic conditions. To Karl Marx beauty is an aesthetic value. Marxist aesthetics goes against the theories of Kant and Hegel. According to Marx beautiful and useful are not incompatible. He does not believe in pure beauty.

2.6. Beauty in Indian Philosophy:

It is indeed a sad story to observe that Indians have neglected pure beauty in art. There is not much variety, compared to evolution of the concept of Beauty in West, because in Indian Philosophy all went in terms of Religion and Moksha - (Liberation).

The common aesthetic principle in Indian Philosophy, amongst different branches of art, is called “Rasa” - believed to be an aesthetic beauty - an aesthetic delight. It depends upon “Bhava” or the emotional complex. The corresponding term for “Rasa” could be empathy in western aesthetics. There is a long tradition of saints, seers and scholars who contributed to Indian Aesthetics. The tradition, starts with the ‘Rasa’ (empathy) theory of Bharat. All later theories and system have sprung from the Rasa-Sutra of Natyasastra of Bharat.

The Atharva - Veda (one of the four Vedas) discusses theory of art and beauty. This was further elaborated during the Upanished period. Then comes Sanskrit Scholars who advanced the concept
of beauty. The theory of imagination of Bhattanayak emphasised universalisation of experience. The aesthetic bliss is compared to Divine bliss.

Abhinavagupta is of the opinion that the aesthetic experience is an act of tasting rasa - tasting beauty. It is based on human emotions and is essentially pleasurable. It is a state of bliss.

“In Indian poetics the aesthetic experience is a state of transcendental joy or a state of self fulfilment.”

About the Nature of aesthetic pleasure, unlike Plato, Marx and Freud who think it to be psycho-physical pleasure, Indian Scholars think like Kant and Hegel - a kind of Spiritual pleasure. “In the final analysis, aesthetic experience can be explained as a complex experience, pleasant in essence, in which the emotional and intellectual elements are blended in subtle harmony. It has a separate identity because it is more refined than the emotional pleasure and more colourful than the intellectual pleasure”.

2.6.1. In Advait Philosophy:

Liberation from root ignorance, according to Advait Vedant, is the ultimate value of human life. The taste of Divine Bliss can be had when a man enters the woid of art and beauty. When he enters such a world, being free form passions and desires, he will be capable of spiritual pleasure. Aesthetic pleasure does not, thus, differ in quality from the Divine bliss. Aesthetic pleasure leads an individual to the Spiritual pleasure.

2.6.2. In Sankhya School beauty is in sharp contrast to Vedantic School. Sankhya maintains that the world is both: pleasure and pain, beauty and ugliness. This eternal dualism distrubs only wordly beings and not the liberated ones. According to Sankhya School, the aesthetic pleasure, pure bliss can dawn only when the Satva element - the good dominates over the other.

2.6.3. In Esoteric Phi. of Upanishad: The Absolute is equated with Rasa - and all delight is traced unto it. Mahatma Gandhi observes “Indian Philosophy and aesthetics not only recognise
Ananada (Bliss) as essence of Beauty, but enable us to differentiate between spurious and authentic beauty.”

According to Indian Philosophy Bliss (Ananda) could be Priya (Smiple Joy), Moda (Conscious Joy) and Pramoda (Loftiest Joy). These are the three categories. The first one Priya i.e. ‘Pleasing’ is the result of “an unsophisticated and simple experience of the beautiful”. Here there is pleasure at the first sight. There is no conflict in the mind and a feeling of tranquility is bestowed upon the beholder. That is Priya. The Moda is bliss attained as a result of the conscious effort. When the light and reason mingle through an experience of free imagination Moda is experienced. Pramod is the loftiest joy. “This comes to an individual through his active participation in the creative expression of beauty.” Bilss or Ananada is the result of experience of Beauty and it is experienced by Atman or Soul. In fact all these three catagories are the three phases of bliss, that of a simple experience, conscious experience and loftiest experience of beauty.

Not Beauty by conception of Bliss or Ananada is the hallmarks of Indian Philosophy but unique contribution of the Indian thought in the form of Trinity: Satyam (Truth) Shivam (Goodness) and Sundaram (Beauty) is to the world philosophy. Mahatma Gandhi says, “The absolute idea as conceived by intellect is the highest truth, as realised in practice is the greatest good, and as manifested in man and nature is the Supreme beauty.”

In Bhagavadgita, Lord Krishna, declares that “Whatever beauty we find in the universe it is ultimately an aspect of godhead”.

2.6.4. A lot can be said about the Indian asethetics and thus about Beauty. But due to space constraints I mention a few ideas from Jainism and Buddhism, schools of India Philosophy. Both Jainism and Buddhism do not pay any attention to Physical or wordly beauty. They do talk about beauty as a value. Both have contributed to Indian aesthetics in general, since it is not our subject to discuss the differences and discussions amongst Jainism, Buddhism
and Brahanism, I simply note that highly solemn and serene music in recitation of the hymns and prayer songs, in the beautiful statues and temple architecture what is reflected is their quest for Beauty. Both believed the highest beauty is the Soul in state of equanimity - full of compassion for each and every living being.

2.6.5. I will conclude the Beauty in Indian thought by quoting two of Indian’s great personalities of the 20th century;

Sri Aurobindo: a philosopher, yogi and a poet; and Rabindranath Tagore - a noble loriate and poet of Gitanjali. Sri Aurobindo says:

a. “As Light and knowledge are the powers of psyche, or Chetna so are Love and Beauty the powers of Bliss or Ananda.”

b. “The Good and the Beauty are one and the same, and that is the fundamental truth of existence.”

c. “The best form of God’s manifestation in the material world is through Beauty. Material world is a world of forms and to have pure form in it is to have Beauty.”

d. “Beauty is the Divine language of the form.” Rabindranath Tagore in his lecture on what is Art? says “In art the person in us is sending its answers to the Supreme person, who reveals Himself to us in a world of endless beauty across the lightless world of facts.”

3. BEAUTY AS A VALUE

3.1 The Axiological Conception of Beauty:

The Axiological conception of Beauty discusses beauty as a value. In order to understand beauty as a value from philosophical point of view we will have to first know all about Value- what is a value? What are the types or kinds of value? What is the Role of values in our life? Beauty as a value and its influence, like that of other values, on our life - these are some of the questions whose answers we must attempt.
3.2 To being with, the term value means that which is intrinsically valuable in itself unlike things a product which gain value only through exchange. In Indian Philosophy and tradition, in Indian religion and culture the Value is expressed in terms of Truth (Satyam), Goodness or Love (Shivam) and Beauty (Sundaram). All the value are derived from these three basic values.

There is no need to talk about the role or values in life; we are all aware of it. In fact, “they provide a framework, a guide, the rails for purposeful, quick and efficient movement through life. They give a reason to live, and if needed a reson to die.” Moreover, values have their sources in culture and are rooted in it. Culture is a whole way of life of a people, their work, their faith, their beliefs and religion, customs and celebrations, in short values are the constituent elements of life and living, and are the basic characteristics of human society.

Values, such as we have just talked about, could be National values, Social Values and Human Values. The Report of the (Indian) National Commission on Teachers identifies as many as eighty different values, all spring from Truth - Goodness and Beauty. Philosophically we may classify values into Eternal or Permanent values and Relative or Changing Values.

3.3. Role of Values:

Values have a very significant role. They do not merely govern or guide but provide a direction to go forward, a reason to strive to, a goal and purpose to be attained and to be fulfilled. The values determine the activity, which in result determine the character - of a Nation, Society or an Individual. To be very simple and strait, we can say that values influence a person or people. Yes, values do influence and so at the root of every culture or every state of life it is the value that influences. Values give meaning to life, values provide movement to life, values lead “from death to immortality” as it is said in Upanishad.
Let us now come to Beauty - beauty as a intrinsic value. All through the previous pages we have tried to understand the philosophy of beauty, beauty expressed in art and in Nature. We also saw how the conception of beauty since ancient period development in West and in India. Let us see beauty as a value. By value we mean that which is "adapted to the furtherance of our conjoint human existence that which satisfies our elementary wants and concerns (dispositions), that which contributes to human happiness and well-being, by which means a sense of pleasure is produced and in which a good worth-striving for is presented."\textsuperscript{33} Beauty has always remained a prominent value to man in all the sphere of his life. He does not merely insist on a beautiful wife but also wants beautiful house, beautiful dress, beautiful music, beautiful Nature. Beauty always pleases, and everybody seeks pleasure in life. Thus the role of beauty; the role of aesthetic pleasure is unique compared to the other two values, i.e. Truth and Goodness. As Prof. Kainz says, "While the beautiful is primarily conceptless, truth is composed entirely on concept. Maximum intellectual truth represents the exact opposite of the materially and physically agreeable. The beautiful mediates between these two poles of the naturals pattern of human nature."\textsuperscript{34} He further says "The beautiful is such an effect - relation and such a positive kind of effect as is experienced with an awareness of value. The pleasant and life enhancing accompaniment of feeling which comes with the appearance of the beautiful comprises the beautiful as a value, and indeed one of the human original or basic values parallel to the good, the true and so forth."\textsuperscript{35}

In our final summing up of Beauty as a value we should note that "this value is not moral or practical; neither it is sensuous, however much it is based on the concrete and funded on the sensuous and on the pleasures attached to the sensuous. The pleasure is higher than that of the Sensuous agreeable of Kant's distinction; it is universal and necessary as the agreeable is private and contingent."\textsuperscript{36}
4. BEAUTY IN EVERYDAY LIFE:

4.1. Life today is not simple and straightforward, it is highly complex. The age and the nations are miles away from the ideas and ideology given by their ‘Father of the Nation.’ Even India is not what Gandhi wanted it to be. Everywhere the current situation is most disheartening, depressing and disappointing. War, narrow materialistic attitude, and crisis of moral values have created fear and tension. There is a great deal of anxiety, and moral values are disintegrating on all fronts, in public and in private life. Increase in violent and destructive activities, a lack of purpose and direction, a high degree of self-centeredness - these are the characteristic of today’s youth. The children as well as the old people, both suffer from a great degree of emotional and social insecurity. In short we find a total change - from the ‘Holy Kingdom’ or ‘Ram rajya’ (Kingdom of Lord Ram the hero of Ramayana) as we call in India, to the threats of nuclear age.

In the absence of ethical, moral and educational support, the only ray of hope is love of beauty - eye for colours, ear for music and heart for art and literature. Inspite of a dark and disappointing picture of to-days life, we do find love and craving for beauty. The highest expectation of beauty is beauty in a person. People have made ‘beautiful’ as a necessary criterion for everything and everybody. Even the dwelling house, the utensils, vehicles, office furniture, and dress as well as ornaments - all they want beautiful.

Again we find beauty to day not restricted to beauty of nature or art or literature. It has entered into the world of commerce and business. The use of cosmatics, for glorifying a person as beautiful, there is love for form, for shape, for colour and symmetry.

Beauty has been accepted as the single most phenomena that attracts. Attraction is the property of beauty. If beauty does not attract it is no beauty. The joy or Ananada is the another name of attraction. According to Indian Philosophy attraction or joy is the condition of creation, it is the root or source of creation. The love for beauty, through attraction, immersing one into joy.
4.2. The role of Beauty, in all regards, becomes vitally important in today's world. All the darkness can be made brightness through the experience of Beauty. In experience of Beauty we have a glimpse of the real world - the 'noumena' as Kant says. We should also note that after 18th century Beauty has been understood in a wider sense. Beauty and the experience of Beauty is no more limited to sensuous experience of material objects or person. People talking about art of living, emphasise to bring art in life to make it Beautiful. Beauty and love for Beauty is love for one of the intrinsic values from which so many other values spring. People often complain and criticise the modern life as unorganized and chaotic. Beauty has power to harmonise life, to balance it and making it attractive and joyful. Beauty, in fact, not mere confined to art, it is uncircumscribed and universal in nature. Ruskin said, "The new virtue which constitute a thing beautiful is a certain cosmic quality, or, a power to suggest relation to the whole world, and so lift the object out of a pitiful individuality...... All beauty points at identity."37

Indian philosophy, here becomes more meaningful in understanding the role and influence of Beauty on today's life. Beauty, according to Vedas and Upanishad, is Truth; and Beauty is Goodness. We have already touched this earlier, but here I want to say that a person or family or community or nation who strives for Beauty (Real and Pure) is infact striving for Truth and Goodness also. Beauty which is lost in the cheap, obscene advertisement on T.V. serene, beauty which is exhibited in the market for a selfish purpose of profitmaking, beauty which is lost and transformed into whiteness or fairness is certainly inferior and low. It is not Real and pure but vulgarised and valueless. If we want the life today to be improved, if want it to be loving and peaceful, we will have to understand, accept and live with Beauty - Beauty as a value integrated in our life. That is why the famous English poet Keats sang:

"Beauty Is truth, truth beauty, that is all Ye know on earth, and all ye need to know."
In ancient India the seers of Vadas and Upanishads sang: “O Lord, lead me from untruth to truth, from ugliness (darkness) to Beauty (light), from death of immortality.”

To conclude all these, it is enough to say that Right Living in today's life is only possible if Beauty, not just as a value, but as the most valuable value becomes the guiding force to man and society, both.

5. CONCLUSION:

Having seen Beauty in its philosophical and axiological aspects, we have also noted how its importance still prevails. Like every value, Beauty as a value has its ideal or eternal aspect as well as its practical or changing aspect. Apart from the details with which I presented the content, there is a serious impression we all become conscious of. The impression is of a ‘worry’. Let us not neglect beauty or let us not be illusive to so-called, inferior, low or vulgarised beauty. I started with and again I repeat, ‘let us worry about beauty (pure and real) first the truth will take care of itself.” By being worried, I simply mean being concerned about beauty; an effort to go from ugliness (of thought, of feelings and of action: of head, heart and soul) to beauty, from beauty to Divine-Beauty.
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“To see divine beauty in the whole world, man, life, nature, to love that which we have seen and to have pure unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God. That is the reaching to Vidya through Avidya, to the One Pure and Divine through the manifold manifestation of Him, of which the Upanishad repeatedly speaks. But the bliss must be pure and unalloyed, unalloyed by self-regarding emotions, unalloyed by pain and evil. The sense of good and bad, beautiful and unbeautiful, which afflicts our understanding and our senses, must be replaced by akhanda rasa, undifferentiated and unabridged delight in the delightfulfulness of things, before the highest can be reached. On the way to this goal full use must be made of the lower and abridged sense of beauty which seeks to replace the less beautiful by the more, the lower by the higher, the mean by the noble”.

From:

'The National Value of Art' (1922)

By: Sri Aurobindo
CONCEPT OF BEAUTY IN VEDANT

Beauty, ever since ancient times, has been a major pre-occupation of civilized man. Beauty has been dealt and discussed by different disciplines like Philosophy, Axiology, Sociology. Mathematics and in modern times even by Physics.

Every System of Indian Philosophy talks about Beauty and the experience of Beauty. I shall, here in the paper restrict myself to Beauty as is being reflected in Vedas and Upanishads. And for this we will first have a clear understanding about the main aspects of Beauty and then Beauty in Vedanta.

To Begin with, let us first understand Beauty - its meaning, concept, the term, the types and nature in general, from Philosophy point of view.

On Beauty:

Meaning and Concept:

The term “Beauty” as a quality of the “Beautiful” is though familiar to everybody, its understanding has proved to be exceedingly difficult. Beauty is, almost by all, agreed and accepted as a “Value” and its first essential quality is to please. Pleasure is stirred up in our soul, whenever we contemplate any beautiful object. This is a very prominent subjective aspect. “The objective aspect of beautiful objects has largely remained a puzzle or mystery. Some aestheticians are inclined to deny its very existence, while others assert that beauty
is inherent in, or dependent on, the object of aesthetic experience; a few even maintain that “Beauty” has transcendent existence in which it coincides with the true and the Good.

The search for Beauty in physics is one of the significant features of the growing interest in modern physics. “A small group of contemporary physicists, the intellectual descendants of Einstein, have extended the forest of the night in search of the fundamental design of Nature. They focus on Symmetry as the unifying aesthetic viewpoint through which fundamental physicists look at Nature. Prof. A Zee, one of the intellectual descendant of A. Einstein says” “But, in fact, aesthetics has become a driving force in contemporary physics. Nature, at the fundamental level, is beautifully designed. Let us worry about beauty first and truth will take care of itself.”

An Indian aesthetician Rupa Goswami compares Beauty with “the unlocalised shadowy something of the pearl visible in a body. We perceive it but cannot name it.” Abhinavagupta described Beauty as, “the delight which is born with the cessation of thirst.” J.Krishnamurti says, “there is a beauty which offers no stimulation... one comes upon that beauty not by desiring, longig for experience, but only when all desire for experience has come to an end.”

We should note that modern aesthetics begins with A. G. Baumgarten (1714-1762) who first used the word aesthetics. He defines beauty as the end of all sensuous knowledge. In other words, logical reasoning and aesthetic perception differ not in the end, but in the means, of recognising the true and the good. The 18th and 19th centuries were ruled by this concept. Modern aesthetic begins with the concept of beauty in Nature and all of life.

The Term:

The term “Beauty” is loaded with connotations. Beauty means something that pleases through senses. Beauty like Truth and Goodness, is a divine attribute and in its absolute state it co-exists with others. In Indian Philosophy the word “Sundar” (Beauty) means that which wets our heart with pleasure. It is an abstract quality in
an object that attracts us and fills our heart with pleasure. According
to this meaning beauty is an objective quality, but it has a subjective
application as well. The experience of beauty - Saundaryanubhava
or aesthetic experience also has subjective quality.

One more etymological derivation of “Sunder” believed to
have come from - Su + nar- meaning shining. Therefore all lusterious
objects are called to be beautiful. Bhanu Dixit on Amarkosa says
that su+dar is the root of the word Sundar. Here “dar” means
respect. Hence the object which deserves respect from all is called
Sundar.

The Beauty (Sundaram) in Indian Philosophy is supreme
Reality or perfect Being. It is one the three attributes of god.

Some western scholars, capitalizing the lack of mention, feel
Indians had no sense of Beauty. In fact this is not so. Shri P. S.
Shastry in his scholarly article, “The Rgvedic Philosophy of the
Beautiful” published by Bhandarkar Oriental Research Institute, vol.
XXXII, has not only detailed as many as twenty two words denoting
beauty but has also explained their different meanings as well. The
term Beauty also means attractive, proportionate, orderly, rhythmic,
symmetrical, charming etc. The term beauty, in fact, is highly
ambiguous in its use.

The Types :

The classical understanding regarding the types or kinds of
beauty is : Beauty of Nature and Beauty of Art. Both these types
have common as well as uncommon characteristics. Considering
the objects to which we attribute Beauty we find sensuous beauty,
beauty of form and beauty of expression of meaning.

According to Indian Aestheticians, Beauty can be classified
only as worldly and divine. Wordly beauty is temporary or fugitive
and is through object. It is sensuous and pleasure giving but of
inferior nature. On the other hand Divine Beauty is of higher nature.
The Indians refer these two beauties as an Inner Beauty and outer
Beauty or physical Beauty and Divine Beauty also.
Nature of Beauty:

Beauty is a quality of an object, and its main nature is to please. Beauty provides us with pleasure and joy. Beauty, by both Greeks as well as Indians, has been considered as an aspect of divinity like Truth and Goodness. Just like Truth & Goodness, no one can experience Beauty without being beautiful.

Beauty by nature is eternal. The forms are transitory. They can be caught in thought but Beauty itself is unthinkable. It is to be felt or experienced. In the words of Plotinus “In itself perfectly pure.” In the words of Upanishadas, “In itself perfectly complete (purna) … all is beautiful because all have come from the Pure and Pure is beautiful”.

Beauty has a typical nature - a unique characteristics, it eludes him who seek to hold and possess. Disinterestedness as Kant says or interestlessness as Kainz says is the first condition to experience beauty.

According to Indians, Beauty is a value and absolute Beauty is an absolute value. Beauty (even worldly) once enjoyed, there is a strong desire to repeat the enjoyment. J. Krishnamurti says. “Beauty is not in the museum, in the painting, in statues or listening to concerts; beauty is not in a poem or in the lovely sky of an evening; or in the light of the water; or in the face of a beautiful person, or in a building. There is beauty only when the mind and the heart are completely in harmony and that beauty cannot be got by shallow mind that is caught in the disorder of this world.”

True beauty is never dependent. Beauty is a state of freedom. Ancient Indian have considered True Beauty as “an awakening to the Universal nature of things”.... the perception of Beauty is a yoga or union of self with the super self.

On Vedant philosophy:

Vedant philosophy is the Philosophy or the doctrines set forth in the end portion of the Vedas, which are the upanishads. They
constitute “The final aim of the Veda”\textsuperscript{5} or the essence of Vedas. The Vedanta philosophy has exerted the greatest influence out of all the six Brahmanical systems of the Indian philosophy. It always demands a closer attention because of its philosophical value, its close association with the religion of India, and because “it determines the world view of the Hindu thinkers of the present time.”\textsuperscript{6} According to Vedant Philosophy, Jeevan Mukti or the Liberation from Avidya or root ignorance is the ultimate goal or value of human life. It denies the reality of many objects perceived and their unity in one reality is asserted over and again: all is one god one soul. All is god and god is the Reality (satya). Here God appears as qualified (saguna) by many qualities - He is omnipotent, omniscient, the sustainer and destroyer. These qualities are seen from the stand point of god as a creator. God is possessed of all supremely good qualities. The upanishads, conceive Brahman or God as the pure ground and ultimate source of reality, consciousness and joy. Realization of the self is regarded as the highest goal. Its method lies in controlling the lower self, deep rooted impulses, and through a vigorous practice of the ways taught by religion. It is a difficult path and all men are not capable of realising this mystic state. Prof. M. Hiriyanna remarks, “the foretaste of Brahmananda can be had when a man enters the world of art.” The aesthetic pleasure, when makes man free from the clutches of Kama and Karma, leads an individual to spiritual pleasure.

**Beauty in Vedant:**

Vedant eqate Ananda with Brahman. Brahman is termed Ananda because the restful bliss or Anaml is realised through the inner universal harmony. This harmony is beauty and Ananda is the product of the harmony. It is to be experienced and not to be apprehended intellectually. According to Vedant true beauty is the “inner harmony underlying all diversities of experiences.” and this is not outside. Thus according to Vedant philosophy true beauty, like Truth and Goodness, “is the ultimate reality which appears in the form of Ananda.”\textsuperscript{8}
The aesthetic pleasure according to Sankhya school is different than that of Vedantins. "Sankhya relates their aesthetic experience to the purification of human attitudes, human qualities and characteristics." "But the esoteric philosophy of Upanishads invested the word rasa (rasa) with rich and profound significance. The Absolute is equated with roso and all delight is traced unto it. Upanishads describe the human personality composed of five seaths or Kosa and the highest is pleasure (Anandamaya) "10 In fact, 'aesthetics is the philosophy of taste.' Tradition makes god almighty himself as the first and foremost of creative artist; And Taittiriya Upanishad describes him as Rasa (Rasu vai saha.)"

The word used for joy saw many changes: pleasure, rasa (empathy), sundar (beautiful) etc. The term Rasa and Ananda become indispensable to the artistic excellence. Madan Gandhi observes, "Indian Philosophy and aesthetics not only recognize Ananda as essence of Beauty, but enables us to differentiate between spurious and authentic beauty."12 Beauty thus becomes important and its experience a significant one because to realize the absolute one needs to realise Ananda and Ananda can be understood in one's experience of the underlying harmony (beauty) in the universe. According to Vedant Philosophy, True beauty and Ananda can be "experienced when man realises his own totality and tries to establish intimate relationship among his different level of consciousness."13 This view is very similar to what western scholars talk about 'disinterestedness' (Kant) or Interestlessness' (Kainz) or 'Intergrity' (Thomas Aquinas), while discussing the transcendental values of beauty.

Prof Kainz says, "Every human activity, if it is to be meaningful, must strive for a goal. But the characteristic of the aesthetic attitude is that it is free of interest interpreted as meaning the relation to a practical goal. Nothing else is desired but the state itself and the object making up its content in its pure appearance as a mere intuitive image. The moment an aim from the outside is dragged into the aesthetic state, that state ends, or at least its purity is stained.14 The same has been differently but distinctly
expressed by Paul Haberlin, "We are able to experience beauty only to the degree in which we are capable of standing back from the purposeful requirements of the object. The category of beauty is not one of those which determine purpose; it is outside and beyond the concept of purpose; outside everything of interest. Beauty is a fact of our feeling"\textsuperscript{15} that leads to Ananda.

Indian thought in general, and Vedanta in particular categorizes Ananda into three categories: Priya (Simple experience) Moda (Conscious experience) and Pramoda (active participation). Since Ananda is experienced by soul, it has to pass through these three phases of Ananda.

Prof. Hariyanna says, "The aim of art is not to discover the nature of reality but to secure the highest experience of life. It does not pronounce any final option of the tenability or otherwise of the view of reality it thus uses. In other words, aesthetics unlike ethics for instance is alogical. While it is closely connected with psychology it regards logic, or more precisely epistemology, as irrelevant to its purpose. Art is a short cut to the ultimate value of life, by passing logic."\textsuperscript{16}

While talking about Beauty we should remember that "the conception of Ananda is the hallmark of Indian Philosophy; and rasa is its kin. Rasa conveys the sense of enjoyment roused through a sympathetic, dis-interested contemplation on God, humanity, and nature. Rasa, like Ananda is an expression of the cosmic emanation orUniversal like... Ananda or Rasa can be experienced only through the object of Beauty."\textsuperscript{17}

Sri Aurobindo says, "according to our own Philosophy (of Vedanta) the whole world comes out of Ananda and returns into Ananda, and the triple term in which Ananda may be stated is Joy-Love-Beauty. To see divine beauty in the whole world, man, life, nature; to love that which we have seen and to have pure unalloyed bliss in that love and that beauty is the appointed road by which mankind as a race must climb to God. That is the reaching to Vidya through Avidya"\textsuperscript{18}
The Vedant as well as the Indian aesthetics and Philosophy made a unique contribution to the world in the form of the Trinity: *Satyam* (Truth), *Shivam* (Goodness) and *Sundaram* (Beauty). "The absolute idea as conceived by the intellect is the highest truth, as realised in practice is the greatest good, and as manifested in man and nature is the supreme beauty." All truth is all good and is also all beautiful. The fundamental oneness of truth and beauty is the final message of Indian Aesthetics. Beauty is no beauty, according to Vedant, if it fails to bear within in it truth. We remember here Whitehead, in Western Philosophy, who remarked that in the absence of truth beauty is on a lower level in the absence of beauty, truth sinks to triviality. Truth matters in our life due to beauty.”

The approach of a true Vedantine towards Beauty and his striving after beauty would only be with one purpose alone, and that will be "to establish emotional unity with God. Beauty removes all barriers and differences. At this state, one finds god nothing but only joy. Thus we find beauty not as a means but as an end in itself. One can take note of what the Bhagvadgita says that whatever beauty we find in the universe, it is ultimately an aspect of godhead (X-41). Bhagvadgita ends with beauty of God. According to Vedanta perfect Beauty is God himself."

At the end, to note a very important and striking difference between Indian and Western thought regarding the approach towards Beauty and Art, let us see what Anand Coomarswami rightly observes, "In India the concern of art was not the pursuit of beauty as an aesthetic observation but the revelation of beauty as a divine condition not as a personal sentiment, but a religious adherence, a traditional hieratic canon.”

**Conclusion :**

The concept of Beauty in Vedanta Philosophy, as we have seen, leads to its role in everyday life. Beauty according to Indians, is value to be lived. It has a power to harmonies life, to balance it and making it attractive and joyful. To strive for Beauty is to strive for Truth and Goodness also. Beauty which is lost in the cheap,
obscene advertisement on TV screen, beauty which is exhibited in
the market for selfish purpose of profit making, beauty which is
lost or transformed into whiteness or fairness—all these certainly is
inferior, low and sof called beauty. It is not real and pure but
vulgarised and valueless. I started with and again I repeat to end
this paper, “Let us worry about beauty (real and pure) first, the
truth will take care of itself.” By being worried, we simply mean
being concerned about Beauty, in Vedantic term, an effort to go
from ugliness (of thought, of feelings and of will; of head, heart
and soul) to beauty, from beauty to Divine Beauty.

Epilogue :

“Let us worry about Beauty first and Truth will take care of
itself. “These are the words of a physicist who introduces himself
as the intellectual descendant of Albert Einstein. Beauty, today,
has become the driving force in all the fields of interest, in every
walk and talk of life’s living and dealing. It is for this reason, as
well as many other, that Beauty is something we should know more
about.

In this small paper, I deal with Beauty from philosophical
point of view. Having taken a brief note about the meaning and
concept of Beauty in general, both as a property of beautiful and
also as an essential element in art and aesthetic experience, I focus
Beauty in Advait Philosophy. I have consciously tried to see that
the detailed discussion about the evolution of the concept of Beauty
in west and in India, and issues related to aesthetics is not touched.
All these are not relevant to the title and, besides, I have taken for
granted that the august audience/ the reader knows it. An effort is
made to present a very small and precise issue to highlight only
two aspects: Beauty (its philosophy) and the Experience of Beauty
(Aesthetic Experience) in Advait philosophy. It is very necessary,
for due justice to the paper, that there is a clear understanding of
Advait school in Indian Philosophy and the approach towards Art
and Beauty in general. It is typical of Indian ethos that every
mundane activity is viewed against religious background. There is
a common principle underlying different branches of art like dance, drama, music and so on. This common aesthetic principle is “Rasa”. The corresponding term in Western aesthetics could be “empathy”. Rasa is the soul of Indian Aesthetics, which is generally believed to be an aesthetic delight, and depends upon Bhava or Emotional Complex. The Rasa theory has opened up new avenues of discussion in the field of Indian Aesthetics. According to Indian poetics, the experience of beauty is a state of transcendental joy or a state of self-fulfillment. This experience can also be explained, though pleasant in essence but complex in nature. Thus Rasa in Indian aesthetics, is the source of beauty and essence of aesthetic experience. Rasa in Advait philosophy aims at liberation from nescience. We get spiritual pleasure through aesthetic pleasure, Ananda. The Vedantins equate Ananda with Brahaman.

Apart from what Vedas and Vedantins say about Beauty, I have taken note of Upanishads, as the esoteric philosophy of Upanishads has invested the word “rasa with rich and profound significance. The concept of Anand is the Summum Bonum of Indian philosophy, Rasa leads to Anand. It is of three kind; Priya, Moda and Pramod, according to Taittiriya Upanishad. The trinity or Satyam (Truth), Shivam(Goodness), and Suindraum(Beauty) is significant contribution of Indian philosophy. I have taken note of different etymological derivations of the word Sunder (Beautiful)as well as different opinion about Beauty in ancient India. Beauty is not just what we find in this physical world. It is the light of the soul. Every beautiful object in the world is the external manifestation of that internal beauty. “Beauty in Advait Philosophy “ - the external details, is the manifestation of “Beauty of Advait” - the inner beauty of Advait. Is n’t it?

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4. See Encyclopedia: BritannicaVol2, P. 282
5. Dr. S. Radhakrishnan: Indian Philosophy Vol II, P. 430.
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8. Ibid P. 16.
10. Five Kosas or Sheathas are: Annamaya (Food), Pranamaya (Air), Manomaya (Mind), Vijinanamaya (Intelect), and Anandamaya (Joy).
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22. A. Coomarswami: Krishnamurthy K, Studies in Indian Aesthetics 1 979 - Quoted.
"It was on 11th September, 1906, a Movement was started in South Africa, by Gandhi, which ultimately came to be known as "Satyagraha". Initially the name given to this movement was "Passive resistance". This was resorted by the people, who had either no right to vote or were otherwise, weak. They were not averse to use of arms, if possible, for the attainment of their aims. On the other hand, Satyagraha is soul force, pure and simple. Satyagrahis never used physical force, and that too although there were occasions, and when they were in a position to use it effectively. In a sense this was non-violent assistance in the right direction.

We may call it coincidence or destiny, it was on 11th September, that the World Trade Center was demolished. After this demolition US President, George Bush, remembered Gandhi. After the said tragedy a new youth organisation has been founded in the United States, named as "We want Peace, not War". There is another organisation known as "Seeds of Peace"

From : “Issues in Culture of Peace and Non-Violence”
By : Shri C.S. Dharmadhikari
In this paper I propose to submit the ideas on Peace in two parts. In the first part I propose to state my concept of peace. It deals with understanding peace from its meaning and nature point of view. It deals with types and classification of peace. In the second part I propose to suggest the solution and indicate method(s) for implementing and realizing peace through Education for peace.

I Peace : Conceptual Aspects.

1.1 Let me open the talk on ‘peace’ with a great truth: Peace, perhaps one of the easiest concepts to understand, is very tough to exercise. Somebody said of Truth that truth is higher than all but a truthful living is still higher. We can say ‘peace’ is nobler than all the qualities but peaceful living is still the noblest. What is this peace? I don’t think anybody needs its definition. “Today by Peace, we generally mean, absence of war and of slaughter, absence of hatred and revenge”. Peace is one of the highest aims that man can set for himself. India’s ex-prime minister Mr. P.V. Narasimha Rao says “According to Indian Philosophy and our tradition the absence of war is not peace. Peace is a positive concept. When there is no war it would be wrong to believe that peace prevails. Hence our definition of peace is that people should live in peace, there should be peace between man and nature, there should be peace in sky, there should be peace in water, there should be peace in space and we should let peace prevail everywhere. You wouldn’t get such a pervasive definition of peace anywhere else.”
1.2 There is a tendency to understand peace as ‘non-war’ but peace is not merely that. It is much more than that. Peace can be conceived of in two ways: negative and positive. Negative peace means absence of war or absence of any organized violence amongst religions. Positive peace on the other hand is inner peace, an integration, co-operation and harmony amongst human groups.

1.3 A learned thinker and diplomat of India, Shri Karan Singh identifies five dimensions of peace which he wishes all to consider. These dimensions are (i) Peace in ourselves, (ii) Peace in the family, (iii) Peace in the society, (iv) Peace in the nation state and (v) Peace in the entire planet. He looks upon all these not so much as parallel lines but as concentric circles, the individual on the one hand and the entire planet on the other that constitute indivisible entities. He says, “The quest for world peace is now no longer merely a mystical vision or an idealist Utopia. It has become a sheer necessity for the very survival of human race”.

1.4 The great epistemologist and modern philosopher Immanuel Kant has given to the states of the world the six noble principles for attaining and maintaining perpetual peace. These principles are as follows.

i. “No treaty of peace shall be esteemed valid on which is tacitly reserved matter for future war.”

ii. “Any state of whatever extent, shall never pass under the dominion of another state, whether by inheritance, exchange, purchase, or donation”,

iii. “Standing armies (miles perpetuous) shall in time be totally abolished,

iv. “National debts shall not be contracted with a view of maintaining the interest of the state abroad”.

v. “No state shall by force interfere with either the constitution or government of another state”,


vi. “A state shall not, during war, admit to hostilities of nature that would render reciprocal confidence in a succeeding peace, impossible: such as employing assassins (percussors), prisoners (venefici), violation of capitulations, secret instigation to rebellion (perduellio) etc."

Since the subject of International or World peace is now becoming more crucial every year, it becomes necessary to take a good look at some of the above quoted provisions which Kant thought necessary to this end. We must always remember that to Kant, “mutual trust is the only, foundation of peace. ‘Honesty is the best policy’ is the deepest strand in Kant’s thought.

1.5 The concept of peace leads itself to be analyzed from different and distinct classification such as positive peace, negative peace, peace with cooperation or unqualified peace and war. It is time now to literally construct peace. Peace is intangible. Peace is not just a feeling or a state of being. It is not just something that one would achieve only during long hours of prayers or meditation. And it is certainly not end of war alone. So what is it?

Peace, therefore, is a natural instinct and if we wish to construct a peaceful world, then all we’ve got to do, is to let it manifest in our lives. Peace, in its right sense, is that state in which fear of any kind is unknown. To survive and to live like Man, both, human harmony and peace are essential.

II Education for Peace,

II.1. In our final conclusion of Part I we have noted how Peace is the most precious state of both individual as well as society. Peace, with reference to today’s situation, is lost mainly due to war and violence. There are many causes of war as: Economic Causes, Racial Antagonism, Political causes, Arms race, Ideological cause, Religious fundamentalism and fanaticism etc. One can easily say that if causes are removed the effect is automatically removed. The cause of war if removed, automatically war will be
removed. But we do not want simply the absence of war, we want people in peace, people in harmony, people always living together with love, integrity and co-operation. In short the actual cause is the nature of man. Man should learn to live together, man should value co-existence. His approach and attitude towards life and peace should be positive and constructive and for all these he will have to be provided with education for peace - an environment that will mould him for peaceful behaviour, the most creative initiative to enable the individual to influence the society to bring about a radical change. “Education has a key role in shaping the thought pattern of an individual or a group”.

II.2 The total cessation of war and establishment of peace requires change in man. Radical change in the society, mainly amongst adults, can not be brought about by any other way. It can only be by absolute change in the minds - change in approaches and attitudes and ultimately change in behaviour and action. Again, no change is possible though ideologies alone. The only way of changing society towards mutual understanding and peaceful co-existence is timeless transformation of the minds of the youth through choiceless awareness. For this the most effective would be educating young boys and girls at schools. School is a place where tomorrow sits and today’s school students are future leaders.

II.3 In his most monumental work, ‘Learning: The Treasure Within’ (a report to UNESCO of the International Commission on Education for the Twenty First Century) Mr. J. Delor, presents a report that is bound to influence educational thought all over the world, in the 21st century in most significant way. Here the commission has put emphasis on the four pillars as the foundation of education. The four pillars are

i. Learning to Know,

ii. Learning to Do,

iii. Learning to Live Together, and

iv. Learning to Be.
Out of all these greater emphasis has been put on Learning to Live together’ by developing an understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit to manage the inevitable conflicts in an intelligent and peaceful way. The other three pillars will provide the base for learning to live together. We in India have conceptualized Delor’s report, mainly by the Central Board of Secondary Education, New Delhi. The said Board has come out with illustrative steps to fulfill the objectives.

II. 4. Prof. David Adams, a scientist in the U.S known for his expertise and innovative approach in developing new weapons, one fine day felt convinced that the world was not yet ready for science. His determination to pursue peace made him offer his services to UNESCO. On his visit to India he said, ‘War is an ancient invention .... The culture of war has the following elements: an enemy, an authoritative structure or hierarchy, secrecy, belief in the use of force or the idea that power comes from force and violence and arms. It is dominated by man and has, as its goal, exploitation in all its forms - for plunder, taking slaves, establishing colonies, exerting economic domination and also for exploiting nature”.

If we wish to go from war to peace, we should know that the difference between the culture of the war and culture of the peace, is in the alternatives available. Peace is made up of tolerance, democracy, transparency, belief in non-violence and dialogue, disarmament, equality of women, economic and social justice. People will have to be taught what real tolerance means. It does not mean indifference towards the other. Tolerance, as defined by the UNESCO declaration of 1995, is “respect, acceptance and appreciation.” Tolerance is harmony in difference. It is fostered by knowledge, openness, communication and freedom of thought, conscience and belief. Mr David Adams said, “Listening will promote understanding - thereby prejudices will disappear. Also, individual behaviors must be in keeping with the need to preserve the planet. Equally important is the instilling of the democratic spirit”. In short,
what David Adams suggests is to change the individuals, young boys and girls, and thus to change the society from culture of the war to the culture of the peace. And for that, in action, we need - we immediately need Education for peace.

Education is a process which on one hand aims at a better and higher quality of life through human enlightenment and empowerment; and on the other performs a key role in shaping the thought pattern of an individual or a group. Through education what is expected are the far-reaching changes in traditional pattern of life leading to a better understanding of other people and the world at large. The changes will bring “mutual understanding, peaceful interchange and indeed harmony”.

II. 5 Peace and peaceful living is possible through law. In case of wars between the nations, “Law” or legal agency like UNO has failed as Nations disregard UNO and continue fighting amongst each other. There is one more solution to wars and slaughters. The emergence of a peaceful world through restraint. Restraint, which is capable to keep the conflicts and quarrels away and thus brings mutual understanding and harmony, is ultimately for a class and not for the mass. For attaining ‘Restraint’ a lot will have to be taught. It can never come overnight. It presupposes maturity attained from the clarity regarding life, values of life, living together or co-existence and about the ultimate purpose of life. To teach these all is Education for peace. Of course, it should also be noted that more than ever before, government and nongovernment organizations are out to equip children and young people through education with the capacity to lead productive, positive and meaningful lives.

II. 6 We find quite a good number of thinkers who talk about science and religion meeting each other and serving God as well as mankind. “In all finality, the central doctrine of any programme has to be ‘Mankind shall neither kill itself nor get killed in any other manner, unless God kills it, if at all.’ To achieve this there has to be fusion of the two faiths: One that of ‘God in Man’ - what Man can do: ‘Science’ - and the other that of ‘Man in God’ - what Man
ought to do: "Religion"; and the second part of the doctrine, therefore, will be 'In God and ourselves we trust; Mankind we shall serve." Here also we find service to mankind as solution to war and slaughter and thus to establish peace. This has also to be taught to young minds and through education we have to prepare them for mutual understanding, harmony and living peacefully together.

II.7 To implement Education for peace in schools is basically to teach to live together. Mr. Delor's report to UNESCO of the International commission on Education for the Twenty first Century reads as under: "The importance of the role of the teacher as an agent of change, promoting understanding and tolerance, has never been more obvious than today. ..... The need for change, from narrow nationalism to universalism, from ethnic and cultural prejudice to tolerance, understand and pluralism, from autocracy to democracy in its various manifestations, and from a technologically divided world where high technology is the privilege of the few to a technologically united world places enormous responsibilities on teachers who participate in molding of the characters and minds of the new generation".

II.8 Implementation of Education for peace in schools is great and to launch this grand endeavor, what better material than the impressionable minds of young learners! The subject has to rise much above the rhetoric and didactics, enough material to help the teachers translate this lofty aim into actual classroom transaction through suggested methodologies be provided. The formulation of courses, curriculum plans, a hand book for teachers as well as resource manual could also be prepared to inspire the teachers to undertake all important materials. These all, though very important but more pedagogical, I skip its discussion here.

II.9 Before we conclude let it be also clear that the idea of peace and peaceful living should not come in the way of vindicating a right cause. Peaceful behavior shouldn't lead to a fearful state but should lead to a courageous mind. Sri Aurobindo stressed so
eloquently in his monumental work, "What is needed at this stage of human destiny is neither a philosophy of total transcendence which would leave human beings essentially powerless, nor a philosophy of immanence alone which leaves the world at the mercy of the hostile power".

"Rather, what we need is an integrated, hostile philosophy in which human existence is looked upon as a rare gift which must be utilized both for inner development and for the welfare of society and the world." Let through Education for peace in schools, our younger generation know that "an enemy is created and wars engineered for the benefit and whims of a privileged few. They invoke religion and nationalism for their crimes and clearly believes that many lies become dubious truth. And people can be bought with that dubious truth. They invoke religion and nationalism so they may sleep at night and not have their bloodletting haunt them". Let our students know that "those who engineer wars remain untouched by the brutality and suffering of war". Let our students know that, "The war kills and kills needlessly". Let, at the top of all these realistic facts, our students know and accept with total faith that: "Peaceful co-existence is the only way of existence in this world". "And let us all know that: "Peace is Life, war is death."

Epilogue :

"PHILOSOPHY OF EDUCATION"
The Underline Idea of
"National Policy on Education - 1986"

It is the Philosophy of Education that decides its role and aims and objectives. We had earlier the objective: an enculturation of the student; to fit the student in the existing frame of culture. Just like the regimentalization, enculturation of education was found to be insufficient. It was neither interesting nor progressive. Here the individual had no scope to realise his best-self, and because the individual was not, in a position of realising his best self the progress
of the society suffered. Unless the individual’s abilities and potentialities are brought out, best results in society and nation could not be realised.

So the second phase was to bring out what is best in the student. To enable the student to realise his best self and thus to make him unique individual. Here the aim was not enculturation of the student i.e. to fix him into a common culture but to convert into actual what was potential in him. This second phase continued for a number of years, say, till now. And it was found to be defective. It was found to be defective because when individuality and potentiality of student were brought out he became selfish and separatist. His individuality became so strong that he was only looking after it, never caring for society and social progress. He kept himself in the centre. How can one ignore the society and its progress where he has to relise his best self? And as a result the “Production of clerical jobs” became the basic thrust of education system. “And this has led to the imbalances, the dissatisfaction and frustration amongst the educated youth that we are seeing to-day”. The situation worsened to the extent that the individuals realised their selfish ends at the cost of the society. “The villages the rural areas were ignored. It was an urban oriented education. In fact the villages were treated almost as drainage areas for the towns and urban areas. The educated, even if they get their education in villages, become lost to the villages. We have in our rural areas what may be described as a “Thumbs-up; culture. It just removes or leaves out the youth from the village and make him a displeased person in his own home”. The youth would take much from the society and would give a very little to the society. The natural effect of this will be that society suffers. Individuals will make progress but society would not. They would be self minded and not society minded. Their entire effort would be self oriented and not society oriented.

This position can well be illustrated by Doctors running away to US. for the sake of money. Society spends lot of money for
making doctors but society gets no advantage of their services. This second phase on one side "makes a person a misfit in his home, a misfit in his town and causes frustration in the youth which we can not allow to stand any longer," and on the other side it fails "to reach and teach every one who is reachable" as the benefit only lable comes to an individual or to the urban areas "because the people with education leaves the rural areas and go to the urban areas."

In eniculturation, a student was, immediately coming from the university, lost in common culture. In the second phase the student is lost to the society, Now we want, both the individual and society, none of them to be lost. "The new education policy will be for all Indians. It must be egalitarian. It must give equal access" in the sense that "an attempt must be made to give access to the best type of education, to the 'most intelligent children no matter from which section of society they come.'" The ultimate objective must be the integration of Individual interest with National Interest. "Today the biggest thrust must be for national integration and unity. While developing regional culture, while not killing regional tendencies, we have to see that they do not develop in a manner that destroys or weakens our national entity, identity." Today, "we have to see that our education process reduce violence in society. It should challenge the concept of matterialism or consumerism which is being thrust on us." Moreover, it has "to cultivate secularism, socialism, democracy and nationalism, and nurture the correct moral values.

So a need was felt that the aim and philosophy of education should not be mere development of an individuality at the cost of society. Individuals should be integrated with the society. "The new education policy is an attempt to relink learning with life as it is in India, whether in rural or urban areas, in the tribal areas, in the hills, mountains or in the forests." The student is neither to be fitted in the existing culture not to be made exclusive individual who can be of no use to society. The development of the individual must contribute to the development of the society. The progress of the
individual must necessarily lead to the progress of the society. Education must be such that an individual should be able to squarely face the problems and challenges of life. Nature and life are ever changing. Every moment new situations arise. New situations involve new problems and new challenge. Problems and challenges are inevitable in life. Either individual surmounts the problems and challenges or succumbs to them. In one situation he lives in other he is as good as dead though alive. The aim of education is to enable the individual to surmount and solve the problems of life and face the challenges that are continually coming from all directions; and while facing the challenges and tackling the problems he must not lose his courage and competence. In facing any problem of life his Integrity and Efficiency must remain intact. This can happen when individual is properly educated in a proper system of education where the aim is to develop both the capability of realising the best self as well as the altruistic attitude to serve for the larger interest of the society. This is what we call acculturating role of education, Acculturation means development of human and moral qualities with scientific temper and, not the development of existing culture as it is. The aim is not enculturation but acculturation. Such philosophy of education is conceived in New Education Policy-1986.
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I. Introduction:

Dr. S Radhakrishnan, a great thinker and philosopher of India says, “Ancient Greece and India agree in holding that it is the aim of education to train us to apprehend human virtues and the simple decencies of life. We must educate not for cruelty and power but for love and kindness. We must develop the freshness of feeling for nature, the sensitiveness of soul to human need. We must foster the freedom of the mind, the humanity of the heart, the integrity of the individual.”

Civilizations have advanced and the quality of life has improved with the difference that science and technology have brought into our lives. “Man’s highest aspiration - his seeking for perfection, his longing for freedom and mastery, his search after pure truth and unmixed delight - is in flagrant contradiction with his present existence and normal experience.... Life evolves out of Matter, Mind out of Life, because they are already involved there: Matter is a form of veiled Life, Life a form of Veiled Mind. Man’s highest aspiration would then only indicate the gradual unveiling of the Spirit within, the preparation of a higher life upon earth.”

II Education : Then and Now :

In past the society was static in its vision, children did their parents’ occupation and there was a little change from one generation to another. This was so till almost up to 15th century - almost
unchanged form what they had been in Greece in the fifth century B.C. It is with the seventeenth century that the notion of progress and development downed upon the human mind, and within two centuries Europe has become the scene of a great intellectual activity in the cause of general education and culture, emancipation from tradition and with a keen interest in the theoretical and applied sciences. This was the period of “Enlightenment”. An immense optimism swept over Europe. Says Condorcet (1743-1794) the French mathematician - philosopher:

“There is no limit set to the perfecting of the powers of man. The progress of this perfectibility, henceforth independent of any power that might wish to stop it, has no other limit than the duration of the globe upon which nature has placed us.”

Then we see the bubbling of the Age of Reason and the upheavals of English and French revolution, the notion of political equality was brought to the masses and infused the future with a new hopefulness. The nineteenth century was terrible age for the industrial countries. “Moreover, Science has abandoned its ideal of “truth”. Limiting itself to the knowledge reached through senses, and consistently refusing to admit any higher source of knowledge, science has found that it can truly know nothing. It declared henceforth truth unknowable and decided to confine itself to efficiency and convenience, i.e. it has taken utility and not truth as its criterion.” 4 No doubt, progress is immense in the scientific and technological fields, resulting in a marked growth in economic sphere and raising of the standard of living. The suppression of slavery and child-labours, improved working conditions and the social status of workers, emancipation of women, improvement in health, elimination of disaster probabilities, increased longevity etc. are some of the definite gains. But human nature has not changed to any appreciable extent. What has happened in the world in the last fifty years is sufficient proof of this obduracy. Egoism, greed, lust for material wealth and a craze for the physical luxuries have been widely observed even amongst educated and cultured class. With
the passing years and tremendous impetus given to scientific, technological and economical progress it seems 'a new conception of wealth has emerged.'

But then with the new situation, new questions arise. Technological progress has many social, cultural, educational and even political implications, pleasant and unpleasant. On one side there is a tremendous transformation in all the phases of outer and inner life seen, and on the other great dangers are looming in the future, doubts are rising whether humanity has wisdom and strength to avoid them. The vision of the future has been depicted by many thinkers, philosophers and writers like Aldous Huxley, George Orwell etc. And, as we see, a 'civilization of leisure', people are beginning to feel uneasy. To conclude the picture of the present day life, I shall quote an American writer in one of the issues of 'Life':

“Many thoughtful Americans are disturbed because as a nation we seem bereft of a sense of purpose. We have the mood and stance of a people who have ‘arrived’ and have nowhere else to go .... We have tried to fill ourselves with science and education, with better living and pleasure, with the many other things we thought we wanted, but we are still empty and bored..... We are confused by the prejudice, hatred, greed and lust that are within us. We seem to be caught helpless in quicksand: we want out of our human dilemma but are powerless. The American genius has enabled us to change virtually everything but ourselves... It is absolutely impossible to change society and reverse the moral trend unless we ourselves are changed from the inside.”

Sri Aurobindo, a great philosopher and spiritual leader, a yogi of twentieth century, India, asserts that “We have arrived at a great crucial moment in human evolution, where the descent of new powers of consciousness and their establishment on the earth have begun to occur. The present world crises is nothing but the break up of the past indispensable to the forward movement. On the crest of an evolutionary wave man has to yield place to a new type of being”.
Dissatisfaction with the conventional education of the time may be traced back to Roussean, it was expressed forcefully later by Tolstoy. In the U.S.A. Dewey and many others also wrote about the new education. But a clear awareness of the true needs of education dawned really with 20th century.

III Education : An Indian Approach:

Vedas and Upanishads say: 'Education is the manifestation of the perfection already in man'. Knowledge is inherent in man, no knowledge comes from outside; it is all inside. All knowledge comes from the mind. In this sense knowing is unveiling. One can help the child, can guide, or support. But you can’t teach. The meaning of the word education is - to lead, to bring forth, to educate. Educate what? one might ask. To educate the inner, hidden, dormant potential within every human being. Sri Aurobindo, writing on education says: "The first principle of true teaching is that nothing can be taught”.

The aim of education is always two fold: there is a collective aspect and there is an individual aspect. Education aims to turn the individual into a good citizen. Education also aims, with good citizens to have a society with healthy social environment. We all know and have discussed the aim and purpose of education which is superficial or apparent. But what is the deeper aim of education? According to Indian Philosophy and culture, "There is a Divine Reality wanting to be manifested. We aim at knowing this Reality and working for its manifestation.”

Philosophers and prophets of Education have given many shining and revolutionary ideas on the future of education. The line of thinking pursued by Indian spiritual thinkers has laid emphasis on different aspects. The search is not merely for the type of education needed but the question is: What is the fundamental need or aim of future education? Is it simply to create well informed, efficient, skilful, rationalised and adaptable social being or "to create a new Man who goes beyond mind and reason to a higher dimension of consciousness which is free from the limitations of the mental consciousness and who can lead humanity and earth towards its
evolutionary fulfilment." It is very necessary for the futuristic vision to have "a clear insight into the evolutionary predicament of modern man, the higher aim of terrestrial evolution and role of education in realising these aims".

Indian Philosophy and thought believes that the theory and practice of the spiritual evolution of Man and planet Earth will be the paradigm of the Future. The central ideas of this paradigm are:

- Man is a transitional being, and the rationalised mental consciousness is not the last summit of human evolution. Nature is preparing humanity for an evolutionary leap towards a supramental consciousness which is free from limitations and disabilities of the mental consciousness.

- This higher evolution has to be effected by a new science and technology of Consciousness or Yoga, as it is called in India.

- Among all human activities, it is education based on the science of Yoga - and not economics, politics, commerce, management or material science and technology - which will play a major and prominent role in spearheading this higher evolution of humanity."

The 'educational technology' of the future will emerge from 'a comprehensive understanding of the level of Consciousness'.

IV. Intuition and Intuitional Knowledge:

It is generally observed that the largest part of the studies consist of learning the past, in the hope that it will help you to understand the present better. But it is also necessary to understand that what happened is responsible for what is happening now and that prepares the way for the future,. "It is by cultivating the intuition that one prepares oneself to live for the future". If we examine carefully, we shall find: "Intuition is our first teacher. Intuition always stands veiled behind our mental operations.

Intuition brings to man those brilliant messages from the Unknown which are the beginning of his higher knowledge. Reason
only comes in afterwards to see what profit it can have of the shining harvest. Intuition gives us that idea of something behind and beyond all that we know and seem to be which pursues man always in contradiction of his lower reason and all his normal experience and impels him to formulate that formless perception in more positive ideas of God, Immortality, Heaven and the rest by which we strive to express it to the mind.”

“The intellectual understanding is only the lower knowledge (buddhi), there is another and a higher knowledge (buddhi) which is not intelligence but vision, is not understanding but rather an over standing in knowledge.”

V. Education of the future:

1. Thinkers and scientists have visualised the future changes which are likely to occur as a result of scientific and technological advancement. Dr Philip Handler says: “In the near future, each individual will have a private, pocket size, two way television instrument and immediate personal access to a computer serving as his news source.” He further says, “Less than five percent of the working population will be engaged in primary agriculture, with no more than another 20 percent engaged in other productive activities. The bulk of the labour force will engage in services rather than production of goods. The principal pursuit of mankind will be cultural, recreational or devoted to the expansion of knowledge and understanding.”

2. The future is the future of mankind. The future ‘should not be just hope and opportunity. The future should be absolutely ours.’ We have to create a future which is really ‘golden’. Future means the new age, new way of life, new education... the new man who is the greatest revolution that has ever happened in the world. It is a future in which ‘man can avoid all the miseries, all the jealousies, all those anger, all those wars and destructive tendencies.’

The future is a golden one and the new man is going to live his life -not according to ideals but according to his own longings, his own passionate intuitions.
In such a future, the new man is neither an improvement nor a refinement. The new man is the birth of an absolute fresh man - unconditioned, without any nation, without any religion, without any discrimination between man and woman, black and white, east and west or north and south.' The new man is the manifestation of a new humanity, one humanity. Dr. S Radhakrishnan says, "We are dedicated to the production of a democratic non communal, scientific, welfare state. It is this vision of our future that we have to communicate to our young men and women, to the elders too because most of us are not still out of date." 13

3. We have seen that the education that prevailed in the past is insufficient, incomplete and superficial. It only helped to earn livelihood and not to develop an insight into living itself. In the system of education, so far, what is important is the examination - a goal that will make the future important - more the present. It creates tremendous emptiness in life. In today's prevailing system of education both wisdom and knowledge are lost in information, cramming has taken the place of creativity, and being based on competition it is harmful too. In almost all countries education is becoming a commercial activity and missionary spirit to teach the student is over shadowed by the professionalism of the teachers. The joys of childhood, the choice of adolescent and the passionate indulgence of youth is all lost in too rigid, and formal frame work of the system. It being too theoretical and full of information is far away from reality. It is not in tune with Life. Education, to day, is not for Life, but for degree of diploma. It is full of drawbacks, full of limitations and full of problems.

4. When we have the problems posed by rapid technological advances, military threats, inequalities among nations, the break up of the family and the erosion of religious values, unchecked urban growth, the population explosion, and environmental damage, how can the education of the future be made effective and relevant? If society wants promising future it is necessary that it takes special interest in a topic of fundamental importance: Children's Education. Education and awareness are important tools to shape the future
generation. Children are our future and so our future will be what our children shape out to be.

5. There is an intimate connection between the mind of man and moving spirit of the universe. "What are we to do with our lives?" asked H.G Wells, and said in answer: "Put our minds in order". Education is the means by which we can tidy up our minds, acquire information as well as a sense of value. "Education should impart to us that bent of mind, that attitude of reason, that spirit of democracy which will make us responsible citizens of our country".

6. For a golden future, a bright tomorrow, we need a vital change. The solution to problems and the implementation of new ideas, a new approach to education is required. This again means, a new approach to different dimensions of education. Man is a moral agent who can determine his behaviours. He can grow by the exercise of his will. He is not body and mind alone. He has, in addition the spiritual dimension. According to Shri Aurobindo, mankind is undergoing an evolutionary crisis; a new man with a new awareness is the urgent need of the hour .....In order to gain inner strength and light from within, educators and psychologists are once more drawn towards the foundations and soul of education - the spiritual education." One of the prominent and most controversial thinkers of 20th century Prof. Rajnish (Osho) divides education into five dimensions. The first is Informative; the second is the enquiry of Scientific subjects; the third will be the art of living; the fourth dimension should be art and creativity; and the fifth dimension should be the art of dying (all the meditations) so that you can know there is no death and become aware of an eternal life inside you". The above mentioned dimensions, according to Prof. Rajnish (Osho) will have full education, a whole education. To him, education as a whole does not exist anywhere and therefore there should be a vital transformation.

7. What is the best education a country can give to its children? The Mother - a French Lady, a spiritual leader, in the last century in India says, "In any country the best education to give to
children consists in teaching them what is the true nature of their country, its particular qualities and the mission their nation has to fulfill in the world, its true place in the terrestrial concert. To that should be added a large comprehension of the role of other nations, but without the imitative spirit and without even losing sight of the peculiar genius of their country.”

Education, in future, will certainly have to see that it prepares for a safe and peaceful world. “Our conscience must grow and our comprehension of human dignity must increase.”

8. The report of UNESCO of the International Commission on Education for the Twenty-first Century - the Delors report - sees the most important consequences of this complex phenomenon to be its socio-cultural and ethical dimensions as regards the growing interdependence and inter relationships between peoples and cultures the world over: “the far reaching changes in the traditional pattern of life require of us a better understanding of other people and the world at large today; they demand mutual understanding, peaceful interchange and indeed harmony”. However, the report stresses that “learning to live together” - one of the pillars of education - will only occur through the possession of self-knowledge and understanding, and appreciation of one's own origin and culture.”

Here the commission has put emphasis on the four pillars as the foundation of education. The four pillars are

i. Learning to Know,

ii. Learning to Do,

iii. Learning to Live Together, and

iv. Learning to be.

Out of all these, “greater emphasis has been put on Learning to Live together” by developing and understanding of others and their history, traditions and spiritual values and, on this basis, creating a new spirit to manage the inevitable conflicts in an intelligent and peaceful way. The other three pillars will provide the base for learning to live together.
VI. Conclusion:

In our final conclusion, let us note that today the world has become small and our vision is enlarged. "We must, if we are to prepare ourselves for a new world which is on the horizon, rid ourselves of racial pride and religious intolerance and of that deep seated lust for powers .... Civilizations are not built of machines but of values. The driving forces of civilization come from within. The pursuit of scientific truth is a great value. It shows mastery of mind and the will of man over the forces of nature. The progress of civilization depends not only on intellectual creativeness but on the moral qualities of gentleness and compassion." It is therefore, imperatively important that our children, through education, develop these moral qualities. If we stifle the spirit in us, our society will go to pieces. To control this we need effort and discipline. This can come not from science but from the discipline of religion and philosophy. Teaching Children Value education, study of classics, meditation for a few minutes, comparative religions and philosophy will result in genuine love for mankind which will transcend group loyalty and will preserve intellectual integrity.

“We have in our country, in India, a very great tradition of not merely reverence for life but reverence for suffering. The greatest of our seers were people who tried to help those that needed comfort and relief. We will have to educate our children to attain a strong conviction that we are born in this world to live for a great cause, to live for some supreme purpose. Thus one great thing very much essential is “to instil into our young men a purpose of life, a sense of dedication and to make them feel that they are born in this life to do something great.”

And, finally a precise and a straight forward question:

What is the essence of our Education of the Future?

“For the teacher, it is a specific attitude towards the child, for the child it is a way of living, growing and progressing.”

One sentence to sum up: “We do not want brilliant students, we want living souls.”
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2. Several modern historians trace the origin of the movement to the extraordinary genius of Leonard da Vinci (1452–1519) and certainly he anticipated, if not ushered in, a basic improvement in the technology of almost all arts and crafts.


4. Ibid P. 13


7. Ibid - preface page

8. Ibid - preface page.


12. Dr Philip Handler (1917), ‘Education and Society’, Lucknow, p. 296 -312


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"Tantra is an Indian cult; but since it has evolved continuously from the remotest antiquity it is not limited to any of the particular Indian religions which arrived later on the historical scene. Groups of Hindus, Buddhists and Jains share Tantrik ideas and do Tantrik things; but there are symbols in the vast natural caverns of Palaeolithic Europe (c. 20,000 BC) which can be accurately matched with symbols still used today by Tantrikas. Hundreds of generations have devoted themselves to developing and refining Tantra, so that it now conveys with extraordinary purity the most essential patterns of human symbolic expression. It is widely recognized that this is what makes it so valuable for people of the present, Westerners as well as Indians.

It would be wrong to call Tantra a religion; that term has too many misleading overtones nowadays for far too many people. Tantra is not a ‘way of thought’, either. Thought, in the sense of ordinary logical and very useful reasoning, Tantra sees as one of the chief causes for people gradually becoming disillusioned and miserable in what they believe to be their world. So Tantra works with action"

From:

"Tantra : The Indian Cult of Ecstasy"

By : Prof. Philip Rawson.
TANTRA AND PHILOSOPHY

INTRODUCTION

We all know, the thinkers and materialists alike, that ‘this is an unreal and unsatisfactory world, strongly marked with the stamp of inadequacy, suffering, and evil’. The world and the life we live in it is neither a bed of roses nor a path of joyous light. The life is ‘a difficult journey, a battle and struggle, besieged by obscurity and falsehood’. It is because of this fact, we find the commonest and the highest aim of life for all the systems, is liberation, freedom from bondage or the self-realization. We also find, inspite of the highest goal being the same, different systems have different ways, different paths (Marga) to attain the goal. There is one more observation we come across, and that is each of these systems profusely varied in their theme and expression, claims to have emanated from a divine source. Tantra also has a similar claim, and, as such the Tantras are called by such names as Agama, Nigama etc. Since Tantras have evolved continuously from the remotest antiquity they are very huge and vast, on one side, and at the same time, they are not limited to any particular religion. We have Tantras, avowedly of a Buddhist character, and also those that have a veiled affiliation to the tenets of Jainism. In this paper, we are going to talk mostly about those general aspects and details that have allied themselves to Vedic metaphysics and theology. In fact, Tantras, due to their affiliation to various religions and systems have also been divided themselves into diverse, and sometimes apparently divergent cults, paths and rituals. All these, naturally,
make it very difficult to include complete details of Tantras, and almost impossible to give justice to all the dormant and deep truths of Tantra Sastra. The paper, anyhow, will be an attempt to share some of the basic Tantrik ideas and practices:

**MEANING AND PHILOSOPHY OF TANTRA**

The word Tantra has many meanings. It is derived from Sanskrit root ‘tan’, meaning to spread out or to extend. Thus tantra etymologically indicates expansion of knowledge. The meaning usually applied to Tantra system is pertaining to the development of man’s power to do, both material and spiritual. More than twenty-five meanings have been ascribed to this world. ‘The Tantra Sastra is also known as Agama and Nigama. Agama is tantra from the mouth of Siva to Girija, and Nigama is tantra emanated from the mouth of Girija to enter the ears of Siva, being approved by Vasudeva’² Tantra Sastra is also considered as the fifth Veda³ by Hindus and called Sruti According to Kullukabhatta. Sruti is of two kinds - Vaidiki and Tantriki⁴ “Tantra is both an experience of life and a scientific method by which man can bring out his inherent spiritual power. In this way the Tantric rituals are the basis of many a philosophy-Saiva, Jaina, Buddhhsf or Vaishnava..... In fact, the Tantric method of Sadhana has been in vogue even from vedic times”⁵.

The philosophy and aim or goal of Tantra is the realization of the Highest Reality - the purnatakhyati. Commonly we call the highest as moksa or liberation from bondage. “The aim of all ‘isms’ is essentially the same, to realize through all forms the formless”. Writing about ‘Sri Aurobindo on Tantra’ Mr M.P. Pandit quotes, “...... the Tantric Yogi pursued the aim of his discipline - mastery, perfection, liberation, beatitude”.

Tantra is a way of life; a way to attain liberation through highest enjoyment of worldly objects including sex. Tantra thus is for obtaining joy; when joy is obtained suffering automatically is eradicated. The object of Tantra is not for eradication of suffering but for obtaining joy. Tantra is a worship of Sakti i.e. power, which is the Universal Energy. The Sakti or the Universal Energy has brought the universe into existence, which sustains and withdraws
the universe⁷ - Attainment of power or energy is for joy. Tantra can get you not only power but even the dominance over others; others may be man, woman, animal, nature or anything. Tantra does not believe in caste and class of society and therefore is not Vaidic. Again, Tantra has no ethics and therefore it can not be called religious or Vaidic. "It would be wrong to call Tantra a religion." It is'not a way of thought' either. Thought, Tantra sees as one of the chief causes of illusion and misery of the people. Tantra works with action. It is not something meant to be read about in books. Tantric pictures and illustrations are meant ultimately to be used, not just to be looked at. Tantra says "If you do these things which Tantrikas have discovered, you will find yourself in a position to experience what the truth is about yourself and your world, as directly as you can experience the street⁸. The philosophy and aim of Tantra is the realization of Advaita i.e. Unity of Siva and Sakti. So Tantra works with action and takes every kind of effort — physical, mental, moral, sexual.

Nevertheless, "Tantra, in its origin was a great and puissant system founded upon ideas. Even its two fold divisions into right-hand and left-hand path, daksina marga and vama marga, started from a certain profound perception"⁹ Tantra, as earlier said, means its actual methods and practices either a way of Knowledge (daksina marga) or a way of Anand (vama marga). If we seek for the central principle of Tantra, we find 'it expressly differentiate itself from the Vedic methods'. In almost all religions, and definitely in all schools of Vedas the main force is in knowledge, their method is knowledge. In all the God is the Purusha, the Conscious Soul that knows, observes, attracts, governs. "But in Tantra, the worship is of Prakriti, the Nature-Soul, the Energy, the Will-in-Power executive in the universe. It was by learning and applying the intimate secrets of this Will-in-Power, its methods, its tantra that the tantrik pursued the aim of his discipline - mastery, perfection, liberation, beatitude."¹⁰

Though not central, there are two-three basic principles one should note to know Tantra better. In tantra there is no difference between male and female, and sakti is worshipped through sexual union i.e. Maithuna. Tantra believes in liberation and pleasure i.e.
Mukti and Bhokti. Here there is no renunciation of worldly objects or even woman. There is no curbing or controlling of senses. In Tantra senses are to be fully fed and not to be controlled. There is on the contrary, self-indulgence in Tantra. Tantra believes in advaita — Reality as One, Reality as non-dual; but then unlike Vedas, there is no principle of Maya in Tantra. All religions are anti-life - anti-pleasures, while Tantra is not anti-life, it is pro-life.

**SOME ASPECTS OF TANTRA: Synthetic Approach:**

Tantric discipline is in its nature a synthesis. It has a synthetic approach, both as regards its philosophy and discipline. It is based on a large universal truth that there are two poles of being whose essential unity is the secret of existence. Brahman and Sakti. Spirit and Nature. To raise Nature in man is its method. It includes in its system ‘Yoga, Hathayogic process and Rajyogic purifications, meditation and concentration, the leverage of will-force, the motive power of devotion, the key of knowledge’. Tantra actually, enlarges in two directions. It deals with human quality, desire, action etc. It also includes not only liberation, which is the one all-mastering preoccupation of the system, but also ‘cosmic enjoyment’ of the power of the spirit. According to Sri Aurobindo ‘it is a bolder and larger system”. “Discussing the synthetic approach of Tantras, Swami Prataikatmananda says, “To him (conscious being) therefore the theoretical objectivity of an alien universe is of much less practical account than the fact that he has his own universe to live and function in. We may call this later the universe of appreciation and acceptance. This implies that this universe grows in stature and brightens, or else, shrinks and darkens, in accordance with the individual centre’s appreciative and reactive ratio, which of course views in the same individual as also case to case..... The best or worst possible world is man’s own world as determined”12 by him. Sri Aurobindo says “The Purano-Tantric system was a wide, assured and many-sided endeavour, unparalleled in its power, insight, amplitude, to provide the race with a basis of generalized psycho-religious experience from which man could rise through knowledge, works or love, or through any other fundamental power of his nature to some established supreme experience and highest absolute status.”13
The synthetic approach of Tantra covers the aspects of the spiritual life, the cosmic play of the Divine, the knowledge, works and enriched devotion, the secrets of yoga, the use of body and its energy centers i.e. *cakras*. It shows a supreme superconscient Energy and in it we find at last the commencement of a satisfying synthesis, some justification of existence, a meaningful consequence in rebirth, a use and sufficient, though only temporary, significance for the great motion of the cosmos*¹⁴* Tantra system, because of its drive on action on one side, and because of its synthetic approach on the other side, could seize upon Philosophy, Science and Religion, and yet without becoming any of these three.

**Sound** without vibration does exist in Tantric thought. This unstruck sound, known as ‘anahata-dhvani is heard only by a *Yogi* whose senses are withdrawn from the external and tuned inward.¹ The anahata-dhvani being immeasurably powerful in range and intensity, can create, destroy and even reformulate the entire structure of universe. The concept of sound is discussed and described as a central doctrine in Tantra. It is known as *sphotavada*. The *sphota* is the *nada-brahman* or *sabda-brahman*. The *sphotavada* states that every idea or every thought essentially originates in Sound (*nada*). The moment one thinks, an unheard sound is formed which is subsequently the ground for all forms. Sound, thus, is the soul of form or object, and according to Tantra the cosmos is evolved from the sounds. The Hathayogapradihipika says, “Whatever is heard in the form of sound is *Sakti*. The absorbed state (*laya*) of the *tattvas* (evolutes of Prakriti) is that in which no form exist.”¹⁵ Sound, according to *Tantra*, is classified into four stages: *para*, *pasyanti*, *madhyama* and *vaikhari*. *Para* sound, the unmanifest stage, is the starting point. Pasyanti sound is the second emerging towards the visible. When the sound begins to crystallize into form it becomes luminous, it becomes madhyama. “The final stage of *Vaikhari* sound offers infinite opportunities of permutation and combination”.¹⁶ In Tantra the theory of sound is the basis for the unique and magnificent mantra-sastra.

**A Mantra** is primarily a mental sound as it is regarded as fundamental in creation as well as dissolution of all forms. “Mantra
is a word-symbol or symbols, known as seed-words. The word Mantra has come from ‘manana’ which means reflections, ‘tra’ indicates its ability to save the person who repeatedly meditates upon it.”¹⁷ A Mantra is significantly important in Tantra system because, “it (mantra) exerts its power, not so much through expressing the meaning as we understand it, but more deeply through its sound-vibrations. The power of a mantra consists in the effect of its pattern of sound - waves... seers of ancient times who knew the secret of the power of sound composed the mantras by Joining symbolic syllables in accordance with certain laws laid down in Tantric texts.”¹⁸ Mantra is at once a symbol, an instrument, and a sound body for the divine manifestation. “The function of a Mantra is to create vibration in the inner consciousness that will prepare it for the realization of what mantra symbolizes and is supposed indeed to carry within itself.”¹⁹ For this and for the desired result what is needed for the mantra is its purity; correct intonation, pronunciation and pause; and complete faith. Each mantra relates to the particular devi or devata revealing itself in that sound form. In order to have mantra to be effective, must be actually heard from the mouth of a guru, the spiritual preceptor.

Yantra is essentially a geometrical composition. “Mantra gives formula and equation; Yantra diagrams and patterns; and what correlates both systems of relations is Tantra.”²⁰ To understand true nature of Yantra, one has to go beyond the notion of geometry, into those of dynamics. Yantra is not an arbitrary invention but a revealed image of an aspect of cosmic structure.”²¹ The invisible central point of a yantra which has existence, but no magnitude; for magnitude proceeds from the feminine power (sakti) or Bindu. “All creation, according to Tantra, is preceded by a focal tension, which is the center of every creation. Bindu carries within itself the seeds of its future and its multiple potentialities.”²² In Tantra bindu illustrates the vital impetus in all things to multiply and reproduce. There is no place in the phenomenal world where the one bindu will not be found. Thus bindu is ‘the ultimate point of power’ beyond which a thing or energy can not be contracted or condensed. “Bindu contains within itself the two poles (zero and infinite) and all that lies between.”²³
Yoga is called Tantrik for a twofold reason. In the Yoga-Upanisads we find reference to the centres of cakras and in some of the Puranas. Even the treatises on Hathayoga also deal with the subject. We also find similar notions in systems other than the Indian. One of the general characteristics of the Indian systems is the paramount importance attached to consciousness and its states. “It is these states which create, sustain and destroy the world. Brahma, Vishnu and Siva are the names for functions of one Universal Consciousness operating in ourselves.” Yoga aims at the transformation of the ‘lower’ into ‘higher’ states of consciousness. It is an important technique of transformation, but “the yoga used in Tantra is based more or less on Hathayoga, with an extra dimension.” Yoga in Tantra is mainly to work upon the inner mechanism of the subtle human body.

Chakras are the conscious centers and sources of all the dynamic power. The most significant and the most important contribution of Tantra, for which human experience owes to Tantra, is its discovery and location of centers of energy - ‘chakras’ - in the human body. Every individual, according to Tantra, is a manifestation of that energy. The centers are in the middle of the body, they are closed or half-closed within us and are to be opened so that their full potentialities can be manifested in our physical nature. These centers are supposed to be attached to the spiritual cord; but in fact they are in the subtle body. The usual number of these centers is six, with a seventh in the top of the skull. These energy centers or ‘chakras’ are controlled by controlling the breath. Their names and location are: (i) Muladhara: the yellow solid state, square, is in the lowest lotus with four petals just in front of the anus; (ii) Svadhisthana: the white liquid, circular, with six petals is at the level of the genitals; (iii) Manipura: the red incandescent, triangular, with eight petals is at the navel; (iv) Anahata: the green airy, semilunar, with twelve petals is at the heart (v) Visuddha: the grayish ethereal, whisplike, with sixteen petals is at the throat (vi) Ajna: between the eyebrows, a white two-petalled lotus (vii) Sahasrara: the thousand petalled lotus of the Bliss of the Beyond from the crown of the head, at the top of the
skull. There is a full-length discussion and details about each of these centers and the consciousness transformation when a particular center is activated. For the sake of brevity, we drop it. However, we shall definitely note that the central conception inspiring the whole Tantra is that of the Subtle body. There is one question that everyone naturally asks: is this subtle body to be thought of real? "The Tantrik answer is: if by real you mean belonging to the world of objective outer facts, no; it is 'upstream' of all such facts, and is an important sense more real than they. But it is discovered only as inner experience, like taste of a lemon, by anyone who makes even a modest effort to focus his attention inward."  

The entire concept of centers is highly scientific based on the fact that our body is not just a body with physical or gross body. Besides, as the old Vedantic knowledge tells us we have five degrees of being, the material, the vital, the mental, the ideal, and the spiritual. "The oldest Hathayogins and Tantriks of India had discovered six nervous centers, now closed, could be opened up." To conclude this doctrine of Energy Centres in less symbolical and more philosophical language, we can say that, "real energy of our being is lying asleep and inconstant in the depth of our vital system, and is awakened by the practice of Pranayama. In its expansion it opens up all the centers in which reside the powers and the consciousness of what would now be called perhaps our subliminal self; therefore as each center of power and consciousness is opened up, we get access to successive psychological planes and able to put ourselves in communication with the world or cosmic states of beings which correspond to them: all the psychic powers abnormal to physical man, but natural to the soul develop in us."  

The secret of the power of mantra, the six chakras and the Kundalini Saktiare the central truths of which the Tantricphilosophy claims to give us a rationale and the most complete compendium of methods. "All religions and disciplines in India which use largely the psycho-physical method, depend more or less upon it for their practice."
MORE ABOUT TANTRA:

In spite of having known about the meaning, the definition, the aim and nature of Tantra as a system of the remotest antiquity; and some basic, fundamental and central aspects of Tantra, it will be totally incomplete and unjustified if two-three vital-facts about Tantra are not mentioned. Let us see them.

_Pancamakaras_ are ‘five’ elements beginning with ‘ma’. They-often lead Tantra system to a great degree of misconception or misunderstanding and ultimately to misrepresenting Tantra. The pancamakaras are wine (Madya), meat (Mamsa), fish (Matsya), grain (Mudra) and sexual intercourse (Maithuna). The use and practice of these pancamakaras brought illname to the system. In fact, these pancamakaras esoterically symbolize the different elements. These five generally mean the five great elements (Pancamahabhuta) viz. ether, air, fire, water and earth. “These words are also interpreted keeping the real spirit of Tantra as, wine is the lunar ambrosia flowing from the soma _cakra_ which is in the cerebrum (sahasrara). Meat is the surrender of the limited human to the unlimited of ‘I’ and ‘Me’. Grain is cessation from evil. Union (Maithuna) is the union of _Kundalini Sakti_ which is sleeping in the _Muladhara_, with Siva in Sahasrara in the top of the head. If these pancamakaras are taken in their right spirit there would be no misconception and nobody would call Tantra as immoral or materialistic. One should always remember that Tantra system does not consider woman as an object of pleasure, she is, in fact, adored as parasakti - Universal Mother, or Cosmic Energy. Tantra Sastra has a systematic approach and aims at both worldly enjoyment and spiritual freedom.

This brings us to a most interesting, most misunderstood and most misrepresented aspect of Tantra. It is a ritual sexual intercourse with a female ‘power-holder’, whose favours the initiate has to win. The aim of Tantrik rituals, including sexual, is to heighten forms of human power to-their full expression so as to merge _Kundalini_ with Purusha - the unconscious form-principle with the formless consciousness.
"When opposite unite, the lack of balance, the tension, from which all things are born, is removed and pleasure is experienced. Hence it is thought that the state of permanent stability is a state of perpetual enjoyment, a state of bliss. Only during the brief moment when two beings become one, when desire is satisfied, is a fragment of joy experienced. This state is the closest image of the state of liberation."  

W.G. Archer also maintains that "In sexual rapture there is a sense of self-extinction and this is a symbol of the soul's extinction in God. To love God, the lover was thus not only to obtain a mystical experience, but to win salvation." According to Swami Nikhilananda, "......thus the physical union of man and woman is sublimated into the creative union of Siva-Sakti." The highest joy in Tantra is union of male and female and that is the symbol of Tantra. There is no renunciation or Vairagya in Tantra. Renunciation is discarded in Tantra. Mind, instead of controlling it, is to be given full freedom and full scope for blossoming and attaining joy.

Let us also note about the Sadhaka, the aspirant who practices Tantra. Like Yoga, in Tantra the aspirant has to be qualified with his/her competence before the guru teaches the practice of it. "What is competency for Tantra (Tantra-Sastradhikara)" is described in the second chapter of the Gandharva-Tantra as follows:

"The aspirant must be intelligent (Daksha), with sense controlled (Jitendriya) abstaining from injury to all beings (Sarvahimsa-Vinirmukta), ever doing good to all (serva-prani-hite ratah), pure (suci); a believer in Veda (Astika), where faith and refuge is in Brahmaman (Brahmamitha, Brahamavadi, Brahami, Brahamaparayana), and who is a non-dualist (Dvaita-hina). Such a one is competent in this scripture, otherwise he is no Sadhaka." According to Indian thought and culture all beings are portions of the Divine. But, in actuality, in reality we find infinite differences between man and man. The Tantric distinction is, animal man (pasu), the hero man (Vira) and the divine man (Deva). Tantra considers the third type of man as the most riped to tread the summit of divine experience.
TANTRA AND PHILOSOPHY:

Philosophy, though etymologically means ‘Love for Wisdom’, is, in fact, much more and deeper than sheer love for wisdom. The quest for truth and passion to determine the nature of the ultimate truth is the main concern of the philosophy. Philosophy, being the mother of all sciences, examines the basic or fundamental assumptions, the values and ideas. To look upon an idea, or issue, or an object as a whole, the holistic view, is to look philosophically. Philosophy thus is characterized by its holistic and integrated views. It beautifully synthesizes the inner and the other, the physical and the moral, the lower and the higher, the material and the spiritual. Philosophy has enormous vastness of its subject matter and has rich contemplative thinking. However, philosophy is mainly concerned with the Soul, the World and the God (Jiva, Jagata and Ishwar). In its approach and methods, philosophy very much differs in East and West. ‘Intelect’ and ‘mental thinking’ have been given the supreme rank in the West. In East, mainly in India, ‘Spiritual Intuition’ and ‘Spiritual experience’ have been given the first rank.

Tantra, as we have seen, is an independent system. It is a way of life and not a religion though it unites religious functions of human nature. Tantra is not philosophy either, though it has its own philosophy. Because of Yoga, Occult and Mysticism, part of Tantra, Tantra has become subtle and philosophic. Tantra is a technique and it has its own methods. “Tantra asserts that one must rise by that by which one falls. Tantra, whose technique is different, prescribes the discipline of sublimation.” 38 Philosophy determines and declare that the Highest Reality is Truth, Consciousness and Bliss. Tantra wants everyone to experience Bliss or Joy – ‘Ananda’. Unlike Philosophy, Tantra is amoral and alogical. It is grounded on highly scientific as well as esoteric as well as occult knowledge which make the entire system, in the words of Sri Aurobindo, “Great and Bold”.

CONCLUSION:

Tantra, after going through its various aspects, emerges before us as an old, bold and greatly esoteric system with its own aims
and methods. Tantras are pre-eminantly ways of practical realization, and therefore necessarily bear reference to the diverse characters and competencies of different aspirants and different seekers; and have, accordingly designed the framework of their theory and practice suitable to actual conditions prevailing and also evolving stages and states in the soul’s journey towards its chosen ends and values. These chosen values are the highest and the best. Tantras, straight way, tell us that without power to do you are meaningless; without doing being is not possible. In other words, Tantras come to us with great Truth, and that is: 'if you can attain power to do, you can attain power to be'. You decide what you want to be, and the Tantra will show you the way to get what you want. In our final observation, we find Tantra to be a scientific technique, a system or a process which is synthetic in its approach and esoteric in nature. It is, in its pure sense, neither a worship nor spirituality. Its entire status and quality depends on its aspirants and their intentions and applications.

Tantra, like all good science recognizes everything that exists in the universe related to vibration. These vibrations (objects) are symbolized for the human intelligence by sound. According to Tantra the rhythmic functions — heartbeat, breath, cell-changes — structure everybody's sense of time and life. We can recognize the vast fields of activity of the creative Goddess : Sakti, through the combined frequencies of vibration. Tantra asserts and claims that Om is the utterance which, correctly used, can unite and harmonize them all. The aspirant may find in it the consummation of his meditative and devotional activity, his sexual yoga, and mantra practice. He may finally learn how to energise his subtle spine, "and open his whole body to that root energy, which will then flood in through the crown of his head from Reality beyond time, the source of every Genesis. To make this experience real and permanent, to live continuously aware of it, is the whole aim of Tantra".39

The content so far presented clearly reflects "pre-eminantly practical and essentially realistic and synthetic approach of Tantra. Action, devotion, and knowledge — all these must be harnessed
into the service of the supreme object the Sadhaka has in view ....
And the appeal of the Tantra is not for the individual only: it is an
all-dimensional comprehensive appeal for all seekers’ societies toiling
into the higher realm of Power, Light, and Perfection.”

Please note: A few pictures and diagrams enclosed with this
paper are just samples. Since they are symbolic one needs to read
their descriptions and inner meanings to understand Tantra. You will
find many such pictures and diagrams in authentic books on Tantra.

Fig. 1 The everyday view of time and history

“The common-sense, materialistic-scientific view of time most,
Western people hold is shown in the diagram. It resembles the
view we get by looking backwards only out of the rear window
of a moving automobile; for We only look backwards in time, not
forwards. Objects appear out of an invisible future within our field
of vision, framed in our ‘present moment’, which defines our
immediate sense-experience and knowledge. As time goes by things,
as they get older, seem to recede towards.........the horizon. All
things seem as though they must have beginnings and ends. A is a
person we have known all our lives who has died. We can ‘see’ his
life entire from beginning to end. Other people and things, like B,
have begun and are still with us. Some existed, like D, far back in history. Others, like the earth, at C, may seem to have been always there. But our astronomy suggests that in this kind of time the world may have had an infinitely remote beginning, at the central vanishing point of our view of all things. Once, perhaps, when the world began, the frame of the present moment was at the central point, and all the later boxes in the frame are linked to each other by chains of cause and effect”.

“Indian mythology has represented it as if it were seen from outside, as in the diagram below (Fig. 2).

If we then shift our viewpoint and imagine ourselves looking back outward through the projecting open mouth of the monster (or rocket), just as we did through the automobile window, we get a view of our past and its world not inconsistent with our Western one. It must, of course, look more or less the same. The ancient, distant objects still look far away, almost beyond the reach of our knowledge and experience. We still see things ‘receding’ from us along the vista of the past into the time-depth of the picture. The real difference is that in this new image time and things did not ‘begin’ at some imaginary point back in the depths of the picture. They are being projected through each of us; each person’s ‘present-frame’ is itself a mouth of that monster vomiting

![Fig. 2 The monster representing time and fertility](image)

out his world of experience and knowledge. We will never be able to find the origin or causes of all things ‘out there’, among older projected things. Their origin is in the projection-mechanism itself, that is to say, within the psycho-physical organism. And what is
being projected is the tissue of experience and memory we call reality. It is part of the mechanism’s function to make reality seem solid, spread out around us and looking as if it must have had a beginning far back in time”.

Fig. 3
The monster of time

Fig. 4
Shri Yantra

“Tantra supposes also that the seed itself generates the yoni. The seed may be symbolized in the Shri yantra by a central dot, the original point of energy which ‘has location but no magnitude’, usually depicted as white it makes its fundamental originating
movement in the shape of a female, downward-pointing triangle, which is red. From this original couple, the white and the red, evolves a series of interwoven triangles, four male (upward-pointing) and four more female (downward-pointing). Their interpenetration produces circuits of lesser triangles, which represent the sub-dividing of the original creative energies into more definite forces. The outer circles and rings of lotus petals symbolize the unfolded reality of the world. All the different phases of the creative process seem to exist at once, since we are looking backwards, beyond the flow of passing time”.

“The diagram illustrates some of the chief icons in Tantra, arranged in progressive series from left to right. At the top is the lingam, the male organ, symbol of the male seed of Being. In creative act it is represented as encircled by a symbol for the yoni, the female vulva, organ for the generation of world and time. Seen in plan view, the central shaft may become a circle or a dot, enclosed either in a vulva shape or a female triangle. Another image represents the lingam in an egg-like shape, with red flashes appearing on its surface (plate 9). This is the first stage of differentiation towards the creation of extended time (plate 8).”

*Fig. 5. Stylized symbols based on the female genital organs, with and without the male*
Fig. 6 The all-embracing whole of Reality:

Reality divided as the sexual pair, Shiva and Shakti, within both man and world, so deeply joined they are unaware of their differences and beyond Time.

The sexual pair became aware of their distinction.

'The Female objective separates join the male subject'

...the female 'objective' performs Her dance of illusion, persuading the male subject' he is not one but many, and generating from Her womb the world of multiplied objects in what seems to be a sequence in time.

'Subjects' perceive a differentiated reality, seeming to be composed of separate particles of objective fact, and live lives like lilies that seem to be extended lives in time.
"The diagram (fig. 6, p. 19) presented the Tantrik mechanism of Genesis. It is by working it in reverse order that we can climb back up towards the condition of knowing the Whole Truth. The vital link is the human body, with its senses and worlds of experience. For all the various stages represented in the diagram are correlated with groups of the body’s own faculties. One can therefore say that, figuratively speaking, the whole universe is contained within the human body”. But this is

![Diagram of the subtle body](image)

**Fig. 7 The subtle body**

“A whole series of these lotuses is strung vertically up the shining filament of the central Sushumna (fig. 7, plate 54). All are mandalas of” different types. The usual number is six, with a seventh at that critical root of existence in the top of the skull. Some traditions visualize more, towering beyond the head into different levels of the Beyond (plate 35). Another pair of subtle channels, male and female, ‘sun’ and ‘moon’, white and red, twine in a spiral around these lotuses, circulating energy. They are controlled by controlling the breath. The lowest lotus (with four petals) is at the base of the pelvis, in the perineum just in front of the anus. Hindu Tantra takes great interest in this one. For it locates there the subtle snake Kundalini who is each man’s own Goddess-world-projecting function (plate s\(^\wedge\)). She sleeps, coiled around an inner lingam, covering its mouth with hers. Its mouth is the entry to the bottom end of the Sushumna, and her coilings are the source of world-experience. By yogic and sexual
postures and pressures, having his world-disc within the circle of this lotus, the Tantrika 'awakens' Kundalini, who straightens, and pierces the bottom end of the Sushumna to begin her ascent. The initial sensation is violent and quite indescribable. Thereafter Kundalini enters each higher lotus in turn as the Tantrika focuses his mind on its structure and meaning."

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  Fig. 8  Stupa

  "This is the broad pattern of the 'reversal' of Genesis. The ascent is elaborated in detail. All traditions accept that it passes up through the regions of the five elemental states of 'matter', each lower state being progressively absorbed into the higher: the solid is symbolized by earth; the liquid by water; the incandescent by fire; the gaseous by air; while the ethereal has no direct symbol. (These resemble the 'elements' of European alchemy, so often misunderstood.) Each higher state of 'matter' comes nearer to the condition of undifferentiated energy, and represents a more intense inner perception of the interfusion of forces as they dissolve in time. The series, represented in the diagram (fig. 8), is symbolized in the Tantrik Buddhist stupa (a symbolic shape derived from the domed mound near the summit of which the bodily relics of Buddhist saints were enshrined for public reverence). It may be any size from a huge building to a small brass object."

  Fig. 1 to 8 : with courtery from :

  "Tantra : the Indian cult of Ecstacy" by : Philip Rawson
References:
2. Ibid - P-2-3.
6. Ibid-P-1 5.
10. Ibid-P-2.
11. Ibid - P-4.
145

21 Ibid P-20
22 Ibid P-27
23 Ibid P-28
26 Ibid P-28
27 Ibid P-25
29 IbidP-13
30 IbidP-13
32 Suddhananda Bharati - Preface : Tantraraja Tantra, John Woodroffe, Ganesh & Co. (Madras) - 1954, P. XVI.
34 Alain Daniclose, ‘Hindu Polytheism’ - P-264.
36 Swami Nikhilanand, ‘Hinduism’ - Chapter IX Om Tantra P-1 49.
“For us the primary subject of justice is the basic structure of society, or more exactly, the way in which the major social institution, distribute fundamental rights and duties and determine the division of advantages, from social cooperation, by major institutions I understand the political constitution and the principal economic and social arrangements. Thus the legal protection of freedom of thought and liberty of conscience, competitive markets, private property in the means of production, and the monogamous family are examples of major social institutions.

The basic structure is the primary subject of justice because its effects are so profound and present from the start. The intuitive notion here is that this structure contains various social positions and that men born into different positions have different expectations of life determined, in part, by the political system as well as by economic and social circumstances.”

From: “A Theory of Justice”
By: John Rawls
INTRODUCTION:

This paper on Values and Justice is a humble effort to explore and examine, from philosophical point of view, issues concerning Values and Justice. Both Values and Justice, as they have been presented here, are with least intension to draw any ultimate, final or arbitrary remark or conclusion. What I intend is to explore, to examine and to see problems or the issues with objective clarity and note some probable, positive progressive and hopeful solution or changes visualized. My paper is simply an attempt at visualizing this and nothing beyond that.

In attempting this, two fundamental difficulties have been faced. First, both the Values and Justice are so wide and big concepts to cover up in a small paper, all its details and dimensions. Second, the new perspective(as it is in the title) meaning the model perspective does not simply include the concept of modernity with reference to its formation or forms such as political, economic, social, or cultural but it includes more than 120 nations, almost each of them having unique position. To give Justice to a majority, forget all of them, is even a huge task. This becomes all the more difficult because of my ignorance. I have in many points of views kept my own country in view, and in some references I have quoted Greece, Germany, USA, UK etc., I wish to have your generosity in accepting me as I am, and my feeble maturity may please be simply ignored.
PART I

VALUES

The Term: Meaning and Importance:

The term value means that which is intrinsically valuable in itself; unlike a commodity or a product which gives value only through exchange. In Indian Philosophy all values are derived from Truth (Satyam), Love (Goodness i.e. Shivam) and Beauty (Sundaram). There is hardly any need to talk about the role of Values in life. We are all aware of it. In fact, "They provide a framework, a guide, the rail for purposeful, quick and efficient movement through life." Values bring the element of meaning into life. Values have their sources in culture, which include system of beliefs (religious) and a whole way of life of people. Both religion and culture give meaning to people, their life and actions. The main three features of Indian culture are i) Universal Compassion, ii) Power of Knowledge to bring out liberation, and iii) Transcendental of spiritual dimension. In short openness and tolerance have been the hallmark of Indian Culture and Religions that provide the source and resources. Prof. Stephan Knapp in his famous book, "The Secret Teachings of the Vedas" says, "The ultimate purpose of religion ("Vedic Literature") is to establish knowledge of self-realization and provide the way to attain freedom from suffering. This means becoming liberated from material and entanglement by using this human form of life for reaching the spiritual platform of existence." The main objective is to know the Self through Values. Religion gives this knowledge through Values, its goal is transformation.

Values in Indian Culture and Tradition:

Values are the acquired and affective aspect in human life which an individual internalizes through the process of socialization. They become the guiding force to achieve certain cherished goals in life. "Thus Values act as means to generate strong behavioral tendencies. For instance, some may take pains to clean the place, and keep it neat and tidy, some may strive for punctuality, others
to display a sense of justice, fight against exploitation, care for environment, be compassionate to all, work against cruelty to animals, some show patience and tolerance, struggle and suffer for Social Justice, yet others take risk for great sacrifices. All these behavior patterns have emerged from the main spring of cherished or fully internalized Value system.”

According to Swami Atma Prabhananda five basic human Values are: Right Conduct, Truth, Peace, Love and Non-Violence. Values, such as we talked, could be National Values, Social Values and Human Values. The report of the National (Indian) Commission on Teachers identifies as many as 80 different Values, all spring from Truth, Goodness (Love) and Beauty. Philosophically, we may classify Values in to Eternal or Permanent Values and Relative or Changing Values. Since I come from India let me tell you that the significance of Indian Philosophical tradition lies in the utmost importance given to the determination of the ideals (eternal value) and ways of life rather than formation of theoretical views of the universe. Dr. S. Radhakrishan, expressing this, says, “The ideal man of India is not the magnanimous man of Greece or the brave knight of medieval Europe, but the free man of Spirit, who has attained insight in to the Universal source by rigid discipline and practice of disinterested virtues, who has freed himself from prejudices of his time and place. It is India’s pride that she cling fast to this ideal.”

Values in the Modern Word:

Modern age is one of scientific and technological advancement in all walks of life. It is marked by belief in rationality, empiricism and verifiability. It is also an age of democracy, secularism and socialism as proclaimed and accepted by all. At the same time we see cross currents in the sphere of economic, political, social and cultural ideologies and movements, making the life very complex, Present age is an age of propaganda and we all live in a world of social inequalities, economic disparities, moral crisis and political insecurities. The values have deteriorated and there is a mad rush after materialistic and sensual pleasures. Childhood is miles away
from Godhood, youth is simply wasted and caught in frustration, and the old age has become a curse. It seems nothing is value-oriented; everything, everywhere, everybody is out to become rich overnight and enjoy worldly pleasures. Instead of love and compassion hatred and killing is seen; instead of purity and clarity, pollution and foggy disorder is seen; the perverted religiosity, the false patriotism, and narrow political considerations to grab power and money—all these have made the life senseless, meaningless and valueless. As T.S. Eliot says there is knowledge without wisdom and there is life without living. The picture of a vast number of unsecured, unsafe human beings in the modern age is certainly dark and dizzy. In the midst of such a dark and dizzy situation, we even then find, every one mainly concerned with his own upward mobility, material welfare and enjoyment. Such a social contexts compels the question of the relevance of the cardinal values that spring from our traditions. There are four clear-cut view-points in this connection.

(i) Social and Cultural values of our age deserve to be discarded as they are out of tune (fashion) with the demands of the modern times.

(ii) Social and Cultural Values are not against the spirit of modernity: Nor are they totally useless.

(iii) Social and Cultural Values are the very base of which the present shape of our Constitution, Social set-up, Education system and all the aspects of the modern life has evolved.

(iv) Values are in process of evolution. It is a period of transition - adapting new trends without giving up the age old ideals. It is passing through a process of harmonizing old values with the values with the modern world. All these views, except the first one, emphasis the relevance and importance of values.
Democratic and Socialist Values:

There is a great emphasis on the Democratic & Socialist Values in one form or the other, directly as well as indirectly, in the constitution of almost all the nations of the world—including the Human Rights Commission, the UNO etc. With reference to India and its constitution the main concern is the “Promotion of the welfare of the people.” The very preamble to the constitution clears its strong emphasis on democratic and socialist - values Equality of opportunities both to men and women equally, right to ownership, freedom of religion, protection of children, youth and old age, right to work, to education, to just and humane condition of work and relief. The constitutional objectives and directives for a new social order are pursued: The Values and principles of democracy, Socialism, and Secularism form the guiding forces in this massive endeavor.

Secularism and Values:

India, like many countries in the world, has chosen to build itself into a democratic and secular society in which different groups and communities can flourish side by side in confidence or goodwill to grow in freedom and attain personal fulfillment and progress. The concept of secularism, as it is understood, has come to mean different things to different people.

According to Oxford Dictionary Secularism means, “The doctrine that morality should be based solely in regard to the well being of mankind in the present life, to the exclusion of all consideration drawn from belief in God.” Chambers Dictionary defines Secularism as, “The belief that the State, Morals, Education etc. should be independent of religion.” Webster’s Dictionary says that Secularism is, “The belief that religion and ecclesiastical affairs should not enter into the function of the state. It is said, Secularism is a system of doctrines and practices that rejects any form of religious faith and worship.” The word Secularism was first used in the Nineteenth Century by George Jacob Holydake. He derived it from Latin word ‘Saeculum’ meaning ‘This Present Age’ and used it
in the context of Social and Ethical value or system. In the deeper sense Secularism leads to mean that it is not concerned with what is religious and spiritual and is opposed to anything i.e. irrational.

**Fundamentalism, Fanaticism and Terrorism:**

The term Terrorism and Terrorists’ activities, does not need any explanation or discussion. We all not merely know it but hate it and of course, are very much worried of it.

Religious Fundamentalism precisely is an attitude or insistence to stick to Religious Texts - without any modification or interpretation or change. “What I say is scripture and one has to believe or act accordingly. If one does not he will be punished?” This clearly brings the element of force and use of punishment through violence in fundamentalism. Fundamentalism believes that it is his duty to force or even to kill those who do not; act according to his understanding of scripture. Force means forcible submission, force means violence. Thus, we find absence of freedom, peace and cordial relationship in fundamentalism. A claim for the absolute truth of knowledge and craze to establish his religion all over the world, to die for it but not to budge, is the essence of fundamentalism. This is essence of Crusade or Jihad in Christianity or Islam. To win back the control from those who belong to non-Christian or non-Islamic sect or religion is reflected in to killing of innocent people and destruction of property.

Fundamentalism and its activities are irrational or anti-rational in nature. No rationalist, in the right sense in the term, can be a fundamentalist. Instead of reason, power of faith and staunchism operate. A belief about fundamentalists being uneducated is not necessarily true. Education does not always include rationality. The myth of belief that modern education will prevent fundamentalism, fanaticism and terrorism is proved to be baseless and false.

Fundamentalism, fanaticism and terrorism thus, have proved to be big threats to values like freedom, co-existence, cordial relationship, universal brotherhood and peace.
Students' Unrest:

The problem of unrest among students is one more hurdle that comes in way to individuals as well as society's progress and peace. Everyday, everywhere in the world we hear about agitation by students. These agitations have brought significant political changes. Students' unrest is a state of disturbance or agitation. When it bursts forth and seeks outward manifestation it is immediately converted into destruction and lawlessness leading to a chaos and disorder. The unrest could be in detail diagnosed through its social, political and economic factors. Some of the measures against students' unrest are to delink education from employment-economic condition should never be a barrier nor a passport to higher studies,

- developing sense of identification with the nation and nation-building activities,

- developing regard for law, a civilian way to protect or seeking justice.

These are some of the measures one can try against students' unrest.

For Global Peace and Living Together:

The entire issue of terrorism is ultimately with reference to peace. When somebody said of truth that, ‘Truth is higher than all but truthful living is still higher; we can say of peace that peace is nobler than all but peaceful living is still the noblest’

In his most monumental work “Learning: ‘The Treasure Within’ (a report to UNESCO of the International Commission on Education for the Twenty-First Century). Mr. J. Delor put emphasis on the four pillars as the foundation of the education. The four pillars are: i) Learning to Know ii) Learning to Do iii) Learning to Live Together and iv) Learning to Be. All these will lead to global peace.

Value Free Science:

Nina Rosenstan in her book ‘The Moral of the Story’ (a book of ethics and human nature) discusses the question of whether or not
science can be totally value free. In fact, this question has been a burning one throughout in the later part of the Twentieth Century. "Philosopher J. Hebermas, in his book 'Knowledge and Interest' (1968) claims that science may try to be objective but there is always an element of vested interest present: Society will fund only those projects it deems 'Valuable for further scientific progress, prestige, or making money'. We have debated about science, medicine, agriculture with reference to scientific ethics, animal research is questioned, and harmful agents to the environment are limited. The situation has compelled scientific community to further develop a moral, value based sense of proper and improper project".

Justice is also a value. Justice as a value has been discussed since ancient period in East as well as in West. What is Justice? What is a Just-Life? All these questions are the very fundamental ones. Justice becomes more complex when we talk about the principles of Justice—by the society or the state to its citizens. Let us now talk something about Justice in Part II of this paper.

PART II
JUSTICE
JUSTICE IN WESTERN PHILOSOPHY
The Greek Philosophers:

Socrates asks Cephalus: What he means by Justice? According to Will Durant, "Perhaps no where in the history of philosophy is the doctrine, better formulated than by Plato himself in his another dialouge, Gorgias— we have the fundamental problem of ethics, the crux of theory of moral conduct. What is Justice? -Shall we seek righteousness or shall we seek power?"

The opening remark in Plato regarding Justice is: 'there are three things worthwhile in this world—Justice, Beauty and Truth;' and perhaps none of them can be defined four hundred years after Plato a Roman Prosecutor of Judae asked helplessly, what is truth?
And philosopher has not yet answered nor to us what is beauty. But for justice Plato ventures a definition. “Justice” he says, “Is the having and doing what's one's own”.7 Plato further replies to Tharasymachus, “Justice is not mere strength, but harmonies strength—desires and man falling into that order which constitutes intelligent and organization, Justice is not the right of the stronger, but the effective harmony of the whole.”

Plato, as we all know, belonged to one of the best families in Athens, a family both wealthy and politically influential. His normal career would have been in politics. But Plato, after fulfilling his military services, steered clear of politics. He decided, instead, to develop a sound philosophy. He had spent over 10 years in Socrates’ company and was 28 when his teacher Socrates was executed. “His lifelong passion, acquiring a thrust it did as a result of the unjust and tragic death suffered by his beloved teacher, was to arrive at a conception of a state in which such an injustice could not be perpetrated. Justice, or the just state, is thus the subject of many of his works, including the greatest and best known of these, the “Republic.”8

“The nominal purpose of the “Republic” is to define “Justice”. Justice, according to Plato, consists in everybody doing his own work and not being a busy body. The Greek word “Justice” corresponds to a concept which was very important in Greek thought, but for which we have no exact equivalent.

“....The word ‘Justice’, as still used in the law, is more similar to Plato's conception. Under the influence of democratic theory, we have come to associate justice with equality, while for Plato it has no such implication.”9 ‘Justice’, at the beginning of the Republic, means that it consists in paying debts.

In his final conclusion, he arrives at in book IV in the Republic, he says, “Justice is a kind of disposition existing in each member of the just society to mind his or her own proper business and not meddle the affairs of the others. In Plato’s view a just society is a society where everything has its proper place and everyone does what is proper for him or her.
Aristotle (348-322 BC) when was born Plato was 43 and
Socrates had been dead 15 years. At the age of 18 he was sent to
Plato’s Academy in Athens, where he remained for next 20 years;
first as a pupil and then as a colleague of Plato.

“For Aristotle, the fundamental question is not, as for Mill,
Hobbes or Kant, What is the fundamental principle of moral right
or duty and how might this be defended philosophically? Aristotle,
asks, rather, what is the goal of human life What kind of life is
best for human beings?”10 Beginning Aristotle’s investigation into
Justice in Book V (NE), he established that all moral values are a
mean, we must discern between what extremes the just act is
intermediate. The unjust man, he says, is characterized by
lawlessness and especially grasping less, the just man, by law
abidingness. If we want to know what we mean by just acts,
Aristotle seems to say, just acts are those that contribute to the
happiness of the community. He says, “Perfect distribute justice,
according to which all always receive their due is however,
impossible. Because of inadequacy of individual judgement as a
means to justice, human beings should enlist the help to law.”11 By
distributive justice’, Aristotle means the distribution of all goods,
not just material goods. “Aristotle denies the Christian and Rawlsian
claims that we are capable of endless love or empathy for stronger;
the Humeah and Rousseauean claims that we are only weakly
connected by impersonal sympathy or species compassion; and
Kantian claims that only reason grounds our obligation to others.
Rather, Aristotle claims that only the perception of goodness or
excellence in others, connects us to them and prompts our goodwill
and only goodwill prompts our liberality.”12

Mortimer J Adler, while editing and publishing ‘Great Books
of the Western World’ at the University of Chicago, produced
two volumes on the great ideas entitled ‘Syntopicon’. In addition in
1980 he published a book, ‘Six Great Ideas’. Truth, Goodness and
Beauty are the ‘Ideas we judge by (according to him), and Liberty,
Equality and Justice are the ideas we act on. So to Mortimer Adler,
Justice is an idea we act on. Let us understand Justice through him. His main discussion is on:

i. The Sovereignty of Justice

ii. The Dimensions of Equality

iii. The Inequality that Justice also Requires

iv. The Domain of Justice, and

v. The Justice and The Authority of Law A brief summary of all these aspects may be noted.

Both, just act and justice, are rightly regarded as highly desirable goods, and full in the domain of the idea of goodness. To act rightly or justify is to do good. "Justice, is the supreme value, a greater good than either liberty or equality .... only Justice is an unlimited good. No society can be too just, no individual can act more justly than is good for him or his fellowman."\(^\text{13}\)

With respect to liberty and with respect to equality both can be maximized harmoniously if Justice regulates. Justice stands in different relation of liberty and equality. The sovereignty of justice connects and resolves the conflict between the erroneous extremism of the libertarian and the egalitarian .

Two things are equal when one is neither more nor less than the other in an identified respect. When they are unequal, their inequality consists in one being more, the other less in some respect." Equality or inequality could be in two main categories. I) Human equality or inequality, and ii) the external circumstances under which human beings live and act. Both could be subdivided: Human equality and inequality arising from birth, or arising from his achievements. Similarly political, economical and social equalities and inequalities are of external circumstances.

The inequality the Justice requires is with reference to political and economical equalities that are equalities in kind. The resultant inequality in degree occur among those who are already equal in kind. All citizens are equal in kind on the base line, let me quote
two qualifications: (i) none less than enough for the purpose, and (2) none more than is compatible with everyone having enough.

"The domain of Justice is divided into two main sphere of interest. One is concerned with the justice of the individual in relation to other human beings and to the organized community itself - the state. The other is concerned with the justice of the state - its form of government and its laws, its political institutions and economic arrangements - in relation to the human beings that constitute its population." ¹⁴

'The man made laws of the state derives its authority from Justice in three ways: (i) by the enactment of measures that protect natural rights, ii) by legislation that prescribes or safeguards fairness in transactions among individuals, and iii) by regulating matters affected with the public interest for the general welfare of the community. Not any one at all can make a law that has authority. Power to make laws is in the hands of the rulers or government. In democracy, it is absolutely in the hands of the group which holds majority of the people's elected representatives.

To conclude all these aspects related to Western thinking about justice which began with the Greek Philosophers Plato and Aristotle, one can observe that the fundamental issues about law and justice have been discussed. Lack of self interest is an essential requirement for dispensing Socratic justice. Thrasymachus, opposite to Socrates, considers justice as serving one's own interest. Justice for Socrates, is another's good, while injustice is one's own good. In this way, justice is disposed from a disinterested perspective, which, guards against the judgement being affected by goals and values which would serve the judge's aims and pursuits.

Justice, to Aristotle, is the chief virtue comprehending all the other virtues; to Prof. Mortimer J Adler, it is one of the Six great ideas we act one. But in East, to Indians, Justice is a value. In the Constitution of India, in its very preamble there is a declaration as follows:
PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political:

LIBERTY of thought, expression, belief, faith and worship:

EQUALITY of status and of Opportunity: and to promote among them all:

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation:

The Nature of Judicial Process:

(legal, lawful and just)

On the nature of judicial process, there is an excellent book “The Nature of Judicial Process” (1921) by Justice Benjamin Cardozo. In fact, the clarity of individual’s rights, the awareness of the citizens - students’, consumers’, employees’, tax payers’, tenants’, and landlords’, etc. has made everyone talk about justice and injustice. Courts, to seek justice, have become an inevitable place and in the light of this phenomena of our present day routine life, let us know what is judicial process and let us see the terms “legal”, “Lawful” and “Just”. What should a judge do when he decides a case? Cardozo in his book, shows the circumstances in which a judge ought to continue. He considers the limit to which the judge should sack logical consistency and symmetry of legal structure. He points out the directive forces of law, philosophy (logic), history, tradition, sociology and morals and how they influence the decision. He points out the importance of social welfare in reaching the decision. He maintains that everyone of us has an underlying philosophy of life, which gives coherence and direction to thought and action. Judges cannot escape that current any more than other mortals. Mr. Cardozo says that the total push and presence of Cosmos, which says that the total push and presence
of Cosmos, which when reasons are nicely balanced, must determine where the choice shall fall. He discusses, conscious and unconscious elements that contribute in his decision - the discharge of Justices. Cardozo, here raises an interesting question: 'Which is the faculty that makes a judicial decision? Is it reason, instinct, both or neither? He does not give definite answer. He says that in deciding the case, the decision making process is mysterious. He says that mind and will are inseparably united (111) He further says that the process is a mystery to him.

Let us in short understand the terms: Legal, lawful and Just.

Law lexicon says that the term 'legal' means according to law, confirming to law, permitted by law, good and effective in law. With regards to the term 'lawful' it has a wider meaning than the term 'legal'. Legal is what is in conformity with the letters or rules of law as understood in courts. 'Lawful' is in conformity with (or not opposed to) the principles or spirit of law. Concise Oxford dictionary says 'legal' means 'of law' or based on law. In fact the word law comes from LEX means statute which again means positive law, or enacted law. Grammatically, LEX is a common noun and LEGES is its plural. The term legal comes from "Leges", Legal is an adjective drawn from 'Leges'.

"Jus" means law. But it does not necessarily mean positive law or statutory law. 'Jus' is not man made law. Jus is natural law. It is the law of life. It embodies reason. Natural law is law of reason. JUS is reason. JUS is pure law. "Lawful" is that which accords reason. Statute does not always embodies reason. "Legal" is not always lawful". 'Lawful' is not necessarily "legal". The central idea of juridical theory is not LEX, but JUS.

JUST, is an adjective of JUS which means reason. 'Just' means that which embodies reason. "Just" means reasonable. 'Justice' is abstract noun from 'Just'. 'Justice' means a state of reasonableness. In the order of logical conceptions, justice comes first, and law second. Law is derivative. It is derived from the conception of justice.
Justice has a moral flavour. It is a moral value. It is an ethical concept. The general principle of justice is that the individuals are entitled in respect of each other to a relative position of equality or inequality. Justice is traditionally thought of as maintaining a "balance". Themis is the goddess of justice. She has a bandage on her eyes. She holds a scale. She balances the scales without regard to persons. This is the ideal of doing justice.

There is also a distinction between 'legal justice' and 'natural justice'. Legal justice means justice according to law. The natural justice is force from what is based on human nature everywhere and at all times. Natural justice is the fundamental basis of every legal system.

**John Rawls's 'A Theory of Justice':**

"John Rawls' 'A Theory of Justice' is one of the most influential works in moral and political philosophy written in the twentieth century." Prof. Samuel Freeman on editing John Rawls' papers says, "These papers present nearly fifty years of thought about the nature of justice and its feasibility. It is a career guided by a reasonable faith that a just society is realistically possible."¹⁵

According to John Rawls the most basic thought in the discussion of Justice is fairness. To him, 'justice is a virtue of social institutions', or what he calls, 'practices'. In one of his papers he says, "I wish to show that the fundamental idea in the concept of justice is fairness, and I wish to offer an analysis of the concept of justice from this point of view..... I shall argue that it is this concept of justice for which utilitarianism in its classical form, is unable to account, but which is expressed, even if misleadingly, by the idea of the social contract."¹⁶ The various subjects of justice when applied in practice, their meanings are not the same. John Rawl says, 'it is important to distinguish these various subjects of justice, since the meaning of the concept varies accordingly to whether it is applied to practices, particular actions, or persons. These meanings are indeed connected but they are not identical."¹⁷ How is then Justice to be understood? Answering this question, he says,
‘Justice’ is to be understood in its customary sense as representing but one of the many virtues of social institutions .... Justice is not to be confused with an all inclusive vision of a good society; it is only one part of any such conception.”

The conception of justice which Rawls develops is in the form of two principles: First; each person participating in a practice, or affected by it, has an equal right to the most extensive liberty compatible with a like liberty for all, and, Second; inequalities are arbitrary unless it is reasonable to expect that they will work out for everyone’s advantage, and provide the position and offices to which they attach, or form which they may be gained, are open to all. These principles express justice as a complex of three ideas: **Liberty, Equality and Reward for** Services contributing to the common goods. The principles of justice, in John Rawls, can be viewed, then, as an understanding between moral persons not to exploit for one’s own advantage the contingencies of their world, but to regulate the accidental distribution of nature and social chance is ways that are mutually beneficial for all.’

Understandingly Justice as fairness, with reference to John Rawls, we should be clear that ‘Justice’ and ‘Fairness’ are indeed, different concepts, but they share, a fundamental element in common, which Rawls call ‘the concept of reciprocity’. To John Rawls, justice, first of all, “is a moral virtue in the sense that it arises once the concept of morality is imposed on mutually self interested persons who are similarly situated; it is first moral concept to be generated when one steps outside the bounds of rational self interest.”

**Rawls’s Two Principles of Justice:**

In his paper on “A Kantian Conception of Equality’ (1975) he gives two principles of justice and then discusses ‘ the appropriateness of these principles for a well ordered society.’ These principles are as follows:
1. "Each person has an equal right to the most extensive scheme of equal basic liberties compatible with a similar scheme of liberties for all.

2. Social and economic inequalities are to meet two conditions: they must be (a) to the greatest expected benefit of the least advantaged; and (b) attached to offices and positions open to all under conditions of fair opportunity."

Here we find the principles of 'equal liberty' and 'fair opportunity' are natural expression of this equality contained in Rawls' principles of justice. He has described it as 'Kantian' though it is not Kant's conception, but 'sufficiently similar to essential parts of his (Kant's) doctrine to make the adjective appropriate'. Kant's view is marked by a number of dualism, in particular, the dualism between the necessary and the contingent, form and content, reason and desire, and noumena and phenomena. Kant's moral conception has a characteristic structure. The conception of justice suitable for a well ordered society would be fair between individuals conceived as free and equal moral persons.

As late as in 1985, John Rawls in his paper on 'Justice as Fairness: Political and Metaphysical' begins: "I shall first discuss what I regard as the task of political philosophy at the present time and then briefly survey how the basic intuitive ideas drawn upon in justice as fairness are combined into a political conception of justice for a constitutional democracy. Doing this will bring out how and why this conception of justice avoids certain philosophical and metaphysical claims. Briefly, the idea is that in a constitutional democracy the public conception of justice should be, so far as possible, independent of controversial, philosophical and religious doctrines ..... The public conception of justice is to be political, not metaphysical."  

In the same paper, John Rawls, as late as 15 years after the first paper, in 1985, clears and writes: "One thing I failed to say in 'A Theory of Justice' (1971), or failed to stress sufficiently, is that
justice as fairness is intended as a political conception of justice. While a political conception of justice is, of course, a moral conception, it is a moral conception worked out for a specific kind of subject, namely, for political, social and economic institutions.”

John Rawls’ ‘Justice as Fairness’ is a political conception in part, it actually, starts from ‘within a certain political tradition.’ It is essential to note that citizens in their personal affairs, or internal life of associations to which they belong are very different from the way the political conceptions involves. Their non-public identity help to organize and give shape to a person’s way of life.

In the -year 1995, while writing on ‘Fifty Years after Hiroshima’, John Rawls answering the question ‘was it, perhaps, justified? says bombing of Hiroshima on August 6, was very great wrong. He gives six principles and assumptions in support to his judgement. They are:

1. The aim of a just war waged by a decent democratic society is a just and lasting peace between peoples, especially with its present enemy.

2. A decent democratic society is fighting against a state that is not democratic. This follows from the fact that democratic people do not wage war against each other (he assumes)

3. In the conduct of war, a democratic society must carefully distinguish three groups: leaders and state’s officials, its soldiers, and its civilian population

4. A decent democratic society must respect the human rights of the members of the other side, both civilian and soldiers for two reasons. One, is because they simply have these rights by the law of people. The other reason is to teach enemy soldiers and civilians the content of those rights by example of how they hold in their own case.
5. Just peoples by their action and proclamations are to foreshadow during war the kind of peace they aim for and the kind of relations they seek between nations.

6. Finally, 'we note the place of practical means and reasoning in judging the appropriateness of an action or policy for achieving the aim or war for not causing more harm than good.'

In our final conclusion on John Rawls's work on justice, which has more commentaries and has aroused wider attention than any other work in moral or political philosophy in twentieth century. He has considered the basic structures of society as "the primary subject of justice". John Rawls's, two to three decades' steady stream of essays and two major treatises, 'A Theory of Justice' (1971) and "Political Liberalism" (1993) - all these volumes work has been just very scantily noted, to give his very basic approach and apprehension of the issue of Justice".

PART III

THE NEW PERSPECTIVE

Having gone through certain conceptual aspects and issues concerning values and Justice, intentionally not drawing any ultimate conclusion, I will now try to view them from the New Perspective; which is nothing but a modern perspective. Where do we stand today with regards to values and Justice? How far the concepts, the emphasis, the approaches of the people and practices in an individual's life in particular and in society in general have changed? I call the picture of all these a New Perspective.

Concept of Modernity:

In "Formation of Modernity" it has been mentioned, "Traditionally, modern societies have been identified with the onset of industrialization in nineteenth century. Formation breaks with the tradition, tracing modern societies back to their origins in the rapid and extensive social and economic development which
followed the decline of feudalism in Western Europe. It sees modern societies now as a global phenomenon and modern world as the unexpected and unpredicted outcome of, not one, but a series of major historical transitions.”25 The term, in its common sense, means recent or up-to-date. India and all most all the developing countries of the world, is passing through a number of emigrant social forces and contradictory processes which are radically reshaping its societies into modern societies, today.

The three key cultural themes in transition to modernity, as mentioned in the formation of Modernity Volumes, are: First, the shift from a religious to secular world view, and from ‘sacred’ to a ‘profane’ foundation for social and moral values; Second, the role which religion played in the formation of the spirit of capitalism - the protestant ethics; and Third, the growing awareness among western philosophers and social theorist at the costs of modern culture - what Freud - called civilization’s ‘discontent’. This has made us notice the following main characteristics of the modern society, i) The dominance of secular power political power and authority and conception of sovereignty and legitimacy; ii) A monetarized exchange economy, based on the large scale production and consumption of commodities for the market, extensive ownership of private property and accumulation of capital on a systematic, large term basis, iii) the decline of traditional social order and the appearance of a dynamic social and sexual division of labour; iv) the decline of religious world view typical of traditional societies and rise of secular and materialistic culture, exhibiting those individualistic, rationalist and instrumental impulses now so familiar to us. To these we can add two more: v) the emergence of modern societies was marked by the birth of a new intellectual and cognitive world; and vi) construction of cultural and social identities as part of the formation process”.26

Today, “the post modernism” is challenging the old “modernism”. “It seems, society is seized with and pervaded by the idea of ceaseless development, progress and dynamic change.
It is a shift - materially and culturally - into this new conception of social life.\(^\text{27}\)

With reference to India, I would like to mention that most Indian scholars of social sciences agree that contemporary India is marked by divisions and cleavages. There are divisions between rich and poor, division of social class, division between religious and different humanists, between urban citizens and rural citizens, divisions between employees and employers, divisions between sexes, in terms of typical pattern of their position they occupy in the family and at work. All these make 'social structure'.

**Contemporary Values and Justices:**

Philosophers and Social thinkers are, merely telling us what values are what justice is They bring before us the conceptual aspects. They are not giving advices on how to achieve them. I do not agree that justice is to be found in some place we have not yet reached, or values are all negative and good, positive values are yet lo he implanted. This is wrong. We, infact, already know what justice is, we know the value of values and our societies already are, in certain basic way, just and value oriented.

The new perspective clears how policies, everywhere in the world, are based, not on ideologies but on a balanced perspective of the role of markets. "It is based not just on understanding of our economy but of our society, and it goes beyond the materialistic values that are paramount in the growth and efficiently agenda. There are three corner stones: i) social justice - about equality and poverty; ii) political values - particularly democracy and freedom; and iii) views about the relationship between individuals and the communities in which they live."\(^\text{28}\) Let us not defend the basic values of social justice - let us simply assert. The need, the utmost need, as I would say, of the day is to think about the plight of the poor. It is a moral obligation, one that has been recognized by every religion. "The commitment to equality" as it is in American constitution or resolved to constitute the nation into Sovereign
Socialist Secular Republic to secure to all its citizens Justice, Liberty, Equality and Fraternity as it is in India’s constitution are the most important ones to be practiced.

Everywhere we find peoples’ light about taxes, inflation going high and price rising making living struggling, against government programmes - resulting into students unrest, labour’s pathetic plight, women feeling unjustified and children, no body to bother for their education and health, the insecurity and uncertainty dragging everyone to a stressful life. We find all these things, but the real battle is more profound: it is about the nature of society; and the relationship between the individual and the society. Neither society is for the individual (as western philosophy puts) nor individuals is for the society (as Indian Philosophy says). Both, the individual and the society, are the better halves of the same one. Both make one. One may call them two sides of the same coin. We are happy with the Unified Nations on its Universal Declaration of Human Rights on December 10, 1948. But, of “what value is the freedom of speech to a man who is so starved that he can hardly speak, freedom of press to a woman who has not had an education and can not read?”

I would strongly plead for certain traditional values we have under-estimated. Values such as trust and loyalty in making our economic system work, are of great relevance in today’s world. The government, even if playing an important role, it is yet limited in working towards social justice. We all believe, while markets are at the centre of the success of our economy, markets do not always work well by themselves, why they does not solve all problems, and why government will always be an important partner to them. All the nations pass through crisis. As the world went into crises after September 11, we realized that we had to act together. “Learning to live together” has become significantly important and a necessity to safeguard our existence.

Often we mention Nietzsche and his philosophy of ‘Nihilism’, which emerged in Germany towards the end of nineteenth Century.
His argument was that the values of the western civilization, often represented as aspects of Truth and Beauty and Justice, were really simply ‘masks’ or ‘fictions’ used in struggle for power - the ‘will to power’-among the powerful, which dissolved any objective distinction between ‘good’ and ‘evil’. Same is the case even in the post - independence (1947 - 2006) period of India. Religion and Religious Values are simply the ‘masks’ for the political leaders to create an image before the utterly poor, illiterate villagers to grasp the votes at the election and get the power. In such countries of Asia and Europe, we find, the technical forms of reason have been established and eclipsed the Critical reasoning about moral and political values. We see Critical rationality almost lost being confused with scientific forms of reasoning. Values are- always established by the people through healthy, reasoned debate and not by force. The error, in the modern world, is in the thinking “that science and technology could provide values, or even that societies do not need fundamental values.”30 The results are nihilism, fascism, disenchantment, and unhappiness. In India along with this we have fundamentalism and fanaticism.

Let us remember, with reference to Justice and Law, that the power of punishment is a great power, but “it is given so as to maintain the dignity and authority of the courts and to ensure fair trial - keeping the stream, of justice clear and pure.”31

The power, obtained as a result of the election or from the ‘majoritarianism’, should not play with the constitution as a tool by frequent amendments distorting its fundamental character and its basic identity. Mr Soli Sarabji, an eminent lawyer of India’s Supreme Court says: “I am saying that there is a concept that says that there are certain essential ‘care values’, to use the language of the German Constitution, or that there are certain ‘Supreme Principles’, to use the language of Italian Supreme Court, or as the Bangladesh apex court says, there are certain pillars that you cannot demolish because if you did that you would destroy the constitution, not amend it".
The solution lies, as some think and I agree too, in "reconnecting with earlier ways of thinking about society and its relations with nature - both external nature, the environment, and nature in the human body. "Reason" could and should include such ethical thought. Value neutrality (as in Indian Secularism, European racism or American equality of gender) is a dangerous illusion, a chimera, something to be avoided, not to be treated as a guarantee of academic respectability."\(^3\) No doubt, the gains injustice and equality from modern bureaucracy is a benefit to modern culture, and yet Freud saw the modern culture as "dominated by a one dimensional form of technical reason." If reason is not used to provide collective purposes and to criticize existing assumptions then, in his view unreason takes over.

At the close of this discussion on Values and Justice, I would quote the words of Robert Bocock from his article "The Cultural Formation of Modern Society" printed in Formation of Modernity (Vol. I P 229-274): "Someone must continue to think about, and write about, human life — there must be someone to weigh up questions of value and the ultimate purpose of existing values, and to debate how we ought to live and how we ought to try to arrange our collective lives together. Who else will take responsibility for this if not intellectuals?"
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