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EDITOR'S NOTE

Dristi, (The Vision of Truth) is a journal of philosophy, which is a humble attempt on the part of the Department of Philosophy, Narangi Anchalik Mahavidyalaya for creating an environment for philosophical awareness and research. This is our ninth attempt to explore philosophical knowledge through our journal *Dristi*. The year 2020 has been difficult for all, as the pandemic humbled the entire world. Pandemic along with lockdown affected the social, economic, educational condition of the society and thus publishing the Journal was very challenging.

Philosophy to deserve its name is integration of all knowledge acquired through investigations of various branches of nature into a coherent world view. The current issue contains twenty three papers from different branches of philosophical knowledge. The papers are diverse in nature, as some are based on Hindu mythology and religious beliefs, environmental aesthetics, feminism etc., while the rest are based on philosophy derived from different branches of knowledge including literature and educational philosophy. We tried our best to tie up these various branches of philosophical knowledge through this journal.

On behalf of the editorial board, I would like to thank all the contributors for their positive response. My special thanks to the respected members of advisory board, Dr Sibnath Sarma sir, Dr. Manisha Baruah madam, our principal (i/c) Reeta Dutta Hazorika madam and IQAC Co-ordinator Reeta Sharma madam for their advice, support and encouragement. I would like to acknowledge the help and support of all members of editorial board Sebika Das (HOD), Pinkumani Barman, and Garima Saika and rest of my colleagues in the unveiling of this journal.

Karabi Goswami

Department of Philosophy

Narangi Anchalik Mahavidyalaya

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HUMAN RIGHTS IN THE PHILOSOPHY OF LOCKE AND PAINE

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Abstract:

Human rights are defined as those rights that all human beings have by virtue of being human. These are the rights that individuals have, not because of any special relation with others, or through membership of a particular society, but simply by being human. Human rights are possessed by all human beings irrespective of their race, nationality, caste or creed. Though the term 'human right' is modern coined, yet human beings were conscious of their rights from time immemorial even though they were not aware that these rights were the human rights. The ethical values of various moral and political philosophies of the world, as well as the contributions made by the philosophers from diverse locations helped the development of the idea of human rights. Among those philosophers who contributed to human rights were the Stoics as well as Aquinas, Hobbes, Locke, Rousseau, Paine etc. These philosophers proved the equality of all human beings with the theory of natural law. Natural law is applicable to all human beings equally and it gives rise to natural rights. The present paper is an attempt to make an analytic study of the philosophies of Locke and Paine and also to see how the concept of natural rights of John Locke and Thomas Paine contributed towards the development of the modern concept of human rights. The study is based on secondary source of information which is collected from books, journals and other published documents. The study is descriptive and analytic in nature.

Key Words: Human Rights, Paine, Locke, Natural law, Natural right

Introduction:

Human rights are defined as those rights that all human beings have by virtue of being human. Every human being is necessarily a rational being or he is potentially rational. They can think, argue, and make decisions and so on. As a rational being

man has the freedom to choose rationally. So one's freedom consists in making a rational choice. Human beings are beings who can exercise freedom through reason and therein lies the dignity of men. Human dignity consists in upholding freedom. Freedom is related to rationality in the sense that the very idea of freedom makes sense only in case of rational beings. And therefore they have dignity.

Although the concept of human right is modern coined, yet its origin may be traced back to many cultures and centuries. History of human right is concerned with the struggles and protests human beings made to realize their worth or dignity as human in the face of discrimination, exploitation, oppression and torture etc. Although it is very difficult to find a clear precursor to the current thinking about human right yet various strands of thought did originate in the philosophical writings of various commentators. John Locke and Thomas Paine were important amongst these commentators.

Objective, Materials & Method:

This paper endeavors to make an analytic study of the philosophies of Locke and Paine and also to see how the concept of natural rights of John Locke and Thomas Paine contributed towards the development of the modern concept of human rights. The study is based on secondary source of information which is collected from books, journals and other published documents. The study is descriptive and analytic in nature.

Discussion:

British philosopher John Locke (1632-1704) in his book entitled "Two Treatises on Civil Government" which was published in 1688 said that before the creation of the state people used to live in the state of nature. In the state of nature people were in a state of freedom. However, there were some hazards and inconveniences also in the state of nature. And to get rid of these, they, later on, decided to enter into a social contract and to form a community or state. Locke maintained that the main purpose of establishing the state was the better protection of their natural rights to life, liberty and property.

In the state of nature the people were controlled by a natural law. Natural law means the law or principle which was governing human conduct. The natural law is true for everyone at all times. For Locke, the natural laws can be considered as a part of the natural order of things. This law was created by God for controlling the things of this world. For Locke while non-human being followed the order of God in an unknowing and unchoosing way human being followed these laws

consciously. These laws are called natural because they were not artificial laws or man-made laws.

Since natural law is derived from man's essential nature, it provides the basis for the belief that all human beings are equal and have certain natural rights. Natural law is based on the idea that nature endows man with a sense of justice. Natural laws granted natural rights. As an example of it, Locke said "no one ought to harm another in his life, health, liberty or passions." (1960, 11. S- 6) is a natural law. This natural law bestowed upon natural right in this way. "Each individual had a natural right to his life, liberty and property and each individual had a natural duty not to harm the life, liberty or property of others". Thus for Locke possession of natural rights was a feature of man residing both in state as well as in state of nature.

According to Locke in the state of nature, individual possessed two types of natural rights 1. Right to life, liberty and property. 2. Executive rights of nature to do whatever they thought to be necessary for protecting these rights. When they formed the state, they surrendered their executive rights of nature to the supreme authority but the natural rights to life, liberty and property still remained with them. Lockean social contract was, therefore, a contract of partial, not total, alienation. For Locke, there is no natural basis which can justify the submission of one person to another. And it is not possible for a man to divest himself of all natural rights which he enjoys as a gift of nature. He wrote in a passage - "Nobody can transfer to another more power than he has in himself and nobody has an absolute arbitrary power over himself, or over any other to destroy his own life. Or to take away the life or property of another. A man cannot subject himself to the arbitrary power of another." (Treatise of civil government 2, chapter 11, Para .135)

Thus for Locke rights are inherent in human nature. These are natural to man as opposed to accidental or conventional. For Locke, rights do not follow from the social contract. Rights comes first. They precede the social contract. To speak metaphorically rights are the premises. Right are unalterable moral facts. This is why Locke called these rights as 'inalienable' rights. To claim that a right is inalienable is to say that individuals have particular rights that cannot be alienated. The nature of man determines his natural rights. Locke in his book said that rights are natural property of human being. All men are by nature free, equal and independent. Locke declared that, "Man (is) born... with a title to perfect freedom and an uncontrolled enjoyment of all the rights as privileges of the law of nature" (Ebenstein, 1969, p. 403).

Locke suggested that these natural rights are ours by virtue of the fact that we are human (O'Byrne, 2000, P.30). These rights are shared by all people. And the protection and promotion of individual's natural rights was the sole justification for the creation of Government. Individuals are morally justified in taking up arms against their government if the state fails in its duty to secure individual's possession of natural rights. In this way, Locke provided the precedent of establishing legitimate political authority upon a rights foundation. Like the stoic philosophers he too argued that all people have reason, but he went further and said that human being's reason should tell them that they should not harm others because all humans were created by the same divine force, and therefore all shared certain rights.

Like John Locke, Thomas Paine, the English-American philosopher also believed that before the creation of the state people used to live in the state of nature. In the state of nature people lived a free life. They had some God-given natural rights which were considered to be inborn. But, in order to get rid of the dangers and inconveniences of the state of nature they decided to enter into a 'social contract' by which they decided to set up a politic. However, while setting up the politic the individuals did not surrender their natural rights but retained with them their natural rights to life, liberty and property. For Paine the purpose of their entering into the contract was not to become worse than they were before but to have a better security. The Government was obliged to protect the natural rights of its subject. His book "*The Rights of Man*" was published in two parts in the year 1791 and 1792 respectively. In this book he said that human beings have some natural rights. For Paine, natural rights mean those rights which human being has by virtue of his existence. One's enjoying of right must not hamper others in enjoying their rights. Rights are essential for the establishment of justice. For Paine formal implementation of rights within the political sphere was essential for the establishment of social justice.

Paine believed that human beings are free and equal by birth. The natural rights are inherent in their nature. They are inalienable. These rights are neither an accidental nor a cultivated property of human nature. Human beings possessed these natural rights as they possess arms and legs. He cannot lose them without losing himself. These rights are unforfeitable rights of human being. Human beings have these rights by virtue of being human. Thus Paine believed that all people are created equal and all are endowed by their creator with certain inalienable natural rights.

Findings and Conclusion:

Thus from the above discussion it is clear that the idea that certain rights belong to human being simply by virtue of our humanity is a core element in the philosophies of both Locke and Paine. And this is also the basic idea behind the modern concept of human rights. Locke and Paine's idea of natural laws base human rights. Human right is a product of natural law. Locke and Paine proved the equality of all human beings with the theory of natural law. Natural law is applicable to all human beings equally and it gives rise to natural rights.

Today, our thinking about human rights is steeped in the language of Locke and Paine. By effectively bringing together the contributions made by these important thinkers we have devised a language of human rights which is intended to allow for human rights to be enforced in practice. This is evident if we consider, for example, the 1948 Universal Declaration of Human Right. There is one preamble and 30 Articles in the UDHR. The UDHR enumerated therein the basic postulates and principles of human rights in a most comprehensive manner. Out of these 30 Articles, 21 Articles enumerated the Civil and Political rights. And 6 Articles covered the Economic and Social rights. The preamble of the Declaration stated that the purpose of the declaration was to recognize "the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world." The very first article of the declaration declared: "All human beings are born free and equal in dignity and rights". This single sentence boldly stated that human rights are natural rights. They are not granted by manmade governments. These rights are inalienable and inherent to all the human beings. These rights are equal for all. According to this declaration human rights are universal and not restricted to a few places or a few actors. But they are applicable to everyone in the world. Thus Locke and Paine's concept of natural right has great contribution towards the development of human right.

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BRAHMAN AND ITS REALISATION IN PHILOSOPHY OF SANKARA

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Abstract:

My paper entitled *Brahman And Its Realisation in Philosophy of Sankara* aims to provide an elaborate explanation of the basic concept of Brahman and the means to realise It, as interpreted by Sankara and also by his followers. The objective of my paper is to interpret Sankara's understanding of Brahman and to analyse the ways of Its realisation. By adopting the descriptive method of understanding Sankara's '*Brahma Sutra Bhasya*', I intend to analyse Brahman as the Ultimate Reality and also to emphasise the ways of Its realisation.

Sankaracarya's commentary on the *Brahma-Sutra* has declared Brahman to be well-known from Its being the Self of everyone. Everyone experiences the existence of the Self. This Self is the Brahman. The Atman is the Brahman. Sankara points out that the Upanisadic declaration of Brahman as Sat- Existence and Cit- Consciousness are not attributes of Brahman. Rather they constitute the very essence of the attributeless Brahman. Nor can it be said that Consciousness and Existence are both different. This is because according to the Advaita terminology, Sat and Cit are identical terms i.e. to exist is to be conscious and to be conscious is to exist. According to Sankara, this Pure Consciousness, constituting the very nature of the Self, is the **Transcendental Consciousness** which transcends the subject-object duality and the trinity of knower, known and knowledge. This is because all knowledge involving the subject-object duality, presupposes this very Consciousness. It is the unqualified Absolute, the only Reality, that permits no duality, nor diversity. It is the One without a Second. This Consciousness as the very Self can never be denied nor doubted for the very fact that all assertions, all doubts, all denials pre supposes this Self.

Sankaracarya's commentary on the *Brahma-Sutra* has declared Brahman to be well-known from It being the Self of everyone. Everyone experiences the existence of the Self. This Self is the Brahman. The Atman is the Brahman¹

Sankara points out that the Upanisadic declaration of Brahman as Sat- Existence and Cit- Consciousness are not attributes of Brahman. Rather they constitute the very essence of the attribute less Brahman. Nor can it be said that Consciousness and Existence are both different. This is because according to the Advaita terminology, Sat and Cit are identical terms i.e. to exist is to be conscious and to be conscious is to exist.²

According to Sankara, Brahman as Infinite or Pure Consciousness is the Transcendental Consciousness called the Turiya which constitutes our Self. It is worth mentioning that although the word 'Turiya' literally means, "fourth", yet no numerical significance can be attributed to It, for It being beyond all attributes. It is called the Fourth only in relation to the three states of consciousness, viz, waking, dreaming, and dreamless sleep that belong to Maya and are absent in Brahman.³

Pure Consciousness that the Self is, is not the consciousness we understand in the philosophical study of Phenomenology, where consciousness is always directed or intended towards an object. This Pure Consciousness as being devoid of any object, is what Sankara calls the Self or the Atman.⁴

According to Sankara, this Pure Consciousness, constituting the very nature of the Self, is the **Transcendental Consciousness** which transcends the subject-object duality and the trinity of knower, known and knowledge. This is because all knowledge involving the subject-object duality, presupposes this very Consciousness. It is the unqualified Absolute, the only Reality, that permits no duality, nor diversity. It is the One without a Second. This Consciousness as the very Self can never be denied nor doubted for the very fact that all assertions, all doubts, all denials pre supposes this Self.⁵

Being essentially of the nature of non-dual Pure Consciousness, the Self can never be witnessed. For it is only when consciousness becomes divided or fissured by the impression of an object that it can be witnessed. But Pure Consciousness being devoid of any object is undivided and unfissured: It is non-dual (advaita) and being so there is no possibility of seeing or witnessing. Because seeing or witnessing is only possible when there is any duality.

This Turiya is the unrelated witness of the three states of waking, dreaming and dreamless sleep. It is unrelated for It is independent of these three states. And It is the Witness in so far as It is the substratum of these three states even in Its non-participatory being. Turiya never participates in these three states of consciousness. From this it follows that although the Self is the witness, it should not be mistaken as some participator in the act of witnessing which presupposes the duality between

the witness and the witnessed. The Self is the witness of all conceptions and imaginations on account of Its being the unconceived and unimagined substratum of them all. In support of this occurs the Upanisadic declaration that the possibility of seeing or witnessing is absent in the knower of Brahman for whom everything has become the Self or Brahman.

Thus, according to Sankara, Turiya or Pure Consciousness is essentially of the nature of consciousness alone which is the negation of all phenomena (neti-neti). It is the Atman that has to be realized.⁶

Further Sankara maintains that the Self as Brahman is eternally free. That is, It is of the very nature of liberation or eternal freedom. It is only when the Self as the individual soul ignorantly identifies Itself with the limiting adjuncts, that It appears to be under bondage. Liberation is the realization that the embodied soul is the supreme Self which is Consciousness alone and hence is eternally free. Thus, the individual soul which is limited by the Upadhis like the body etc. is nothing but Brahman Itself and therefore only separate from It from the standpoint of Ignorance. Thus Liberation, according to Sankaracarya, is a return into Brahman. In other words, it is only coming to consciousness of one's own Self or essence which is Pure Consciousness.⁷

Sankara holds that the result of the knowledge of Brahman is nothing but the removal of the obstacles to liberation. Liberation is possible only when false knowledge, defects like attachment, repulsion, delusion etc, impulsion to virtue and vice, birth, and sorrow are destroyed. And this is possible by the removal of false ignorance through the knowledge of the unity of the individual Self and Brahman. But this knowledge of the unity of the Self and Brahman is not a kind of meditation, called Sampad through which one wins an infinite world e.g. "The mind is certainly infinite, and the Visvedevas are infinite". Nor is it a form of meditation called Adhyasa, where the idea of Brahman is superimposed on the mind, the sun etc. For example, by meditating upon 'The mind is Brahman' one is instructed to realise 'The sun is Brahman. In case of sampad, an inferior factor (mind) is thought of as a superior factor (Visvedevas) on account of some similarity. Here, while the superior predominated, the inferior is almost ignored eg: the Visvedevas occupy the mind for the timebeing. Whereas, in the case of Adhyasa, the factor superimposed (Brahman) occupies a subsidiary position, while the locus (mind or sun) predominates.

From this it follows that the knowledge of Brahman is not conditioned upon the human action of meditation. The question then arises, what does it then depend upon? Sankara's reply to this is, the realisation or the knowledge of Brahman is dependent on the Thing Itself.⁸

The inscrutability of Brahman lies in the fact that Brahman cannot be known in the way that objects in the phenomenal world are known. Because Brahman is not an object of knowledge; it is always the subject. In order to know a thing, three factors are necessary viz, jneya- what is to be known or the object of knowledge, jnata- the knower and jnana- knowledge itself. But in the case of Brahman all these three factors are combined into one. Hence the question of knowing Brahman or the Consciousness does not arise. For any attempt to know Consciousness, presupposes Consciousness; thereby rendering any attempt futile. Hence the assertion of knowing Brahman does not arise just as fire can burn other objects but it cannot burn itself. The teacher said: If you think: "I know Brahman well, then surely you know but of its form; you know only its form as conditioned by man or by the gods. Therefore Brahman, even now, is worthy of your enquiry." This cautious remark made by the teacher to his student is necessary lest the student may think that Brahman is like any other object that can be seen or felt through the senses. So the teacher says that the matter requires further investigation and enquiry.

The knowledge of Brahman is beyond sense-perception: "There the eye does not go, nor speech, nor mind". That is distinct from known and also It is beyond the unknown". Therefore it was necessary for the teacher to remind the disciple that knowledge based on sense-perception or intellectual apprehension should not be confounded with the supersensuous knowledge of Brahman. The disciple who says, "I do not think I know It well, nor do I think that I do not know It", has in fact understood the true nature of Brahman. This appears to be contradictory, but it is not. Brahman being distinct from everything known and yet beyond the unknown, the disciple on realizing this says: "So far as normal understanding is concerned, I do not think I know, because I understand that It is beyond mind and speech; yet from the higher point of view, I cannot say that I do not know because It is the source of my being". The idea conveyed by this text is that Brahman is unthinkable, because it is unconditioned. Therefore, he says: He who considers It beyond thought, beyond sense perceptions, beyond mind and speech, he alone has a true understanding of Brahman. (Kena Upanisad)

According to Sankara, liberation which is the immediate result of the knowledge of Brahman, can never be assumed to be a thing that has to be acquired by some activity; for it being the inmost self of the knower and is essentially one with one's very self. Even if Brahman is assumed to be different from oneself, there can be no acquisition of It, as It remain ever attained by everybody because Its being all-pervasive like the space. Moreover, liberation or the Brahma-Jnana cannot

be attained by purification, since liberation is of the very nature of Brahman that is ever pure. Purification is possible by the removal of a defect or by the addition of a quality. But since liberation is of the very nature of Brahman, no excellence or deterioration can be effected on It. Therefore, Sankara maintains that knowledge of Brahman is independent of any action of purification.⁹

Liberation consists in the realization of the unity of Brahman and the Self and is a kind of knowledge. If it be argued that knowledge is a mental activity, then Sankara says no. Because a mental action like thinking or meditation is dependent on man which can be done, or not done, or done otherwise by the man. But knowledge arises from its valid means which apprehend the thing as it is. Hence the question of doing, not doing or doing otherwise does not arise in case of knowledge. Because knowledge is not determined by injunctions nor by man but by the thing itself. In as much as knowledge has for its object the Brahman which is neither acceptable nor rejectable, it cannot be determined by human efforts. Sankara holds that even those texts suggesting that the self should be realized, should be heard of etc., do not carry any injunction but rather a sort of eulogy. He says that here the apparent injunction is intended to produce in the mind of the hearer a stream of thoughts directed towards the innermost Self, thereby inspiring him to hear, reflect and meditate upon the Self as a means of gathering the knowledge of Brahman.¹⁰

Again it is argued that from the mention of reflection and profound meditation after hearing, it follows that knowledge of Brahman is complementary to some injunction or action. But to Sankara, this is not a valid objection; for reflection and profound meditation just like hearing are meant for giving rise to immediate knowledge. Reflection and profound meditation are enjoined for one who does not realise from the first hearing owing to his own mental defects. The illumination dawns when there is no defect. By hearing is removed the doubt from an unprepared mind that the Upanisads cannot impart the knowledge of Brahman. Reflection removes the doubt that the Self and Brahman cannot be one. Through meditation the mind is withdrawn from distraction and all things other than Brahman, and then Brahman stands revealed. Hearing etc. generate knowledge, and knowledge brings liberation. Sankara holds that reflection and meditation deal with the thing known from hearing. They are not meant for a fresh knowledge. Hence it cannot be that Brahman is known from the scriptures as a factor included in any injunction about worshipful meditation. For just like hearing (Shravana), reflection (Manana) and meditation (Nididhyasana) is also meant for immediate knowledge. If Brahman had been known through some other source of knowledge

and then used in some other act or meditation, then It could have become a part of an injunction. But this is not the case.¹¹

When duality appears through ignorance one sees another, but when everything becomes identified with the Atman, one does not perceive another even in the least. This stanza gives the substance of the following passage from the Sruti: "For when there is duality, as it were, one sees another, smells another, etc, but when everything has become one's own self, how can one see another, smell another etc. (Brih Up). According to Sankara, in that state of anubhuti when one realizes all as identified with the Atman, there arises neither delusion nor sorrow, in consequence of the absence of duality. "When a person realizes all beings to be his very Self, where is there any delusion or sorrow for such a seer of unity?" (Isa Upa. 7)

Furthermore the Sruti in the form of Brihadaranyaka has declared that this Atman, which is the Self of all is verily Brahman. This world, though an object of our daily experience and serving all practical purposes, is like the dream world, of the nature of non-existence, in as much as it is contradicted the next moment. The dream experience is unreal in waking, whereas the waking experience is absent in dream. Both, however, are non-existent in deep sleep which again is not experienced in either. Thus all the three states are unreal in as much as they are the creation of the three gunas; but their witness (the reality behind them) is, beyond all gunas, eternal one, and is Consciousness itself. Just as after the illusion has gone one is no more deluded to see a jar in earth or silver in the nacre, so does one no more see Jiva in Brahman when the latter is realized as one's own self.¹²

Sankara further points out that just as earth is described as a jar, gold as an ear-ring and a nacre as silver, so is Brahman described as Jiva. Just as blueness in the sky, water in the mirage and a human figure in a post are but illusory, so is the universe in Atman. Just as the appearance of a ghost in an empty place, of a castle in the air, and of a second moon in the sky is illusory, so is the appearance of the universe in Brahman. Again, just as it is water that appears as ripples and waves, or again it is copper that appears in the form of a vessel, so it is Atman that appears as the whole universe. Just as it is earth that appears under the name of a jar, or it is threads that appear under the name of a cloth, so it is Atman that appears under the name of the universe. This Atman is to be known by negating the names.¹³

People perform all their actions in and through Brahman, but on account of ignorance they are not aware of that, just as through ignorance persons do not know the jars and other earthenwares are nothing but earth. In all our dealings with various earthenwares we are actually dealing with earth, as by no manner of

means can earth be separated from earthenwares. So in all our dealings with the world we are, in fact, dealing with Brahman which is non separable from the world. Sankara asserts that just as there ever exists the relation of cause and effect between earth and a jar, so does the same relation exist between Brahman and the phenomenal world; this has been established here on the strength of scriptural texts and reasoning.

Elaborating on the nature of this direct realization, Sankara maintains that just as the consciousness of earth forces itself upon our mind while thinking of a jar, so also does the idea of ever-shinning Brahman flash on us while contemplating on the phenomenal world. That is to say, in some rare moment, while we think very deeply about the evanescent nature of this world, we become almost intuitively aware of Brahman, the permanent entity behind these changing phenomena, for change necessarily implies something that is unchanging.¹⁴

Atman, though ever pure to a wise man, always appears to be impure to an ignorant one, just as a rope always appears in two different ways to a knowing person and an ignorant one. Here 'pure' means without any modification such as the body etc. just as a jar is all earth, so also is the body all consciousness. The division, therefore, into the Self and non-self is made by the ignorant to no purpose. The dualist erroneously think that the body and Atman are two separate entities independent of each other. This, however, does them no good, as it deprives them of the realization of the non-dual Atman which is the summumbonum.

Sankara maintains that just as a rope is imagined to be a snake and a nacre to be a piece of silver, so is the Atman determined to be the body by an ignorant person. Just as earth is thought of as a jar made of it and threads as a cloth, so is Atman, etc. Just as gold is thought of as an earring and water as waves, so is the Atman, etc. Just as the stump of a tree is mistaken for a human figure and a mirage for water, so is the Atman etc. Just as a mass of wood work is thought of as a house and iron as a sword, so is Atman etc. Just as one sees the illusion of a tree on account of water, so does a person on account of ignorance see Atman as the body.¹⁵ Sankara asserts that the whole universe, movable and immovable, is known to be Atman, and thus the existence of everything else is negated, there is no room to say that the body is Atman. Hence according to him the enlightened one must pass his time always contemplating in Atman. Sankara asserts that the realization of the non-dual Atman alone constitutes the real knowledge, and the Srutis are the only means to such knowledge. But all of them do not bring about this knowledge so those Srutis alone which teach the non-dual Atman and thus directly lead us to the final realization, are to be accepted as the real, and all others that

support duality are to be treated as secondary as they have no direct bearing upon the knowledge of Truth.¹⁶

According to Sankara, this realization of the Self implies oneness with that silence wherefrom words together with that mind turn back without reaching it, but which is attainable by the yogis. That silence denote Atman which is ever quiescent. Silence is inevitable while describing Brahman whence from all words turn away. Even this world, when one attempts to describe it, is found to be inexpressible or beyond words, since it cannot be called either Sat (existent) or Asat (non-existent). If it were Sat it would not disappear in deep sleep, and if Asat, it would not at all appear now. Therefore this world is also Anirvachaniya (inexpressible). This inexpressibility of Brahman and the world is given an alternate definition, and may also be termed silence known among the sages as congenital i.e. inseparable from Atman.¹⁷

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HINDU BELIEFS : LIFE AFTER DEATH

Reeta Dutta Hazorika

Principal i/c

Narangi AnchalikQ Mahavidyalaya

Abstract :

Hindu believes in law of karma and life after death. Regarding the questions like "Where do we go when we die? People are looking for answers about life and death. What happen to our life after death? Will we just cease to exist? Will we become ghosts hunting the attic of our old house and crematorium? Will we be reincarnated as some other creatures?", we have so many queries and we try to find out the answer of these questions. We know, the world is filled with ideas about what happens to us when we die, like heaven, hell, reincarnation, ghost and simply ceasing to exist. With that comes the question of what is heaven? Is it has any existance ? Who lives in heaven? What is hell ? What is Hell going to be like for those who go there etc. The aim of this paper is to discuss mainly the Hindu beliefs regarding 'life after death'.

Keywords : Rincarnation , Hindu beliefs, Karma, Naraka , Swarga, Samsara.

Introduction :

Many scholars believe that Hindu religion is the oldest religion in the world, with its roots and customs dating back more than 4,000 years. It is third-largest religion and has no specific founder. The unique of Hinduism is that it's not a single religion but a compilation of many traditions and philosophies.

The word Hinduism is derived from a Persian term denoting the inhabitants of the land beyond the Indus, a river in present-day Pakistan. The word Hindu became popular during the British period, who usage to describe the predominant religious traditions of South Asia, and it is now used by Hindus themselves. Hindu beliefs and practices are enormously diverse, varying over time and among individuals, communities, and regional areas.

Hinduism has developed from several sources e.g. cultural practices, sacred texts, and philosophical movements, as well as local popular beliefs. Common to virtually all Hindus are certain beliefs, such as belief in many gods, which are seen as manifestations of a single unity. These deities are linked to universal and natural processes; preference for one deity while not excluding or disbelieving others; belief in the universal law of cause and effect (karma) and reincarnation; Belief in the possibility of liberation and release *mokshya* by which the endless cycle of birth, death, and rebirth can be resolved. Hinduism is bound to the hierarchical structure of the caste system; categorization of members of society into defined social classes. An individual's position in the caste system is thought to be a reflection of accumulated merit in past lives or *karma*. Most Hindus believe that humans are in a cycle of death and rebirth called '*samsara*'. Hinduism teaches that through enlightened knowledge the cycle can be broken.

Methodology:

The overall methodological framework is philosophical analysis of the Hindu religion beliefs life after death. Towards this end, the descriptive methodology will be used to explain various Hindu texts on life after death. Further, critical and analytic method is used to bring forth the meanings and interpretations of Shri Krishnas *shlokas* in Gita. The paper attempts to study the beliefs of Hinduism from the period Veda to the great epics. Here I treat the English translation of Veda, Gita, Mahabharata etc. Hindu texts as the primary source of the study. The books, articles, journals and other published works on Hindu religion by authentic writers are treated as the secondary sources. A detailed bibliography and references are presented at the end of the paper.

Theoretical framework:

While there is no one text or creed that forms the basis of all Hindu beliefs, several texts are considered fundamental to all branches of Hinduism. There are two categories of texts: the revealed texts and the remembered texts. The revealed texts were supposedly the divine word heard by a primordial sage. The remembered texts were created later by humans. The revealed texts constitute the Veda, divided into four sections: the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda. The Vedas are hymns that are also accompanied in the total Veda by *Brahmanas* (ritual texts) *Aranyakas* ("forest" or "wilderness" texts), and *Upanishads* (philosophical texts). The *Upanishads* are also called the *Vedanta* and come at the

end of the total Veda. Though less studied than later texts, the Veda is the central scripture of Hinduism.

Some of the Vedic gods—*Indra*, *Agni*, *Surya*—reappear in the *Puranas*, but figure less importantly in the stories than do *Brahma*, *Vishnu*, and *Shiva*, the various manifestations of the Goddess, and other celestial figures.

The remembered texts consist of post-Vedic texts. Among the most important are two epics, the *Mahabharata* and the *Ramayana*; the *Bhagavad Gita*, a text inserted into the *Mahabharata* that focuses on the god *Krishna*; and the *Dharmasastras*; consisting of the manuals concerning *dharma* and aphorism on *dharma*.

Life after death according to Veda:

Historically, in the Vedas, we do not find a clear reference to rebirth. There is reference to how our body, after it dies, returns to nature, just like the primordial *purusha*: so his eye becomes the sun, his breath becomes the wind. There is reference to something that outlives death: *atman*, *jiva*, *manas*, *prana*. There is reference to a happy land of ancestors and gods (*swarga*) and to the painful land below the three heavens (*naraka*). There is reference to feeding the ancestors (*pitr*). But the idea of rebirth as we know it today is not yet formed.

Life after death according to Rigveda:

In Hinduism, in the holy book *Rigveda*, the oldest extant Indo-Aryan text, numerous references are made to rebirths. One verse says:

"Burn him not up, nor quite consume him, *Agni*: Let not his body or his skin be scattered. O *Jatavedas*, when thou hast matured him, then send him on his way unto the Fathers... let thy fierce flame, thy glowing splendour, burn him With thine auspicious forms, O *Jatavedas*, bear this man to the region of the pious. Again, O *Agni*, to the Fathers send him who, offered in thee, goes with our oblations. Wearing new life let him increase his offspring: Let him rejoin a body, *Jatavedas*."

Life after death according to Gita:

In Veda, the soul is referred to as soul or *jiva* or *atman*. But in the impure state, the *jiva* is encaged in a physical body. This embodied soul is continuously migrating from one body to another including the present body. As Lord *Krishna* aptly states in *Bhagavad Gita* (2.13). As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change. Death is the biggest

illusion for those who are ignorant; Krishna is telling this in the beginning of Bhagavad Gita because Arjun was lamenting that he has to kill his teacher and his grandfather whom he loved so much. Krishna is assuring Arjuna: My dear friend there is nothing called death, it's simply an illusion. For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain. (BG 2.20) As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones. (BG 2.22) The soul can never be cut to pieces by any weapon, nor burned by fire, nor moistened by water, nor withered by the wind (BG 2.23). This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same (BG 2.24). It is said that the soul is invisible, inconceivable and immutable. Knowing this, you should not grieve for the body (BG 2.25). If, however, you think that the soul will always be born and die forever, you still have no reason to lament, O mighty-armed (BG 2.26). One who has taken his birth is sure to die, and after death one is sure to take birth again. Therefore, in the unavoidable discharge of your duty, you should not lament (BG 2.27). All created beings are unmanifest in their beginning, manifest in their interim state, and unmanifest again when annihilated. So what need is there for lamentation? (BG 2.28). Some look on the soul as amazing, some describe him as amazing, and some hear of him as amazing, while others, even after hearing about him, cannot understand him at all (BG 2.29). O descendant of Bharata, he who dwells in the body can never be slain. Therefore you need not grieve for any living being (BG 2.30).

So death is a journey where a person changes from one *shareera* (body) to another body like we change clothes so do not be fearful about death as the soul resides within will be same and be untouched.

Life after death according to Mahavarata:

While re-birth and re-death or *punar-mrityu* are seen as inevitable, Hindus have also believed in the concept of immortality or *amrita*. The *devas* who live in the sky and the *asuras* who live under the death fight over this nectar, as do birds or *garuda* and snakes or *naga*. We hear that *asuras* have *Sanjivani Vidya*, by which they can resurrect the dead. This is used by Jayanta to bring Shukra back to life. We hear in the Mahabharata, the serpents have *naga-mani*, or serpent jewel, that can bring back the dead to life; this is used to bring Arjuna back to life after he is shot dead by Babruvahana.

Life after death according to Upanisadas and Puranas :

The idea of rebirth evolves in the Upanishads and fully expressed in the Puranas. While the Vedic householders believed performance of *yagna* and worldly duties (*dharma*) took one to heaven, the Vedic hermits spoke of the karma theory, of immortality, of uniting the individual self (*atma*, *jiva-atma*) with the cosmic self (*brahman*, *param-atma*) through meditation (*dhyana*), austerities (*tapasya*) and various social, mental and physical exercise (*yoga*).

Results

The Hindu knows that the maturing of the soul takes many lives, and that if the soul is immature in the present birth, then there is hope, for there will be many opportunities for learning and growing in future lives through reborn or reincarnation.

Reincarnation is the religious or philosophical belief that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions. The entire universal process, that gives rise to the cycle of death and rebirth, governed by *karma*, is referred to as *Samsara*. According to Hinduism, even *Devas* (Gods) may also die and be born again. But here the term "reincarnation" is not strictly applicable. Lord Vishnu is known for his 10 incarnations – *Dasavataras*.

Every Hindu expects to seek for and attain *moksha*. But he or she does not expect that it will necessarily come in this present life. Hindus know this and do not delude themselves that this life is the last.

Karma is action, which may be good or bad. Based on the type of karma one does, he chooses his subsequent birth. This type of beliefs in the Hindu religion keeps the society less chaos.

Conclusion.

According to scholars, around the world, regarding the question of life after death, two schools can be divided. Those who believe you live only once and those who believe you live multiple lives. Those who believe you live only once have broadly three schools – those who believe death is the end, nothing else after that; those who believe after death you go to the land of the dead and stay in this afterlife forever; and those who believe after death you go to either heaven, where you enjoy the rest of eternity, or to hell, where you suffer for all eternity.

Those who believe in rebirth believe you keep coming back from the land of the dead (*pitr-loka*) to the land of the living (*bhu-loka*) until you learn the ultimate

lesson after which you no longer feel the need for a body. There are variations on this, where you are punished for various crimes in hell (naraka-loka) before you are ready to be reborn, or where you enjoy heaven (swarga-loka), until it is time for you return to earth once again.

All spiritual schools accept the concept of reincarnation. They admit, with some differences, that the purpose of reincarnation is for the soul to get purified and gain wisdom, so that it comes out of the cycle of birth and death.

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DIFFERENT RELIGIOUS APPROACHES TO THE CONCEPT OF "LIFE AFTER DEATH"

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Abstract

The paper explains the religious concept of 'Life after death' which is accepted by all the religions of the world. The basic meaning of the concept 'Life after death' is that, the soul is immortal and it continues to exist after the death of the body. But, different religions give different opinions regarding this concept of life after death. Hinduism, which is the oldest religion of all living religions, believes that the soul after the death of the body migrates from old body to a new body in accordance with the past karmas. This transmigration of soul leads to the concept of rebirth. Like Hinduism; Buddhism, Jainism, Sikhism also believe in the concept of rebirth. Again, semitic religions like, Judaism, Christianity, Islam etc believe in the concept of The Final Day of Judgement, where the soul who performs good actions are sent to heaven and the soul who performs bad actions are sent to hell by God. Though different religions accept or believe in the concept of life after death in a different way, but, in all religions we can see that karma is the main cause for this after-life. Through the attachment of the karmas the soul has to enter into the chain of birth and rebirth. When the soul is freed from the bondage of the karmas, in that case the soul can attain liberation.

Keywords: Rebirth, Law of karma, Liberation, Day of Judgement, Immortality of the soul.

Introduction

The concept of "life after death" is accepted by all the religions of the world. Life after death is the belief that the essential part of an individual's consciousness continues to exist after the death of the physical body. This concept believes that the soul is immortal. The material world is not the final world and the end of

man's physical life is not the final end. Though all the religions of the world believe in the concept of life after death, but, in some points their views differ from each other. Some religions believe in the religious concept of reincarnation, which holds that after the death a soul starts a new life in a different physical body. It is also called rebirth or transmigration of the soul. This concept is accepted by all the major religions namely, Hinduism, Buddhism, Sikhism, Jainism. Again, some religions accept the concept of final day of judgement, where the soul who performs good action is sent to heaven and the soul who performs evil actions is sent to hell. The concept of karma also plays an important role in the theory of life after death which is accepted by religions. Through the attachment of the karmas the soul enters into the chain of birth and rebirth. When the soul is freed from the bondage of karmas, it attains liberation and has transcended the possibility of rebirth.

Objectives

- 1) In this paper, an attempt is made to analyze the concept of "life after death".
- 2) This paper is undertaken to study the different religious approaches to the concept of life after death given by different religions.
- 3) The paper incorporates the detailed analysis of the concept of rebirth, the concept of karma, the concept of the final day of judgement that is accepted by different religions.

Methodology

The study is qualitative in nature. The paper includes a detailed study about the different religious approaches to the concept of life after death which includes the concept of rebirth, transmigration of the soul, concept of karma, the final Day of Judgment, the concept of heaven and hell. Information is collected from secondary sources like books.

Discussion

All the religions of the world believe in the life after death or life beyond death. But, in the detailed nature of that life after death concept the religions differ. The different religious approaches are discussed one by one.

- 1) **Hinduism:** Hinduism, which is the oldest religion of all the living religions, believes in the concept of the "life after death". For Hinduism, the life of man does not end with his physical death. The soul is immortal which endures even after the death of the body. But, here some questions arises, that, what happens to the soul after the death of the body? In what form does the soul

endure after the physical death of man? Hinduism has a story to say as the answer to these questions which is different from the nature of semitic religion. The story is the story of transmigration or rebirth. According to the Hindu faith, after the death of the body, the soul has to enter into some other new body in accordance with its past deeds. The soul has to be rebirth. The soul transmigrates from the old body to a new body. (Tiwari, 1983). The famous Gita saying in this regard as follows, "Just as a person casts off worn-out garments and puts on others that are new, even so does the embodied souls cast off worn-out bodies and take on others that are new". (Das, 1905). Zaehner regards it as a distinguishing feature of Hinduism. According to Zaehner, "what most sharply distinguishes Hinduism, like its off-shoot Buddhism, from the religion of semitic origins, is its unquestioning acceptance of the doctrine of rebirth, reincarnation or the transmigration of the souls". (Zaehner, 1962). Hinduism maintains the idea of rebirth which is governed by the law of karma. Law of karma implies that as one sows, so he reaps. "Rebirth is a necessary consequence of the actions done in one's previous life, the consequences of which he has not been able to undergo". (Tiwari, 1983). Soul migrates from one body to another with all the samskaras that is produced by the karmas. But, a person who performs niskama karmas has not to take rebirth, because, niskama karma or the action done without attachment does not generate any samskara. Niskama karma helps a person to attain Moksha. But, the actions which are done with attachment cause the soul to migrate from one body to another. The law of karma tells us that no action goes without producing its result. The circumstances of our present life, our pain, pleasure are all the result of our past life actions. Good karma leads to good life and bad karma leads to bad birth. (Tiwari, 1983). In the Hindu tradition, the doctrine of rebirth can be found for the first time in the Brhadaranyaka Upanisad, where three classes of souls are distinguished. The first are those that have faith in the eternity of the atman, which are liberated from the round of birth and death. This kind of soul purified by the fire that has consumed its gross body passes on into the flame, the day, the world of the gods and thence into the lightening. The second are those that perform their vedic duties of sacrifice in a proper manner and are reborn in human form. And, the third are those which are devoid of both these ways and are condemned to the life of worms and insects. (Tiwari, 1983). Hinduism also believes in the concept of heaven and hell but, it is not very clear how the Hindus relate the idea of rebirth with the ideas of heaven and hell.

- 2) **Buddhism:** Buddhism also believes in the concept of life after death, which implies that human life does not end with physical death. Buddhist eschatology is more or less similar to that of Hinduism. Like Hinduism, Buddhism also believes in the concept of rebirth. Buddhism again, believes in the concept of nirvana. According to Buddhism, after the death of the present body, the soul has to assume another body in accordance with his deeds done by his present life. Therefore, through the attachment of the karmas, the soul has to be reborn by assuming another body. But, the person, who performs action without any attachment has not to take rebirth. Detachment from the karmas helps a person to attain nirvana. (Tiwari, 1983). Nirvana means extinction of craving or the desire or trishna. It is identical with positive bliss and it gives pure peace and real knowledge. In the state of nirvana, there is no ignorance, no sorrow, no sufferings, and no birth and death. (Mohapatra, 1985). Buddhist eschatology is very simple and unambiguous. Doing actions with passions generate a force which causes a man to take another life and who does not perform such actions and leads a selfless life can attain nirvana, which is free from the chain of birth and rebirth. In Buddhism, there is no deity in order to judge the good and bad actions of man. Man's after life or life after death is governed by a self-regulated moral law. (Tiwari, 1983). But, according to Buddhism, change is reality and whatever is real is not permanent. The soul, according to Buddhism, is the aggregate of impermanent, mental and bodily process. (Mohapatra, 1985). Now, here a problem arises, since Buddhism does not accept in any permanent self, then who attains nirvana and who migrates from one body to another? In the absence of permanent soul substance, personal identity is not maintained; then who is reborn and who attains nirvana? Buddhism's answer to these questions is that, though change is there but, the continuity is also there. According to Buddhism, no doubt there is no permanent self and there is a series of changing moments of consciousness, but, the series has got an unbroken continuity. "Just as any river is neither strictly the same river at the next moment nor is it a totally different river, similarly a person who dies and is again reborn is neither strictly the same person nor totally a different person". (Tiwari, 1983). Therefore, according to Buddhism, the next life is nothing but the continuity of the series and thus, rebirth and nirvana is possible without any permanent soul. (Tiwari, 1983).
- 3) **Jainism:** Jainism also accepts the concept of life after death, which is similar to that of Hindu view. Jainism also believes in the transmigration of the soul and law of karmas. The soul is immortal and endures after the death of the

body. The soul migrates from the old body to the new body and the assumption of the new body with all its circumstances depend on the karmas of the previous life. (Tiwari, 1983). In jaina faith, when a man dies, the soul goes to the next body instantly and the quality of its next life is determined by its karmas at that time. The soul can attain liberation by getting rid of all the karmas attached to it. Jaina believes that karma is a physical substance that is everywhere in the universe. Karma particles are attracted to the jiva or the soul by the action of that jiva. Bad karmas are those karmas that are done by sinful intentions. Jainism goes into the details of the specific causes of specific kind of rebirth. Some actions lead to human birth which is done with less of attachment and with humble and kind dispositions. Again, Jainism mentions the concepts of Gotrakarmas and Namakarmas, which determine the family of birth and the bodily built respectively. The soul has to be reborn, if it has left samskaras due to its passionate actions done in the previous life. According to Jaina, the passions are the kasayas which attract atoms or matter or pudgala. Therefore, the soul which allows himself to enjoy the pleasure in passions and acts under their spell has to be reborn in a human form in accordance with its deeds. The soul has followed the path of right faith, right knowledge, right conduct, which has performed passionless karmas and can attain liberation. (Tiwari, 1983). For Jainism, when the soul is freed from bondage of karmas and has transcended the possibility of rebirth, it can attain liberation. Liberation is a spiritual state of perfection. (Mohapatra, 1985).

- 4) **Zoroastrianism:** Like other religions, Zoroastrianism also believes in the concept of the life after death. That is, death is not the final end of man's being. Every person has an after-life which is determined by the righteous or evil deeds during his earthly life. The person who performs right actions are sent to heaven and the person who performs evil actions are sent to hell which is the place of terrible suffering. (Tiwari, 1983). Zoroastrianism believes that, after the physical death of man, the soul remains for three days with the body and meditates what he deeds. When the fourth day came, the soul separates from the body and goes to the place of judgement. People's deeds in earthly life are all recorded by God's archangel. The person whose good deeds balance over the bad one's are sent to heaven and the person who performs evil deeds are sent to hell. Again, if the good and bad deeds are more or less equal, in that case, the soul is sent to purgatory for purification. The way to heaven or hell is possible by crossing a bridge, which is known as Chinvat Bridge. The bridge becomes very easy path with beautiful maidens for the souls who are

sent to heaven. Whereas, the bridge becomes hard to walk as on the edge of a sword for the souls who are sent to hell. But, this is not the final end according to Zoroastrian eschatology. Ahura mazdah the only God would have attained His final goal of cleaning out every trace of evil from earth for establishing the reign of complete good all over the earth. Therefore, in order to establish the complete good, the souls which are sent to hell are brought out for purification. After purification, the souls will join the righteous souls and without any evil a new cycle of earth will begin. (Tiwari, 1983). Again, the Zoroastrian eschatology was later developed after Zoroaster with the idea of the resurrection of the dead bodies. The idea centres on the figure of what is known as 'Saoshyant', which is translated as savior or as one who will bring good fortune. (Tiwari, 1983).

- 5) **Judaism:** The eschatology of Judaism believes in the resurrection of the dead. The world of life after death is meant only for the good and righteous in which the souls will be allowed to live eternally nearer to God. This world is regarded as the world of heaven. The evils perish with their death. Therefore, there is no idea of evil and this is given by the great Jewish thinker Maimonides. (Tiwari, 1983). Again, in Judaism, the idea of heaven and hell seem to be a later development. According to Hertzberg, "In the Bible itself the arena of man's life is this world. There is no doctrine of heaven and hell, only a growing concept of an ultimate resurrection of the dead at the end of days. The doctrine of the resurrection was debated in post-Biblical times and the normative view became that held by the Pharisees, that there would be resurrection of the dead. Consequently the notion of judgement of the individual in the after-life beyond the grave, his consignment to heaven or hell began to arise". (Hertzberg, 1998). In the later period, Judaism believes in the concept of the day of final judgement, resurrection of the dead, and the heaven and the hell. The concept of resurrection was accepted by all the Jews. According to Judaism, on the last day of judgement, the good and the bad deeds of all will be weighed by God and retribution will follow. Actually, Judaism does not seem to be clear about the faith of eschatological matters. Sometimes, it seems to believe that the sinful have no after-life, because they perish completely with death. Sometimes, again it seems to believe in the final day of judgement on which the whole world is brought to an end by God. (Tiwari, 1983).
- 6) **Christianity:** The Christian concept of life after death is also not different from Judaism and Zoroastrianism. The eschatology consists in the idea of the day of judgement, resurrection of the dead and the assignment of heaven or

hell to people in accordance with their good or bad deeds on earth. In resurrection of the dead, souls of all men are reunited with their bodies and come in the fullness of their nature. (Tiwari, 1983). Belief in the resurrection arises as a corollary of faith in the sovereign purpose of God, which is not restricted by death. (Hick, 1990) Again, on the final day of judgement, the souls which are united with their bodies are brought before God because of the final judgement of their deeds on earth. Those who perform actions in accordance with the teachings of Jesus are sent to heaven and those who have been sinful are sent to hell. In heaven, there is a communion with God and therefore is regarded as the place of eternal happiness. On the other hand, hell is a place of eternal punishment. Now, the question arises, what happens to the individual soul during the period between the death of an individual and the final day of judgement? Christianity believes in two kinds of judgement, particular judgement and universal judgement. Particular judgement comes before the universal judgement. Particular judgement is the judgement in case of particular individual immediately after his physical death. Universal judgement is the final judgement which is made at the end of the world and which is applicable to all. Again, the Christian eschatology believes in the concept of purgatory. The souls which have been spoiled by sins but have died in repentance are first sent to the purgatory for purification. After that, they are sent to heaven. (Tiwari, 1983).

- 7) **Islam:** The Islamic eschatology is a combination of Zoroastrianism and Judaic ideas that believe in the concept of the day of final judgement. Islam believes that man's life does not come to a final end with his physical death. Though his physical body is consumed by the earth in the grave, yet one aspect of his being, the spiritual aspect, remain uncorrupted till the last day when the world comes to its final end. In the intermediary period, the soul rest in a place called Al-Berzakh. In the day of the judgement, the dead rise from their graves, where their souls reunite with their bodies and are taken by the angels before the Allah for the final analysis for their actions in the earth. The person who performs good actions rewarded by God by giving a place near to God in the heaven and the person who performs bad actions condemned by God to suffer eternal punishment in hell. Again, in Quran, there is a description of seven heavens which represent seven stages of celestial bliss. Similarly, description of seven hells are also found in Quran which is a place of fearful sufferings. Islam believes that after final judgement, one has to go to either heaven or hell by crossing a bridge which is known as 'Alsirat'. The passage of the bridge

becomes very difficult for those who are sent to hell. But, the bridge becomes very wide for those who are sent to heaven and therefore, they easily cross the bridge. Therefore, in Islamic eschatology heaven and hell are the places of eternal pleasure for the good and eternal punishment for bad people respectively. (Tiwari, 1983).

- 8) **Sikhism:** The eschatology of Sikhism is very close to that of Hinduism, because Sikhism also believes in the rebirth and doctrine of karma. Like Hinduism, Sikhism also believes that the soul is immortal and after the death of the body, the soul transmigrates from one body to another body with its past karmas. According to Sikhism, a person is released from the cycle of birth and rebirth by performing righteous actions in this life through having a reunion with God. (Tiwari, 1983).

Conclusion

In the conclusion, we observe that all the religions of the world believe in the concept of life after death, but, in the detailed nature of that life they differ. Most of the Indian religions like, Hinduism, Buddhism, Jainism, and Sikhism believe that after the end of the present physical life man has to take rebirth by assuming another body in accordance with the deeds of his present life. Again, the eschatology of the semitic religions like Judaism, Christianity, Islam possess more or less the same view. They believe in the concept of the day of final judgement, resurrection of the dead, taking account of the good and bad actions of each person on earth and finally sending him to heaven or hell in accordance with his deeds.

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ETHICAL CLAIMS: SUBJECTIVE, OBJECTIVE OR RELATIVE

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Abstract:

The paper shall focus on examining whether ethical claims are subjective, objective or relative. Following an account on how Michael Smith, a renowned moral philosopher defines objectivity of ethical claim by saying that moral facts are determined by circumstances and our moral judgements express our beliefs about what these facts indicate. Subjective ethical claims show that there cannot be objective moral facts or truths. They are based on how a person feels about a particular issue; his emotions or feelings describe whether an act is right or wrong. James Rachels in his paper "Subjectivism" tried to show his claim by placing the example of abortion. It even focusses on how Hume in his great work *A Treatise of Human Nature* puts morality as a matter of feeling, and not reason and what part abortion plays in. Besides, the paper shall also try to traverse the current pandemic of corona virus which the world is fighting and discuss whether an immediate declaration of lockdown is ethical for the country. Following, it shall explore David Wong's explanation of relative ethical claims where he defines relativism as according to which the moral norms of the society decide whether an action is right or wrong. It tries to show how this view cannot be accepted as a ground for moral judgement. Towards the end of the paper, I put forward my field of vision about ethical claim where I have discussed that both objective and relative ethical assessment fails in giving justification to moral laws. And that subjective ethical claims are the most practical moral ethos according to which a thing is morally acceptable only if it is accepted by a complete reasonable person.

Keywords: Subjective Ethical claim, Objective ethical claim, Relative ethical claim, Morality, Reason.

Objective Ethical claim:

In "Realism" Michael Smith put forward two features of moral practice:

First, he said that the correct answer to moral questions is determined by objective moral facts. The moral facts are decided by the circumstances, and by that we can find out what these objective moral facts determined by the circumstances are.

The second feature of moral practice put emphasis on the practical implications of moral judgement. This indicates how moral questions have significance for us because of the impact of our moral opinions which are supposed to have on our actions. The idea is that when we realise that we did wrong thing by refusing to help the flood affected people, to mention an example. There was a good reason behind it which we failed to do. Now if we get another opportunity to help those people but we still do not do it, this might occur serious puzzlement as we are refusing something after knowing that this will help in saving lives. The reason behind not doing what we ought to do is that we may think we have reasons to do something better, or we are spineless. Smith claims that "we seem to think, other things being equal, to have a moral opinion simply is to find yourself with a corresponding motivation to act."¹ Now, the objectivity and practicality plays two opposite roles. The objectivity of moral judgements expresses our beliefs about what these facts indicates. It does help us to review moral arguments, but it never shows why having a moral view is linked with what we are motivated to do. On the other hand, practicality of moral judgement shows that our judgements express our desires.

Moral realists hold that there exist moral facts independent of our beliefs. As we have understood the practicality of moral judgements, judgements about right or wrong is determined by judgements we have reason to do and reason not to do. "This is the subject matter of moral reflection and moral argument, our reasons for action."²

Subjective Ethical claim:

In the beginning of the article "Subjectivism" James Rachels discussed whether abortion should be legal or is it morally wrong. The issue started in the year 1973 after US Supreme Court has taken the decision to legalize abortion. The religious conservatives then tried to reverse the decision; for them abortion is immoral and it should not be legalized. We may have a reason to agree that abortion is in fact immoral, or we may also have a reason to say that it is morally acceptable. Rachels

talked about another possibility which says "Where morality is concerned, there are no 'facts' and no one is 'right' or 'wrong'".³ This means we have our own feeling to decide what is wrong or right; if we think something is wrong it is our way of thinking it as wrong. Same is the case in abortion which might be acceptable for someone whereas immoral for someone else. This idea is called ethical subjectivism. "Ethical subjectivism is a theory which says that, in making moral judgements, people are doing nothing more than expressing their personal desires or feelings."⁴ There are no moral 'facts'. In the US, every year one can see million of abortions is performed and one has no right to decide whether this is a good thing or a bad thing; we may also consider it as one's choice to do so. In my state I have witnessed witch-hunt which is basically punishment mostly given to women. The people accuse a woman of having opinions that are believed to be dangerous or evil; they hold such prejudices by simply looking at their behaviour or having unfair-looks. They believe it to be ethical or moral to endure such crimes which involves the lives of many. Now, we cannot term the idea of witch hunt to be moral at any cost, this cannot be acceptable even if many believes it to be.

Coming back to abortion, Hume in his great work *A Treatise of Human Nature* claims that morality is a matter of feeling, and not reason. Our moral judgement will help us to guide our conduct, but reason is not sufficient to tell us what we ought to do. It might only show us the consequences of our action, in a way reason will tell a woman about the consequences of getting an abortion, that she might lead a happy life but the fetus will die. And this might not be of any help to her unless her emotions play the role. Does she care whether the fetus dies? Or how much she cares about leading a happy life? Hume concludes that at the end, 'Morality is determined by sentiment'.⁵

Ethical claims should always mean to be making right or wrong claims about the happenings. Let us now look into the current phase where we are going through a pandemic, so called the corona virus, was lockdown completely ethical? The impact of the virus should have been uniform to everyone, but it has shown a great impact for the poor section as they are losing lives, migrants going home on foot, they are dying due to heat inside trains and migrants died after being run over by train and many more incidents. How much we or our government are concerned about the losses, we are sympathetic at the moment and the next moment we become busy with our rituals. We come across people who says that government is doing everything to save our lives, and that we might have to lose some in order to save more. In this sense, we have abandoned the group of people on whose hard work our country progresses.

In continuity with it, just after, the Covid related Lockdown suddenly made visible a huge section of migrant workers who had never reached substantive citizenship. A State which cannot give minimum of rations of even count migrant workers, was going to do an NRC of over a billion people and supposedly give citizenship to migrants of other countries on religious basis with CAA.

According to subjective claim, one cannot impose what moral views we should adopt. One problem with subjective claim is that it cannot be made universal, as our choice will not represent the 'truth'; it is based on our own feeling or emotion. Another problem that is associated with subjective ethical claim is 'there can be no right or wrong' and subjectivists take this in favour of ethical claim. According to them, "when a person says that something is morally good or bad, this means that he or she approves of that thing, or disapproves of it, and nothing more."⁶ John Dewey has given a refinement to ethical subjectivism by saying that moral judgements express feelings but mere feeling will not work in passing ethical claims. Our process of thinking changes as situation demands, thus, feelings are never static. Hence, Rachels in "Subjectivism" came up with a final attempt to formulate an adequate base of subjective ethical claims as, "something is morally right if it is such that the process of thinking through its nature and consequences would cause or sustain a feeling of approval toward it in a person who was being as reasonable and impartial as is humanly possible."⁷ A thing is morally acceptable only if it is consented by a completely reasonable person.

Relative Ethical claim:

Ethical relativism holds that morality is relative in a sense that the moral norms of the society decides whether an action is right or wrong. "It is the view that moral judgments, beliefs about right and wrong, good and bad, not only vary greatly across time and contexts, but that their correctness is dependent on or relative to individual or cultural perspectives and frameworks."⁸ David Wong in his article "Relativism" says that customary ethical norms in any society is functionally necessary for that society, but at the same time the norms applicable in one society may not be necessarily applicable in another. The problem with such an argument is that we cannot justify moral beliefs solely on the ground that they are necessary for the survival of a society. "Even if a society's practices crucially depend on the acceptance of certain beliefs, the justifiability of those beliefs depends on the moral acceptability of the practices. To show that certain beliefs are necessary for maintaining a fascist society, for instance, is not to justify those beliefs."⁹ It is very important to understand the human nature to formulate an

adequate moral standard and the difficulty of reaching such an understanding could be a reason for differences in moral beliefs. We cannot universalize moral standards as different society functions in different manner. If one society contains more women than men it would not be surprising if polygamy were acceptable there, while in another society, where the proportion of women to men is equal, monogamy is required.¹⁰

Conclusion:

Moral subjectivism and moral relativism look similar but they have a huge difference. For subjectivists, to believe that abortion is acceptable is to say like 'I accept abortion' or 'here we accept abortion'. Moral relativism, on the other hand, is the claim that facts about right and wrong vary with and are dependent on social and cultural background.

Implementation of universal ethical values is not a possible task because imposition of one single norm for the entire mass is unfeasible. Moreover, what is the criteria to judge an action to be moral, what if the whole population believe something to be moral which is in fact immoral in nature. Moral relativism can neither be supported as it believes that there cannot be neutral standards of ethics. But there must be such a standard by which we can judge human actions; we do have respect for the norms of a particular society but we also have to right to condemn certain practices which is meant to hurt people. Witch hunt is wrong even if a particular society accepts because it takes lives. Furthermore, moral relativists believe that since different society have different ethos, they also have a sense of tolerance. But should one tolerate slavery, or written in Quran should one woman be stoned to death for adultery. Thus, subjective ethical claims are the most practical moral ethos because according to this, a thing is morally acceptable only if it is approved by a completely reasonable person. There will be differences of opinions but the rightness of an action will always be decided by pure rational thinking. Thus, if we are to decide where to draw the line, having subjective ethical views will help the betterment of almost every individual.

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PARSINESS IN ROHINTON MISTRY'S FAMILY MATTERS

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Abstract

Rohinton Mistry, the Indian born Canadian writer belongs to the Parsi community, a small and minor community and all his novels deal with Parsi community. Mistry's point of view about Parsi community is set in his fiction. This attitude about the life and ideas of survival as a minority community also presents in his works. Like *Such A Long Journey*, *A Fine Balance*, his third novel *Family Matters* also centers round a Parsi family. Nariman Vakeel, an aged Parsi widower suffering from twin diseases of the old age - Parkinsonism and Osteoporosis is the protagonist of the novel. Mistry depicts the problems of common Parsi's in the novel. The novel is go forward with both negatives and positives about the Parsi family. This paper is an attempt to explore Parsiness presents in Mistry's *Family Matters*.

Key Words: Parsi community, Novel, Rohinton Mistry, Nariman Vakeel.

Rohinton Mistry is an Indian born Candian writer, who focused on the Parsi people and also socio-political issues in all his novels. His works seek to evolve a vision that involves both the community-centred existence of the Parsis and their involvement with the wider national framework. Like *Such a Long Journey* and *A Fine balance*, his *Family Matters* concerned with the experience of the Parsi in India. Mistry's *Family Matters* has rightly been acclaimed as a masterpiece expressing beautifully the writer's humanity and compassion and it was also shortlisted for Broker Prize.

Rohinton Mistry was from the Parsi community and most of his fictional characters are from that community. So it would be beneficial to know more about the Parsi community in India. He depicts the problems of common Parsi's in his

novels. He employs a humanistic approach in his works and therefore it is easy to recognize the spiritual nature of human beings and integrates their thoughts, feelings, spirit, body and soul.

Family Matters is a recent novel by Rohinton Mistry published in 2002. Mistry recounts to the tale of the struggles of a Parsi family residing in the Indian city Mumbai. In the novel "Rohinton Mistry depicts the Bombay parsi community he observed from close quarters, and gives us a glimpses of minority group fearing extinction." (Wadhawan 100). Through the lives of this family, Mistry likewise investigates the bigger issues that Parsi communities face. The novel represents the minority communities of India. The role of government is being questioned throughout the novel in the atrocities to minority communities and the struggle of Parsi community. Religious politics by the major community leaves the minority communities in confusion regarding their life and properties in India. Parsi community is represented as an elite group and their present position in the country is also shown in the novel. Efforts to protect the Parsi community, their religious practices and customs were the central subjects of the novel.

In *Family Matters* Mistry narrates the journey of Nariman Vakeel, an aged Parsi widower suffering from twin diseases of the old age - Parkinsonism and Osteoporosis. The novel is not based on imaginary but it is a real story happening in the daily and routine life of the Parsi community. The protagonist Nariman Vakeel, a retired English professor, lives with his step children Coomy and Jal. At his young age he loved a non Parsi girl but forced to end the relation due to the severe oppositions from his family. He then marries a Parsi widow with two children, and everyone becomes very happy back then. At present his wife is expired and his daughter Roxana is living with her family separately. Coomy is planning to arrange a party on his 79th birthday. Since Nariman is suffering with early Parkinson's disease, Coomy does not want him to go out for a night walk. Despite her concerns Nariman ventures out on a night walk and falls down. He struggles with an ankle break and Coomy tries to take care of him. Nariman was struggling very much while using the toilets and end up using a portable bedpan. Coomy gets frustrated in taking care of her stepfather and plans to send him to his daughter Roxana's place. Without informing Roxana about the broken ankle, they have dropped him in Roxana's place. Roxana's family forcefully adjusts with Nariman in an expectation of his immediate return. One of Roxana's son Jehangir likes to take care of Nariman.

The family faces financial crisis after Nariman's arrival. In a series of events, Roxana's husband turns unemployed and Coomy does not want Nariman to

return. She has made up a story of a flood, and vandalized the house to prevent Nariman's return. Unfortunately her plan got backfires on herself and she got killed by a building collapse. After Coomy's death, guilt-stricken Jal invites Nariman, Roxana and her family to the renovated house. Nariman returns to the house with his daughter and family. The story takes a leap of five years and Nariman is still alive but weak and seriously affected with Parkinson's. Roxana appoints a full time nurse to take care of Nariman despite feeling guilty on it. Her husband turns out to be seriously religious and ardent follower of Zoroastrianism and forbids his son in having an affair with a non Parsi girl as happened in the life of Nariman years ago.

Family Matters as a novel shares the misfortune just as the consequent battle for the means of life. In *Family Matters*, the family individuals' moralities are incited through Nariman Vakeel. It allows Mistry to analyze issues of corruption and religious battles that are part of his worries about his home town Bombay. Mistry is very much aware of the power of the political parties in Bombay and the alliance among BJP and Shiv Sena. The destruction of Babri Mosque is likewise indirectly indicated by Mistry.

A major character in the novel is Nariman Vakeel, is represented as a "metaphor to the geriatric community on the brink of extinction". (Bharucha 206). Current situation of the Parsi community is portrayed with sympathy as the birth rates are extremely low in the community and the elders of the community are not supported by the youngsters. The fate of the community is depicted through the words of a character in the novel as: "The experts in demographics are confident that fifty years hence, there will be no Parsis left." (FM 412). The community is at the verge of disappearance and another character says that: "Extinct like dinosaurs. They'll have to study our bones that are all." (FM 412). The once prosper community which contributes much to the development of the economy of India is now becomes extinct and Mistry says that: "it will be a loss to the whole world. When a culture vanishes, humanity is the loser." (FM 415). In the novel a character named Dr. Fitter comments about the fall of birth rates in Parsi community as:

"There are lots of wealthy couples living alone in new flats who produce just one child. Two, if we're lucky. Parsis seem to be the only people in India who follow the family planning message. Rest of the country is breeding like rabbits." (FM 413)

Since Parsis are considered as one of the most educated people, Dr. Fitter comments again that "your demographers will tell you, the more educated a community, the lower the birth rate." (FM 414). A humorous statement in response to this by Inspector Masalavala sarcastically suggest that-

"Then we need to fix that. I have two suggestions. First, our youth must be prohibited from going beyond a bachelor's degree. Give them cash incentives to study less. And those who want to do post-graduate studies tell them they will get no funding from Panchayat unless they sign a contract to have as many children as the number of people over age fifty in their family. Maximum of seven- we don't want to spoil the health of our young women". (FM 414).

Cultural superiority of the Parsis and the decline of the community are portrayed through these humorous lines. According to Aditi Kapoor, "Unless something is done to augment their fast depleting number and to revive their religion, the Parsis after an illustrious past could well just fade out in oblivion." (Kapoor 32). The cultural superiority and racial purity of the Parsis is well known among others. To show this, the protagonist of the story Nariman Vakeel, remembers his past love affair with Goan catholic girl named Lucy Braganza and the opposition he faced from his family. At the end he had accepted the wish of his parents and had decided to end his "ill-considered liaison with that Goan woman ... that their beloved Nari had finally listened to reason and agreed to settle down." (FM 11). Mistry, describes the condition of Nariman as: "Like an invalid steered by doctors and nurses, he drifted through the process, suppressing his doubts and misgivings ready to believe that the traditional ways were the best." (FM 16). But at last, as per the wish of his family, he agrees to marry a forty years Parsi widow with two kids and one of his relative "Mrs. Kotwal scuttled across the room, pinched his cheek, and said, "When the naughty boy at last becomes a good boy, it's a double delight." (FM 13). This is an evident of Nariman's surrendering towards the will of his community where inter religious marriages are not welcomed.

Parsis are very much concerned about preserving their racial purity in future generations and therefore they always oppose inter religious relationships. One of the characters in the novel Murad, loves a non-Parsi girl and comes closer to her on the stairs. To this Murad's father Yezad, responds as: "I'm warning you, in this there can be no compromise. The rules, the laws of our religion are absolute, this Maharashtrian cannot be your girlfriend. You can have any friends you like, any race or religion, but for a serious relationship, for marriage, the rules are different". "Why"? "Because we are a pure Persian race, a unique contribution to this planet, and mixed marriages will destroy that" "You think you're superior?" "Inferior or superior is not the question. Purity is a virtue worth preserving." (FM 482).

The affinity of the Parsis on the traditional rules can be seen from the attitude of Yezad. They believe in maintaining a racial purity in their generations and therefore they don't promote marital relationships or any such kind of closeness with non-Parsi women. They want the members of their community to adhere on the traditional and contemporary values set by their ancestors.

During the British rule in India, Parsis enjoyed an elite status because they were closely associated with Britishers in all their activities. This close connection with the Britishers provided them an influential capacity in the society. But post-independence, Parsis lost their importance in the society and their condition turned into a miserable state. "Parsis suffer from a sense of loss resulting from the loss of political patronage they enjoyed during the British rule." (Basantani 36). Now the Parsi race is at the verge of becoming extinct. Dr. Fitter in the novel describes the situation of the community and his disappointment regarding the state of his community as:

"Parsi men of today were useless, dithering idiots, the race had deteriorated. When you think of our forefathers, the industrialists and shipbuilders who established the foundation of modern India, the philanthropists who gave us our hospitals and schools and libraries and bags what luster they brought to our community and the nation". (FM 51)

These lines reflect the failure of the Parsi community in maintaining their social status and influence in the country. They had occupied prestigious positions in the society and very much concerned about the importance of education. But even after attaining prestigious educational qualifications, they lack open mindedness in issues like inter religious marriages, which led to the extinction of their community. Low birth rates, high economic pressures to live in Bombay and other social norms insist the unmarried children to take care of the aged parents.

This issue was portrayed in the novel with Nariman, his step daughter Coomy and his daughter Roxana. Coomy hesitates to take care of Nariman when he was fallen down and broke one of his ankles. She wanted her married sister Roxana to take care of Nariman and to escape from her own duty. "Nariman's longing for fresh air and life outside the ambit of his step-children is symbolized by the picture on the cover of the text, that of an old Parsi, in a trade-mark Sola Topee, that harks back to the colonial times, standing with his back to the camera, gazing out at the sea that girdles the island of Bombay and twice a day with its life-giving breezes flushes out the stale odours from the city." (Bharucha 172). The pathetic state of the aged community is visible from Nariman's and Coomy's talk regarding going outside the house for a walk. Coomy doesn't want to take Nariman outside and says that:

"This building isn't called Chateau Felicity for nothing. I would lock out the hell of the outsideworld and spend all my days indoors."

"You couldn't" said Nariman. "Hell has ways of permeating heaven's membrane". He began softly, "Heaven, I'm in heaven" which irritated Coomy even more, and he stopped humming. "Just think back to the Babri Mosque riots". ...said Coomy indignantly,

"The riots were in the streets, not indoors." ... Nariman said,
"You remember that, don't you?"

"The goondas who assumed Muslims were hiding in Dalal Estate and set fire to it?" (FM 4)

Coomy's fears come true as Nariman falls for the second time which had caused him a serious physical damage. He was treated in the Parsi General Hospital and there he met Mr. Rangarajan, a non-Parsi, aspiring to immigrate to Canada. Middle class Indians wanted to immigrate to other developed countries from India. Likewise, educated Parsis were also longing to migrate to other developed Western countries. According to Mistry, Parsis who left India to settle abroad are not in a favorable condition as they are failing to meet their expectations there too. They could not adjust with the Western culture and always wished to be associated with other Asians. A discussion between the Parsi police officer Masalavala and Dr. Fitter shows the issues of the Parsi community as-

"The Orthodox and reform argument? That's only one part of it. The more crucial point is our dwindling birth rate, our men and women marrying non-Parsi, and the heavy migration to the West. Vultures and crematoriums both will be redundant ... if there are no Parsis to feed them." (FM 412).

Mistry in his novel *Family Matters* highlights several customs and beliefs particular and peculiar to Parsi community. Nariman used to entertain the children with stories from the Shah-Nama and his own childhood. Even the birthdays are also celebrated in traditional Parsi style. As Sujata Chakravorty states-"Murad's eighteenth birthday is celebrated in traditional Parsi style along with Parsi sweets-sooterfeni, burfi, malai-na-khaja, from the Parsi dairy farm." (Chakravorty 46).

Thus, *Family Matters* by Mistry is an exemplary work that talks about the Nariman and his Parsi family and their problems of unbelongingness and preservation of family values. Mistry discusses the controversies among Parsis in terms of changes demanded in different matters. Mistry depicts the life of Indian Parsis in his novel and desires to save his community from extinction. So he is particular in preserving the Parsi tradition and culture. *Family Matters* is considered as a rich novel with gentle humor and possess a narrative style which earned Mistry the highest popularity.

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PURUSARTHA: SOME QUERIES FROM THE PERSPECTIVE OF DAYA KRISHNA

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Abstract:

The philosophical conception of purusartha with its four popular dimensions; Dharma, Artha, Kama, Moksha and their particular sequence is much debated and discussed in different philosophical treatises. According to the Indian tradition, the values consciously pursued or to be pursued by human beings for fulfilment of life. All the desired and desirable objects in Earth and Heaven are subsumed under these four categories. Daya Krishna in his article "The Myth of the Purusarthas" (Indian philosophy: A counter perspective pp. 189-205) gives a new plea for the caturvargas, which he identifies as 'myth'. Against the claim of purusarthas, Daya Krishna points out that there remains the question that what is meant by these terms and whether, if the Indian tradition is to be believed, they comprehend meaningfully all the goals that men pursue or ought to pursue in their lives. The present paper intends to analyze and evaluate Daya Krishna's queries on the Purusarthas of Indian philosophical heritage and how far they are acceptable in the contemporary scenario.

Key Words: Purusarthas, Dharma, Artha, Kama, Moksha, Myth.

Introduction:

The world today is fast changing materially, socially, politically and culturally. It is very important that humans adjust themselves accordingly. Otherwise they will find it hard to live. People are pursuing happiness and pleasures based on material possession. They seem to forget that being human comprises two components; physical and spiritual. It is not possible to live life only one part without caring about the other. Although, this is very essential to humans, they are not aware of it. Prof. Daya Krishna, the one who brings for the first time in the field of Indian philosophy that we could rethink our moral obligations as deriving

from the collectively optimal response to our day to day life's problems and can understand our responsibility to address them as shared, rather than individual. Daya Krishna therefore, wanted to rethink all the traditional Indian thoughts, so that the new generations can add their views or thinking to it. He wanted to question the traditional picture of Indian philosophy for removing the false picture from it so that the living concerns of ancient thought are brought to life once more in a contemporary scenario. *Purusartha* or the *Caturvarga* is none other than that.

Objective:

The objective of this paper is to highlight the four values of a human life, which are regarded as the fu reere all the desired and desirable objects in Earth and Heaven are subsumed. The main purpose of the present paper is to analyze and critically evaluate the perspective of Prof. Daya Krishna to these four traditional Purusarthas of Indian philosophical heritage.

The focal tenets of the paper are:

- * Shall we accept the so called traditional notion about purusarthas of a human life?
- * Shall we rethink the traditional perspectives of the four human goals as Prof. Daya Krishna does? Daya Krishna questions against the concept of Caturvarga, so that the concepts of the modern thinkers will get an opportunity to enlighten their thinking towards the traditional notions.
- * Shall we accept the perspective of Daya Krishna on the notion of Purusarthas in the contemporary Indian philosophical heritage?

Methodology:

As I have focused on analysing and evaluating my topic of discussion so, in the long run, I have used a qualitative method for the current research study. Basically, qualitative method of study is use in those topics which are related to human feelings, emotions & behaviour. Therefore, qualitative method of study has been used in this paper also as it deals with the emotions or feelings of individuals as it focuses on the four end goals of human life which are also regarded as the four pointers or objectives of a human being.

Discussion:

Any discussion of traditional Indian thought about man and society usually revolves around the notions designated by such terms as Varna, *ashrama* and *purusartha*. The three are so intimately related to each other that each cannot be

understood without the other. But, even amongst these, the notion of purusartha is perhaps more fundamental as it defines those ultimate goals of human life which give meaning and significance to it. The usual four-fold classification of the purusarthas, it is claimed, encompasses within it all the actual or possible goals that mankind may pursue for itself. Yet, is this true, and do these terms designate in any clear manner the goals men pursue or ought to pursue?

Hinduism holds that if an individual is to find the true happiness and fulfillment, he has to follow these four aims. Purusarthas comprises- Sensual pleasure or Kama, Wealth or Artha, Duty or Righteousness or Dharma and Liberation or Moksha. There were only the first three purusarthas and that the fourth, i.e. moksha, was added later. But, according to Daya Krishna, even if this is admitted, and there seems overwhelming evidence to support the contention, there still remains the question as to what is meant by these terms, and whether, if the Indian tradition is to be believed, they comprehend meaningfully all the goals that men pursue or ought to pursue in their lives.

Daya Krishna pointed out that, if we forget dharma, which is regarded as the distinctive feature of human beings distinguishing them from animals, and concentrate only on artha and Kama for the present, Daya Krishna stated we would discover that it is not very clear as to what is exactly meant by them. He stated that Kama, in the widest sense, may be understood as desire and, by implication anything that is or can be the object of desire. But, then everything will come under the category of Kama, since obviously one can and does desire not only artha but even dharma and moksha. Such a use of the word Kama is not as unwarranted as may seem at first sight. Daya Krishna states, in order to avoid the difficulty regarding the purusarthas, one may restrict the notion of Kama to certain forms of desire or to certain objects of desire or both. Thus, it may be said that the term Kama refers only to those desires whose objects are sensuous in nature, or where desiring is done in such a way that it necessarily leads to bondage. But, this would not only raise the question as to what is meant by bondage, but also whether svarga, which is supposed to be the object par excellence of vedic sacrifices, is sensuous or non-sensuous character. It clearly states '*svargakamo yajeta*', that is, one who desires heaven should perform sacrifices. Thus, it is clear that svarga is the object of kama for the vedic seers. But, according to Daya Krishna, svarga cannot be treated as *adrsta* and heaven as non-sensuous in character, that is as non-apprehensible by the senses. But, if so, Daya Krishna holds that the restriction on Kama, as referring only to those desires whose objects are sensuous in character, would become invalid.

Again, Daya Krishna recognized that the vedas of course, also contain injunctions which promise *drsta phala* (sensuous) only. There are, for example, sacrifices prescribed for those who desire to have a son or rainfall or other such worldly things, and the injunction for these has the same form as the injunction for those who desire svarga. There is thus, no essential difference between '*svargakamah*' and '*putrakamah*' or '*vristikamah*', even though the latter are the sort of objects which are known to everybody while the former is accepted only on the authority of the Vedas. Again, Daya Krishna claimed that in fact, the Vedas are charged with containing false injunctions on the ground that these worldly objects of human desire are many a time not obtained in actual practice by the performance of the prescribed yajnas. Again, Daya Krishna brought Samkaras' evidence that there would be an attempt to extract the two, and the Vedic authority confined only to matters which were regarded as strictly non-empirical or non-sensuous in character. But, if such a distinction were to be seriously insisted upon, a large part of the Vedas would have to be treated as redundant. Again, the question is whether svarga is treated as transcendently sensuous or non-sensuous in character, there remains the problem of characterizing non-sensuous, non-transcendental object of desire. Again Daya Krishna questioned how shall we characterize, for example, desire for knowledge and understanding? Shall we treat it as a purusartha under the category of Kama or not? At this point Daya Krishna argues that we cannot add knowledge or understanding to Kama as a purusartha because, in the samkhya framework, as everything, including manas and buddhi, is a part of prakriti or matter, and due to this Daya Krishna denied knowledge as a part of Kama purusartha. Again the problem is about them who do not accept the Samkhya position. Then it will be said that Naiyayika, for example, treat manas as a distinct entity which is required to be postulated because of the fact that one does not have two perceptions at the same time, even though different senses are in contact with the same object with the same time. Though Nyaya-sutra gives this as the reason for postulating manas but, no specific reason has been given for postulating buddhi as separate independent prameya. The atman itself is supposed to be postulated as that which is required to account for jnana, now question arises, what is the necessity of postulating buddhi as a separate prameya, if atman is already postulated to understand jnana. We can point out Daya Krishna's thought, "Once, the term Kama is extended to cover all ends of human seeking, there would remain no distinction between it and the other purusarthas. The difference between them could perhaps then, be drawn on other grounds. Artha for example, could mean instrumentalities for the satisfaction of what is desired, or even generalized means

for power or wealth which could be used for the satisfaction of any and every desire. Again, dharma could mean the desire for social and political order without which no desire could be fulfilled. Or, alternatively, it could mean any ordering principle which would obviate or adjudicate the conflict between desires, whether of one and the same individual or of different individuals. Moksha could mean either the desire for freedom in all its senses, or the desire to be free of all desires- a second order desire which itself may take other forms also." (IPCP, pp.192)

The idea of niskama karma is such a second order desire with respect to all first order desires. It tries to suggest how desires 'ought' to be desired. But, this 'ought' essentially a conditional 'ought' as it is formulated in the context of the desire to be free from the consequences of one's actions. Consequences inevitably bind one, and that as no one desires bondage, the imperative for niskama karma is essentially unconditional. But, Daya Krishna argued here that- why all forms of bondage should be treated as intrinsically undesirable or why consequences should inevitably bind one? Daya Krishna mentioned here a point recognized in bhakti literature, where there is nothing wrong in being a servant of the Lord or even in being born again and again, if it is to be in His service, to do His work or sing His praises. Daya Krishna questioned what about that?

Further, if Kama means desire, then niskama should mean desirelessness. But not all desires necessarily leads to action, and if it is the action performed from desire that is, sakama karma which leads to bondage, then there is no reason to believe that desire or Kama by itself would lead to bondage. If desire is translated as iccha and iccha by itself is supposed to give rise to bondage, then karma would become unnecessary.

Basically, what Daya Krishna interested in here is to understand the traditional notion of purusarthas from a new perspective and it is interesting to note in this connection that karma does not occur as a purusartha at all, rather, may be it is assumed as a generalized means of attaining all purusarthas. But, then karma would become necessary for attaining not only Kama, artha and dharma but also moksha. But, Daya Krishna stated that this would be impossible to at least one major school of Indian philosophy, i.e. Advaita Vedanta, as according to it, karma is necessarily a sign of one's being in avidya and hence in bondage. The Gita, which emphasizes also the inescapability of karma for all embodied beings, does not seem concerned with the ends which are sought to be achieved through action, but, rather with the psychic attitude with which the action is undertaken as it is that which, according to it, is the cause of the bondage and not action per se. Thus, Kama would denote not the end for which the action is undertaken, but the

attitude with which it is done. But, we cannot say that the attitude as purusartha because, it is not only not an end of human action, but is also naturally present in all human beings, and hence need not be striven for by any special effort on their part.

Again, for Daya Krishna, there is of course, the problem as to how the word purusartha itself is to be understood. He questioned- Is it to be taken, for example, in a descriptive sense, that is, as describing what men actually pursue in their life? Or is it a prescriptive word which suggests what men ought to pursue in order to be worthy of being human? Artha and Kama as examples of purusarthas tend to suggest the former, while dharma and moksha lead to the later interpretation. There does not seem much sense in saying one ought to pursue artha or Kama, as one naturally pursue them and needs no great exhortation to do so. Rather, if one does not pursue them with great zeal or intensity, one is normally praised and not admonished for not pursuing them, particularly if one is pursuing some other ideal value, say, knowledge, social reform, political freedom, the end of exploitation and repression, or even such a thing as the creation of beautiful objects. Daya Krishna stated that he used these examples consciously as it is difficult to subsume them in any straightforward manner under the categories of dharma or moksha, which are the only other purusarthas permitted to us by the traditional classification. The best way, according to Daya Krishna is being both descriptive and prescriptive, thus reflecting the human condition itself wherein determination by norms and ideals, and the striving towards them is inbuilt into the condition itself.

According to Daya Krishna, purusarthas of Kama and artha are general efforts for human beings, we should not call them as specific efforts or purusarthas of Indian philosophy. Here, we can mention, "To bring a prescriptive element into Kama and Artha would not be to bring them under dharma or make them subservient to moksha, as in tantra, as has usually been understood, but rather to say that each human being has to pursue them for utmost flowering and fulfilment of his being, and if he does not do so for any reason, it is a deficiency that ought to be rectified as soon as possible. This, however, does not only run counter to the dominant thrust of Indian thought in this field, but also runs against the difficulty that it is not clear what sort of ends are meant by the terms Kama and Artha in the theory of the purusarthas." (IPCP-pp. 194)

There is another problem with the term artha as it occurs in the word purusartha. Artha itself is a distinctive purusartha. Normally artha as a purusartha is taken to mean wealth or power. But, in this sense dharma itself would become

a part of artha as it can be legitimately argued that without the maintenance of dharma, or what may be called the normative order, most people will not be able to fulfil their desires with any reasonable expectancy of success. The maintenance of social or political order would, then, be only a means for the satisfaction of Kama which would be the primary purusartha of life. Further, as the distinction between means and ends is always relative, and changes with the way one perceives and orders what one seeks, the distinction between artha and Kama itself would become relative in character. As for moksha, it is usually supposed to transcend both dharma and Kama and thus occupies an abnormal position amongst the purusarthas, for it is never clear whether this transcendence should be understood as a negation or fulfilment of the other purusarthas. Thus, Daya Krishna regarded that moksha is a desire for release from desire itself, and hence negates the artha in the purusartha in a radical manner. Even, Advaita Vedanta also denied this residuum.

Daya Krishna again questioned that the essential uncertainty with respect to the relation between moksha and the other purusarthas is nowhere more evident than in the discussion on its relation to dharma, which is the most clear prescriptive or normative end. He questioned, is dharma necessary for attaining moksha? The usual answer according to Daya Krishna is that it helps one in getting svarga but not moksha. Dharma as well as adharma are the causes of bondage and rebirth. For liberation, one has to go beyond both. That is why the author of the Gita has treated the Vedas as the realm of the three gunas that is sattva, rajas and tamas, whose heart is Kama and whose injunctions, if followed, lead to bhoga and aisvarya. Moksha, on the contrary, is beyond the three gunas and hence beyond the world which is constituted by them. Daya Krishna states, but then, it cannot exactly be called a purusartha or, at least, a purusartha in the same sense in which the other three are called purusarthas. Normally, for Daya Krishna, only that should be designated as a purusartha, which can be realized, at least to some extent, by human effort. But, all effort or activity is supposed to be due to the element of rajas which is sought to be transcended in moksha. Perhaps, that was one reason why Sankara argued so insistently that karma cannot lead to moksha. In any case, the radical difference between moksha as a purusartha and the other three purusarthas has not only to be recognized in any discussion on the subject, but also the radical incompatibility between them, at least in the direction to which their seeking would lead. The seeking for both artha and Kama leads one naturally out of oneself and seeks to establish a relationship with objects and persons, though primarily in instrumental terms. It is the pursuit of dharma which makes one's consciousness

see the other, not as a means to one's own ends, but in terms of one's obligations towards it. Moksha, however, is a transcendence of that other-centered consciousness from which the sense of obligation arises. The Advaita Vedanta radically denies the ultimate reality of the 'other', while the non-Advaitic schools primarily assert the relationship of the self to the Lord, and only secondarily the relation between one self and another. Samkhya believes in the plurality of purusas but denies the relationships amongst themselves. Nyaya-Vaisésika also does the same. From non-vedic tradition the Jainas seem to have more or less a Samkhyan conception with little essential relationship between selves which have become free. The Buddhist do not accept the notion of self, but they do accept a relationship between the realized and the unrealized persons. The seemingly similar notion of in Hindu thought is even more asymmetrical, as it is a relationship between God and men. It is only in certain schools of bhaktri that the relation becomes a little more symmetrical, as God is supposed to need men almost as much as men need God.

The self-centric and male-centric character of large parts of hindu sadhana need to be explored in greater depth and with greater detachment than has been done until now. One of the possible reasons for this may, perhaps, be the identification of the feminine principles itself with prakriti and maya, which are conceived as non-self or even antagonistic to self, and as the main cause for the non-realization by the self of its own nature. The analysis is epitomized in the famous statement of yajnavalkya, the outstanding philosopher of the Upanisadic period, in the Brhadaranyaka Upanisad that nothing is desired for itself, but is desired only because it is dear to the self. The only problem according to Daya Krishna is the illusion with which it is also primordially endowed, that it can achieve it through something other than itself. The difference between Kama and Moksha, on this understanding, would then consists in the fact that the former is necessarily the result of the illusion that the happiness of the self can be achieved through anything other than itself, while the latter is the giving up of the illusion. But, giving up the illusion does not necessarily mean that one is happy or fulfilled or blissful, it only means that one is not dependent on anything else for the achievement of such a state. Again Daya Krishna questioned, if it depends completely upon oneself, then what could possibly stand in the way of its non-achievement? But, if non-dependence on anything else, or even the total absence of all 'other', does not ensure that there shall be no dissatisfaction with the state of one's own being in the sense that one does not want a change in it, then the way is opened for the perception that it is not the 'other' which is cause of one's bondage,

but the attitude that one has to the 'other'. This could perhaps provide the clue to the ideal of *niskama karma* interpreted by the author of *Gita*. But, Daya Krishna stated that the return to the ideal of *niskama karma* does not, however, tell us how to pursue *Kama* or *Artha* or even *dharma* in a *niskama* way.

Charles Malamoud, a prominent philosopher, has argued that there is always a wider and narrower meaning of each of the *purusarthas*. For Daya Krishna, the deeper problem relates to the notions of narrow and wider meanings of the *purusarthas*. Daya Krishna stated that *dharma* and *moksha* as a *purusartha*, have difficulties of a different order in the context of their so-called wide and narrow senses than *artha* and *Kama*. But, the latter two are not exempt from difficulties, even though they may be of a different order. Daya Krishna pointed out that The *Arthashastra* is concerned with the *purusartha* of a king, but as everybody cannot be a king, what is described therein cannot be regarded as a *purusartha*. *Artha* in the sense of wealth may be a *purusartha* for everybody, but, in the sense of political power it can hardly be regarded as such. He stated that there are no *sastras* to tell how to pursue *artha* as a *purusartha* in the sense of wealth.

Kama, as a *purusartha*, on the other hand, has perhaps no such problems as to whether in the wider sense of desire, or sense of sexual desire, it can be a *purusartha* for everybody. It seems that the second definition does not carry forward the insight of the first. *Kama* in the narrow sense, the sense in which the *Kama-Sutra* is concerned with it, where the subject is also simultaneously the object, the enjoyer who is also an enjoyed. Malamoud, however, is not using the wider or narrower senses of *Kama* in the sense of the author of the *Kama-Sutra*. There is again a problem that is the difficulty to see how *rasa* can be a *purusartha*; for if it is to be treated as one, it would not only have to be a *purusartha* alongside other *purusarthas*, but also be multiple in character.

Daya Krishna pointed that one may conceive of the wider or the narrower senses of the *purusarthas*, it hardly helps in solving the problems pointed out earlier, nor does it illumine the problem of the interrelationships between them. Prof. K.J. Shah, in one of the most thoughtful articles on the subject, has suggested that the *purusarthas* as goals of human life should be treated as interactional in character, and not hierarchical.

According to Daya Krishna, if there is only one single goal, then what is it, and what are its relations to these four goals? Shah is a careful thinker, but from his writing we can get that *artha* and *kama* only contents, *dharma* both form and content, and *moksha* only pure form. And his saying of *moksha* as a pure single goal seems very unsatisfactory.

The relationship between the *purusarthas*, and the hierarchy between them have been the subject of discussion and debate even in classical times. One of the best known of these discussions is in the *Mahabharata*. However, even if we leave aside the *Mahabharata* discussion regarding the interrelationship and the hierarchy between the *purusarthas* as unilluminating, the usual traditional answer in terms of the supremacy of *dharma* is not helpful either. And this is for the simple reason that it is not clear what *dharma* is. There are deep conflicting divisions within each of them of *purusarthas*. Again Daya Krishna questioned, whether they should be treated in a descending or ascending order of importance is irrelevant.

Conclusion:

The oft-repeated traditional theory of the *purusarthas*, thus, is of little help in understanding the diversity and complexity of human seeking which makes human life so meaningful and worthwhile in diverse ways. The *Kama-centric* and *Artha-centric* theories of Freud and Marx are as mistaken as the *dharma-centric* thought of sociologists and anthropologists who try to understand man in terms of the roles that he plays, and society in terms of the norms of those roles and their interactive relationships. The ultimately suicidal character of all such theories is self-evident, as they do not provide for any independent value to the life of the intellect which they themselves embody. At this point we can mention Daya Krishna's saying, "Fortunately for the Indian theory of *purusarthas*, it has postulated the ideal of *Moksha* which is tangential to all the other *purusarthas*. But, it too has no place for the independent life of reason as a separate value, or for that matter for any other life which is not concerned primarily with *Artha*, *Dharma*, *Kama* and *Moksha*. This is a grave deficiency, and points to the necessity of building a new theory of the *purusarthas* which would take into account the diverse seeking of man, and do justice to them."

From the above discussion it has been seen that Daya Krishna was the philosopher who had the courage to question the very concepts of Indian philosophy. It is a very unique and important step to revisit all the four *purusarthas* of Indian philosophy, so that the concepts of the modern thinkers get an opportunity to develop their enlightened thinking. And there is no doubt that Daya Krishna's questions against this concept of *caturvarga* will be a substantial step in this direction. As a thinker of philosophy we should have to rethink all the traditional concepts of Indian philosophy so that we are able to add some new vision in the field of Indian philosophy. If we only take the role of a follower of our traditional thinkers, then it will be more religious rather than philosophical.

And it has been seen that Daya Krishna was the one who had started a new plea in the history of Indian philosophy. In his book, "*New Perspective in Indian Philosophy*" he also emphasized on the need for a new history of India (NPIP, P-16-55). He kept inviting scholars to take seriously Indian philosophical past, which he often linked to themes dealt with in contemporary philosophy (Freschi, p-6). The above discussion may show how stimulating and fertile can Daya Krishna's remarks be, even for those who do not fully agree with him. Daya Krishna always had the courage of sharing his witty insight, and this makes his studies both thought-provoking and enjoyable.

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BETWEEN EMPIRICISM AND INTELLECTUALISM: MERLEAU PONTIAN CRITICAL OUTLOOK

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Abstract:

Maurice Merleau Ponty in his *Phenomenology of Perception* outlines the arguments against empiricists and intellectualist theories of perception. He was critical of the empiricist like John Locke and David Hume's outlook of knowledge who rejected the causal explanation but landed experience within the matrix of customary and cultural association. Merleau Ponty also rejected the empiricist understanding of sensation. He was also critical of the intellectualist and rationalist account of knowledge. Merleau-Ponty argues that both take the objective world as the object of their analysis, keeping distance in relation to perception. This paper seeks to show the limit of intellectualist as well as empiricist account of knowledge as two types of classical prejudice and redefine the 'phenomena of perception' through the lens of Merleau Ponty's work on *Phenomenology of Perception*.

Key words: Merleau Ponty, empiricism, intellectualism, perception, sensation, objective world, perceptual field, phenomenology.

Objective:

My aim and objectives of this paper is to bring back perception in the realm of knowledge or the constitution of knowledge throughout the lens of Merleau Ponty's work on *Phenomenology of Perception*. It will be a phenomenological study where I will show how Merleau Ponty redefines the phenomena of perception. His main aim is to rediscover the lived world that means the world in which we live but we are always prone to forget. This world which we are to rediscover the world is the world of perception. That it is the world which we perceive it. Fundamentally

Merleau Ponty follows Husserl in taking it that the relationship between perception and all other modes of thought is one of foundation. So Merleau Ponty rejects almost those forms of empiricism which aim to reduce the contents of thought to the possible contents of experience.

Methodology:

The methodology which I am going to use here will be an analytical cum descriptive method. In this Analytical method a researcher has to use facts or information already available, and analyse those to make a critical evaluation of the available material. Again the descriptive method is used by a researcher is to describe a phenomena being studied.

Introduction:

"The world is...the natural setting of, and field for, all my thoughts and all my explicit perceptions. Truth does not inhabit only the inner man, or more accurately, there is no inner man, man is in the world, and only in the world does he know himself." - (PP, Preface xii)

- Maurice Merleau Ponty

Merleau Ponty (1908-1961) was a French philosopher and he was also the leading academic proponent of existentialism and phenomenology in post war France. In his famous work '*Phenomenology of Perception*' Merleau Ponty engages in a sustained critique of two distinctive approaches to the understanding of human beings, empiricism and intellectualism. For him both traditional empiricists and intellectualists missed the phenomenon of perception. Merleau-Ponty found that human perception is limited and always in the centre of its own realm. He emphasises the impossibility of humans to develop a perspective that is not influenced by their time in history, place in nature and their culture. Merleau-Ponty's aim is to overcome this limitation and in doing so achieve an understanding of perception, human reality, truth, time, freedom and philosophy.

Rationalism and Empiricism as an epistemological theory was especially in a big debate during the time of Descartes, Locke, and Hume. Rationalism is the position that there are ways that we can gain knowledge independent of sense experience. Reason or intellect is the only means through which we can have knowledge. Descartes calls this intuition. So there is no role of sense experience in order to get knowledge. Some sources of knowledge that the rationalists may offer

include innate ideas (ideas that we have at birth), intuitions (the ability to understand something instinctively, without the help of reasoning) and deduction (the action of subtracting something). The rationalists maintain that there are certain fundamental principles of reality, which are innate and recognized as true by reason or intuition. Intuition is immediate apprehension by reason. All truths about God, self and the world are deduced from them. Merleau Ponty draws upon the work of philosophers traditionally described as rationalists like Descartes, Spinoza, Leibniz as well as Kant. His primary interest in rationalism is not an epistemological thesis like there is a priori, non-empirical knowledge of the world, rather inclined to the study of the rationalist way of characterizing the various cognitive processes that involve human activity.

Again empiricism is a theory which states that sense experience is the only means to acquire knowledge. Empiricism rejects the corresponding version of the Innate Idea, Intuition, and Deduction. So far as empiricism is concerned, knowledge is a-posteriori, not a priori. So, knowledge is derived only through sense experience and not through reason. Empiricists like John Locke reject the Descartes conception of innate ideas. Locke stated that our mind at birth is like a clean slate what he calls it tabula rasa. We can write only through our experience. Sensations and reflections are the two fold of experience. Sensation is external perception and reflection is internal perception. There is no single idea which is not derived from sensation or reflection. According to Locke knowledge of the external world is knowledge of the 'real existence'. This is something which is not a mere figment of our imagination. Locke called knowledge of the external world is 'sensitive knowledge'. According to Locke, what we know is real existence. And how we know is through sensation, through the reception of ideas into our minds. This is how Locke thinks we can know about the external world. Again another empiricist David Hume develops Locke's empiricism into Sensationism. According to Hume all knowledge comes from impression and ideas. An impression is a perception which involves actual sensation such as seeing, feeling, tasting etc. Hume rejected the causal explanation but landed experience within the matrix of customary and cultural associations. Hume said that experience or perception is a part of customary morality. The empiricist account of perception presents a relatively passive and mechanical affair, in which mental processes involved are of a somewhat primitive variety Merleau Ponty however does not primarily mean by 'empiricism' the epistemological thesis that all human experience is based upon sensory perception. Rather he uses this term to refer to the account of perception which has been adopted by these philosophers and which has also a major influence

in the history of psychology. Merleau Ponty argues that both empiricists and intellectualists (rationalists) misdescribe the lived world: their descriptions are systematically distorted by the 'prejudice' of objective thought. Merleau Ponty puts it:

"Empiricism retained an absolute belief in the world as the totality of spatio-temporal events, and treated consciousness as a province of this world. Analytical reflection, it is true, breaks with the world in itself, since it constitutes it through the working of consciousness, but this constituting consciousness... is built up in such a way as to make possible the idea of an absolute determinate being. It is a correlative of a universe" (PP, p-46). According to Merleau Ponty empiricist account of perception has two main elements. First, they equate sensation with perception. Second it identifies various mechanisms through which these sensations are combined to generate the actual perception of the world. Merleau Ponty focuses on those aspects of experience particularly colours, shapes and sounds. Each such sensation is regarded as corresponding to, and indeed as being produced by, the specific physical stimuli. For e.g. the retinal stimulation caused by light reflected from an object said to produce the 'sensation' of redness. There is always some such causal relationship between external stimuli and sensation which Merleau Ponty calls 'the constancy hypothesis'. For these two reasons, it conceals rather than reveal subjectivity (PP, P7-9). Merleau Ponty's main objection to this concept of sensation is that, for e.g. (PP, P5) One might see a red patch on the carpet; but this does not involve the experiencing of any pure sensation of redness. Rather the colour is seen as a part of the carpet, which includes light and shadows, the size and shape of the patch and so on. According to Merleau Ponty empiricist must try to deal with the problem of one's past experience. "The empiricist will concede that every object is presented against a background which is not an object, the present lying between two horizons of absence, past and future. The 'figure' and the 'background', 'the thing' and its 'surrounding', the 'present' and the 'past' are words which summarize the experience of a spatio-temporal perspective, which in the end comes down to the elimination either of memory or of the marginal impressions" (PP, P26).

According to Merleau Ponty, the intellectualist claims, in opposing to empiricism, that sensations are never themselves directly experienced. Instead, it is argued, what is actually perceived is always the outcome of an interpretive process, in which various rules or principles are applied to the raw material provided by sensations. Perception is said necessarily to involve some act of judgement on the part of the perceiving subject. This idea of judgement is the

main element of the intellectualist account of perception. For Merleau Ponty though intellectualist position emphasizes the active role of the perceiving the subject, which empiricism was unable to do but intellectualism also unsatisfactory. 'Judgement' he puts it, "is often introduced as what sensation lacks to make perception possible" (PP, P37). Since the concept of sensation is itself, in Merleau Ponty's view, entirely without foundation, there is no such 'gap' between sensation and perception, needing to be filled by judgement. For Merleau Ponty perception and judgement are distinguishable kinds of activity. For example, to see something in front of one is quite different from making the judgement that it is there. As Merleau Ponty puts it- "Ordinary experience draws a clear distinction between sense experience and judgement, it sees judgement as taking of a stand, as an effort to know something which shall be valid for myself every moment of my life, and equally for other actual or potential minds; sense experience, on the contrary is taking appearance at its face value, without trying to possess it and learn its truth. This distinction appears in intellectualism, because judgement is everywhere where pure sensation is not- that is, absolutely everywhere" (PP, p39).

In order to understand perception and action both empiricists and intellectualists share this objectivist world as important consequences. Merleau Ponty argues for e.g. in case of perception, the empiricist tries to provide causal explanations for what is perceived, while the intellectualist tries to reconstruct what is perceived by reference to the subject's exercise of its cognitive powers. But both take it for granted that their task is to understand how humans manage to perceive the world as characterized by objective thought, and in doing so, for Merleau Ponty they make a fundamental mistake. Their description of the 'lived world' is characterised by Merleau Ponty as 'prejudice' of objective thought.

Merleau Ponty finds perception to be the very foundation of human existence. So he offers what he calls as phenomenology of perception, where perception has an ontological status. Merleau Ponty offers ontology of perception. For him perception is already a precognitive, pre-reflective understanding without the support of higher mental capacities. According to Merleau Ponty when I perceive something, I already started interpreting. It is not like I have a perception and then interpret. It is already there. So according to Ponty perception is not a bundle of meaningless sensation awaiting rational interpretation which is given by empiricist philosopher. There is no external agency that binds disconnected perception. Perception has its own internal network of relations of comparing oneself with it and contrasting oneself with it. For Merleau Ponty 'sensation' and 'judgement' both lost their apparent clearness. "The criticism of the constancy

hypothesis and more generally the reduction of the idea of 'the world' opened up a *phenomenal field*". Perception opens a window on to things. This means that it is directed, quasi-teleological, towards a truth in itself in which the reason underlying all appearances is to be found (PP, p62).

Conclusion:

The phenomenal field is not an 'inner world', the phenomenon is not a 'state of consciousness' or a 'mental fact', the experience of phenomena is not an act of introspection or an intuition. It has long been the practice to define the object of psychology by saying that it was 'without extension' and 'accessible to one person only', with the result that this peculiar object could be grasped only by means of a special kind of act, 'internal perception' or introspection, in which subject and object were mingled and knowledge achieved by an act of coinciding (PP, p66). For him perception is not a deliberate act like willing or intentionality; it is a background against which all acts stand out and is thus presupposed by them. It is more fundamental than the intentionality of Husserl. Without perception we cannot have intentionality, and perception is not something which is just there. Rather Merleau Ponty uses perception as a background that makes perception as an ontological category. So it is in this sense he rejects the Husserl's act of intentionality. For Merleau Ponty Husserl's notion of perception is very much superficial. Because what we are intending we cannot intend without perception. Merleau Ponty offers an operative intentionality, and through this intentionality we put ourselves in the relation to the world. This is being in the world.

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ENVIRONMENTAL AESTHETICS AND ENVIRONMENTALISM: AN ANALYSIS

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Abstract:

Environmental Aesthetics is a relatively new sub-field of philosophical aesthetics. It arose within analytic aesthetics in the last third of the twentieth century. Aesthetics is defined as the study, science, or philosophy that deals with beauty and with human judgments concerning beauty. The environment refers to our surroundings—specifically those that are perceived. Although environment encompasses perceived objects and space of varied size and scale, generally, when environment is used in conjunction with aesthetics, 'environment' and 'landscape' are used interchangeably. Environmental aesthetics can thus be defined broadly as the interaction between an individual and the environment, in relation to beauty. The human environment interaction includes both the physical environment as well as the psychological and physiological processes of human perception and cognition. Environmentalism regarding concerns for environmental protection and improvement of the health of the environment. It is a political and ethical movement that seeks to improve and protect the quality of the natural environment through changes to environmentally harmful human activities. Some individuals are interested in the conservation and protection of natural and human heritage environments, others investigate problems posed by environments with unique features. The relationship between environmentalism and environmental aesthetics have sources in the aesthetics of nature developed in the eighteenth and nineteenth centuries. However, more recently the relationship between environmental aesthetics and environmentalism has become somewhat more problematic. It is due to the fact that whereas some people are interested in

the conservation and protection of the natural environment, others are engaging themselves in the investigation of some natural problems posed by environments. Therefore, it is difficult to justify on aesthetic ground the preservation of natural environments that are hidden from human aesthetic appreciation.

Key Words: Environment, aesthetic, environmentalism, conservation, natural, philosophy, ethical.

Introduction:

Environmental aesthetics is one of the major new areas of aesthetics to have emerged in the last part of the 20th century. It focuses on philosophical issues concerning appreciation of the world at large as it is constituted not simply by particular objects but also by environments themselves. In this way environmental aesthetics goes beyond the appreciation of art to the aesthetic appreciation of both natural and human environments. Its development has been influenced by 18th century landscape aesthetics as well as by two recent factors: the exclusive focus of 20th century philosophical aesthetics on earth, and the public concern for the aesthetic condition of environments that developed in the second half of that century. Both factors broadened the scope of environmental aesthetics beyond that of traditional aesthetics, and both helped to set the central philosophical issue of the field, which is due in large measure to the differences between the nature of the object of appreciation of environmental aesthetics and the nature of art. The term environmental aesthetics can apply to a variety of quite distinct sort of cases—aesthetic appreciation of natural environments, of works of art that are of or about nature, of works of art that take nature as their medium. In each case the philosophical challenge is to determine the proper object and mode of appreciation.

Environmentalism is a political and ethical movement that seeks to improve and protect the quality of the natural environment through changes to environmentally harmful human activities; through the adoption of forms of political, economic and social organization that are thought to be necessary for, or at least conducive to, the benign treatment of the environment by humans; and through a reassessment of humanity's relationship with nature. In various ways, environmentalism claims that living things other than humans, and the natural environment as a whole, are deserving of consideration in reasoning about the morality of political, economic, and social policies.

Objective:

This paper is an attempt to study analytically about the environmental aesthetics and environmentalism.

Methodology:

This paper is based on analytic and descriptive method and required informations are collected from the secondary sources i.e. published literature of the subject concern.

Environment Aesthetics:

The term environment means surroundings. It comes from the French word *environ*. It can be defined as the surroundings or conditions in which a person, animal, or plant lives or operates. Environment plays pre-eminent role in the life cycle of human being as human life is highly dependent on environment. Environment has productive value, aesthetic/recreational value. Environment is the sum total of conditions in which an organism has to survive or maintain its life process. It influences the growth and development of living forms.

Aesthetics is the philosophical study of beauty and taste. It is closely related to the philosophy of art. It examines subjective and sensory-emotional values, or sometimes called judgments of sentiment and taste. Aesthetics covers both natural and artificial sources of aesthetic experience and judgment. It considers what happens in our minds when we engage with aesthetic objects or environments. Aesthetic concepts are the concepts associated with the terms that pick out aesthetic properties referred to in descriptions and evaluations of experiences involving artistic and aesthetic objects and events.

The prefix 'environmental' attaches these days to an increasingly diverse range of subjects. It goes not only with Ethics and Philosophy, but also with Politics, Economics, History, Psychology, literature, engineering and more. It draws attention to contexts broader and more inclusive than the human cultural and technological enclave and to the complex connections binding things within this more comprehensive sphere. The development of environmental aesthetics indicates another convert to this expanded focus upon the world and human nature.

Environmental aesthetics is not so much a specialized branch of aesthetics as it is a broad category for a variety of general phenomenological approaches

to aesthetic experience, content and value with an environmental focus. Environmental aesthetics, broadly conceived, has no exclusive concern with our aesthetic regard for the natural environment as such. Environmental aesthetics accommodates the so-called cultural environment as well as the natural. Although environmental aesthetics may draw upon or support arguments for the proper treatment and appreciation of the natural environment, these need not be particularly central to its aims. Environmental aesthetics has its applied and theoretical wings. Environmental aesthetics is an emerging field of study that focuses on nature's aesthetic value as well as on its ethical and environmental implications. Drawing on the research of a number of disciplines, this exciting new area speaks to scholars working in a range of fields, including not only philosophy, but also environmental and cultural studies, social and political theory, landscape design and management, and art and architecture.

Environmental aesthetics 'considers philosophical issues concerning the aesthetic appreciation of the world at large', and so 'the field extends beyond the confines of the art world and our aesthetic appreciation of works of art' (Carlson & Berleant, 2004, p.11). While chiefly understood as a sub-discipline of environmental philosophy that emerged in the second half of the 20th century (Brady, 2003, p.1), environmental aesthetics research is undertaken under the auspices of various disciplines. So, in addition to theoretical work, there is a strong empirical and applied branch, and there are now numerous attempts to link theoretical and applied work in areas ranging from environmental conservation to landscape planning. Across the field aesthetics is broadly understood as pertaining to what may be aesthetically valued or disvalued in a given environment, as well as other types of aesthetic categories such as the picturesque and the sublime.

Ronald Hepburn is often credited with ushering in the current era of environmental aesthetics with his article "Contemporary Aesthetics and the Neglect of Natural Beauty" (1996/2004). Hepburn there pinpointed two crucial differences between the aesthetic appreciation of nature and the aesthetic appreciation of art: (1) The objects of nature appreciation are often unframed and unbounded, and (2) we are often immersed in those objects. Hepburn's rehabilitation of nature as an object of aesthetic appreciation has been welcome and effective. But it may be that in crafting his argument, he was focused on a particular subset of examples: macroscopic rather than microscopic objects of appreciation.

Present day philosophers have taken up Hepburn's challenge and examined the scope or proper objects of appreciation, its theory landedness, and the supporting roles of association, imagination, and emotion. Arnold Berleant's (1932-) 1991 theory of engagement proposes an approach to both nature and art in keeping with Hepburn's insights. Berleant emphasizes the participatory aspect of aesthetic experience, the reciprocity of perceiver and object in the aesthetic field. By contrast, Allen Carlson (2000, 2004) has built a distinctive theory of nature appreciation by rejecting at least part of the analogy between art appreciation and nature appreciation. Carlson argues that treating nature as a set of scenes or a collection of discrete but absorbing objects ignores just those hallmarks that were shown by Hepburn to set nature apart as unbounded and enveloping. Yet Carlson maintains that nature appreciation must be informed by somebody of theory that plays the role that art theory and the history of art play in art appreciation. Carlson proposes that science fills this void in the case of nature appreciation. Thus geology, physics, astronomy, earth science, biology and botany can all play a role in informing our appreciation of nature.

Environmentalism

Environmentalism can be described as a social movement or as an ideology focused on the welfare of the environment. Environmentalism seeks to protect and conserve the elements of earth's ecosystem, including water, air, land, animals and plants, along with entire habitats such as rainforests, deserts and oceans. Concepts dealing with environmental issues include the management of natural resources, overpopulation, commercial logging, urbanization and global warming. The effects of human development and activity have harmed and altered the earth's natural state. Environmentalism works to correct the damage as well as prevent future destruction.

Environmentalism began as a movement in the 1960s and 1970s. However, humanity's relationship and dependence on the earth for survival has existed since the beginning of time. Many cultures have understood this interconnection with the natural world. Western cultures had a poor understanding of this relationship as they separated themselves from the land through technology and development. Beginning in the nineteenth century, the industrial revolution caused many changes; western people realized their behaviour had a negative impact on the environment. On a relatively small scale, groups of people were concerned about the future of the environment. Scientists studied ecological

systems while others formed clubs and initiated protests. These concerned people became known as conservationist, a predecessor to the modern environmentalist. Some of the earliest protests against pollution and conservation of natural resources and wildlife happened in the late 19th century. Unfortunately, two World Wars and great depression overshadowed conservation and environmental issues. The 1960s and 1970s are recognized for radical political, social and cultural movements including civil rights, feminism and protests of the Vietnam War. For many activists of this era, environmental concerns fit into their belief system of questioning authority and status quo.

Unlike in the West, where modern environmentalism was given birth to by scientists, in India it began through the protests of rural communities. On the 27th March 1973—a group of peasants in a remote Himalayan village stopped a group of loggers from felling a patch of trees. Thus was born the Chipko movement, and through it the modern Indian environmental movement itself. Following Chipko, tribals in the Chotanagpur Plateau launched their own struggles in defence of local rights in the forest. Meanwhile, on the Kerala coast, artisanal fisherfolk protested the destruction of their fish stocks by large trawlers. And in Gandhamardan in Orissa, tribals resisted the damage to their lifestyles and to the local ecology by bauxite mining. Since its origins, the environmental movement in India has passed through four stages. In the 1970s, it was seen as something of an interloper, disturbing the consensus-shared among politicians and intellectuals alike—that concern for nature was a luxury only rich countries could afford. The Marxist intellectuals went further, for them, ecology was a 'bourgeois deviation from the class struggle'. Where in the West the green movement was motivated by the desire to keep beautiful places unpolluted to walk through, in India environmentalism was driven not by leisure but by survival.

It is critical to protect the environment so as to reduce the destruction of eco-systems caused by a myriad of anthropogenic activities. It is more a moral obligation for humans to protect the environment from pollution and other activities that lead to environmental degradation. Importantly, environmental degradation is detrimental since it threatens the long-term health of the animals, humans and plants. Air and water pollution, global warming, smog, acid rain, deforestation, wildfires are just few of the environmental issues that we are facing right now. It is everyone's responsibility to take care of the environment to make this planet a wonderful place to live.

Environmental Aesthetics and Environmentalism

The relationship between contemporary environmentalism and the positions and ideas of environmental aesthetics have sources in the aesthetics of nature developed in the 18th and 19th centuries. More recently the relationship between environmental aesthetics and environmentalism has seemed somewhat more problematic (Carlson 2010). Some individuals are interested in the conservation and protection of both natural and human heritage environments have not found in traditional aesthetics of nature the resources that they believe are needed in order to carry out an environmentalist agenda. Others investigate problems posed by environments with unique features, such as isolation, for it is seemingly difficult to justify on aesthetic grounds the preservation of natural environments that are isolated such as to be essentially of aesthetic experience in terms of the concept of disinterestedness helps to meet the charges that traditional aesthetics is anthropocentric and subjective, since such an analysis supports the objectivity of aesthetic judgments. Similarly, cognitive accounts also furnish replies to some charges. Scientific cognitivism in particular, with its focus on scientific knowledge such as that given by geology and ecology, is claimed to help meet the worry that aesthetic appreciation of environments is of little significance in environmental conservation and preservation since aesthetic appreciation is trivial and subjective. The contention that untouched, pristine nature has only or primarily positive aesthetic qualities has been related to scientific cognitivism by suggesting that linking the appreciation of nature to scientific knowledge explains how positive aesthetic appreciation is nurtured by a scientific worldview that increasingly interprets the natural world as having positive aesthetic qualities, such as order, balance, unity, and harmony. However, some versions of the positive aesthetic position are supported by several environmental philosophers.

Conclusion:

The beauty of the environment provides significant motivation for protecting it. Whether it is preserving wilderness areas, protecting the rural countryside or opposing the cutting down of trees, environmental beauty is a prominent concern. Aesthetic consideration can help justify environmental protection as well. Environmental aesthetics is important to environmental protection. Environmental aesthetics contains numerous resources for objectivity

that hold promise for justifying a significant role for judgments of natural beauty in environmental protection. A knowledge based environmental aesthetics can be useful to aesthetic protectionism, but it is not only useful environmental aesthetic, and it does not guarantee beneficial environmental results. Many of the health problems that are on the increase today globally such as cancers, cardiovascular problems, reproductive problems and neurological problems can trace their roots to environmental problems such as pollution of air, water sources food and so on. In as much as there are some really good medical breakthroughs to address such health problems, they are too expensive. The easiest and cheapest solution is taking better care of our environment. One does not need to put lot of money to go green but simple changes in our daily lifestyle is all what is required to reduce our carbon footprint on the environment.

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GENDER DISCRIMINATION: A BRIEF STUDY

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Abstract

Gender discrimination is important issue in present society. Social inequalities between men and women exist in all known societies. However nature and extent of these inequalities are not uniform. They differ from one society to another, generally these inequalities are more pervasive in patriarchal than matriarchal societies. Superior-inferior, higher-lower social status of men and women does not merely prevail in fact but also exist in design. Biological sex categorizes a person based on the visible genitalia they possess at birth. Most people are classified as male or female and some people are classified as intersex. People with intersex conditions may have ambiguous genitalia a combination of both male and female genitalia. Gender is the way society creates, patterns, and rewards our understandings of femininity and masculinity. In other words, society dictates what are considered "acceptable" behaviours, jobs, appearances, and beyond for women and men. We are taught gender from birth. Gender is a performance of mannerisms, ideas, and behaviours that we act out daily. Because it is what society has taught us to do. As different as sex and gender are they share a commonality unequal power dynamics. People who are born male and taught masculinity are given privileges over people and who are born female and taught femininity. People who identify as transgender may or may not identify with the societal norms associated with the sex they were assigned at birth. Feminist perspectives are a generalised system of ideas about social life and human experiences develop from a women centred perspective which are advocating for equal rights and creating a gender just society.

My paper will be an enquiry into what are the impacts of sex and gender discrimination on society and how they are related to society.

Key words: Sex, Gender, Inequalities, Transgender, Femininity.

Objective:

In this paper try to focus in the area of social discrimination on the basis of gender and sex. Sex and gender are two important issues in present society and all the discrimination is made on these two issues. Objective of this paper is social awareness about gender discrimination and negative impact this discrimination.

Methodology:

In this paper descriptive method is used and data has been collected from both primary and secondary sources (Books, Journals, Newspaper etc.)

Introduction:

Robert Stoller, an American psychoanalyst, is the first person who was distinguished between 'sex' and 'gender' in 1968, he used the word 'sex' to categories population into two categories i.e. male and female according to their physical characteristics such as external genitalia, internal genitalia i.e. the organ that produce the sex cells, hormonal states and secondary sex characteristics. On the contrary the word 'gender' is used to explain socio-psychological and cultural differences between men and women. Stoller says if the proper term for 'sex' are 'male' and 'female' the corresponding terms for 'gender' are 'masculine' and 'feminine' these later might be independent of biological sex. Hence the word 'sex' is used to show biological differences between men and women and consider them as primary source from which social inequalities between men and women emanates, whereas the word 'gender' express asymmetrical status of men and women whose main source is not biology but value and institutions of society.

Sexual Division of Labour: Biological Explanation:

Biological explanations to the sexual division of labour emphasis physical difference between men women, they are of the view that our reproductive anatomies, our brain structure, our brain chemistry, our musculature are different hormones circulating differently in our bodies. All these are the fundamental and universal differences and these differences provide the base for sexual division of labour.

The sexual division of labour derived from the difference in our reproductive structure also because female invest much time and energy in ensuring the survival of a body at a time i.e. gave birth to a baby in a year, where as male fertilise as many eggs as possible at any time, thus there are difference between the two sex i.e. male and female. Sex differences arise from the distribution of men and women

into social roles within the society women play domestic roles where men play the roles away from the homes. In this way sexual division of labour is in turn product of inherent sex differences especially women's childbearing and nursing and men greater strength and potential, these physical differences in interaction with social, psychological and ecological condition influence the role play by men and women in the social structure due to sexual division of labour create sex differentiated behaviour through a variety of processes and one such process is the formulation of 'gender roles'.

Sexual Division of Labour: Cultural Explanation:

For the ages there is a debate on biology or culture that causes sexual division of labour. Though the term 'masculine' and 'feminine' differ from society to society but there are two universal cultural possibilities that every known society assigns roles on the basis of gender and in on society the status of women is superior to that of men, men were involve in activities away from homes while women were involved in activities inside the home. Thus women are paid economically disadvantage and are paid less as compared to their male counter part.

The degree of gender differentiation is related to the level of patriarchy and sexism in a society, such gender bias values that operate in patriarchal family is socialized at an early age. Thus women acquire qualities of submissiveness, weakness, and self sacrifice and the process of socialization reinforce these stereotype at all the stages in the society. That they are unable to retaliate against the system or injustice. In this way culture, rituals, traditional practices frequently make a girl the 'lesser child' who is denied to do the desired job and always force to the traditional stereotype role of caring and households. Thus gender roles are culturally produced and there is no role which women exclusively performed. Physical differences don't bar women from performing particular roles. Actually gender roles are shared expectation, which is culturally recognised, apply to the people on the basis of their socially identified sex. According to Ortner, every known human society culture considered as superior than nature and women are symbolically associated with nature, because of their biological functions which are more closer to nature. Thus men are associated with up, right, high, culture and strength while women are associated with down, left, nature, and weakness.

Gender Socialization and Identity:

Socialization is the process of learning norms of the social group which we belong and learning to define ourselves and other within that setting, though

socialization we accept the norms and definitions of the socialization groups. In this life long process sometimes as part of our socialization into a subordinated group we are socialized in a way that the norms or rules of the dominant group must be followed even our subordinated group question those rules i.e. there are external pressure to conform those rules or norms and socialised to believe the unavoidable at worst or desirable at best. The process of socialization influenced by cultural variation related to the area in which we live as well as the other socially significant category to which we belong for example the ethnic and social categories. Thus the process of socialisation serve as an efficient way to impose values and norms of particular sex categories on the individual, although we are socialized through out lives but the early years have the most enduring impart.

Gender socialization has analytically distinct product the formation of gender identity, the learning of specific roles for example mother and gendered version of sex neutral role for example student and the learning of how being a member of the culture itself is gendered. Actually the child see the other he having differently and he draw conclusions about the norms or rules governing gender here other are the people with whom the child has regular and frequently conduct. Each culture define gender and through the process of gender socialization. The children and adult to behave in accordance with their sex category, now a days children learn to identify gender categories at an early age. Actually gender stereotype is so organised that it itself create the feeling of stereotype, for example the dolls are more often put into the hands of girls.

The fact is that gender is continuously learned and relearned, we are socially produced and reproduce make and remake gender in a thousand minor actions in the course of a day. Thus gender socialization is very powerful once a gender is assigned society expect individuals to act like females and males.

Gender Identity:

The gender socialization is itself reflected into gender identity. There are two major theories of gender identity. (1) Freud's theory of gender identity and (2) Chodorow's theory of gender identity.

Sigmund Freud theory of emergence of gender identity is very influential. According to Freud the learning of gender difference among the infant and young is central or centred on the presence or absence of male genitalia. According to him, sex organ is an important symbol in determining the identity of a particular sex category in the society where he or she live.

Nancy Chodorow is a socialist argues that the sense of male or female derive from the infant's attachment to its parents from an early age she places much more importance to the mother than the father. According to her, a child is emotionally attached with her or his mother, this attachment at some point to be broken in order to achieve a separate sense of self. Chodorow argues this breaking process occurs in different way for boys and girls because girls remain closer to the mother able to go on hugging and kissing, but boys have a sense of self and get a radical rejection of their original closeness to the mother understanding the sense of masculinity from what is not feminine. Thus boys develop more analytical ways to looking at the world, emphasizing achievement and responsibilities. According to Chodorow, girl identity is dependent while boys is of independent i.e. the former is private while the latter is public.

Gender Inequalities: Feminist Perspective

Gender inequalities existed in the all known societies of the world and in this regard feminist have different perspectives to explain the causes and consequences of gender inequalities. The word feminism is believe to have been invented by Charles Fourier who conceived of women's emancipation i.e. free from legal, social or political restrictions as the strength for global social transformation. Thus feminist perspective are a generalized system of ideas about social life and human experiences develop from a women centred perspective which are advocating for equal rights.

Actually feminism is originated in the seventeenth century it has under gone various kinds of changes or modification in thought since its origin. The develop of feminism is broadly categories into three faces i.e. (a) from seventeenth century to nineteenth century, (b) from 1960's to 1980's and (c) from 1980's onward. Originally feminist movement emerge in the mid 1960's initially it has two distinct branches, one focused on women right and other women liberation. Thus various shades of opinion and ideologies for the liberation of women have been constructed over a period of time, these perspective can broadly be categories as under:

(1) **Cultural Feminism:-** Cultural feminism is originated in nineteenth century thought proposed by women such as Margaret Fuller, Charlotte Perkins Gilman and Jane Addams other important contributor to cultural feminism are Nancy Chodorow. It is one of the major development in 1970's as the attempt to create a specifically women culture which liberate them from the male dominant culture. The aim of this perspective is to explore the ways in which women are different from men. Cultural feminist is of the view that the cultural conception in patriarchal society about women that they are

inferior to male is greatly responsible for their social subordination. Cultural feminist is of the view that gender difference existed in the society due to differences in roles played by men and women with the various institutional settings in the particular society.

- (2) **Liberal Feminism:-** Liberal feminism has its roots in the liberal enlightenment thought, industrial French revolution. Liberal feminist values also reflected in the National Organization for Women(NOW) bill of right which called for legislation related to equal right established in 1966. Liberal feminism argued that women have the same capacities as men so they deserve equality in all walk of live. According to them gender inequality is the result of a patriarchal and sexist division of labour and this gender inequality can be bring by transforming the division of labour through the repatterning of the key institutions like family, customs, marriage, law, education etc to allow women to assume their equal place in the society.
- (3) **Radical Feminism:-** Radical feminism has its roots in new feminist movement of 1960's i.e. arising within second wave of feminism. Radical feminists argue that the root cause of women oppression lies in the patriarchal gender relations they are of the view that how patriarchal control over women bodies has dominated every area of life.
- (4) **Socialist Feminist:-** Similar to the other feminist perspectives socialist feminism also originate in the nineteenth century that focuses upon both the public and private sphere of a women life. The major theorist associated with this perspective are Juliet Michell, Zillah Eisenstein, Alison Jaggar, etc. Socialist feminism emphasizes that an egalitarian society can be achieved by abolishing and economic sources of women's oppression.

Conclusion:

From the fore going discussion it may be concluded that sex is a biological term and gender is a cultural term both are used to differentiate individuals, former is physically and latter is socially. There is a debate on nature vs nature i.e. weather it is biological or cultural that causes sexual division of labour. Though the term 'masculine' and 'feminine' differ from society to society . But there are two universal cultural possibilities that every known society assigns roles on the basis of gender and in no society the status of women is superior to that of men. Thus as mentioned earlier some assume that this fundamental sense of gender identity is biologically determined and unchangeable while other suggest that cultural norms may be responsible for this stereotype gendered identity.

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HINDU MYTHOLOGY : SPECIAL REFERENCE TO MYTH OF KALIKA PURANA

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Abstract:

Hindu mythology are myths found in Hindu texts such as Vedic literature, epics like Ramayana Mahabharata, Puranas and Upa Puranas. The Kalika Purana, which is also called Kali Purana, Sati Purana or Kalika Tantra is one of the eighteen minor puranas or upapurana of Shaktism tradition of Hinduism. Kalika Purana a monumental treatise, was likely composed in Assam in or about the 10th century A.D. The study of the Kalika Purana illustrates the history of the Kamrupa region specially emphasizing on the river Brahmaputra, Parushuramkund, Kamakhya Temple, Bashisth-ashram, and Ugratara etc. And hence it can be regarded as a book on History of Assam that has mentions of the famous shaktipeeth Kamakhya temple of Assam. It is also one of the rare Hindu texts that actually mentions the word "Hindu". My aim is to highlight the myth regarding river Brahmaputra, shaktipeeth Kamakhya and the religious places located in the bank of the river as mentioned in Kalika Purana.

Keywords: Mythology,Hindu, Kalika Purana, Shakta, Kamakhya

Introduction:

Hinduism is considered to be the oldest religion in the world. Hindu mythology are myths found in Hindu texts such as Vedic literature, epics like Ramayana Mahabharata, Puranas and UpaPuranas: Hindu mythology is also found in widely translated popular texts such as the Panchatantra and Hitopodesha.The Kalika Purana, which is also called Kali Purana, Sati Purana or Kalika Tantra is one of the eighteen minor puranas or upapurana of Shaktism tradition of Hinduism. Kalika Purana a monumental treatise, was likely composed in Assam in or about the 10th century A.D. which exists in many versions, variously organized in 90 to

93 chapters and about 9000 slokas. The surviving versions of the text are unusual due to the fact that the texts start abruptly and follow a format which is generally not found in other major or minor Purana and also similar mythical texts of Hinduism. The Kalika Purana is oriented towards the Shakta branch of Hinduism. Most probably it was composed in a medieval location called Kamrupa, which is presently known as Assam. The study of the Kalika Purana illustrates the history of the Kamrupa region specially emphasizing on the river Brahmaputra, Parushuramkund, Kamakhya Temple, Nabagraha, Umananda, Bashisth-ashram, Gupta Kashi, etc. And hence it can be regarded as a book on History of Assam that has mentions of the famous shaktipeeth Kamakhya temple of Assam. It is the only work that is mentioned how to worship Kali in her manifold forms such as Girija, Devi, Bhadrakali, Mahamaya, Kamakhya etc. It is also one of the rare Hindu texts that actually mentions the word "Hindu".

Objectives:

The objective of this study is to study history of Assam in the light of Kalika Purana and to highlight the myth regarding river Brahmaputra, shaktipeeth Kamakhya and the religious places located in the bank of the river as mentioned in Kalika Purana.

Methodology:

The present paper is based on the secondary data collected from the secondary sources i.e. published literature of the subject concern.

Discussion:

The Kalika Purana Story: The most ancient name of Assam is Pragjyotishpura that is referred to the two great epics Ramayana and Mahabharata and some Puranas and Upa Puranas. In classical Sanskrit literature both Pragjyotisha and Kamarupa occur as alternative name of the land called presently Assam. The Kalika Purana suggests a mythological derivation of the formation of Pragjyotisha: (39/126) "Formerly Brahma staying here created the star, so the city is called Prag-Jyotishpura." The first reference to Pragjyotishpura in the Sanskrit literatures is in the Ramayana. It is mentioned there that in the infathomable sea there is situated the mountain Vardha and there resides the wicked demon Naraka in the city of Pragjyotisha, the city of gold. Thus, Naraka is associated with Pragjyotisha, which is located in the bank of Lohitya. The Kalika Purana devised an ingenious way to tell a complete and cohesive story beginning with Naraka's

conception, and birth, identification of Vishnu as his father, his anointment on the throne of Pragjyotisa, his devotion to the Goddess Kamakhya, his friendship with Bana, the demon king of Sonitpura, his lack of devotion to Kamakhya, his fight with gods and finally his death at the hand of Krishna.² It is said in Kalika Purana that immediately after Naraka became king of Pragjyotishpura and was placed in-charge of Goddess Kamakhya, the name of the land changed from Pragjyotisha to Kamarupa. The boundary of Kamarupa is marked by the river Koatoya in the west and Lalita Kanta in the east. This region is said to have been under the spiritual domain of Kamakhya. (K.P. 39/122)³

Kalika Purana is attributed to sage Markendeya and starts off with the legends of Devi trying to bring Shiva back from ascetic life into household's life by making him fall in love again. Markendrya describes how Brahma, Siva and Vishnu are "one and the same" and that all goddesses such as Sati, Parvati, Menaka, Kali, and others are manifestation of the same feminine energy. The Kalika Purana in recounting the sacred places of ancient Kamarupa mentions fifteen places sacred to Siva and five sacred to Devi and five to Vishnu.

Brahmaputra:

Assam, for ages has been riverine civilization, the center of which is the river Brahmaputra. The origin of the source of the Brahmaputra centers round the episodes of our Lord Brahma and Parasurama, as narrated in various Indian scriptures, particularly in the Kalika Purana. It is stated there that Brahmaputra, the son of Brahma, born of Amogha was placed by her husband Santanu within four mountains Kailasa, Gandgamadana, Jarudhi and Sambartaka in the shape of water which went on increasing in volume like the moon. Rising from the Brahmakunda the Brahmaputra, falls in the Lohit Sarovara, where its name become Lohit and in plains of Assam this river is called Brahmaputra, which is regarded as Nad (male river)⁴.

The Mother Goddess Kamakhya:

Goddess Kamakhya is most dominating name in the early history of Assam. Kamakhya, an important Hindu Trantic goddess of desire that evolved in Kamrupa in Assam. Kamakhya is worshiped as Siddha Kubjika, and is also identified as Kali and Maha Tripura Sundari. Kalika Purana describes in detail about Kamakhya and temple and goddess Kamakhya, or Kamakshi and ritual procedures required for worshiping her. It gives detailed description of human sacrifice, an ancient ritual prevailed in ancient time. The picture of Devi Kamakhya as presented in Kalika

Purana, is composite figure made of conceptions imported from outside in different epochs in the history of evolution of the original Mother Goddess herself. Naraka's Kamakhya has been patterned on the earlier conception of Mother Goddess as a primordial deity associated with and patronized by Vishnu. The other figures of Kamakhya as a virgin as a spouse of Siva belongs to later periods. All these conception have been rolled into one in the portrait of the goddess as pictured in Kalika Purana.⁵

There are different myth that are clustered around the origin of goddess as mentioned in the Kalika Purana.

According to oral tradition, as well as the Vishnu Purana and Kalika Purana, it was Naraka who initiated the worship of Goddess Kamakhya. It is believed that Naraka built the original Kamakhya temple on the Nilachal hill. The Kalika Purana depict Naraka as the son of *Varaha Vishnu* and *Bhumidevi* or mother earth. Though Naraka was conceived by Mother Earth during Boar Incarnation of Vishnu, but was born later during Vishnu's incarnation of Krishna. He grows up in the court of King Janaka of Mithila and when he is sixteen, his mother in the form of the Goddess *Katyayani*, brings Naraka to Pragjyotishpura. Pragjyotishpura belonged to kirata people that time and Naraka at the behest of Vishnu killed the kirata king *Ghataka*. Thereupon, Krishna places Naraka upon the throne of Pragjyotishpura and enjoins him to worship the goddess Kamakhya who dwells on the Nilachal. Blessed by goddess Kamakhya, Naraka becomes powerful. In the course of time Naraka became a close friend of *Bana*, the king of Sonitpura, a staunch Saivite. Naraka acquired the demonish character from Bana and lost his faith on Kamakhya, he stopped performance of all the Vedic rituals. Meanwhile, the sage *Vasista* came down to Pragjyotishpura for having a *darsana* of Goddess Kamakhya, but he was not allowed to enter into sanctum sanctorum by Naraka where Kamakhya was residing. "Enraged Vasista cursed both Naraka and Kamakhya : Vile one the scion of Varaha dynasty, let it be known to you, he, to whom you had born , shall kill you within a short time in his human form. Only after you were killed I would worship the Goddess MahamayaKamalhya also with all her attendants, must disappear till you are alive."⁶ Vasista says that the goddess Kamakhya would henceforth be worshiped according to the *Vamacharsa* (left handed) mode of worship. She would disappear from his kingdom and without her protection he would soon meet his end. He even vows to remain in Kamarupa itself till Naraka meets his end and establishes an Ashram at *sandhyachala* hill and meditated Siva. Naraka then attacks *Indra*, king of the *Devas*, robs the earrings of *Aditi*, the mother of *Devas*, robs umbrella of God *Vruna*, and kidnaps 16,100 heavenly

women. *Indra* approached *Krishna*, narrated the oppression by Naraka and prayed to kill him. Driven with arrogance derived from power, Naraka asks Kamakhya to marry him. With a condition, the Goddess promised to marry him. She wants Naraka to construct, within a single night, a temple for her on Nilachal and built a stairway leading up to it. Naraka almost completes the task within stipulated time, when mother Goddess causes a cock to crow, heralding daybreak. To punish Naraka, Krishna reached to Pragjyotishpura. While fighting against Krishna, Naraka was surprised to observe *Kalika* i.e. Kamakhya by the side of Krishna, lost all hopes and killed by Krishna.

According to legend found in Kalika Purana, at the beginning of time, the great Gods of Hindu Trinity, *Brahma* and *Vishnu*, were engaged in creation of the universe, however, *Mahesh* or *Siva* was engaged in deep meditation. Without the active co-operation of Siva the universe could not be created. So Brahma requested his human son *Daksha*, the chief of the *Prajapatis* to propitiate *Mahamaya*, the universal mother to be born as *Daksha's* daughter and ensure the continuation of life by becoming Siva's consort eventually. After long meditation and fruits of *Daksha's* devotion *Mahamaya* promised *Daksha* to take birth as his daughter as "Sati". Sati won Siva's love through her deep devotion and became his wife, with her father's consent. However *Daksha* felt slighted when Siva failed to treat him with due respect. He arranged a great *yajna* (sacrifice) to which he invited all important being of *Tribhubana* except Siva and Sati. When Sati came to know about the *yajna* from sage *Narada*, she expressed her desire to attend the sacrifice in front of Siva. When Siva forbidden her to go, she flew into great rage and transformed herself into *Shyama* or *Kali*. But when Siva or *Mahadeva* sought to escape her wrath, she assumed ten different forms, the *Dasmahavidya*, and surrounded him. Finally, helpless Siva allowed her to attend *Daksha's yajna*.

Once she arrived at the sacrificial ground, Sati questioned her father *Daksha*. Her father responded in rage started to insult Siva. A humiliated Sati upon hearing this conjured up a fire using her yogic powers and engulfed herself into those flames. The news of Sati's demise enraged Siva, who changed himself into the fierce *Rudra*. He came to the *yajna* with *Virabhadra* and other *Ganas*, destroyed the sacrificial ground and beheaded *Daksha*. *Daksha's* wife pleaded Siva who later restored *Daksha* by joining the head of a sacrificial Goat to the body of *Daksha*. Driven insane by grief, Siva carried the dead of his wife upon his shoulders and roamed the Three Worlds. Brahma and other *Devas* were alarmed of the situation and hence approached *Vishnu*, the preserver. In order to preserve the balance of the world, *Vishnu* cut Sati's body into several pieces using the *Sudarsana Chakra*.

The places where parts of her mutilated body fell, came to be regarded as Sakti *Peetha* with immense sacred relevance. Her *Yoni* (genitals) fell on the Nilachal Hill. This hill was said to represent the body of Lord Siva himself and when her genitals fell upon it, the hill turned blue and hence came to be known as Nilachal or blue hill. The same text also states that the Goddess is called *Kamakhyia* as she secretly comes to the hill to satisfy her *Kama* (lust). On the other hand, the 108 *Peethas* (sacred spots) associated with Sati's body, as found in the *Devi Bhagavata*, does not include *Kamakhyia* in the list. But *Kamakhyia* finds mention in a supplementary list that records the names of places held to be dear to the *Devi*. *Kamakhyia* is described there as a *Yoni* circle presided over by *Mahamaya* where the Goddess menstruates every month. The sex emphasis is there in reference to a menstruating goddess, but she has no association with Sati's body. The *Kalika Purana* rehandles that old myth and states that some parts of Sati's body fell in ancient Assam. According to it Sati's sex organ fell on *Kamagiri* or *Nilachala* and her naval a little to the east of it *Ugratara* and her head a little beyond *Kamarupa*. The exact location is not mentioned there but, it may be presumed to be *Dikkaravasini* and *Lalita-Kanta*, the eastern frontier of *Kamarupa*. Thus the place like *Kamakhyia*, *Ugratara*, *Lalita-Kanta* have been given new orientation by being grafted into ancient myth⁷. However, in the *Yogini tantra*, we find a different version of the origin of the *Yoni-Goddess* of *Nilachal*, stressing upon its creative energy. Thus the two scriptures put divergent interpretations about *Yoni-circle* as symbol of sex and as symbol of creation.

Thus *Kalika Purana* gives us different myth related to *Devi Kamakhyia*. "In the *Naraka* episode there is no mention of *Kamakhyia* being any way associated with *Siva*. She fought by his side against *Naraka* after his lapse from righteousness. When the *Kalika Purana* takes up the story again, a new world has come into being and new motif into operation. She is no longer the primordial mother goddess whom *Naraka* was enjoyed to worship, but an amorous wife living inseparable companionship with her husband for secret love. She had no long parted company with *Vishnu* and after her incarnation as *Parvati*, finds herself hidden in *Nilachal* in expectation of *Siva's* love."⁸

The *Kalika Purana* harmonizes the amorous conception of the goddess with the dread goddess *Kali* by presenting the picture of a goddess in three-fold aspects assumed in different moods. In her amorous mood the goddess holds yellow garland in her hand and stands on a red lotus placed on a white corpse. When her amour is gone, she takes up the sword and stands on a bare white corpse. In her mood of benevolence (*kamada*), she mounts upon a lion. So she assumes one form or another according to her whims (*Kamarupini*) (*Kalika Purana* 60/55 et seq).⁹

The list of sacrificial animal enumerated in the *Kalika Purana* to worship and satisfy Goddess is very wide in numbers. Birds, tortoises, fish, nine species of wild animals like buffaloes, bulls, he-goats, ichneumons, wild boars, rhinoceros, antelopes, iguana, reindeer, lions, tigers. Human sacrifice is of more avail than anything else. Blood drawn from one's own body may also be offered. Ordinarily female of all animals are exempted, but when mass sacrifices are offered, the diction of male and female is not observed. Horses and elephants are not accepted by the goddess, they are meant for special sacrifices by king.

Saiva and Vishnu worship:

The *Kalika Purana*, though fully devoted to *Devi* worship contains chapters eulogizing the worship of *Siva*, *Vishnu* and other Gods. In *Kalika Purana* and *Yogini Tantra*, *Siva* appears merely in his *Bhairaba* form rather normal God and therefore *vamacara* practices could be legitimately held in *Siva* temples. *Kalika Purana* mentioned that *Saivism* mixed with varied forms of *Trantic* rituals attained great popularity in ancient Assam. (chapter 84). It is mentioned in the *Kalika Purana*, the *Japisa-Siva*. It is said that some *Khatiriyas* disguised themselves as *mlechas* for fear of *Parasurama* and surrounded themselves to *Jalpisa-Siva* for protection. They worshiped *Jalpisa-Siva* and kept him concealment. *Siva* worship is also given as to why *Jalpisaimage* was kept in concealment. *Siva* after defeated the mentioned in the *Kalika Purana*, in the *Naraka* legend. *Naraka* after defeated the *Kirata* people, who were under the protection of *Siva* became the king of *Pragjyotishpura*. It is said that *Kiratas* under their *Saivite* leader voluntarily withdrew towards the eastern sea. *Saivism* stood banned in *Naraka's* kingdom. Though *Saivism* stood banned, it seems to have been driven underground. *Naraka* confesses in one place that *Siva* remains hidden within his city. (44/65)¹⁰.

In the neighboring kingdom called *Sonitapura*, there was a *Saivite* king named *Bana*, who was friend of king *Naraka*. The most popular legendary is that *Banasura*, the king of *Asuras* (Demons), obsessed by idea of having a second *Kashi* (*Varanashi*) which would perpetuate his name, made of collection of ten million *phalli* (*Siva* *Linga*). The Gods alarmed the prospects of being a second *Kashi*, asked *Indra*, the lord of heaven, to foil *Bana's* attempt. *Indra* stolen one of the *phalli* (*Siva* *Linga*), with the result *Ban's* projected *Kashi*, that is *Viswanath* (*Biswanath*) was not fulfilled and *Biswanath* is known as *Gupta Kashi*.

The *Umananda* temple located in the midst of river *Brahmaputra*, is mentioned in *Kalika Purana*. *Siva* is said to have reside here in the form of *Bhayananda*. According to *Kalika Purana*, *Siva* burnt *Kamadeva* with his third eye on *Umananda*.

when he interrupted Siva's deep meditation, hence the island is also known as *Bhasmachal*.

Visnu-worship does not seem to occupy any prominence in the accounts of the Kalika Purana. Except in the case of *Vasudeva Visnu* very little is added to the bare mention of the *Peethas*. "Kalika Purana mentioned only five manifestations of Vishnu with names of the places where they were worshipped:

- a) Visnu As Ha-Griva killed Jvarasura (K.P. 81/75) in a place called Manikuta.
- b) Vishnu as Fish incarnation worshipped in the Matsyadhvaja mountain east of Manikuta. (K.P 82/50)
- c) Madhava in the form of a Bhairava named Pandunatha in Raksakuta (K.P 82/65).
- d) Visnu as Boar incarnation in the Citravaha mountain east of Pandu (K.P 82/74).
- e) Vasudeva-Vishnu in the Dikkaravasini region (K.P 83/90)"¹¹.

The most important of these *Peethas* of *Haya-Griva* and *Vasudeva*. *Haya-Griva* is a living temple even now attracting the pilgrims, however it has received scant notice in Kalika Purana.

Conclusion:

Hindu mythology does not often have a consistent, monolithic structure. The same myth typically appears in various versions, and represented differently across socio-religious traditions. Many of these legends evolve across these texts where character names change or story is embellished with greater details. The myths have been given complex range of interpretations while the moral values remains the same.

Kalika Purana contains large number of pure religious myth, quasi historical legends, historical facts, geographical description, semi-tantric advices etc. However the author was confused a lot in handling the materials. There are different myth in Kalika Purana relating to Kamakhya temple but, analysis shows that sometimes these myth are different from historical evidences. Even about king Naraka mentioned in Ramayana, Mahabharata, Bahni Purana, Vishnu Purana, Bhagavata, Kalika Purana and Yigini Tantra are different in chronological order. Kalika Purana myth though not based on fully historical evidences, but scarcity of other more reliable books, this book has importance in studying ancient Kamarupa or Assam. Logical interpretation of the book may give a close insight of the socio-political history of ancient and medieval Kamarupa.

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THE CONCEPT OF BRAHMAN: FROM THE PERSPECTIVE OF ISHA AND MANDUKYA UPANISHAD

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Abstract:

Indian Philosophy is overwhelmed by its great Upanishadic thoughts. The question that amplifies human curiosity from the time immemorial is of origination of the universe. What is it from which the world comes into existence? In a way, - what is the ultimate reality? Different disciplines have tried to search this question in their own style. Being the student of philosophy I would like to examine this point from the philosophical background especially Indian philosophical background. Indian Upanishads reckon that there is one ultimate reality from which the whole universe has emerged. That ultimate reality is Brahman. It is intended to see in the present study how the Upanishads analyse this ultimate reality. In this regard we will be confined to the interpretation available in Isha and Mandukya Upanishads. First of all, we will be dealing with the analysis of Brahman as advanced by Isha Upanishad and after that elaboration of Brahman given in Mandukya Upanishad has been observed. The analysis made in the present paper urges the fact that in comparison to Isha Upanishad, Mandukya Upanishad cast an intellectual look towards the concept of Brahman. It seems that the presence of the term 'Isha' insists the Isha Upanishad to develop the theistic approach in the elaboration of Brahman. Brahman is one- this is the sole truth echoed in both Upanishads. At the last part the study has tried to view the practical value of the teaching of Indian Upanishadic thoughts.

Key words: Indian Philosophy, Upanishadic thoughts, Ultimate reality, Brahman, Isha Upanishad, Mandukya Upanishad.

Objective:

The prime intention of this paper is rekindle the concept of Brahman with the help of Isha and Mandukya Upanishads. To disclose the effort of Mandukya and Isha Upanishads in retaining the identity of reality is the another chief aim of this study.

Methodology:

The study is based primarily on descriptive method. Both primary as well as secondary sources have been used in preparation of this study.

Introduction:

The question that amplifies human curiosity from the time immemorial is of origination of the universe. What is it from which the world comes into existence? In a way, - what is the ultimate reality? The attempt made by science to cope with this question is quite interesting. Science through its big bang theory tries to justify that at the origination there was a single point and at course of time this single point expands and takes the form of this universe. The prime motto of philosophy is to search the above stated questions. May be the ways adopted by Philosophy and science (I am basically concerned here to Indian Upanishadic philosophy) to explain origination of universe are quite different but I think, there is a thin ray of similarity between the two. Because like science Indian Upanishadic Philosophy too accentuates the point that giant universe emerges from one single reality - that is Brahman. Now the question is - what is Brahman? The purview of this question covers what atman is as the identity between atman and Brahman is the basic foundation of the Upanishadic philosophy. This study tries to dig into the question with the help of the interpretation available in Isha and Mandukya Upanishads. Let us explore the concept of Brahman in two different Upanishads little by little.

Brahman as elaborated in Isha Upanishad:

Isha Upanishad explains Brahman in terms of atman by following the basic tenet of Upanishadic philosophy. In other words, the Isha Upanishad identifies atman with Brahman. Though directly the term 'Brahman' is not used here. Instead of Brahman God is referred to imply the highest principle. The term 'Isha' stands to mean God. The identity between atman and Brahman is the basic foundation of the Upanishadic philosophy. Isha Upanishad has the logical ground to accept the identity between atman and Brahman. Let us see how.

om pūrnāmadah, pūrnāmidam, pūrnāt pūrnān udacyate, pūrnasya pūrnān ādāya pūrnān evāvaśiṣyate.¹

It has mentioned in this invocation that the world has come out from Brahman. Though atman is transcendent but so far as we use the term atman in reference to the living being staying in this world, the Isha Upanishad can do nothing except recognising the identity between atman and Brahman. More clearly, since world has come out from Brahman atman must be emerged from Brahman, in fact atman and Brahman are identical. If we extend our thought then logically the whole world is identical with Brahman as Brahman is the origination of all. The identification between atman and Brahman allows us to use them in terms of one another. Simply it seems the nature of atman is of Brahman and vice versa. It seems that in some places of the Isha Upanishad atman or Brahman is substituted by the term 'truth'. Therefore atman, Brahman, truth, reality has been univocal terms here.

Atman Or Brahman is something which is indecipherable. You cannot say anything of it in a definite manner. Spinoza by describing the notion of Substance opines that Substance cannot be determined as something because every determination leads us negation. The same case happens here. Suppose, if we define atman or Brahman as benevolent at the same time we affirm that it is not malevolent. Thereby we have imposed a limitation on atman or Brahman. Therefore the Isha Upanishad explains atman as - "That moves, That does not move; That is far off, That is very near; That is inside all this, and That is also outside all this."² It is such a principle which itself does not rest on any condition of this universe. But it has to be admitted that atman is the necessary condition on which the life of every being is grounded. In this context, I would like to refer here the statement - 'Sarva-bhuteshu cha atmanam'³ - the atman is present in all beings. It is invariant and changeless but it possesses the highest speed. Atman that is God is all pervaded. The line 'Isha vasyam idam sarvam yat kinca jagatyam jagat'⁴ justifies this truth. In front of such an all pervading principle we are powerless. In fact we are limited in contrast to this infinite God or atman. Our finitude nature makes us to bow down in front of that highest principle. This realization leads us to some moral injunctions where we are suggested to live on what has been abandoned by others or not to long for the property of others.

Another question has stuck to our mind here- how can we prompt such an attitude where we recognise the omnipresence of atman in every being? The Isha Upanishad responds to this query in a very alluring manner. The ability to recognise the reality that atman exists in all being demands the reawakening of spirituality which in turn claims for the realization of highest truth which is covered by layer. Undoubtedly, our nescience (avidya) cannot do anything for getting this reality.

Even knowledge (vidya) too cannot assist us in having the vision of truth. In fact the knowledge of atman is far beyond our intelligence. So verse 9 proclaims 'Those who worship avidya (rites) enter into blinding darkness; but into greater darkness that enter they who are engaged in vidya (meditation)'⁵ Here it is clearly mentioned that knowledge is more dangerous than ignorance in case of spiritual liberation. In the wider sense our academic learning makes us habituated to think in accordance with its method which will not give us a free mind to have a glance of spiritual reality. As a result we are bound to look up the matter with a preconceived notion of our academic learning which will not be true picture of spiritual reality, rather vision will be mechanical. I think it will be appropriate to refer the existential philosophy of Jiddu Krishnamurti here. "And there is the accumulated knowledge of science, of medicine, and the many technologies, to which more and more is being added. All of that is within the field of the known, and it has its place. But the known is always mechanical.....In the field of the known there is attachment, with its fears, its despairs, FREEDOM FROM all that is freedom from the known; it is the state of a mind that says, "I do not know", and that is not looking for an answer. Such a mind is completely not seeking, not expecting; and it is only in this state that you can say, "I understand".⁶ Jiddu Krishnamurti makes this statement to realize the existential reality of man which is completely different from metaphysical reality of atma discussed in the philosophy of Upanishad. Though the aim of Jiddu Krishnamurti is totally different from the Isha Upanishad but to a certain extent their way of talking resemblances to each other.

Let me allow delving into the question- how can we reawaken our spirituality to acknowledge the omnipresence of atman? Through knowledge in collaboration with ignorance we can reawaken our spirituality which will lead us to liberation. This is asserted in verse 11 in this way- 'He who knows these two ; vidya and avidya , together , attains immortality through vidya, by crossing over death through avidya.'⁷ If we follow the path of both avidya and vidya together then transcendence of death and attainment of immortality is possible for us. That means consideration on what avidya is takes us to a further step towards the spiritual realization. In a nutshell, pondering on the real nature of this material world ascends us to the transcendental world. To lit the flame of spirituality, first of all we have to renounce the present mode of material life. Renouncing the present way of life automatically paves the way for new way of life.

'The face of Truth (Brahman in the solar orb) is concealed by a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature truthful (or , am the performer of rightful duties).'⁸ Probably here the term 'truth' is applied to replace

the term atman or God as I have mentioned earlier. The gist of this statement is that truth is not easily available. Its nature is very perplexing. The nature of truth demands the greater contemplative vision of man. Here the nature of truth is compared with sun. Just as when we throw our glance at the sun we see only its gold coated face, but the actual reality hides from our perception in order to perceive the reality of sun a profound look is needed. So the Isha Upanishad pleads for the clear revelation of the truth. In this statement it is said that truth is get manifested to one who follows the dharma of satya.

When we get the realization that the same reality prevails everywhere; in fact the reality possessed by the sun is identical with the reality of our own self then we can reach truth. It will be appropriate to refer another verse here- 'O thou who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajapati, do remove thy rays, do gather up thy dazzle. I shall behold by thy grace that form of thine which is most benign. I am that very Person that is yonder (in the Sun)' Realization of this truth is the chief aim of the Upanishadic philosophy. At that moment of realization we do not feel any diversification between the sun and us as we are spirited by the same reality-that is atman-that is Isha which is God. Here it will be not wrong to consider God as Brahman since the term reality used here is not limited to any personified God; it is something more than that. Because of our ignorance we diversify the reality into many forms. Here the Advaitic concept -that is non-duality is explicitly gets manifested.

Brahman as promoted in Mandukya Upanishad:

Like the Isha Upanishad, Mandukya Upanishad steps in favour of one ultimate reality. By identifying Brahman with the symbol 'Om', Mandukya Upanishad reveals its peculiar way in describing the ultimate reality. Therefore to trace out the concept of Brahman in accordance with Mandukya Upanishad is equal to examine the concept of 'Om'. This letter that is Om is all this. Of this a clear exposition (is started with) : All that is past, present, or future is verily Om. And whatever is beyond the three periods of time is also verily Om.¹⁰ The basic intention of this sloka is to highlight the equation between the Supreme reality Brahman and the Sacred sound Om. More simply Brahman is Om and Om is Brahman. This consideration leads us to conceptualize that what exists in the three phases of time is nothing but Om. That which is free from three phases of time is also identical with Om. Recommendation of the identity of reality has been exonerated here. I would like to quote another verse here which presents the identity of reality in a very precise way.

sarvam hy etad brahma, ayam ātmā brahma, so'yam ātmā catuc-pāt.

2. All this, verily, is Brahman. The Self is Brahman. This Self has four quarters.¹¹

This verse bears one of the maha vakyas or great sayings of Vedanta that is 'ayam atman Brahman.' It has been already cited that Mandukya Upanishad identifies this Self or Brahman with Om. In Mandukya Upanishad first eight verses have been designed to analyse the catus-pat of Atman and the last four verses draw the attention for observing how catus-pat of Atman are represented by the four matras of Omkara. Now we will stay focused on the 'catus-pat' or four quarters with which the Self that means Brahman is constituted.

The Vaisvanara is the first pada that assists in the constitution of Atman. The Vaisvanara looks like the waking state meaning Jagrata state where external things are related to consciousness. Here consciousness experiences the gross object.

Taijasa is signified as the second pada which operates in the dream state. At this phase, consciousness indulges into subtle objects. At this moment the external world is no longer existed. Therefore consciousness remains at inward level. According to Sankara, our mind is imprinted by the perception of objects in the waking state. At the arrival of dreaming state, the impressions imprinted in our mind in the waking state get manifested without any alliance with the gross object.

The third phase is Prajna which remains activated in the dreamless sleep. It is called Susupti. It is such a state of consciousness where the sleeper neither enjoys the gross objects nor dreams anything. At this state everything becomes undifferentiated. Atman put an end to its participation in the external world. Just the presence of non-dual consciousness is asserted here. Still it is not the absolute non-dual phase. This Prajna state is figured out as God in Sankara's interpretation on Mandukya Upanishad. The Lord is the Omniscient, inner Controller to whom all being owes its origin. Sankara's reference of Isvara stimulates the thought that though Sankara does not place God at the supreme position still he accepts the fact that the authority of God leads us near to truth. But Sankara never ever recognizes that worship of God helps us in arriving at the ultimate reality.

Besides the three phases outlined here, there is another pada or phase of Atman; the caturtham-padah which is the ultimate, absolute state. It is known as Turiya. It is the transcendental level of consciousness. Point that demands our attention is that it is that state about which we cannot say anything distinctly. It is beyond our vision. Our mind cannot ascribe any quality to it because it alakshanam. Since it is achintyam, so it cannot come under the purview of our thought. At the moment we try to think on it, our thought makes it consolidated to this world which in turn contaminates its non-dual nature. Sankara holds that this absolute pure

consciousness that is Atman which is same with Brahman is advaita. "(Turiya is) not that which cognizes the internal (objects) not that, which cognizes the external (objects), not what which cognizes both of them, not a mass of cognition, not cognitive, not non-cognitive. (It is) unseen, incapable of being spoken of, ungraspable, without any distinctive mark, unthinkable, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual; such, they think, is the fourth quarter. He is the self; He is to be known.' (Mandukya Upanishad)"¹²

The point that fleshes out after pondering on the 'Catus-pat' is that elucidation on the four constituents of Atman unveils the four stages of the consciousness. Quite simply analysis on constituents of Atman brings us closer to observe minute division of consciousness.

Now the time is to conceptualize how these four stages of Atman have been represented by the four matras of Om. As mentioned earlier, Mandukya Upanishad states that both Personal and Impersonal Brahman have been designated by the symbol Om. The Sanskrit word Om or Aum contains three letters -A,U,M-which are termed as matras. Besides these three letters, the presence of another fourth quarter represented by prolonged undifferentiated sound M is noticeable. The fourth syllable arrives at the end when the word is uttered. The first three quarters or letters stand for the relative universe and the fourth refers to the symbol of Nirguna Brahman or Pure Consciousness. "The fourth quarter-which in reality is indescribable in terms of relations, but is called the fourth only with reference to the other three-is Turiya or Pure Consciousness, which permeates all the states and is also transcendent."¹³

Broadly speaking, the letter 'a', the a-kara represents the first phase of Atman that is waking state. The second phase that is Taijas, dreaming state resembles to 'u'-kara of Om. The range of knowledge is increased in case of those who become aware of it in this manner. One who realises this truth is able to upgrade his spiritual wisdom. The state of deep sleep that is prajna is represented by 'ma'- kara, the third letter. One who can grasp this truth is able to formulate the whole world and also dissolve it. There is no letter or matra to signify the fourth state, that is Turiya. Even so, as I have mentioned a little above, prolonged undifferentiated sound m can be substituted for this fourth state. This phase does not come under the range of conventional dealings. Here the whole manifest world has to be ceased. I would like to quote here the verse that guides us in grasping the fourth matra of Om. 'The partless Om is Turiya-beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious, and the non-dual. Om is thus

the Self to be sure. He who knows thus enters the Self to be sure. He knows thus enters the Self through his self."¹⁴ One who realizes this truth is uplifted to absorb in the Atman which is Brahman.

Conclusion:

The microscopic look into the analysis regarding the concept of Brahman upheld by Isha and Mandukya Upanishad places us at such position where it appears that in comparison to Isha Upanishad, Mandukya Upanishad cast an intellectual view towards the concept of Brahman. Whereas the presence of the term 'Isha' bounds the Isha Upanishad to possess a theistic look in the interpretation of Brahman.

It has to be concluded that both the Upanishads meshes with each other by stating the common view that Brahman-the ultimate reality- is indescribable in the true sense. We cannot say anything certainly about Brahman. Our conventional language cannot catch the concept of Brahman. Hence the identity of reality has been assured by both the Upanishads. In fact reality must be one.

Finally the crux point to be accentuated here is the relevance of Indian Upanishadic teaching. Perhaps by accepting the identity between atman and Brahman, Isha and Mandukya Upanishad makes us aware of the fact that as a human being we all hold the same status as we all is Brahman. If we imbibe the Upanishadic teaching of identity of reality in our practical life, I think, it will be able to bring a drastic change at the present scenario of discrimination. Thus this teaching relates to our present life.

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BUDDHIST ATTITUDE TOWARDS ENVIRONMENT

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Abstract:

Environmental crisis is a global problem that we are now experiencing in modern age. We should consider with different aspects on environmental crisis and we should find the way to protect the environment. Environment is the most important issue since the Buddha time and the Buddha encouraged to the people not to destroy the nature but maintain as it is. The Buddha gave advice to his followers the benefits of maintaining environment and follow as the natural way. The Buddha even laid down a rule for monks in vinaya concerning protecting of environment. As the environment is essential for all biotic or non-biotic, everyone individually has responsibility to aware of the value of environment and should follow the Buddha's guidance to protect the environment.

Keywords: Buddhism, environment, maintaining environment, nature, etc.

Introduction:

Buddhism teaches that mind is the forerunner of all things, mind is supreme. If one acts with an impure mind, i.e. a mind sullied with greed, hatred and delusion, suffering is the inevitable result. If one acts with a pure mind, i.e. with the opposite qualities of contentment, compassion and wisdom, happiness will follow like a shadow. Man has to understand that pollution in the environment has been caused because there has been psychological pollution within himself. If he wants a clean environment he has to adopt a lifestyle that springs from a moral and spiritual dimension. Buddhism offers man a simple moderate lifestyle eschewing both extremes of self-deprivation and self-indulgence. Satisfaction of basic human necessities, reduction of wants to the minimum, frugality and contentment are its important characteristics. Each man has to order his life on normal principles,

exercise self-control in the enjoyment of the senses, discharge his duties in his various social roles, and conduct himself with wisdom and self-awareness in all activities. It is only when each man adopts a simple moderate lifestyle that mankind as a whole will stop polluting the environment. This seems to be the only way of overcoming the present exorcises and the problem of alienation. Buddhism gives us the technique to practice for the development of true wisdom and the skill of living in our society and environment. And it also gives us how to relate each other between internal and external world and to practice relationship society and environment so that we can properly live with our friends and society in the world. It is hope that this Thesis will be helpful to human society, social workers, who wish to develop the society by reading and following it.

Aims and Objectives of the Study:

- 1) Gautam buddha's concept on environment and its impact on society.
- 2) To address the deep-rooted cause of environmental degradation.
- 3) To study whether Buddhism provide any practical solution to this problem.

Methodology:

The investigators applied the descriptive method in preparing the present paper. The data of the study were collected from secondary sources like Book, Journals, and Web site sources for the completion of the study and qualitative content analysis was conducted to meet with the objectives of the study.

Relation of trees with Lord Buddha:

Buddha recognized the value of trees & forests. He never left the forests all his life. He lived in the forests & enjoyed the Beauty of the forests. His enlightenment is not just an accident. The tree must have given him coal shade & helped him be tranquil with its incense. For spiritual awakening there cannot be other place as ideal as under a tree. From this perspective we see the special relationship between forests & Buddha's awakening. Like him, Buddha's disciples lived in forests. Their residence of temples were built in the forests. They entered dhyana in the forests as well. Probably, many of his disciples attained the awakening under the trees. Buddha taught us to cultivate trees & forests. We are told to protect even one plant or one branch. As in all of Vinaypitak, breaking off a twig of tree is Prohibites by Payathika in sa bunyul. It is also shown in the mahayana Brahmajala sutta. The forests & trees having a importance in Buddhism. Buddha himself stayed under a tree in the uruvela forest, before attaining great wisdom. It was there that Sujata

offered him milk soup. Buddha attained great wisdom under the bodhi tree after eating the milk soup & refreshing him exhausted body. For some time, Sakyamuni sat under a Bodhi tree on the bank of the Neranjara River in an Ururvela.¹ It is the only tree which gives oxygen at day & night. Why was the Bodhi tree the best place to achieve spiritual awakening? Such a tree must give shade with a comfortable temperature & fresh air, incense from the tree provides an ideal environment for achieving tranquil mind. The Bodhi tree, Asratha saraca Asoka is called Pippala in Sanskrit or Bodhi tree (Scientific name: ficus religiosa). In Buddhism the tree is considered a thing of worship because Buddha achieved enlightenment (abhisambodhi) under this tree.

Relation of forests with Lord Buddha's life:

We understand trees as a kind of symbol in the Buddhist religion for example the Bodhi tree is a symbol of Buddha's enlightenment. There are many examples in relation to forests & Buddha. The Buddha lived in the forest for most of his life & his meaningful momentum was achieved near forest. He was born beneath the Bodhi tree (Peepal) in Lumbini, then left for the forest to practice asceticism & finally achieved enlightenment. A place where he used to preach sermons was in Migadaya, which was a most beautiful green forest & his death (Parinirvana) also took place in the Kushinagare forest. His disciples also spent a great deal of time in the forest throughout their lives. Many Buddhist scriptures make reference to forests. Buddha mentioned that trees & forests should be conserved in a sustainable manner because they are human life & told his disciples "don't cut down a tree or a weed in its natural environment." In a scientific manner, forests have significant value & benefits for human beings. It is well known that trees produce sugars, filters Oxygen & Phytoncide chemicals by using carbon di-oxide water via photosynthesis. In addition, forests are essential for avoiding direct sunlight under hot and humid conditions in countries such as India. The Buddha realized that forests play an important role in our lives as shown in the Buddhist scriptures.² Where Gautama Buddha was born, there was an area between two cities where people from both cities lived together & there was an auspicious salavana. At that time, the trees were very beautiful as if the whole tree was fully-blown flower from root to petal. One day the queen, who was Gautama's mother, was travelling by the forest. Upon seeing the fine view, she wanted to play in the salavana for a short time. So, her attendants stopped her cortege & helped her down. She wanted to hold a thorn of the auspicious Salavruksha. As she was standing holding the thorn, she gave birth to a prince. At that moment & our pure-minded Maha-

brahmans showed up with a golden net. Then, they picked up the baby, the bodhisattva, with a net & set him before his mother & said, my queen. Be pleased. Your distinguished son was born just now."³ He was born under the sorrow less tree in the Lumbini forest, while his mother, Mahamayadevi, was on her Parent's home to give birth as the custom of the time. The sutras describe the sorrow less tree as having a beautiful blossom. Later, it was given a Nicknam the sans Sanc tree, which means anxiety or sorrow. Its original name is Ashoka & the scientific name is Jonesia Asoka. There were many literary & sculptural references that Lord Buddha was born enlightened & passed away under the tree in the forest only. Some of the forests are directly associated with lord Buddha. They are more than sixty one name of the forests mentioned in various Buddhist literatures. These names are mostly found in Tripitakas, Attakathas, Jatakas & Geography of the Buddha Period. According to these references there were many natural forests, manmade forests, various deer parks & sub forests. Lord Buddha during his travel generally spent his night either near the pond or in the Amravana *Mango (Grove); Amalakavanat (Emblic Myrobalan); Arandyavana (Natural Forest). The Pali Tripitakas & Attakathas mention mainly very popular forests of Madhya desa (Central Country) they are Anandhavana of Sravasti, Anjana Vana & Kantaki vana of Saketa, Ket akivana of Nalakapan, Mahavanas of Kapilvastu & Vaisali, Lumbinivana of Sakya, Salvana of Mallas of Kusinagar, Veshakala vana of vajja, Parilekyavana of chedi, Ambatakavana of kas, Sisapavana of Alabiand, Kausambi, Veluvana of Rajgriha Kimbila, Pippalivana of Moriya, Nagavana of Vajjiya etc.⁴

Relation of rivers with Lord Buddha:

A river (gaigā, nadā or savantā) is a natural flow of water continuing in a long course across a landscape to another body of water; either another river, a lake or the ocean. After the Himalayas, the most noticeable natural feature of the Middle Land, that part of India where the Buddha lived, was the rivers. They were also the most important; as a means of transport, a provider of food and a source of water for irrigating crops. Some of the rivers that flow through the Middle Land the Ganges and Yamnua, the Rapti, Gandak and Ghaghara are extremely wide. The Son River at Dehri where the Buddha would have crossed on his way to and from Sarnath, is nearly four kilometers wide. When he and the monks and nuns who were accompanying him on his journey arrived at a river, they would often have to look for a boat or other craft or try to make a raft out of reeds and branches in order to get across. So for the Buddha, who spent much of his life traversing the country, rivers were, more than anything else, a challenging obstacle.

It is not surprising, therefore, that he often used rivers and many things associated with them as metaphors for the spiritual quest and its goal.

Environmental Aspects on Five Precepts:

Dalai Lama mentioned about all living beings seek peace and protect from any dangers themselves whether they are human or animal. By understanding of this passage, every life is valuable and precious, so should not destroy any life.

Whether they belong to more evolved species like humans or to simpler ones such as animals, all beings primarily seek peace, comfort, and security. Life is as dear to the mute animal as it is to any human being; even the simplest insect strives for protection from dangers that threaten its life. Just as each one of us wants to live and does not wish to die, so it is with all other creatures in the universe, though their power to effect this is a different matter.⁵

In the first precept, abstain from killing any living beings. We should understand how the life is precious or valuable. It is just not only referring to destroy living creature but it also refer indirectly destroying natural environment because many kinds of animals inhabit in the forest. If people destroy the forest, It is exactly the same people destroy the animal's home or killing animals.

The second precept indicates about taking others properties what is not given and from environmental aspect, nobody really owns the tree but earth. The tree grows itself naturally, but tree offers peaceful shade, and fruits for people. But if people misbehave on the trees such as break of the branches. Any kind of acts which is harming to tree is an act of breaking the law of precept.

The third precept describes about sexual misconduct. By looking from environmental aspect, the forests are being raped by unwise people in all over the world. Many tropical forests are suffering with greed, hatred and delusion people. People need to understand the third precept and the value of environment.

The four precept is about not to lie but tell the truth. From environmental aspect, human uncontrolled action lead to climate change which could lead great impact on next generation. In this case, practical action is more important rather than words or lip service. Many leaders told about environment but not into action which is false speech.

And the fifth precept is to avoid any drugs. The use of drug consequence is impact on not only physical and mental of users but also destroy upon tropical ecosystems. In some countries, such as Laos or Burma, forests are destroyed by fire in order to cultivate for poppy plantation. The mountain became bald mountain, the forest become empty land, and then the climate changed significantly.

Much of Dhamma understanding and wisdom involves thinking like a mountain or nature from an ecocentric rather than an anthropocentric viewpoint.⁶

The Buddha even laid down some rules in Vinaya Pitaka for monk disciples to take care of tree and love nature as fully understanding of the value of environment. The Buddha laid down Bhutagama Sakkhapada the rule in Pacittiya with reasonable cause that there was a monk in Buddha time cut down the branch of a tree but there was many spirits residing at that tree and one of the spirit's son was cut off his arm by monk, so the spirit came to the Buddha and complained the Buddha that a monk had cut off his child's arm. So from that day, the Buddha laid down the rule for monks not to cut down trees or branch of tree. And monks are not even allowed to dig ground.

The Buddha enacted the monastic rules for not cutting trees, not digging the ground, not releasing the waste into the river in reasonably and also the Buddha suggested monks not to travel during raining seasons that time farmers grow the rice and encouraged to live in the forests or one particular place.

In Bhikkhupatimokkha, Bhutagama vagga the Buddha laid down the rule as follow.

Bhutagamasikkhapadam. Bhutagamapatavyataya Pacittiyam. In causing damage to plant beings there_ is an offence entailing expiation.⁷

So we can consider that how the Buddha takes a good care of environment and how he appreciates it. The Buddha encouraged acting with compassion and respect for the trees. He provides the teachings for us to be grateful and to conserve nature.

Buddhadasa Bhikkhu said:

The entire cosmos is a cooperative. The sun, the moon, and the stars live together as a cooperative. The same is true for humans and animals, trees, and the Earth. When we realize that the world is a mutual, interdependent, cooperative enterprise - then we can build a noble environment. If our lives are not based on this truth, then we shall perish.⁸

Everything depends on each other whether it is biotic or non-biotic. Human cannot survive without a good environment, in the same way environments could not be retain if human destroy without proper take care of environment or lack of knowledge on the value of environment. So people should have proper knowledge and awareness on consequence of good or bad environment. By development of personal development, people can live in peace and build harmonious society without any conflict or riots.

Conclusion:

Many of problems that we are facing today are based on uncontrolled situation. We cannot control our Lobha, Dosa, and Moha, (greed, hatred and delusion) then our misbehavior leads to negative impact on the environment. In order to protect the environment, we must change our mindset and misbehavior first with greedy to generosity, hatred to loving kindness, and ignorance to wisdom. The forest became less because of human's greed. We can assume that the future of the natural environment depends on the morals of any society. We should try to develop our bad action to right action and wrong thought to right thought.

Kalupahana notes that the Buddha "pointed out that 'living in an appropriate surrounding' (Patirupadesavasa) was a factor that contributed to the moral and spiritual advancement of the individual."⁹

The Buddha told us to gratitude the environment, we should build a good environment with good attitude toward peace society by understanding of the value of environment. Living in a good environment will improve our good attitude and Dhamma in our mind. So when we have good attitude, we will bring benefits to the environment. By developing individually, observing five precepts, we can live peacefully with nature and live without breaking any moral rule in order to build peaceful society and environment.

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PHILOSOPHY OF LIFE: QUEST FOR THE SELF AS REFLECTED IN THE POETRY OF JAYANTA MAHAPATRA

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Abstract:

Jayanta Mahapatra is a poet of the modern age and his poetry is saturated with his incandescent philosophy. As an Indo Anglian-poet, Jayanta Mahapatra is well known and his poetry is marked by such philosophical concepts as existentialism. The term existentialism is a philosophical theory or approach which emphasizes the existence of the individual person as free and responsible agent determining their own development through acts of the will. His poetry deals with philosophical aspects such as good and evil, dream and reality, myths and beliefs etc. This paper tries to delve into the philosophy of life which is deeply rooted in the poetry of Jayanta Mahapatra. He depicts the pathos of men and women and ponders on his quest for the self.

Key words: Philosophy, life, quest, self, poetry, Jayanta Mahapatra

Introduction:

Jayanta Mahapatra is one of the finest poets in Indian English poetry and literature. Born on 22nd October 1928, in Cuttack, Orissa, he is a postmodern, postcolonial and existential poet who inspires the minds of the readers with wonderful contemplations on philosophy. He is the first Indian poet to have received the Sahitya Academy Award for his magnificent poem *Relationship* (1980) which is based on human experiences carved with the fabric of time and eternity. His volumes of poetry include *A Rain of Rites* (1976), *Waiting* (1979), *The False Start* (1980), *Life Signs* (1983), *Dispossessed Nests* (1986), *Selected Poems* (1987), *Burden of Waves and Fruit* (1988), *The Temple* (1989), *A Whiteness of Bone* (1992), *Shadow Space* (1997), *Bare Space* (2000), *Random Descent* (2005) and *The Lie of Dawns* (2009).

Objectives of the study:

The main objective of this paper is to study the philosophy of life, quest for the self as ingrained in the poetry of Jayanta Mahapatra.

Methodology:

The data has been collected from primary sources in the form of poems written by the poet. The secondary data has been collected from articles, books, journals, magazines, websites etc.

Discussion:

Jayanta Mahapatra has woven a rich fabric of the land of Orissa in his poetry. He has won name and fame as a bilingual poet winning awards and bringing laurels through his marvelous poetry. Bruce King (2001:195) mentions that "The basic problem haunting Mahapatra's poetry is the relationship of the self to the other, the distance felt by the consciousness between being aware and what one is aware of... Mahapatra observes his environment and listens quietly, sensitively to his inner feelings, the sources of his poetry, bringing momentary perceptions of relationships and fleeting images of contrast. It is difficult, often obscure poetry of meditation, recording reality as an unknowable flux: it more often deconstructs what is perceived and itself than affirms or celebrates. It is a poetry of inner spaces, of psychology, of contradiction and renewed feelings of depression, guilt, desire, lust and attention."

In his quest, Jayanta Mahapatra has been concerned with silence. Silence, solitude and the search for the self has been an important theme of Mahapatra's poetry. Bruce King (2001: 206) observes, "The poems appear a continuous relation of aspects of the isolation, loneliness, solitude and alienation of the self from external realities in a world without apparent purpose. This is the existential dilemma of most modern literature. While Mahapatra's world is filled with personal pain, guilt, remorse, hunger, desire and moments of renewal, his environment is filled with symbols of belief by the ordinary lives of the people of Cuttack, the temples, the Hindu festivals, the ancient monuments. The poems are varied attempts to bridge an epistemological, phenomenal gap to know, to be part of, enclose, experience with the world and the other, whether it be a woman, temple stones, a Hindu priest."

In his poem *Dawn at Puri*, Jayanta Mahapatra depicts an early morning scene at Puri where a skull lies in the holy sands revealing the utter poverty of the people. The white-clad widows who are eagerly waiting to enter the Jagannath temple

show their silence and passiveness. Their misery and hopelessness are revealed in their austere eyes though they never lose faith. The lepers who sit begging in front of the temple have no identity in the community and they cannot move freely. The sight of a funeral pyre at a distance reminds the poet of his mother's last wish who wanted to be cremated near the holy sands of the Jagannath temple which leads the soul to heaven. The final lines of the poem that displays the image of the smoke from the funeral pyre which twists uncertainty takes the poet to his spiritual journey and shows the poet's search for the self. In the poem *Dawn at Puri*, the poet writes,

"and suddenly breaks out of my hide
into the smoky blaze of a sullen
solitary pyre
that fills my aging mother:
her last wish to be cremated here
twisting uncertainty like light
on the shifting sands." (from *A Rain of Rites* p.14)

Shahane (2000: 169) observes that "Mahapatra appears to echo Whitman: 'I exist as I am, that is enough'. This assertion unfolds Mahapatra's almost existential sense of the self, his detachment from the outer world, and his utter self-reliance." He expresses his personal point of view in his poem *Even If No One Takes My Poems* Seriously when he writes:

"But I have become so weighty in selfishness
that I can only live in myself all the time." (From *Chandrabhaga* p. 69)

Jayanta Mahapatra's masterpiece poem *Relationship* reveals his self-exploration and discovery of the self. In this poem, Mahapatra tries with his heart and soul to connect himself with his self as well as with the land of Orissa both in time and beyond. In this wonderful poem Mahapatra takes us back to the Kalinga war and tells us about his ancestors who fought with their might and main in the Kalinga war in 261 B.C that led emperor Ashoka to become religious to the backbone. Shahane (2000: 171) further mentions that "In *Relationship* Mahapatra attempts to build a fugue-like structure aimed at evoking the myths and traditions of Orissa, and at the same time articulating the sensitive responses of his self to his spiritual, aesthetic as well as physical heritage and environment. This environment includes his own self, his family life, his aesthetic existence and his responses to the hoary traditions of Orissa's myth, legends and its rich architectural and sculptural treasures." In the opening section of the poem *Relationship*, Mahapatra identifies himself with waves, the blue skies, the color and sounds. He says,

"and yet my existence lies in the stones
which carry my footsteps from one day into another
down the infinite distances" (From *Relationship*, p.10)

In the second section of the poem *Relationship*, the poet remembers his mother's grave when he says,

"Today I watch through the window
The grave that is my mother's,
watch the old impulses in red and yellow
chalked across the white terraces of childhood."
(From *Relationship*, p.41)

In section eight of his poem *Relationship*, Mahapatra becomes philosophic when he utters:

"It is my own life
that has cornered me beneath the stones
of this temple in ruins, in a blaze of sun."
(From *Relationship*, p.47)

Jayanta Mahapatra's thought-provoking poem *The Moon Moments* is philosophical to the backbone. The poet reveals his deep innermost thoughts that lay inside his heart and soul. The opening lines of the poem *The Moon Moments* takes us from a realistic world to the world of phantasmagoria when the poet reiterates,

"The faint starlight rolls restlessly on the mat
Those women talking outside have clouds passing across their eyes
Always there is a moon that is taking me somewhere.
Why does one room invariably lead to another room? (From *A Rain of Rites*, p.36)

The poem shows Mahapatra's sincere feelings for the society and the thread of brotherhood of love runs throughout the poem *The Moon Moments* when the poet says,

"the socialism and the love

Until we remain inwardly swung to the great north of honour" (From *A Rain of Rites*, p.36)

In the final stanza of the poem *The Moon Moments*, the poet becomes introspective and philosophical when he writes,

"How can I stop the life I lead within myself?" (From *A Rain of Rites*, p.36)

In the poetry of Jayanta Mahapatra we come across such philosophical concepts as the conflict between the good and the bad. He leaves no stone unturned to go deep into his inner self at times. In his poem *The Exile*, Jayanta Mahapatra

speaks about his condition of exile. He describes the village, the dead bodies burning in the funeral pyre, the priest of the Kali temple. The following lines gives a philosophical touch to the poem *The Exile* when the poet writes,

"It is an exile
Between good and evil
Where I need the sting of death.
Where a country's ghosts
Pull my eyes toward birth."

The notion of silence pervades the poetry of Jayanta Mahapatra. He seems to be engulfed in an aura of loneliness. Das (2006:57) mentions that, "The concept of 'silence' and 'loneliness' is a constant obsession with Mahapatra. The vision of 'silence' and 'loneliness' haunted him so incessantly that most of his poems traverse through these ideas. This makes many of his poems unparaphrasable... Mahapatra's philosopher-like temperament is obvious. 'Solitude' and 'silence' are the rituals for a philosopher. The images of 'solitude' or 'quietness' come into his mind frequently." Thus, in the poem *Loneliness* Jayanta Mahapatra enumerates,

"loneliness is of now, of the noises
Of the graves, of the silence of the waves,
of the explosions
of nameless, faceless, voiceless atoms,
loneliness is a face alive
labelled from my other selves,
flames from the pyre of plundered seconds."
(From *Close the Sky, Ten by Ten*)

The image of loneliness looms large in the poetry of Jayanta Mahapatra. In his poem *Farewell* he personifies 'solitude' as a human being who stretches his hands into the future. The poem *City Night, 2 A.M* portrays the silence of the night. The poem *Snakes* displays the silence that pervades a man's mind before he kills a snake.

Conclusion:

Thus, we can conclude that Jayanta Mahapatra's poetry is deeply rooted in his search for the self. His poetry is marked by quietude, tranquility, solitariness and loneliness. He uses images and symbols to give shape to solitude. His poetry abounds in images of graves and funeral pyres. His poetry takes us on a journey to the philosophical and spiritual world. His poetry is marked by philosophical overtones, religious mysticism, silence and solitude. He uses the history and culture

of Orissa as the ingredient of his poetry. In the words of Ganguly (2012) we can conclude, "Mahapatra's philosophical reflections reshape our ordinary perceptions and apprehensions on 'death.' Steeped in the depths of Indian philosophy, his secular and spiritual life diffuse in the pursuit of spiritual illumination. In an effort to measure death, that reaches his hands is an ever-increasing strain between the humanistic dilemmas of affirmation and denial."

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THE DENIAL OF ABSTRACT IDEAS: GEORGE BERKELEY

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Abstract:

This paper is an attempt to show that Berkeley's critique of abstraction is an important premise to establish his theory of Immaterialism. Berkeley was mainly known for his empiricist and idealist philosophy. He attempted to deny Locke's doctrine of 'Abstract ideas' by relying on both sensationalism and nominalism. Berkeley claimed that the abstract ideas which tried to explain how general terms obtain meaning, are only source of confusion and illusion in philosophy. These ideas which Locke claimed to be universal and general are unconceivable and are beyond our perception. For Berkeley, no ideas or qualities can exist in isolation from each other in order to represent or stand for something real. The abstract ideas are both psychologically and logically impossible to conceive and hence, they cannot exist either in the mind or in anywhere else. Though Berkeley refuted the doctrine of 'Abstract General Ideas', he did not deny that there are 'General Ideas'. For enlargement of knowledge, he felt that there should be some general or common universal ideas. These ideas are given both in perception and imagination and are not like that of Locke's 'Abstract Ideas'. Thus, Berkeley's whole philosophy is based on the theory of Immaterialism and Subjective Idealism.

Keywords: Abstract Ideas, Immaterialism, Subjective Idealism, Sensationalism, Nominalis and General Ideas.

Objectives:

- To study the critical outlook of 'The Doctrine of Abstract Ideas'.
- To analyse the impossibility regarding the formation of 'Abstract Ideas'.
- To study the concept of 'General Ideas'.

Methodology

The study of this research paper is mainly based on analytical method. It includes data from secondary sources like books, contents from reliable websites and other published sources. The study involves only philosophical analysis based on qualitative research method.

Introduction

George Berkeley (1685-1753) was one of the great philosophers of the early modern period. He was born on 12 March, 1685, in Ireland and later became the Bishop of Cloyne, a small town in Ireland. Berkeley was best known for his empiricist and idealist philosophy. His philosophy was born to refute scepticism, materialism and atheism which he felt implicit in the world-view (material world) given by Locke and Descartes. Some of the major works of Berkeley were - *An Essay Towards a New Theory of Vision* (1709), *A Treatise Concerning the Principles of Human Knowledge* (1710) and *Three Dialogues between Hylas and Philonous* (1713).

Berkeley expounded the theory of immaterialism, which was later known as 'Subjective Idealism'. This theory denies the existence of material substance and instead holds that familiar objects like tables and chairs are ideas which are only perceived by the mind, i.e., existence of a thing consists in its being perceived (*esse est percipi*). For him, reality consists of spirits and their ideas. A thing cannot exist without some minds to perceive them. When there are no human minds, things are sustained by the Divine Mind (God). This view leads to Berkeley's Spiritualism.

As Berkeley was against the theory of materialism, he attempted to refute the doctrine of 'Abstract Ideas' (mainly that of Locke's), along that of matter and the distinction between primary and secondary qualities. Like John Locke, Berkeley was an empiricist but he found that Locke's empiricism was inconsistent as he (Locke) assumed the existence of matter and abstract ideas. Berkeley in his 'Principles of Human Knowledge' attempted to refute the belief that general terms signify abstract ideas. His other refutations were mainly drawn from it.

Berkeley's Denial of Locke's Doctrine of 'Abstract Ideas'

The doctrine of 'Abstract Ideas' is totally a vague concept expounded by philosophers like John Locke. According to Berkeley, Science and the doctrine of 'Abstract Ideas' directly or indirectly supported the cause of materialism. To refute both these cases, Berkeley took 'Sensationalism' and 'Nominalism' as an important weapon. The whole philosophy of Berkeley is based upon these two doctrines.

Sensationalism holds that all knowledge is derived from sense experience. Thought is nothing but an image and an image is simply a reproduction of sense experience of particular elements associated with particular things. As sensation deals with particulars, so Berkeley denies the reality of concepts, universal ideas or the essences of things. And this doctrine is known as Nominalism. Before moving towards Berkeley's arguments against the doctrine of 'Abstract Ideas', let us have a brief knowledge about the doctrine of 'Abstract Ideas'.

The Doctrine of 'Abstract Ideas' (John Locke)

An abstract idea is a general notion or idea. It is an idea of something conceptually formed by combining all its characteristics or particulars. John Locke supported this doctrine of 'Abstract Ideas'. According to him, general term or word signifies an abstract general idea. For example - the general term 'man' contains all and only those properties that are common to all human beings. Hence the abstract general idea 'man' refers to the ways in which all men resemble each other.

Our mind forms this general idea by isolating all the particular qualities from a specific entity. An idea becomes general by separating or isolating from it all other ideas which were inextricably mixed in concrete particular things that determine their particular existence. By isolating the quality of redness of a rose from its smell, smoothness, etc., we form the abstract idea of 'red colour'. Here, Locke uses abstraction as a process of leaving out various elements in an idea so that it applies to more than one individual or class. It is the mind which is capable of abstracting and forming such abstract general ideas, which stand for something real. The idea of material substratum is such an idea.

Berkeley's Criticism of 'Abstract Ideas'

Berkeley totally refused to accept Locke's doctrine of 'Abstract Ideas'. He vehemently criticized it by giving his justifications in order to establish his theory of immaterialism. He refuted this doctrine on both logical and psychological grounds.

- Berkeley did not deny that there are ideas but only denied that mind is capable of forming 'Abstract General Ideas'. He claimed that mind is capable of imagining the ideas of those particular things that one perceives, even variously compounding and dividing them. One can even imagine about a picture of man with two heads or the upper parts of a man joined to the body of a horse. One can consider the hand, the eye, the nose, etc. separately from the rest of

the body. But whatever hand or eye or nose one imagine, it must have a particular shape, size or colour. It cannot be conceived or imagined without the other particular characteristics. Similarly, the 'idea of man' that one frames in his mind, must be either of a white or black, or a tall or short, or a fat or thin, or of a middle-sized man. It cannot be conceived separately without having any definite shape, size or colour, i.e., forming an 'abstract idea of man' which is common to all man. Therefore the formation of 'Abstract Ideas' is a psychological impossibility for Berkeley.

- Berkeley saw that Locke's doctrine suffered from a serious fallacy of abstraction concerning abstract ideas. According to Berkeley, a perceived quality is always found inseparably mixed with other qualities. If Locke's doctrine is accepted, then any quality which is isolated from the rest can exist in separation from the thing. For instance: Redness of rose being isolated from other qualities of smell, softness, smoothness, etc. of rose must be capable of existing in its own. But this is an arbitrary assumption which can hardly be accepted. A quality which is inextricably mixed with other sensible qualities cannot be isolated from them or can be conceived separately as an abstract general idea. Because according to Berkeley, all qualities are secondary, i.e., mind-dependent and as there is no distinction between primary and secondary qualities, so there can be no vicious abstraction of primary qualities from the secondary ones or vice-verse. It is to be pointed out that Locke himself categorized some of the qualities (colour, smell, taste, etc.) as secondary. If these qualities don't exist in the substances but are only dependent upon sense experience and are subjective in nature, then how on the basis of abstraction a common or universal idea can be formed.
- In an example cited by Locke, where he had mentioned that the abstract general idea of a triangle must be neither oblique nor rectangle, neither equilateral, equicrural, nor scalene, but all and none of these at once. It is an idea, wherein some parts of several different and inconsistent ideas are put together. But according to Berkeley, this is impossible to accept because that which is a combination of inconsistent ideas can neither be said to exist nor can be called as real. It is not possible that one and the same idea will contain all and yet none of these which has been mentioned above. It only leads to contradiction.
- Locke regarded that ideas are distinct and unique and they are only rendered universal by the operations of thought. If the ideas are distinct and unique and there is nothing in common with other ideas, then how there can be any common or general element between them. And without any common element,

there cannot be the formation of abstract general ideas. Even if one accepts that the common element can be found by comparing the ideas, the question again arises, how can one do it? Because in order to abstract certain elements we have to see the points of similarity and difference between them. But this, for instance, finding the similarity or difference between the sensation of black and the sensation of white cannot be done itself by sense experience. And as a sensationist, Berkeley strongly claimed that which was not given in our sensation cannot be said to exist. Thus, he denied the existence of abstract general ideas.

Berkeley's denial of abstract ideas leads him to deny matter as an abstract idea. Matter is taken as something which exists apart from our perception. But that which is beyond our perception cannot be said to exist. Hence, there is no matter.

The Concept of 'General Ideas'

For Berkeley, abstract ideas are neither useful for communication nor for the enlargement of our knowledge. It is only general ideas which suffice for the discovery and communication of all mathematical, scientific and philosophical truth. Though Berkeley denied that there are abstract general ideas, he did not deny that there are general ideas. These general ideas are given in perception and imagination. They are concrete ideas, not like that of 'abstract ideas'.

Berkeley provides six possible views about general ideas. The function of the universality in knowledge may be carried by--

1. Particular things.
2. Particular images.
3. Names
4. Meanings.
5. Signs.
6. Notions.

It is possible to conceive of general concepts or ideas which are associated with particular things having particular sensible qualities and these general ideas represent or stand for all particular ideas of the same sort. But it is not possible in case of Locke's doctrine to form an idea of a thing in our mind, without possessing any specific or particular qualities of it. Only on the basis of perception, one can have ideas of particular things which lead to the formation of general ideas. Thus, Berkeley asserts that everything exists by virtue of being perceived by a mind and accepts the psychic nature of reality.

Conclusion

After going through Berkeley's refutation of 'Abstract Ideas', it can be found that Berkeley took this refutation as an important weapon to establish his theory of immaterialism which can be also called as 'subjective idealism'. The non-existence of abstract ideas can be drawn from the previously mentioned arguments: That which is impossible to conceive; which cannot represent directly any particular objects; can neither exist in mind nor in anywhere else. So any inconceivable or unperceivable entity like abstract ideas cannot exist at all. Thus in Berkeley's philosophy, we can find that mind along with our sensation plays an important role.

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DEATH AND IMMORTALITY IN EMILY DICKINSON'S POEMS

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Abstract:

Emily Dickinson stands tall as an American poet of repute, whose poems basically revolve round the theme of Death and Immortality. She has written more than five hundred poems on the themes of death and immortality. Her range varies from exploring from a philosophical examination of death's relation with love to a grim consideration of its physical process. She was fascinated by death and deeply pondered over its fascination and mystery. The sensations of death are vividly presented. She also emphasizes on dying sensations and failing powers and despair. Emily regarded Death as the 'flood subject' who believed in immortality and God, but was always troubled by doubts. Emily seems to be deeply preoccupied with getaway to the next existence which is conceived paradise offered in the hymns and sermons of the day.

Key Words: Death, Immortality, Ponder, Mystery, Despair.

Introduction:

Emily Dickinson's greatest contribution to American literature is her poems dealing with death and immortality. Investigation of the theme of death gave her a panoramic view of vital issues such as religion, God, nature, love and Immortality. The Death presents different personalities taken from life surrounding Dickinson. The main features of Death which are implied in her death poems reveal the very contradictions, absurdities and complexities of life. For Emily, Death was unknown and the mystery of death fascinated her for which she pondered over all the possible angles. Death was also the supreme touchstone for life. Some of her best lyrics on death deal with the sensations of the dying person or the physical

experiences as the soul leaves the body. Her ideologies on death and immortality have an artistic perfection.

Objectives:

Emily Dickinson basically wrote her poems based on death and immortality as these two are the ultimate truth of human existence. Her main reason for indulging in such a theme was presenting the reality of Man's life, a realization that this cannot be avoided. She wanted to believe in God and also others to believe in God and immortality and this universe or any kind of life would be of little sense. Her faith increased and she celebrated this belief in many of her poems. Poets like Emily express their views regarding death and immortality in a few words, while readers use their personal perceptions and experiences to appreciate and understand it. In Death we face the ultimate unknown, though we know the fact it is unavoidable and natural.

Methodology:

The present study is based on both primary and secondary data. Primary data is the work of the original work of the author and secondary sources are the various publications, articles, essays, newspaper articles, Research papers and the paper is a descriptive analysis on the basis of the available information.

Discussion:

Emily Dickinson has written a large number of poems on death and treats it in a wide range—from a philosophical examination of death's relation with love to a grim consideration of its physical processes. For Emily, Death remains a free agent, greater than Nature and second only to God. Emily regarded Death as the great unknown and never ceased to ponder its fascination and mystery. Death comes as a cunning courtier, stealthily wooing with a pretended charm. Death commands one's presence as a king, stings like an insect, manoeuvres like a snake, visits like an old friend, kills ruthlessly, like a hired assassin. Emily provides us with endless images of death, furnishing a complete a natural history.

Emily wrote a mock biographical sketch of death in 'Dust is the only Secret', noting that death was the only one who remained unknown in his hometown. She presents a reporter bewildered by the elusive facts, she remarks that death's parents were unknown and that death grew up without playmates. The finest of her poems concerning Death is the one which begins: 'Because I could not stop for Death'. She examines the sensations of the dying, the response of the onlookers,

the terrible struggle of the body for the funeral, the church services and even the thoughts of the dead person. She minimizes death's sensational and emotional aspects to probe its ultimate relation with love and immortality and the sound the reaches of its frightening of pathos, sentimentality and morbidity.

Some of Emily's best poems on death consider the sensation of the dying person, the physical experiences by the contrast between the inertness of the dead person with the moment of the living and the external growth of nature. Her poem 'I heard a Fly buzz when I died' contrasts the expectations, of death leads to eternal happiness seems to be contrasted by the appearance of an insignificant fly coming at the grand moment. Emily Dickinson satirises the traditional view of death as peaceful release from life, pressures and a glorious entry into immortality.

'I Felt a Funeral in my brain' is an even more disturbing portrayal of death. There is no hope of immortality in this poem also, it only depicts a despairing plunge into an eternal abyss. The poem borders almost on the morbid in describing the terrible struggle that the separation of the body from the soul causes, but the physical death also seems to offer a momentary insight into the nature of infinity.

Emily Dickinson represents a detached observer viewing death and analyzing its effects upon the dying person. 'I've seen a Dying Eye' captures the feverish intensity of a dying person's search for a something, which is found without ever being disclosed to the intent onlooker. Death continues to baffle all human efforts to comprehend its meaning. Another poem, 'How many times these low feet to staggered', explores the terrible physical transformation caused by death. In the poem 'The Last Night that she lived', death is imagined as a graceful departure into the sublime mature of immortality. Pain and Loss recede as the dead woman obtains eternal peace.

Dickinson's poems on death emphasizes its physical aspects to illustrate the terrible emptiness which the soul's departure gives rise to in 'Too Cold is this' she portrays death's complete dominion over life with detachment. Images of coldness and stone in the first stanza contrasts the body's former vitality with its present immobility.

The poem 'A Clock Stopped' is a fuller examination of death. The philosophical and religious implications of death in this poem are deeper. The poet here uses the superstition of a clock stopping, when a person dies and she uses also the age-old comparison of life to a timepiece. Through these metaphors, she portrays death as the sudden breakdown of a carefully constructed Swiss clock. The whole poem subtly blends the despairing reality of physical death and the frightening limitations of temporal life with the mystery of eternity. Though death ends physical life, it

does not cause complete loss, but only a change and separation that battle the onlookers.

Emily wrote a number of elegies, 'More Life went out when He Went' eulogises the vital personality and spiritual force that made this man so superior to others common lives and so different for death to subdue. Her quatrains on her nephew Gilbert's death capture the innocence of his young soul. Her finest elegy was written about her father. For years, after her father's death, she continued to mourn his loss and referred to him in her Letters. The Elegy :

'Lay this laurel on the one
Too intrinsic for renown-
Laurel-veil your deathless tree-
Him you chasten, that is He.'

She has skilfully enriched her considerations of death with philosophical overtones and in deepening conventional themes with original insights. The poet asks Nature to mourn for the dead man by temporarily covering its laurel whose deathless evergreen may cover fair mortality.

Emily's bent of Calvinistic upbringing, pre-occupation with death and immortality are perfectly understandable. Her letters and poems continually referred to the problems of faith, the identity of the soul and the reality of God. Emily sought religious assistance and with the death of Newton, her father, Bowles and Lord, she asked if immortality was fact. The problem of immortality taxed her inquiring mind while her perplexity, with its mystery became the cause of poetic tension in her. Any aspect of belief and of doubt can be found in her writings of immortality. She desired immortality, asserting that the soul feared that eternity would be cosmic annihilation.

Her faith in God is immense, though she expressed her religious doubts, God was a true personality with whom she could love, hate, joke and irritate. She accepted God as the omnipotent ruler and respected the supreme majesty of God's person but does not mean she has no doubts.

Emily considers the relation of human love and earthly experiences to life in paradise. She felt God too saw dependence on human love for complete happiness. Her poem "I never felt at home-below" states that she doubts if heaven will please her, since only saints will be there. Her best poems about religion are witty comments on conventional piety and orthodox beliefs. She ridicules the weekly churchgoers in the poem "Some keep the Sabbath going to Church". She also ridicules the historical significance of the Bible and the orthodox insistence on doom and damnation. Another poem "No Crowd that has occurred" deals with the Last

Judgement, a wry blend of humour and disbelief found which transforms into a complete and solemn acceptance. At the Last Judgement the resurrected body rejoins the supreme soul to await its individual sentence.

"I taste a liquor never brewed" describes through a drinking metaphor, the ecstasy that accompanies a revelation or a divine exhilaration of the insight. "The Soul's Superior Instants" makes use of images of regality and elusiveness to describe that moment of exhilaration. The theme of this poem is that the most significant experience in life remains the most intangible and fleeting. The poem concludes that only a few ever perceive the vision of immortality. "The Farthest Thunder that I Heard" is Emily's most searching examination of the unusual effects of grace upon the human soul. The metaphor of an electric storm is employed to suggest the spiritual explosion that occurs when divine grace comes. All these three poems deal with the earthly vision of immortality's haunting reality. Her finest poem on the philosophic implications of this vision is "Behind Me Dips Eternity" which relates immortality and death. The poem focuses attention on the moment of death as the soul hovers between chaos and eternity.

Perhaps Emily's most typical approach to the problem of immortality is seen in the poem "This World is not Conclusion" where the poem explores the perplexing inability of philosophers, scholars and saints to prove adequately the truth of immortality. In the final lines, the empty gestures that orthodox religion substitutes for faith becomes vivid.

Another approach to immortality is provided by the poem, A Solemn Thing Within the Soul", where the image of fruit ripening in the sun reveals the confidence and tranquility produced by faith. The poem conveys resignation and serene submission to God's will. "Two Lengths has Every Day" logically argues that the identity of the soul cannot be lost in immortality. The poem examines a common psychological experience, namely that the soul not only realistically perceives an object but imaginatively creates its full impression. Each day has two lengths, an absolute one of twenty-four hours and an 'area superior' which depends upon a soul's mood. "Those Not Live Yet" and "Safe in their Alabaster Chambers" are some of Emily's finest lyrics on existence of the soul after death.

Conclusion:

Death and life after death constitute a dominant theme in Emily Dickinson's poetry. She never flinches from the harsh reality of death nor does she cease in considering the various ways where she might herself face the adversary. Her Immortality poems reveal the fact that not only her religious depth and perceptive

insight into spiritual reality but also her artistic ability in employing both skepticism and faith as a strategy to increase the dramatic tension of her poems.

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APAD DHARMA : WITH SPECIAL REFERENCE TO MAHABHARATA

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Abstract:

Mahabharata the encyclopedia of Indian philosophy and culture holds a unique place in world literature. Out of all the parvas of *Mahabharata*, the most important one for our modern age to establish peace and harmony in society is Santi parva, which occurs at number twelve. All the three sub-parvas of Santi parva mainly emphasize dharma that one should follow to live a happy and prosperous life. The epic suggests that one should never deviate oneself from the path of dharma. Dharma is that which protects all, which preserves all, the guiding principle of the universe. The goal of dharma is to protect all and preserve all in all conditions.

Keywords: dharma, duties, emergency, self- preservation.

Introduction:

Following the path of dharma is the highest duty of all as mentioned in the epics and other sacred texts. In Santi parva of *Mahabharata* Bhishma also asked king Yudhishtira to follow the path of dharma in the administration of the state as it is the highest kingly duty. But it is not always very easy to follow the path of dharma. There are certain occasion comes when we have to face a difficult situation in our life where in such a situation it is not possible to follow the path of dharma and other moral obligations. To tackle a hardship, to encounter a distressful situation, in a situation where it is very difficult to decide what kind of action should be adopted and what kind of action should be abandoned, there are certain dharmas(duties) that one could perform to get rid of such difficult situation. The epic told us that certain principles can be followed when adversity occurs. The duties and actions which can be adopted when someone faces calamity are known as apad dharma, the duties adopted at the time of distress.

Objectives:

This paper intends to give a detailed analysis of the instructions of apad dharma that grandsire Bhishma discoursed to Yudhishtira about when one faces an emergency, surrounded by danger. Apad dharma is the dharma (duties) that when one is in need. Apadharma is about the duties that one should perform when a difficult situation occurs. To tackle difficult situations Bhishma suggests certain dharma (duties) which is well discoursed in the apad dharma parva of *Mahabharata*. The measures as mentioned in the epic to be adopted at the time of distress will be very beneficial for the common people of today to deal with such a situation. The instruction may enlighten people to deal with day to day difficult situations of life.

Methodology:

This paper is based on both analytical as well as a descriptive method to highlight the given instructions in apad dharma to deal with an emergency.

Discussion:

The duties at the time of adversity were different from the duties in the ordinary context. Apad dharma section discusses the dharma at the time of distress. The apad dharma section in Santi parva begins with the questions of Yudhishtira about what should be the conduct of a king when he is challenged by many calamities. In reply to Yudhishtira's question, Bhishma discourse in detail on the dharma (duties) that one should perform when assailed by calamities. The apadharma may be considered as duties in need.

The instructions of apad dharma which is discoursed by Bhishma to Yudhishtira in Santi parva of *Mahabharata* presented in the form of stories and various narrations (upakhyanas). The ancient stories and Upakhyanas have a strong influence over the mind of Indian people of all ages. Through the various stories and the narratives, the epic tries to convey the message that the establishment of dharma on earth is the first and foremost duty after all. One should not deviate oneself from the path of dharma even after faces an emergency. Thus the essence of all the stories and all the narratives is dharma. The ultimate aim or the main theme of the epic and as well as all three sub- parvas of Santi parva is dharma, which is the guiding principle of the universe.

Dharma is that which protects all. Dharma preserves life. Dharma protects all from all danger, from anarchy and lawlessness, and establishes peace and order in the society. Dharma aims to preserve life on earth. In the apad dharma section, Bhishma speaks about the dharma to counteract possible future calamity and establish dharma on the society. Bhishma said, "a friend may become a foe and a foe may

become a friend (Santi parva, CXXXVIII). In the situation of distress, for the sake of protecting one's own life, there can be an alliance even with the enemy also to survive an emergency.

Bhishma said the course of human action is uncertain. There is always a change in the objectives. For the sake of protecting one's life if a person uses his intelligence and makes an alliance with his enemy also to overcome the hardship that a person obtains happiness and never faces difficulty in a dangerous situation. One must well aware of the requirements of time and place, what should be done and what should not, and use his intelligence to overcome hardship in life.

Bhishma narrates the story of a cat and a mouse to explain how one with his intelligence survives danger when surrounded by many enemies. This story also explains the relation of friends and enemy and whom to trust and with whom one should engage in a war in a difficult situation.

"In a great forest, there was a large tree. In that tree, a mouse lived whose name was Palita. On the branches of that tree, a cat lived whose name was Lomasa. One day Lomasa was caught in the net of a hunter. Seeing the natural enemy got trapped, Palita roams freely in the forest. But after some time, Palita noticed that another enemy had arrived that was an agile mongoose and an owl who was sitting on the branch.

Palita realized that his life was in danger. Palita thought, at that distressful moment his first and the foremost objective is to save his own life. Then Palita thought that he could save his life by allying with its natural enemy Lamosha. The cat is the only means that could save palita's life. Palita approached Lamosha and requested to give shelter in the net and instead of that Palita would free Lomasha from that bondage. Without the help of the rat, the cat cannot cut the net which is spread by the hunter. If the cat saves the life of the rat then the rat will save him by cutting the noose. Lamosa agreed to ally with the rat at the time of difficulty. The cat agreed to do that which is opportune and necessary for the accomplishment of their objectives, that is, saving their life. The rat was curled under the body of the cat. On seeing this intimacy between the cat and rat who were great enemies before, the mongoose and the owl lost all hope and went back to their respective places (Apad dharma, CXXXVIII)." (Ganguli, 1883-1896)

Possessed of intelligence though weak the mouse Palita succeeds in subjugating the time of emergency. Palita by allying with its natural enemy saves his life as well as the cat in a difficult situation. Life is very precious for all. Dharma is that which preserves life, which protects life. Thus, by allying with the enemy intelligent Palita preserves his life and overcome the hardship. It is evident from the story that in a time of emergency, self-preservation is the utmost dharma.

The discussion regarding action adopted at the time of emergency and the aim of dharma that is the preservation of life is also well explained in another story of Pujani and Brahmadutta. "There was a bird named, Pujani who lived at the abode of Brahmadutta. At the Brahmadutt's abode, she gave birth to a son. At the same time, king Brahmadutta had also a son. Pujani loved the young prince like its own son. Everyday Pujani went for food and she gave one food to her son and, the other to the prince. One day, the price got away from the hands of the nurse and began to play with the bird. Having taken the bird for playing the prince killed it and came back to the hands of his nurse. Returning to the place, Pujani filled with tears by seeing the young lying on the ground killed by the prince. Her heart burnt with great sorry.

Pujani wanted to take revenge for that cruel act done by the prince. Pujani filled with great sorrow and anger pierced the eyes of the young prince. The prince murdered her child and in retaliation, she extracted the eyes of the prince and decided to leave the place. Brahmadutta came there and requested her not to leave the place. Brahmadutta said that the sense of enmity had gone as she takes her revenge by inflicting harm to his son. Brahmadutta seeks an alliance so no fresh injury can occur in the future.

pujani replied that she injured his son and now there is enmity between them. She said that no alliance could be made between a person that has injured and between him that has inflicted injury in return. The hearts of neither can forget what had happened earlier. The person injured never trust that person who inflicted injury to him. Her life would be at risk if she continues to live in that place. Animosity can never be destroyed. Once it is ignited it never perish. Neither Brahmadutta nor pujani will trust each other after that act. So, intelligent Pujani leave the place(Apad dharma, CXXXIX)." (Ganguli, 1883-1896)

Everyone should give priority to its own self, the aim of dharma is the protect and preserve life. To save her own life Pujani rejected the proposal of king Brahmadutta and leave his abode. By leaving that place intelligent Pujani protects herself from future harm. Thus, this story also emphasizes that self-interest is said to be the utmost dharma in a situation of distress.

When dharma takes the form of adharma when righteousness takes the form of unrighteousness and vice-versa in such a situation, self-interest, that is preservation of one's own life is said to be the utmost dharma. In this connotation, Bhishma speaks the story of Chandala and sage Viswamitra.

"Between the Treat and Dwapara age, a frightful drought occurred which lasted for twelve years. There was a huge amount of water scarcity everywhere. Bones and

skeletons were strewn around. Most of the cities were emptied. Villages and inhabitants were burnt up. The protection of people was at an end. The earth lost her all beauty and there was no dharma at all. At that time of calamity, people used to wander in search of food. The great Rishi Viswamitra possessed of great intelligence began to wander homeless in search of food. While wandering one day, he came upon a hamlet inhabited by cruel hunters who kill living creatures for their livelihood. The Rishi Viswamitra afflicted by hunger engaged in search of food. He tried his best to find something to eat. He fell from weakness in that place. The Rishi was on the verge of death. Then he saw some dog meat hanging in the Chandalas house. He thought to eat that meat. Besides that, he had no option to remain alive. To remain alive he had to feed himself and besides the dog's meat, there is no other option left. the sage Viswamitra made up his mind to steal that meat.

The chandala asked the rishi not to eat that forbidden food because it is sin for him. But besides that food, there is nothing left to eat that could save the life of the rishi. So, the intelligent rishi by doing so saves his own life, which is not sin but the dharma in a situation of distress(Apad dharma, CXLI)." (Ganguli, 1883-1896)

From the story of mouse and cat, it is evident that at the time of emergency with the need of the time the natural enemies get allied to save their respective lives. An enemy can also save the life of his opponent in a time of distress. In the story of Brahmadutta and Pujani also, intelligent Pujani leaves the king's abode to protect her own life. In the case of Visawamitra rishi also he did not commit any sin by eating that forbidden food. He just secures his life as apad dharma suggests that one should protect one's one life at any cost. It is the law of nature that only the fittest could survive. In an emergency, it is hard to survive. Thus the person who can tackle such a situation with intelligence could survive in a distressful situation.

"The Brahmin eats forbidden food, alliance with the enemy all because of saving a life. Dharma is that which preserves life. It is justifiable to commit such things in a situation of distress which is generally prohibited. If there is no certain remedy then eating the forbidden food is also dharma just as the Viswamitra did. By seeing the opportunity of accomplishing a task, an intelligent person makes a treaty with the enemies and enmity with friends. As a result, a person may get rid of the hardship that occurs.

Thus it can be said that when the generally prescribed dharma(duties) are hindered due to an emergent situation, we need apad dharma. For example, though telling a lie is not the dharma and we have to always speak the truth. But in an emergency, one could speak a lie if by doing so he could save the lives of hundreds

of innocent ones. Bhisma in the apad dharma section said that the duties performed at the time of emergency did not necessarily accord with the universal laws of morality. Thus apaddharma may be considered as duties in need.

Conclusion:

Human life is uncertain and unpredictable. The course of human action always changes under the consideration of time and place. So, one must act accordingly by considering the time, place surroundings to determine the course of action which has to be adopted at the time of emergency. Apad dharma suggests that in times of emergency, despite ancient rivalry enemies may co-operate among themselves to overcome the emergency. A friend may become a foe and a foe become a friend in times of calamity.

Apad dharma also suggests that it is the circumstances that create friends and foes. No condition deserves permanently the name of friendship or enmity. Both friends and enemies arise from consideration of interest and gain. Over time friends may become enemies. A foe may also become a friend. Nobody is anybody's friend. nobody is anybody's well-wisher. A person thus becomes friend or foe only depending upon motives or interest. Interests are bound to interests like an elephant to a wild elephant.

Self-interest is the root of every relationship. Worldly relationships are also based on self-interest or motives. A relationship like father, mother, uncle, brother, son, nephew, all are based on a purpose. We have seen that a father or a mother abandon their child when they are unable to stand in their expectations. People take care of their self, their motives, their own interest. When the interest no longer exists then the relationship also ceases to exist. One becomes dear to someone at a given time and later they may turn out to be enemies. It's up to one's self-interest.

Preserve one's life when one faces a difficult situation is first and foremost dharma (duty). The act by which life may be preserved should be done. If one faces hardship, one should do whatever is possible to remain alive. It is better to remain alive than dead. One can follow dharma only if one remains alive. When one's life is in danger, saving a life is the foremost duty. There is no sin in saving a life from death. one should apply all his powers to protect oneself from emergent danger. As the epics suggest that the main purpose of dharma is to protect and preserve life. So, if a person secures his life in a difficult situation then he can earn great merit and enjoy happiness afterward.

Apadharma suggests that one may take any resort in self-defense. Self-preservation is the law of nature. All living beings emphasize their own survival

above all. One can do what is necessary to stay alive. In a situation of danger self-preservation is the utmost dharma. Own wellbeing is first and foremost. When existence is in danger, survival is the only task. In a situation of danger to remain alive, unjust actions are accepted as proper. During the calamity, unjust actions are also justified only for the survival of man, for good of human beings.

The ordinary dharmas could be performed by all in ordinary situations. But the dharmas that are prescribed in the apadharma parva is different from ordinary dharma. These dharmas are undertaken in the time of distress. Even though they seem to follow dharma, they are no true dharma. These acts are short-sighted and not in conformity with ordinary dharma. These dharmas are prescribed for a limited period to overcome the calamity.

Under ordinary circumstances, dharma is of one kind but in times of distress, one's duties are different. In times of distress, one may live by even unjust and improper means to overcome hardship. In a situation of distress, a normally forbidden way is permissible. In times of distress, it is quite different from concerning ordinary times. One must use every possible means to preserve oneself. In a time of distress that food can be eaten which should be not eaten. If someone is in distress he can escape through something that is not a door.

Thus, apadharma suggests those duties that are performed only in a situation of emergency. It is very difficult to define dharma in a single framework. Dharma is different in different places and times. The method of apadharma is different from ordinary dharma. They are adopted only in an emergency. Those duties are only allowable in times of extreme distress. As human life is too complicated so it is very difficult to give a universally acceptable code of dharma that is suitable in all circumstances. But we all know that nothing is permanent. Circumstances changes unknowingly. Thus, in the consideration of time and situation righteousness takes the form of unrighteousness. So we have to take unjust means to establish dharma which is the supreme end of human life and saving a life is also dharma. As dharma is that which sustains, which preserves all.

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MENTAL HEALTH OF PRIMARY SCHOOL CHILDREN AS OPINED BY ROUSSEAU AND TAGORE IN RESPECT OF THEIR ACADEMIC PERFORMANCE: WITH SPECIAL REFERENCE TO KAMRUP METRO

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Abstract:

Childhood is an important period from the point of view of their future life. This is the base of all academic, social, mental development. This period has to be well protected and looked after by the teachers as well as by the society to create a healthy human being out of those little children. Mental Health of child the most neglected part of child's life has to be considered as prime issue by the society. They are considered as the human resource of a nation and a strong power for the prosperity of the nation, that way they need to be given proper wattage.

Key Words: children, mental health, academic performance.

Introduction:

According to Rousseau and Tagore a healthy mind is as important as a healthy body. A healthy mind is of utmost important for all round development of a person. Therefore, Rousseau opined that children should always be given the opportunity to grow according to their nature and amidst the nature. So that their inborn qualities can be channelized. That way Tagore has also propounded that child should be given ample opportunity to express their inner being as much as they can. And accordingly mental health involves a living human organism and the condition of an individual human mind. A social environment or culture may be conducive either to sickness or health, but the quality produced is characteristic only of a person. Mental health is one of many human values; it is not regarded as

the ultimate good in itself. Standards of mentally healthy, or normal, behaviour vary with the time, place, culture, and expectations of the social group.

Regardless of how the concept of mental health is defined, scientists and psychologists are of the opinion that child mental health, practically speaking, is the absence of psychological disorders.

In the Western context (news report) (Pollard and Davidson 2001), mental health was defined as a "state of successful performance throughout the life course indicating physical, cognitive and socio-emotional functions that results in productive activities deemed significant by one's cultural community, fulfilling social relationships, and the ability to transcend moderate psychosocial and environmental problems. Well-being also has a subjective dimension in the sense of satisfaction associated with fulfilling one potential." (Page 10)

Discussion

As our topic of discussion is primary school child's mental health and its impact on their academic achievement, here it is relevant to say that childhood is considerably a long period that starts after infancy and marked by helplessness till the age of eleven to twelve. And also this is the foundation period of future life in all respect including mental health, therefore it should be given extreme importance so that they can be moulded as a perfect human being. Gradually they started to be self dependent. Here it can also be seen some psycho-physical changes. Some of the important behavioural changes takes place in this stage. Children in this period influenced by their peers because of that, for some parents this period is a troublesome period. This period, is divided by psychologists into early and late childhood that are important from the point of view of mental health. In India, more importantly in our state Assam it is being a recent endeavour of the Government and general public to consider children and adolescence as human resource and a strong power for the prosperity of our state. If these storehouses of power i.e. the childhood period cannot be supplemented with strong power of mind than the prosperity of our state is well-nigh impossible. The pity is that we the people Assam still not giving any importance in this respect. Psychologists are of the opinion that the children themselves do not have any idea if their mental health is at stake. It is the duty of the parents as well as of teachers to identify the defects or the abnormal changes like ostentation, stubbornness disobedience or antagonism in the child's behaviour. Again in late childhood, they are capable of some important intellectual activities as well as in other fields also. They can be helped in achieving in life that can persist in later life as well. Hence, it is the duty of the teacher and the parents

to look after the mental health of the child and its resulting behaviour. At this point an article by Dr. Ratan Bhattacharjee published in Assam Tribune on 13th of April 2015 can be mentioned here. In the article the writer mentioned the problem of over workload which in turn makes the child tense, anxious and worried. Accordingly, they started to lose their coping capacity. In simple word this is the deterioration point of mental health of the child. He also pointed out that the parents also contribute in the destruction of mental health of their children by comparing with the sibling and fellow child. It should be taken into consideration that all individual children are units not whole. Accordingly they should be treated individually by answering their queries as they are very curious at this juncture of life. Asking questions is a good sign of inquisitiveness in the part of children, but most of the parents and teachers scold child if they ask too many questions. The result of this rebuke ultimately destroys the mental health of child, the child become shy, less cooperative, moody which in turn affect their academic achievement. Therefore the teacher and parents should be more friendly, understanding and none biased.

As we go through some other case studies conducted by various scholars and researchers it is glaring that in Assam there is a vast difference in between the schools of vernacular medium and the private schools in respect of infrastructure, methods and the way of tackling students which in turn destroys the proper functioning of mental health of those little child. Therefore, we need far more earnest endeavour in the promotion and protection of children mental health in our state than only it is possible to see a prosperous and healthy Assam. Therefore the concept of discipline has to change if the objective of mental health has to be achieved. The order which results from compulsion is not necessarily good discipline. It consists in the hearty performance of duties as well as freely chosen activities. Good discipline has to encourage the development of each individual's unique personality. It comes through self direction of actions that are purposeful and self determined. It implies an understanding of the child's behaviour and how it is influenced by various environmental factors. The teacher's direction has its own place in effective discipline but it is not to be authoritarian in any way. Nor can it be obtained through sarcasm and ridicule. A very important means of good discipline is to keep the pupil busy and fruitfully occupied. Other means are the rewards which are inherent in the work on hand, the recognition of the group moves, teacher's confidence in pupils and the ability to exercise a positive authority, enjoyable classroom atmosphere as well as alteration to the individual child, the time and the total situation. With that the school administration conducive to mental health

would reorganise the educational policy and practice in terms of the happiness and welfare of students.

Academic Achievement and Mental Health:

The term academic achievement refers to the degree level of success attained in some specific tasks, especially scholastic performance. This is also considered as the scholastic or academic achievement of the students at the end of an educational programme. Achievement is the attainment of the individual after the individual has been gone through teaching or training. Broadly used, the term academic achievement refers to some methods of expressing a student's academic standing in relation to others. Rogers (1981) in one of his article "What psychology has to offer to teacher education-teacher education and mental health" defined "Achievement" as the score obtained in the annual examination. The word academic stands for those aspects of school that involved the study of books. The achievement of the students in courses, syllabi, subjects and books studied by them expressed in form of grades, percentage, or in any other point scale can be learned as academic achievement.

Academic achievement considered as the unique responsibility of an educational institutions. The key to the improvement of performance of students lies in the environment of school and teaching skills of the teachers. Research studies concluded that, if mental health of a student is up to the mark than it is normally emphasised that his academic achievement will be also normal. Home environment of a student is also an important factor, which influences the academic achievement of a student. Students' social relation with their teachers forms an important element in their school life. When student perceive that their teachers care about them or teachers are interested in them and are fair, democratic and respectful, students are less likely to exhibit poor performance. Way back in 1964 Kothari Commission also stressed the need of creating mentally healthy students by imparting proper, scientific education. In his report, the primary objective is the harmonious development of Child's personality by providing for his physical, intellectual, social, emotional, aesthetic, moral and spiritual needs. On the basis of the objectives mentioned by D.S. Kothari in his report it can be said that primary education helps to acquire the necessary competence for effective living. The child apart from acquiring knowledge and skills develops skill of observation, analysis, judgment, and logical thinking. All these help in developing problem solving abilities of a child. A child of today is a responsible citizen of tomorrow to shoulder the heavy burden of the society.

Therefore it is obvious that the future of a nation depends upon a sound mental health of primary school children.

Findings:

Primary education is the root of all education systems what-so-ever. This is the first step in the vast world of education – irrespective of geographical boundary, caste, creed, religion, language, culture etc. Hence, utmost emphasis is essential in this sector of education in every country of the world. This is also the stage where the mental health of the children is to be protected and shaped. This is the time when the children need to be properly looked after so as to ensure their sound mental health. Mental disorder can result when risk factors and vulnerabilities outweigh or overcome the factors that are protective.

But it has been observed that the primary schools are often left uncared, unattended and uncontrolled especially in the sphere of vernacular medium in Assam. In Assam crores of rupees has been spent for the development of primary education, but in reality it is seen that no development has taken place (ASOMIYA PRATIDIN, Dated: 2015-04-08 SATURDAY). The RIGHT TO EDUCATION ACT has also been dishonoured. According to this ACT in primary schools the ratio of students and teachers should be 30:1. Accordingly, 42,962 primary schools of Assam needed 2,11,500 teachers. Surprisingly, the number of teachers is only 1,00,000; that is, there are still 1,11,500 posts lying vacant. Again, most of the teachers are on contractual basis. Again, there are 1,200 numbers of schools which are run by a single teacher each. In most of the schools there is not even a single teacher. Besides, there are many schools which have miserably poor infrastructural facilities.

There are different causes behind this problem. The status of mental health of the tiny students ultimately affects their academic achievements. Good academic performances cannot be expected from a child having weak mental health. This necessitates that a proper research be conducted to address the problem of mental health of the students of primary schools of Kamrup (Metro) District, Assam.

Conclusion:

It is a recognised fact that children and adolescents are thinking and feeling beings with a high degree of mental complexity. Good mental health is a vital ingredient of life, Tagore in his writings and in VisvaBharati tried utmost to imbibe this vital ingredience of life to his students and followers. In Rousseau's opinion the Children who are mentally healthy are better equipped to meet the challenges

of life. They also learn better and get on better with others. Good mental health helps children enjoy and become fit from their everyday experiences, have positive relationship with their families, friends and school staff and contribute to their community in ways that are appropriate for their age. While it has long been accepted that physical health can be affected by traumas, genetic disturbances, toxins and illness, it has only been understood that these same stressors can affect mental health, too and have long lasting repercussions. But it has been observed that mental health is least cared in our country – especially in North Eastern states including Assam. As a result, there are anarchy, indecisiveness, tension and unruly situation in the society as a whole, and particularly the students' community.

It has been observed that the vernacular medium schools in Assam are suffering from a chronic sickness. Some of them are visualising the threat of even closing down. In the vernacular medium schools, some classes like Ankur, Mukul, KG1, preparatory etc were introduced but without proper infrastructure. In 1998 then Minister of Education, Dr. Bhumidhar Barman proposed to open a class A in the vernacular medium schools; but it was crippled by several critical problems. All these contribute to the mental health problems of the students. Hence, a detailed study taking the ideals of Rousseau and Tagore is also necessary on the mental health of the primary school students and its relationship with their academic performances.

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SANKARDEVA'S CONCEPT OF AN IDEAL LIFE STYLE

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Abstract:

The emergence of Sankardeva is an epoch-making event in the history of Assam. He was a saint, scholar, philosopher and religious leader who has been exercising so much influence over the Assamese people since 15th century. He took the oath to educate the people of Assam irrespective of caste, class, community and gender. Sankardeva throughout His life tried to teach the ignorant and uncultured common people how to live an ideal life by His songs, plays and philosophical writings. When His plays were performed, when His songs were sung, when His prayers were chanted, the common masses received the knowledge of an ideal life style. There is no any sphere of our life where His influence are not felt. It would not be wrong to say that Sankardeva has set the lifestyle of every Assamese people. Thus He stood as a teacher of the entire society.

Key words: Sankardeva, ideal life style, Assamese, neo-vaishnavism

Introduction:

The advent of Sankardeva in medieval Assam in 15th century is the most significant and historical event in the history of Assamese society. At the time of His advent common people of that region were illiterate and uncultured. Education was only for the upper class people of the society. Therefore the illiterate and uncultured peoples who formed the majority of the society lived a below standard life. An ideal lifestyle was out of their imagination.

Sankardeva was a religious preacher, philosopher, saint, scholar, poet, literature, dramatist, singer, lyricist, actor, musician, composer, director, translator, gymnast, dancer, painter, organizer, designer, architect, management

expert, radical humanist, great integrator, sociologist, social worker, cultural maestro, at a same time. Above all these He was a very good educationist. He knew that education and culture were two tools that can transform society. Therefore, He took the oath to educate the people of Assam irrespective of caste, class, community and gender. Sankardeva throughout His life tried to teach the ignorant and uncultured common people how to live an ideal life by His songs, plays and philosophical writings. When His plays were performed, when His songs were sung, when His prayers were chanted, the common masses received the knowledge of leading an ideal life style. Dr. Surya Kumar Bhuyan has rightly remarked that "Assamese villagers are may not be educated but they are not illiterate in knowledge. Assamese people are introduced with Indian idealism, ethics, religious believes and traditions through Ankiya Bhaona, Borgit, dance, acting etc." One can find spiritual and ethical knowledge and wisdom in His every writing.

He was a pioneer in value education system which now becomes an integral part of modern education. He was personification of His own teaching; He taught people by embodying His reaching in himself.

Objectives:

The objective of the paper is to throw some lights on the role of Sankardeva in shaping the life style of the Assamese people in medieval Assam and it will also try to evaluate the relevancy of His teaching for an ideal life in present context.

Methodology:

The study was carried out on the basis of historical and descriptive methodology. The data were collected from the secondary sources like books, journals, souvenirs and magazines. Discussion were carried out with prominent personalities and authorities. The data collected from the primary sources were examined and analysed, cross-examined with evidences from secondary sources. Interview and discussion were held at the time of preparing the paper.

An idea about His contribution to the Assamese society:

Sankardeva, the founder of modern Assamese society left His touch in every aspect of Assamese life and society. There is no any sphere of our life where His influence are not felt. It would not be wrong to say that Sankardeva has set the lifestyle of every Assamese people as well as the Assamese society. Thus, He stood as a teacher of the entire society. The advices for an ideal lifestyle are found here

and there in his writings. His educational programmes were not restricted to religious aspects only. His teachings are always full of advices about an ideal lifestyle. Sankardeva's concept of an ideal lifestyle: Sankardeva's Eka Sarana Hari Nama Dharma is not only a religious faith but also a way of life.

It changed the living style of whole Assamese community. He stressed on innerworth of a person. He created an atmosphere of social harmony and brotherhood. He showed the common people the simple and artistic way of living. Assamese society and life was always permeated by neo-vaisnavism.

Key features of His teaching:

Ethics constituted the main component of His teaching. He advocated a disciplined life. He asked people to avoid evil. There were appeal to give up aggressive nature and pride.

Sankardeva took up art and culture as two tools to teach people moral code and conduct for a better living. There were several secular elements in His creation like dance, drama, music, art and craft. He expressed extreme devotion and love to God. He taught His devotees that there was no difference between man and other creatures; all being creation of same God. He imparted knowledge of vocational education among His devotees which he considered as an important aspect of an ideal life. He trained them in making musical instrument and other accessories necessary for bhaona performance. He was in charge of hundred weavers families. He raised their standard of living by helped them in increasing their productivity and income. He imparted all His skills as a weaver, as a craftsman, as costume designer, as a musical instrument manufacturer to His disciple in order increase their income so that they could live an ideal life.

The goal of His education was to make devotees fit for living a good life and tried to train the people in that direction. His basic aim was to educate people in moral education. He tried hard to make people morally, culturally and spiritually educated and advanced.

Sankardeva taught His disciple the knowledge of equality:

All men are equal and created by the same God. Even there was no difference between man and other creatures-all being creation of same God. His teaching of equality of all beings found expression in-

"kukura srigala garddabharo atma rama /
Janiya savako pari kariba pranam //
(Kirttan Ghosa, 1824)

To Him none was more touchable than another. He rejected untouchability six-hundred years ago, before Mahatma Gandhi. He taught His disciples about humanity, nationality and untouchability in a democratic manner. To remove untouchability from the society Sankardeva selected Raghupati Dhoba, for the role of Goddess Lakshmi, a role played by Sankardeva in Cihna Yatra. He also selected Santi Radhika, the wife of a socially negligible fisherman as the fittest Sati for the purpose of pouring water(earth) in to the Timbuwani rivulet. Again He was a seculer of that extent that He accepted Chansai, a muslim as His disciple. He wrote-

"jati ajati ka nabacanta bhagawanta /
Pasu pakshi briksha moksa pawoi jata hante //
(Sankara Vakyamrit,p.663)

After the demise of Sankardeva, Damodardeva and Mdhabdeva introduced the Sattria culture into neo-vaishnavism and within a short period of time Sattria became the hub of Sankari culture.

It became the physical location of devotees for physical and spiritual activities. It taught the devotees how to live an ideal life and do good to all being apart from religious practices.

The design of living as advocated by Sankardeva is based on the mental,physical,spiritual,emotional, and social requirements of the devotee which ultimately leads to a balanced personality. The Sarana ceremony is based on the physical, mental, emotional and spiritual wellbeing of the devotees.

Sankardeva led a very simple life and advised all to do so. He avoided luxury in His life. He aimed at teaching the common people simple ways of living, equality and kindness to all being, practicing non-violence and asked to avoid sacrifice of birds and animals. At that time even human sacrifice had been done in many temples. But in responds to His advice the Assamese people started to avoid all types of sacrifices. Still Assamese people loves to live a simple life, not hampering any creatures and sustainable development. According to Him rituals and lifestyle of everyone should be pure and simple. The entire system preached by Sankardeva was such that people at large could procure the inexpensive and locally available food and other material

He stressed on servitude attitude of His devotees and asked them to consider themselves as the servant of Lord Krishna. The secret of His success to give His disciple an ideal lifestyle lied on four reals of principles(sari bastu)—Guru, Deva, Naam, Bhakat. Moreover, 'Sarana' and 'Bhajana' two aspects of Eka Sarana Hari Nama Dharma deals with lifestyle of devotees. These two aspects not only binds

them together but also helps the devotees to lead a disciplined life by following some moral code and conduct-what to do and what not.

He fixed specific time for specific work like starting the day with chanting the name of Hari in the form of prayer. Even He made separate arrangement for different ceremonies like death anniversary, birth anniversary, marriage anniversary etc. He also made some code and conduct to follow by devotees in day to day life. All the time He guided people about ethical ways of life.

Sankardeva taught to honour women and give them respect in the society. He came out with an agenda of women empowerment at a time when the honour of women was at stake in the hands of some tantric priest. What status and honour He had shown to the women at that age, we people not yet able to show in 21st century. Sankardeva was a man of all modernity.

An egalitarian community life was promoted by Sankardeva by establishing Namghar. People of all class and castes had entry to it. In Namghar devotees can feel the warmth of oneness among them. Namghar gave them the knowledge of democracy because it was run by the devotees in a democratic manner. Sankardeva also imparted knowledge of judiciary among His devotees through Namghar, which served as a venue of village panchayat. He considered knowledge of judiciary as a must for an ideal life. Namghar serves as to quote Birinchi Kumar Barua 'national theater' as well as 'cultural museum' of Assam. It was a wordly approach to life. Namghar and Sattras are outstanding example of human settlement characterized by sustainable living pattern. He showed them how an ideal lifestyle contributed to the sustainable growth of nature. He even gave importance to the line, length and directions of a residence and Namghar. He believed that these things had positive and negative impact on human mind and body and thus impact on lifestyle.

Sankardeva never preached ascetism. He taught His devotees how to live a pious and devoted life amidst worldly activities. He never advised to forsake family. He was a successful householder. He kept His family happy and healthy. He used to cook food for His family and friends and considered the cooking skill as a norms for an ideal lifestyle.

Sankardeva, to raise the living standard of His devotees imparted among them knowledge of painting, music, dance, drama, various forms of art, craft, and literature. Sankardeva also imparted knowledge of astronomy, mathematics, medicines, animal husbandry among His devotees to make their life meaningful and free from diseases. Later on, the Ayurvedic treatment was made a part of regular Sattria practices.

Sankardeva taught His disciple not to hate other religion or never He opposed the Brahmins or other caste that exploited the lower caste people. Tolerance was His best practise. Even He had not opposed His wife Kalindi who worshiped one diety called 'Ghar-Deuti'. He asked His devotees to maintain tolerance not only in religious matters but also in every aspects of life.

Sankardeva could understand that without food security no one can lead an ideal lifestyle. Nothing is significant before starvation. Good things can happen when stomach is full. Therefore, He showed His divotees the way of income and trained them also in these professions. He trained in different economic activities like handicraft, agriculture, weaving etc. There are many instances mentioned in Carit Puthis where He trained weavers to increase production and quality of weaving. He always inspired them to continue professional activities like farming with spiritual activities side by side.

He asked them not depend upon others and to be self-sufficient. He denied them to go for begging. Sankardeva also taught them how to remain fit and fine. To keep His devotees healthy and mentally strong Sankardeva taught them Yoga. Mati Akhara, a practice related to Satriya dance was one kind of physical exercise done by the devotees.

Sankardeva taught His disciple to live without expecting anything from any one in return of rendering service to them. This is the main philosophy of Sankardeva, which is called Nrivritiapproach, where devotees did not want anything in return from God in lieu of their devotion. His devotees had to restrain themselves from doing any demeritorious work. He advised all to be away from honour and pride treating them as harmful as poison.

Sankari culture helps Assamese society to reach an another level of modernity by helping them to grow up in an orderly manner in social, political and spiritual arenas. His concept of spirituality is nothing but a feeling of purposeness of life, diversity in unity, a connection between the inner and outer life as well as to all life.

Conclusion:

There is none in the history of Assam who has exercised so much influence over the way of life that the people of Assam follows. Dr. Banikanta Kakati has rightly remarked, 'Sankardeva has given Assam a new life, letters and a state.' Professor Sharan Agarwala, the great Orientalist scholar, wrote: '.....Sankardeva was like the glorious Sun under whose warmth of mind Assam blossomed like a lotus of thousand petals.' His message of love and compassion towards fellow men gave Assamese race a new dimension and Assamese people an ideal lifestyle.

Sankardeva was a greatest revolutionary of medieval India. He was an unique personality and it is impossible to judge Him by usual standard or by applying some superficial logic to Him. He was a combination of multiple roles of saint, preacher, teacher, literature, musician, dancer and a social reformer. He was above all caste, creed, race, or community and He was far ahead of times.

There is no any spheres of our life in which the hand and influence of Sankardeva are not seen and felt. He gave a new orientation to our social, cultural and spiritual life.

Sankardeva stood for certain eternal principles which are relevant today and would continue to be so for centuries to come. His teaching, His philosophy is going to ensure the survival of humanity for ages to come.

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JOHN RAWLS'S DISTRIBUTIVE JUSTICE

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Abstract:

John Rawls's theory of justice is a sound theory which indicates that a well organised society needed a concept of justice as a basic requirement and such a concept should be developed by rational individuals. To him justice is the first virtue of social institutions, as truth is of systems of thoughts. Distributive justice deals with socially just allocation of resources. It has been applied to a society when all members are assured of a basic level of goods, an equal opportunity to acquire more goods. The main factors of distributive justice are equality, proportionality and fairness. Rawls's theory of justice as fairness describes a society of free citizens holding equal basic rights and co-operating within egalitarian economic system. He holds that justice as fairness is the most egalitarian and also the plausible interpretation of these fundamental concepts of liberalism. His theory suggests that the principles of justice should be determined by individuals in a hypothetical initial position. According to Rawls, justice should be regarded as a virtue of institutions or practices rather than of particular actions or persons. Rawls says that the concern of distributive justice is to compensate individuals for misfortune. Some people are blessed with good luck while some are cursed with bad luck and it is the responsibility of the society to alter the distribution of goods and evils. In this theory of Justice Rawls provides a theory of Social distribution based on two principles. The Difference principle is the second principle which states that any inequality that is allowed in the society should not only be allowed on the basis that it benefits the least favoured in society.

Key words: Justice, Difference principle, equality, fairness, social institutions.

Introduction:

John Rawls was one of the most influential political philosopher of the 20th century. He was an American moral and political philosopher in the liberal tradition.

Rawls has completed his PhD in moral philosophy from Princeton University where he was influenced by Wittgenstein's student Norman Malcolm. He was influenced by Appiah, Dworkin, Card, Nagel etc. He received the Schock prize for Logic and Philosophy and the National Humanities Medal in 1999. Rawls's adult life was an scholarly one. As a college student Rawls wrote an intensely religious senior thesis. He taught at Princeton, Cornell University, the Massachusetts Institute of Technology and at Harvard University where he was appointed as James Bryant Conant University Professor in 1979. Rawls most discussed work is his theory of a just liberal society called justice as fairness. He discussed his theory of justice in his most famous work "A Theory of Justice". His theory of justice as fairness describes a society of free citizens holding equal basic rights and co-operating with an egalitarian economic system. Some other works of Rawls are The Law of Peoples (1999), Lectures on the History of Moral Philosophy (2000), Justice as Fairness: A Restatement (2001), Lectures on the History of Political Philosophy (2007).

Objective:

The objective of the paper is to examine the extent to which Rawlsian justice exists worldwide from the perspective of the difference principle. The main objectives are-

- To explore inequities in primary goods/environmental damage worldwide.
- To explore inequities in wealth and authority by gender worldwide.
- To examine the extent to which these inequalities are compensated for worldwide by improved quality of life for the poor.

Methodology:

The present paper is based on the secondary data collected from the secondary sources i.e published literature of the subject concern.

Liberalism:

Liberalism is a political and moral philosophy based on liberty, consent of the governed and equality before the law. It aims to disperse power, to foster diversity and to nurture creativity. Liberalism includes a broad spectrum of political philosophy that considers individual liberty to be the most important political goal and emphasize individual rights and equality of opportunity. The word "Liberal" is derived from the Latin word "liber" which means free or not a slave. Liberalism believes that society should be organised with in accordance with certain unchangeable and inviolable human rights especially the rights of life, liberty and

property. According to liberalism, traditions do not carry any inherent value, those social practices ought to be continuously adjusted for the greater benefits of humanity and that there should be no foundational assumptions.

Classification of Liberalism:

There are two major classification of Liberalism. They are-

- **Classical Liberalism-** It is a political ideology which advocates civil liberties under the rule of law with an emphasis on economic freedom. John Locke is regarded as the father of classical liberalism. Classical liberalism holds that real freedom is freedom from coercion and that state intervention in the economy is a coercive power that restricts the economic freedom of individual and so should be avoided as far as possible.
- **Social Liberalism-** It is also known as left liberalism in Germany, modern liberalism in the United States and new liberalism in the United Kingdom. It is a political ideology and a variety of liberalism that endorses a regulated market economy and the expansion of civil and political rights. Social liberalism argues that government must take an active role in promoting the freedom of citizens and that real and the real freedom can only exist when citizens are healthy, educated and free from dire poverty. Social liberals believe that this freedom can be ensured when government guarantee the right to an education, health care and a living wage.

John Rawls's Distributive Justice

Distributive justice is a concept that addresses the ownership of goods in a society. It assumes that there is a large amount of fairness in the distribution of goods. Equal work should provide individuals with an equal outcome in terms of goods acquired or the ability to acquire goods.

According to Rawls, inequality is unjust because it affects the weakest and the poorest. Inequality is a reality which is the result of capitalist liberal system. But here arises a question does this inequality affect the poor in a positive way or is it possible to help them improve their conditions? The answer to this question is that Rawls in his book "A Theory of Justice" declared that yes it is possible. According to him, if the inequalities are helpful for the poor than this inequality is justified and the inequalities which are not helpful for the poor are unjust inequality.

Rawls holds that all social values like liberty, opportunities, income, wealth etc should be equally distributed. He as a practical philosopher also knows that it will be difficult to distribute these social values equally because in society there are

people i.e. the rich people who have more social values and the poor people have less social values. But, if we see that there is unequal distribution, then this unequal distribution should be justified and these unequal distributions are authentic. To justify the unequal distribution we have to justify that the weakest and the poorest are benefitted. Let us take an example- There are two people a Neurosurgeon and the other is a rickshaw puller. Annual income of the Neurosurgeon is 20 lakhs and the annual income of the rickshaw puller is 80 thousand, there is a gap of 19.2 lakhs. Rawls says that the gap between both the income is justified when due to the inequality there is a benefit for the rickshaw puller. It will be justified when Government will take 30% tax from the Neurosurgeon and helps it for the upliftment of the rickshaw puller then this unequal distribution is justified.

By distributive justice Rawls means fair distribution here, fair distribution does not mean equal distribution. It means distribution of income, wealth, opportunity etc in a fair way. So according to Rawls, for this fair distribution there should be fair principles of distribution. But the question arises Who will decide these principles? To this Rawls replied that it will be decided by the people together in a position which is called the Original Position.

Original Position:

In a society there are rich, poor, weak and strong people. There are both just and fair principles to govern the society. The rich, poor, weak, strong people are the representatives of the society. When these people will be asked about the principles of distribution then the rich people will want principles to favour them similarly the poor people will want principles to favour them and so on. Rawls says that if this type of situation occurs then there is a solution to this, he says that the people who decided these principles what will happen if they do not their position in the society or which position they occupy in the society. For example- The rich do not know that they are rich, the poor do not know that they are poor and so on. This condition is known as Original Condition and the people under this condition is known as Veil of Ignorance (people who does not know about their position and condition). When people will not know about their condition and the principle which emerged out of this is according to Rawls is justified. So according to Rawls, Original Position is a hypothetical situation prior to the starting of the society and the people are going to decide the principles that will govern the society they will live in. But the people will know about the basic uncontroversial facts about science and society. Let us take another example- There are two people, Ram and Shyam and they have a piece of cake and the piece of cake should be divided into two cases. Ram says he

will divide the cake into two pieces and Shyam will decide which piece he wants. Here, Ram is in a original position or Veil of Ignorance because after cutting the cake he does not know which piece he will get. Ram will imagine that he will cut the cake in that shape where both the piece are equally divided. In this same way in original position no one does not know about their position so they will introduce a principle which is helpful for the poor and the weakest.

Rawls's Theory of Justice

There are two principles of justice according to Rawls, they are- The first principle and the second principle. The first principle is the liberty principle and the second principle consists of two types-a) Equal Opportunity principle b) Difference principle.

Liberty Principle

- Justice requires maximum equal political liberty.
- Greatest liberty for myself is compatible with the same amount of liberty for others.
- Liberty to participate in political activities.
- Freedom of thought and expression.
- Right to acquire property.

Second Principle:

Social- Economic inequalities are justified if the attach to position "Open to All" and "Benefit to All". If inequalities are "Open to All" then it is Equal Opportunity Principle and if the inequalities "Benefits to All" then it is Difference principle.

Equal Opportunity Principle

When inequalities are open to all then it is equal opportunity principle. There are three sources of inequality in society according to Rawls,

- Legal inequality
- Birth Status

According to Rawls, if these two sources are available in the society, then it is unjust.

- Talent and effort.

According to Rawls, if there is inequality in the society then it should be only due to talent and effort. Government must eliminate all legal or birth status related inequalities.

The Difference Principle:

When inequalities are benefit to all then it is the difference principle. For example- When the income gap between the neurosurgeon and the rickshaw puller is justified.

Conclusion:

John Rawls theory is a justification of welfare state. He holds that justice as fairness is the most egalitarian and also the most plausible interpretation of these fundamental concepts of liberalism. Rawls supports taxation by the Government. He does not reject Capitalism. For him, Capitalism is good because it provides us higher standard of living. He is known for his proposition that any inequality in society is justified only if it is for the benefit of least advantaged.

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UNDERSTANDING THE BASIC IDEAS OF FEMINISM AND ITS EVOLUTION

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Abstract:

Feminism is an umbrella ideology which includes numerous schools, movement, studies, theories and approaches. Feminism is mainly concerned with the status and condition of women in society and the main objective of feminism is to define and achieve political, social, economic and personal equalities between the genders. According to feminism, in the male dominated society women are given inferior position and they suffer in various spheres of life because of their sex. Feminism is a movement that demands for equality and independence for women. There is a wave concept in the evolution of feminism. The three waves of feminism are the first wave, the second wave and the third wave. However, a fourth wave has already been started from 2012 onwards. This paper is concerned with the understanding of the basic ideas of feminism, discrimination against women in various areas of life and the evolution of feminism.

Key Words: Patriarchy, discrimination, gender equality, waves of feminism, Me Too movement, pseudo feminism.

Introduction:

Feminism is relatively newest among all the modern ideologies. Feminism is an umbrella ideology that covers numerous social, political, and ideological movements. Feminism is mainly concerned with the status of women in society and the discrimination against women and tries to achieve equality in social, economic and political sphere. According to feminism, women are given inferior position in society and injustice against them is due to their sex. In patriarchal society the point of view of male is given more importance which results into unfair and unequal treatment to women. Feminism mainly focuses on gender equality

and equal opportunity irrespective of race, sex orientation and gender identity. It tries to achieve equality in all spheres of life.

Objectives:

This paper attempts to focus on:

1. The basic ideas and evolution of feminism.
2. Waves of feminism
3. Discrimination against women
4. Misinterpretation of feminism

Methodology:

This present paper is based on the secondary data collected from the secondary sources i.e. published literature of the subject concern.

Discussion:

Discrimination against women: The struggle of women for their rights is not a new issue. From the beginning of the patriarchal structure of society, men hold all the powers and dominate women in all areas of life. Women have always been discriminated in all spheres of society especially in political, economic and cultural spheres. Wage gap, unequal distribution of household chores and unequal access to opportunity are some of the manifestation of patriarchy.

In political sphere, women were deprived of voting rights. They had to struggle for the rights related to their citizenship. Women have always been underrepresented in political sphere. Though right to vote and right to education is achieved, there are various areas where women still have to struggle for their rights. Even when women candidates are elected as representatives, their role in important decision making is marginal. Some studies have revealed that women do not participate in politics due to the fear of violence.

In economic sphere there is a significant discrimination against women. Feminists argue that the role of women in economic and social life has always been neglected by the patriarchal society. In contemporary world, women contribute to the economic life, but there is a "wage gap" between men and women. Feminists are fighting for equal pay for equal work. Feminists also hold that it has been made compulsory by the society that women have to do the household chores for which they are not paid. Women have to take care of their family, child and husband, which consume their time and energy. But these works can be regarded as "unpaid work". For this reason women have become economically dependent on men. Even if some women are employed in economic sector, still they have to

do the household chores. That is why, feminists are fighting for the economic independence of women.

In cultural sphere also women have to face embarrassment and harassment. It is evident that women experience violence in working places and also in personal life due to various reasons like dowry. They have to suffer body shaming and insult. It is also evident that in work places the male colleagues try to molest women. In Indian history, there are evidences of women being treated as mere objects of donation. Kings gifted their daughters as compensation of war damage.

Evolution of feminism: Feminism is a contemporary concept according to which the secondary position of women in society is the creation of society and not of nature. Although, feminism is a new ideology, yet we can find the basic idea of feminism in Plato's Republic. He discusses about it in his theory of communism of family. According to Plato, the main objective of the institution of family is to nurture children. But Plato holds that children can be best nurtured by an ideal state. In an ideal state, women are free from their responsibility of taking care of children. He also talked about right to education to women. According to Plato, identity of women is not confined to family alone, which is similar to the contemporary view of feminism.

In Western society the role of women was very restricted. Women were deprived of their rights. It was during the enlightenment era that there was a demand for the rights of women. Before this era women were regarded as inferior to men. It was during enlightenment era that movements like universal suffrage and right to property were started and liberty, equality, natural rights for both men and women were demanded. The philosophers of enlightenment era like Mary Wollstonecraft, John Locke, Harriet Taylor, J.S. Mill, Hobbes, Bentham etc. and their writings became prominent during that time. They all argued for equality between men and women. Mary Wollstonecraft can be regarded as the most important feminist during that time. In her "A Vindication of the Rights of Woman", she wrote that men and women both are rational creature and women also have equal right to education. John Locke was a supporter of natural rights and he demanded natural rights for both sexes. It can be said that women began to agitate for gender equality and equal human rights during that time.

The term 'Feminism' was first coined by Charles Fourier, a utopian socialist and a French philosopher. During the first phase, feminism was confined to countries like France, Netherland, US, New Zealand etc. Several movements were going on in those countries. UK passed marriage women property act and in this backdrop many countries started demanding for reproductive and economic rights.

New Zealand became the first country to grant right to vote to women in 1893 followed by Australia. In 1918, women over the age of 30 who met a property qualification to vote were allowed to vote in UK. It was in 1928 that equal voting rights were given to women in UK. In 1919, USA passed 19th amendment act that granted voting rights to women in all the states. Gradually it spread to other countries of the world.

In India, feminism was related to social reform movement and national movement. Many social reformers like Raja Ram Mohan Roy, Ishwar Chandra Vidyāsagar fought for the emancipation of women. They fought against the social evils like, sati, child marriage etc.

Waves of feminism: There is a wave concept in the evolution of feminism - first wave, second wave, third wave, fourth wave.

First wave of feminism: First wave of feminism began from the middle of 19th century to early 20th century. The main concern of the first wave was the suffrage movement. There was a demand for equal civil and political right for women. The major achievements of first wave were recognition of civil and political rights of women, right to property, succession, marriage and divorce were recognized. Right to vote and right to education were granted to women.

Second wave of feminism: Second wave of feminism started in 1960s and 1970s. The most important feminist of this time is Betty Friedan. In her "The Feminine Mystique", she discussed about the problems and dissatisfaction faced by women. She was influenced by "The Second Sex" of Simon de Beauvoir in which she discussed about the inferior status of women given by society. She stated, "One is not born, but rather becomes, a woman." The second wave became an aggressive social movement and included all the important issues. The second wave gave importance to sexual rights of women and independence of women over her body. According to the exponents of second wave political rights of women are not enough and it must include all spheres of life. The main slogan of the second wave was "Personal is Political", which was coined by Carol Hanisch for the first time. It means that there is a connection between personal and political issues and both affect each other. Economic rights, for example, equal opportunity in work, equal pay for equal work, women's sexual rights and independence of women over her body was achieved to a greater extent.

Third wave of feminism: The third wave of feminism started in early 1990s. This wave can be said to be the expansion of the second wave. The term "Third wave feminism" was coined by Rebecca Walker. It included all the communities which were previously left out. Unlike the second wave which gave more

importance to the upper middle class women, the third wave included and gave emphasis on the experiences of non white African women.

An important concept in the third wave feminism is "Standpoint feminism". The standpoint feminists argued that the feminist movement should emphasize the global issues like rape, prostitution, female genital mutilation etc.

During the third wave, feminism became a global movement and male also participated in the movement on a large scale. Legal rights like LGBT rights, rights of transgender were recognized. Riot grrl feminists were also associated with the third wave of feminism. Riot grrl movement supported active participation of women in cultural field. They used music to express their feminist views.

Fourth wave of feminism: Fourth wave of feminism started in 2012. This wave of feminism is related to internet, especially social media. Its main focus is on the issues of sexual harassment, violence against women and demand for stringent laws against the crimes against women. The features of the fourth wave of feminism are use of internet, especially social media like facebook, twitter, youtube etc. to spread the awareness about women's rights and crimes against them.

The most important movement during fourth wave is the 'Me Too movement'. It started in 2006 by Tarana Burke. 'Me Too' is a movement that deals with sexual violence. It provides a platform to the victims of sexual assault and sexual harassment to share their experience and come forward to seek justice through social media.

Conclusion:

From the above discussion it can be said that the objective of feminism is to end sexism and achieve gender equality and non discrimination. However, the concept of feminism seems to be misunderstood by in contemporary time. The pseudo feminists want a world with women domination. They misinterpret the concept of feminism and miss the basic idea of feminism, that is, gender equality. Pseudo feminists want superiority of women and they are anti-men. But feminism does not demand for superiority of women, rather they demand for equality. Again, feminism does not encourage hatred for men. Feminism does not support oppression of men. Betty Friedan in her "The Feminine Mystique" wrote, "Men are not the enemy but the fellow victims. The real enemy is women's denigration of themselves". Gender equality should be an issue for all irrespective of men or women. Pseudo feminists talk about equality but they also demand for benefits and advantages for being a 'woman'. There are many laws and legal provisions to protect the rights of women. But in present time some women misuse these laws for their own benefits.

In order to achieve gender equality, justice and equal rights and opportunities for women in all spheres of life, it is important to understand the ideology of feminism. Both men and women have to become equal partners in achieving these goals. It is important to remember that pseudo feminism cannot bring gender equality and justice.

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TRUTH AND NON-VIOLENCE: GANDHI'S APPROACH

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Abstract:

Truth and non-violence are the foundation of Gandhi's philosophy. He used these as weapons to achieve his goal. According to Gandhi, "Truth" and "non-violence" are inseparable to one another. Gandhi regards these as the two sides of the same coin. Truth and non-violence, according to Gandhi are as old as hills. Ahimsa or non-violence is the means and Truth or Satya is the end. He identified play role in harmonizing people and spread peace among one another. But violence only has negative effect that creates hatred which hampers the unity of people.

This paper tries to discuss Gandhi's concept of 'Truth' and 'Nonviolence' in an elaborative manner.

Key Words: Gandhi, Truth, Non-violence, Satyagraha.

Introduction:

Truth and Non-violence are the important concepts in Gandhi's philosophy, which are the foundations of his philosophical thought. The word 'Satya' comes from the word 'Sat' which means to 'exist'. Thus Gandhi identified Satya or truth with 'Sat' or 'existence' or 'reality'. The word non-violence is derived from the Sanskrit term 'Ahimsa'. Gandhi preferred non-violence or Ahimsa to peacefully bring some social and political changes. He used 'Truth' and 'Non-violence' practically as weapon to achieve his goal. According to Gandhi, 'Truth' and 'Non-violence' lead to uniting people as well as spread peace among them.

Objectives:

The main objectives of this paper are:-

- To explore Gandhi's concept of truth and non-violence.
- To find out the importance of Gandhi's truth and non-violence.

Methodology:

For this study, analytic method has been used in order to analyze Gandhi's Concept of Truth and Non-violence. This study is based on secondary data, books etc.

Gandhi's Doctrine of Truth:

Truth, according to Gandhi is the sovereign principle in his philosophy. According to him, one should be truthful not only in speech and actions but also in his thought. According to him, "Truth is God". He experimented and verified and practiced it in his day to day life. Truth, according to Gandhi resides in every human heart. Gandhi's idea of truth evolved out of his study of Gita. He was further influenced by Tolstoy's "Kingdom of God" and Bible. He explained about truth in his book "Mangal Pravat". According to Gandhi, one who has realized truth becomes perfect. He considers devotion to truth as the only reason for our existence. Truth, according to Gandhi, is not a property of God but Truth is God itself. There are some people who do not believe in God but there is no one who does not believe in Truth. Thus, truth is universal. It is also considered as self-revealing that corresponds to reality. It is the voice of conscience which is eternal and it can be realized through prayers. It can be realized by the brave which requires self-purification and self-suffering. The main goal of every human being, according to Gandhi, should be the realization of truth. Gandhi believes that Truth and Ahimsa go together. Ahimsa is the practical expression of truth.

Gandhi's Concept of Non-violence:

Non-violence is one of the important concept in Gandhi's philosophy. According to Gandhi, Truth and Non-violence are connected to each other and it is impossible to separate them. They are like two sides of the same coin. Ahimsa is the means and truth is the end. Ahimsa is described by Gandhi in two senses- the negative and positive. Ahimsa usually means nonkilling or non-injury. It is the opposite of Himsa. Himsa means harming others out of anger or selfish motives. Ahimsa is abstain of himsa. Gandhi's view of Ahimsa is influenced by Jainism which states that Ahimsa should be in thought, speech and action. According to him, even thinking ill of others is considered as Himsa. For Gandhi, it is impossible to totally avoid Himsa. He holds that one cannot survive by injuring other bodies to an extent. Thus, Gandhi accepted killing under certain conditions. For eg, it is acceptable to kill animals for our food. We can kill mosquitoes which otherwise will spread diseases. Thus, according to Gandhi, taking life under certain conditions

is almost a virtue. Gandhi considers killing or injury to life as violence only under certain conditions, such as in anger, pride, hatred or any other selfish motives. The act of non-violence is thus free from absence of selfish motives, anger, hatred, etc. Thus, the negative meaning of non-violence is 'non-killing' or 'non-injury'. Ahimsa is considered to be the law of species. Gandhi holds that even if any good outcome arises out of violence then that good is temporary. Man, according to Gandhi, is non violent by nature. The body or the senses can be injured but the soul can never be injured. Once the spiritual side of man is awakened then his non violent nature becomes apparent. According to Gandhi, the positive aspect of Ahimsa is love. It is a kind of feeling of oneness. It requires the mind to be free from feelings like anger, hatred, jealousy, etc. as it creates obstacles in the way of Love. It comprehends such noble feelings of tolerance, forgiveness, kindness, sympathy. It is easy to hate but it is difficult to love which requires supreme energy and strength. To love an opponent person is more difficult. Therefore, non-violence is meant for the strong and not for the weak. It involves self-sacrifice and suffering. He says that "The taste of love is tapasya and tapasya is self-suffering". Thus, the essence of love is suffering. Ahimsa, according to Gandhi, can be practiced universally by all- children, young men and women or grownup people of all places and times. It only requires sincerity of purpose and purity of intentions. But non-violence according to Gandhi can only be practice when one has a faith in God. Thus, faith in God is the most fundamental condition for practice of Ahimsa.

Technique of Ahimsa:

Satyagraha, according to Gandhi, is the technique of Ahimsa. It is the truth force or soul force or love force. Gandhi practically used this technique and are able to give it a definite shape. It is a force which can be used by any individual or by any communities. It can be also used in political as well as in domestic affairs. Thus, its application is universal. This technique cannot be used by those who considered themselves to be weak to apply this force. 'Satyagraha' according to Gandhi, means 'holding fast to truth'. It is the 'agraha' of satya. It requires a deep sincerity and vigorous love for truth. It represents God's way. Thus, it is a very difficult path. According to Gandhi, Satyagraha is based on love. It is based on religious believe that there is one God who resides in every one of us. Satyagraha requires selflessness and sincerity towards truth without expecting any good outcome from it.

According to Gandhi, a Satyagrahi must be honest and sincere, open minded, disciplined, fearless, self-suffering, tolerance and must have faith in God. It is a

force against violence. If we deal violence with violence, anger to anger then we are just adding fuel to fire. Such evils can only be removed by Satyagraha. It is a method of conversion and not coercion. It is a method of changing or reforming the wrong doers and the task of Satyagrahi is to reform them and shows them the right path. Everyone has the element of good in them. When technique of Satyagraha is applied to the wrong doers then they will realize their mistakes and will mend their ways and their element of 'goodness' will wake up. According to Gandhi, there must be 'trust' on the 'goodness' of the opponent. There must also be a respect for the opponent. Satyagraha also demands extreme patience on the part of the Satyagrahi. According to Gandhi, Satyagraha is not a passive resistance because Satyagraha is more active than a violence. Again, in satyagraha, there is no violence, harassment, coercion and hatred which is found in passive resistance. Satyagraha, according to Gandhi, is based on love and obeys the law of God or truth which is absent in passive resistance. Thus, satyagraha states that evils of non-violence, anger, hatred can be removed by love, ahimsa and conscious sufferings. It is the way of Truth or God which is universal in its application as it can be practiced by children and adults, men and women, individuals and communities, and by societies and nations. Its universality is derived from the fact that it is the way of God.

Conclusion:

In conclusion, we can say that Gandhi's philosophy is practical. Truth and non-violence are very significant in today's society. It is our social responsibility to inculcate these ideas in the minds of the young generations. He applied "Truth" and "Non-violence" for the socio-political change.

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SWAMI VIVEKANANDA'S VIEW ON PRACTICAL VEDANTA

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Abstract:

Vivekananda speaks about Vedanta philosophy in the 20th century at club, Boston. He introduced Indian philosophy of Vedanta and Yoga in western world. He was a major force in the reformation of Hindu religion in India. The central idea of Vedanta, according to Vivekananda, is that of 'unity in variety' rather than that of barren unity. He was the first effective exponent of Vedanta in the modern age. In his exposition of the Vedanta, Vivekananda stress the continuity of existence. He said, Reality is one, but it exists in many forms which are not separated by absolute barriers. "It is all one." Life is only a vibration. He says that the followers of Vedanta should be proved of being a man and should walk together for the greater interest for human being. Vivekananda's practical Vedanta is an action oriented philosophy of life which directs man to live and active life.

Keywords: Practical Vedanta, three yoga, human action, freedom

Introduction:

Swami Vivekananda has been considered as a new Vedanta philosopher. He wanted to revive classical Vedantic philosophy in a unique way. He wanted to give a spirit of Vedanta to be practiced practically in society. Vedanta philosophy rooted in a great idea- the idea of oneness of all.

Swami Vivekananda was born on 12th January, 1863 in Calcutta. He was a disciple of Ramakrishna. His father was Vishwantha Datta and his mother Bhuvaneshwari Devi. He came to be known as swami Vivekananda only when he became a sannyasi or monk. His parents called him Narendra. In his student days he took seriously to physical culture and became proficient in riding, swimming and wrestling. Swami Vivekananda represented the highest tradition of religion

and philosophy in the contemporary period. He presented with great lucidity his views on religion and its associated problems at the Chicago parliament of world religions in 1893. He was a major force in the revival of Hinduism in India, and contributed to the concept of nationalism in the India.

Vivekananda studied Upanishads and Bhagawad Gita thoroughly. The subject nearest to his heart was philosophy. His knowledge of Advaita Vedanta was extremely thorough. He translated a number of passages from Shankara's commentary on the Brahma sutras. Vedanta philosophy is the philosophy which claims to be the exposition of the philosophy taught in the Upanishads and summarized in the Brahma-sutras of Badarayana. The Vedanta philosophy, as it is generally called at the present day, really comprises all the various sects that now exist in India. The Vedanta practically forms the scriptures of the Hindus, and all system of philosophy that is orthodox have to take it as their foundation. Vivekananda said Vedanta philosophy has certain peculiarities. It is perfectly impersonal; it does not owe its origin to any person or prophet: it does not build itself around one man as a centre. Yet it has nothing to say against philosophies which do build themselves around certain person. So Vivekananda represented neo- Vedanta philosophy which is called practical Vedanta. It is an action oriented philosophy of life which directs man to live and active life.

Objectives

The objectives of the study are:

- I. To explain traditional concept of Vedanta philosophy which is a theistic school of Indian philosophy.
- II. To explain the Vivekananda's concept of practical Vedanta.
- III. To explore the role of three yoga in practical Vedanta of Vivekananda's philosophy.

Methodology:

The study involves the analytical method of on the basis of secondary sources which contains related books. It is the concept based analytical methodology is applied for study.

Traditional Concept of Vedanta Philosophy :

In the tradition of Indian philosophy Astika or orthodox school recognized the authority of Vedas and heterodox or Nastika school do not recognized the authority of the Vedas. There are nine basis systems in Indian philosophy. Among

the six systems of Astika schools Vedanta may be regarded as the direct continuation of the Vedic culture.

Vedanta philosophy is the philosophy which claims to be the exposition of the philosophy taught in the Upanishads and summarized in the Brahma- sutras of Badarayana. The word Vedanta means the end of the Vedas. Vedanta means the culmination of Vedic wisdom both historically and philosophically. It is also known as uttara-mimamsa. It is mainly dependent on the non-dualistic philosophy of the Upanishads. Vedanta contained in the various books of the Vedas, which assert that the universe is infinite in space and eternal in duration. It never had a beginning, and it never will have an end. The Vedanta says that you are pure and perfect, and that there is your own nature. It is higher even than good. Good is only a lesser differentiation than evil. The Vedanta system begins with tremendous pessimism, and ends with real optimism.

According to Vedantist, the whole of this universe is evolved from God. God is the material cause of this universe, but not really, only apparently. It is unchanged, all the changes we see in it are only apparent. According to Vedanta, behind everything the same divinity is existing, and out of this comes the basis of morality. Vedanta believes that do not injure another. Love everyone as your own self, because the whole universe is one. In injuring another, I am injuring myself; in loving another, I am loving myself.

Vivekananda's Concept of Practical Vedanta

The central idea of Vedanta, according to Vivekananda, is that of 'unity in variety' rather than that of barren unity. He was among the first to emphasize variety. He was the first effective exponent of Vedanta in the modern age. In his exposition of the Vedanta, Vivekananda stress the continuity of existence. Reality is one, but it exists in many forms which are not separated by absolute barriers. "It is all one". Life is only a vibration.

According to Vivekananda, Vedanta philosophy is not practical, it is theoretical. To him if a theory is not practical then it is useless. Vivekananda speaks about Vedanta philosophy in 20th century at club, Boston. He said that, "I came here to represent a philosophy of India, which is called the Vedanta philosophy. This philosophy is very, very ancient Aryan literature known by the name of the Vedas. It is, as it were, the very flower of all the speculations and experiences and analyses, embodied in that mass of literature collected and culled through centuries. Vedanta philosophy has certain peculiarities. in the first place, it is perfectly impersonal; it does not owe its origin to any person or prophet: it does not build

itself around one man as a center. Yet it has nothing to say against philosophies which do build themselves around certain person.

The philosophy of Vivekananda is idealistic in more senses than one. Idealism may mean either Ideal-ism, or Idea-ism or Idealism as such. Metaphysical Idealism believes that the reality is ultimately spiritual or mental or ideal in character. Vivekananda is not an idealist in that sense. He is an idealist because he believes that ultimate reality is essentially spiritual in character. He is also an idealist in the sense that he believes in the ultimacy of certain ideal values and recommends that a continuous and persistent effort should be made for the attainment of those values. His 'idealism' is therefore not unrealistic; idealism becomes unrealistic only when the ideal is nothing but a creation of one's imagination.

Vivekananda's idealism is monistic. An idealistic philosophy that is strictly monistic becomes abstract and comes to assert that reality has to be indeterminate. Vivekananda's very often describes reality in this fashion - in the fashion of the abstract monist. But, at many other places, reality is given a monotheistic description and assertions about God's characters and emphatically made. The practical teaching of Vivekananda is optimistic, activist and created to men. Vivekananda says that the followers of Vedanta should be proved of being a man and should work together for the greater interest for human being. So, Vivekananda's practical Vedanta is an action oriented philosophy of life which directs man to live and active life. For Vivekananda, we must be able to carry it out in every part of our lives. And not only this, the fictitious differentiation between religious and the life of the world must vanish, for the Vedanta teaches oneness- one life throughout. The ideal of religion must cover the whole field of life, they must enter into all our thoughts and more and more into practice.

Vivekananda said many times how we can work if we do not have the passion which we generally feel for work. Vivekananda thought in this way years ago, but when he growing older, getting more experiences he find it is not true. The less passion there is, the better we work. The calmer we are the better for us, and more the amount of work we can do. When we let loose our feelings, we waste so much energy, shatter our nerves, disturb our minds, and accomplish very little work. The energy which ought to have gone out as work is spent as mere feeling, which counts for nothing. It is only when the mind is very calm and collected that the whole of its energy is spent in doing good work. And if you read the lives of the great workers which the whole has produced, you will find that they were wonderfully calm men. The Vedanta preaches the ideal; and the ideal, as we know, is always far ahead of the real, of the practical, as we may call it. There are two

tendencies in human nature: one to harmonize the ideal with the life, and the other to elevate the life to the ideal. It is a great thing to understand this, for the former tendency is the temptation of our lives.

In his practical Vedanta Vivekananda synthesized the truth of Vedanta with the spirit of socialism. According to him, each and every individual has to be free from being harassed by his fellow being. Practical Vedanta stressed on freedom and will to power. This is the positive aspect of Vivekananda. Man represents the principle of freedom in its highest form. The achievements of human culture in every field have been possible through the growth of freedom. The original impulse as well as the end to be achieved is the same for science and religion; it is freedom. The struggle for freedom unites man with the cosmos, because the same is going on everywhere. But it also distinguishes man from the rest of nature, because only in human life is this struggle conducted consciously and intelligently. The whole universe embodies a striving for freedom. All that we see has for its basis this struggle for freedom. Thus, Vivekananda's practical teachings are activist and man-centered philosophy.

The Role of Three Yoga in Vivekananda's Philosophy:

Vivekananda, more or less, in the manner of ancient Hindu philosophy, says that it is only when man is able to pass beyond the cycle of births and rebirths that he is able to attain immortality. Births are guided by the karma performed by the self; by actions again the activity of body-producing karma can be stopped. But, how can the soul realize immortality? Vivekananda uses the term 'Yoga' in a very comprehensive manner to the realization is the path of discipline and union.

i. The way of knowledge (Jnana Yoga):

The way of knowledge is based on the realization that bondage is due to ignorance. Ignorance, according to Vivekananda, is the ignorance of the real nature of things; it is the inability to distinguish between the real and unreal. It is also includes knowing of truth, to lift up the hearts to the Supreme Being, and adore Him. There is also a practical influence. The intellect is neither good nor bad, since it can be used to promote or destroy good life. Jnana yoga is knowledge that helps us realize our selfish desires and perpetuate our limited identities is considered lower knowledge. It is termed as Avidya or ignorance. The knowledge that helps us overcome our egoistic attitude and desires and realize who are is considered higher knowledge or the real knowledge. Jnana yoga is therefore the pursuit of true knowledge by learning how to control our minds and senses and center

ourselves in our spiritual selves so that we can become free from our bondage to the cycle of the births and deaths and achieves liberation.

ii. The way of devotion (Bhakti Yoga):

This is the way of knowing God through intensity of feeling. Vivekananda says that strong emotions have the capacity to awaken and activate the potential powers of man. Devotion or love, according to Vivekananda, is natural to man. The Bhakti-yoga is the way of pure love in which the objects of love or devotion is not the finite or the limited, but the supreme. The Gita also speaks of Bhakti or devotion as the most potent means of attaining God. Bhakti is the emotional attachment distinct from knowledge or action. It is also mentioned in Bhagavad-Gita that if human beings do not love and worship, they become shut within the prison of their own egoism. Devotion to the supreme is possible only with a personal God, a concrete individual full of bliss and beauty.

iii. The way of action (karma Yoga):

Vivekananda says, "Karma yoga" is a system of ethics and religion intended to attain freedom through unselfishness and by good works. The word karma is derived from the Sanskrit 'Kri', to do; all action is karma. Man has to remain in the world, in the midst of evil and good, and pain and suffering. And he has to work, has to keep on working as well as he can. Pleasure is not the goal of man, but knowledge. All the actions that we see in the world, all movements in human society, all the works that we have around us, are simply the display of thought, the manifestation of the will of man, and the human character is manufactured by karma. According to karma yoga, our first duty is not to hate ourselves, because to advance we must have faith in ourselves first and then in God. He who has no faith in himself can never have faith in God. The selfless service in karma yoga is believed to lead with its purification of the mind and heart, to the turning of one's life into a spiritual act as a whole. Karma yoga is described as a way of acting, thinking and willing by which one orients oneself towards realization by acting in accordance with one's duty(dharma) without consideration of personal self-centered desires, like or dislikes.

Conclusion:

Swami Vivekananda's philosophy arises from the awareness of the social, religious and economic conditions of the Indian masses. He had also a realization that at least some of the social evils were due to the orthodoxy and superstitions

prevalent in the society of the time. He had a deep conviction that this was due to a loss of faith in spiritual values. Vivekananda's deepest influence upon his thought in Ancient Hindu philosophy especially of the Vedanta.

In Bhagavad-Gita, there are three main ways for achieving salvation. They are- Karma yoga, Jnana yoga and Bhakti yoga. Vivekananda mainly laid stress on the path of action (karma yoga) which gives a new interpretation of the Vedanta thought. Vivekananda thought that each and every individual has to be free from being harassed by his fellow being. Practical Vedanta stressed on freedom and will to power. This is the positive aspect of Vivekananda. Thus, the task of true Vedanta makes us aware of our infinite resources and to uphold our universal and internal nature.

Thus, Swami Vivekananda wanted to revive classical Vedanta philosophy into a unique way. He wanted to give spirit of Vedanta to be practiced, practically in society. Because, he thought that classical Vedanta philosophy is very much theoretical, it is not applied in the practical field. So, Vivekananda presented a philosophy which is called practical Vedanta.

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