

PHPDSC151
ETHICS I (INDIAN)

Unit-I

Ethics : Its meaning, nature and scope (from Indian perspective)

Vedic Ethics: Rta, Rna, Law of Karma

Q.1. What does the word Rta denote?

Ans: Rta denotes the order of the world.

Q.2. Explain the concept of Rta in Indian philosophy.

Ans: The conception of Rta harmonizes the Gods with one another, and paves the way for monotheism. Rta is the physical order. It ignores the uniformities of nature. Rta reigns everywhere in the sky, in the sun, in the mountain, in the sacrifices and in truth. It is the natural order. The sacrifices should confirm to Rta which is the law of rites. It is the law of truth, right and justice. It is the moral law. Varuna is the custodian of the moral law or Rta adheres to the right, and punishes sins. The Gods follow the laws of Rta. It is the physical order and the moral order. It points to the existence of one supreme God whose law is unalterable and inviolable. The concept of Rta prepares the way for monotheism, though it is an impersonal order which uphold the gods and the world.

Q.3. Explain the concept of Karma in Indian Philosophy?

Ans: All the schools of Indian philosophy except the Carvaka, believe in the law of karma. As we saw, so we reap. A right action inevitably produces good consequences. A wrong action inevitably produces bad consequences. Performance of a duty or prescribed action produces a merit (punya) in the Soul. Violation of a forbidden action produces a demerit (Papa) or vice (adharma) . Merit or virtue produces happiness. Demerit or vice produces misery. Merit and demerit are unseen agencies (adrsta) which mature in course of time and bear fruits of life. They are predisposing causes of happiness or misery while eternal objects are their exciting causes in this life . There is no escape from consequences of actions. Their fruits must be reaped in this life or future life. There is no destruction of the fruits of right or wrong actions. One can never reap the fruits of action undone. The law of karma is the inexorable law of moral causation. The Buddhist, the Jaina, the Shankara and the Mimamsa believe in an impersonal law of karma which adjusts the realm of nature to the realm of spirits the physical order to the moral order. It adjusts physical objects to the souls, and misery in accordance with their merits and demerits. But the other systems believe in God who is the dispenser of the law of karma. He creates the physical objects out of atman or prakriti or His own nature and adjusts them to the unseen agencies in the individual souls. Merits and demerits are called karmas. At a particular time we have accumulated karmas in the past births (prarabdha karma) and karmas which are being acquired in this birth will be added to the karmas acquired in future. They determine the kind of birth, length of life and enjoyments and sufferings. The enjoyer regards karmas as infra sensible verticals of matter generated by patience and evil actions which entrust the souls and obscure innate qualities.

Q.4. What is Ethics from Indian Perspective?

Ans: From an Indian perspective, "ethics" is primarily understood as "dharma," which signifies the concept of right action, moral duty, and the cosmic order that holds society together; essentially,

it refers to the principles of righteous living and conduct that are considered essential for a harmonious life and societal stability.

Q.5. What is the nature of Ethics from Indian Perspective?

Ans: 1. Indian ethics is the oldest moral philosophy in the history of civilization. It is difficult to ascertain the chronology of the Orthodox and the Heterodox schools (except Lord Buddha i.e 487 BC) The remoteness of Indian ethics is responsible for making it well established in the practical life of the followers. Every school of Indian Philosophy confirms the endurance of ethical ideals which are unshaken even today.

2. Indian thinkers suggest some practical means of attaining a life of perfection here in this world. The rules of conduct have been practically followed by the Yoga, the Jain and the Buddhist disciples for thousand years. The aim of Indian moral philosophy is not only to discuss moral ideals but also to follow the path leading to the moral Ideals.

3. Indian ethics has its strong and deep metaphysical foundation. Each school of philosophy, points to metaphysical ideals which are to be actually experienced. There is a synthesis of theory and practice, of intellectual understanding and direct experience of ultimate reality (Kaivalya, Nirvana etc.) In Indian Ethics, intellectualism and moralism are two wings that help the soul in spiritual flight.

4. Indian ethics is absolutistic and spiritualistic. It aims at realization of supreme reality by transcending pleasure and pain; even right and wrong and good and evil. The ideals are attainable by spiritual discipline.

5. Indian Ethics is humanistic. It seeks a balance between individual's inner and outer life; individual and social life. Moral laws or code of conduct is prescribed in such a way that individual progress and social welfare will lead to harmonious living. The goal a morality is the wellbeing of humanity.

6. Indian ethical thinkers preach non-violence, love, compassion and good will for all living beings. It is not limited to human beings. It includes every living beings, plants, birds, and animals, every visible and invisible form of life.

7. Indian thinkers believe in the Law of Karma. Law of Karma means that all our actions good or bad produce their proper consequences into the life of an individual, who acts with a desire for fruits thereof. It is the general moral law which governs the life of all individuals. Law of Karma is the force generated by an action that has the potency of bearing fruit. It is the law of the conservation of moral values. Except Charvakas, all Indian schools accept the Law of Karma.

Q.5. What is the scope of Ethics from Indian Perspective?

Ans: The scope of Indian ethics encompasses a wide range of moral principles and practices deeply rooted in the philosophical traditions of Hinduism, Buddhism, and Jainism, exploring concepts like Dharma (duty), Karma (action and consequence), Ahimsa (non-violence), and the pursuit of liberation (Moksha), addressing issues related to individual conduct, social responsibility, environmental ethics, and the pursuit of the highest good within the context of different life stages (Ashramas) and societal roles, often with a focus on self-realization and spiritual development.

Key aspects of Indian ethics include:

Dharma as the central concept:

Dharma refers to one's moral duty, encompassing ethical principles that vary depending on one's social position, life stage, and circumstances.

Karma and reincarnation:

The belief in karma, where actions have consequences in this life and future lives, influences ethical decision-making by encouraging individuals to act virtuously.

Ahimsa (non-violence):

A core ethical principle promoting non-harming of all living beings, often associated with Gandhian philosophy.

Four Ashramas (stages of life):

The concept of dividing life into four stages - student (Brahmacharya), householder (Grihastha), forest dweller (Vanaprastha), and renunciant (Sannyasa) - each with specific ethical expectations.

Q. What is Rna?

Ans: From an Indian perspective, "ethics" is primarily understood as "dharma," which signifies the concept of right action, moral duty, and the cosmic order that holds society together; essentially, it refers to the principles of righteous living and conduct that are considered essential for a harmonious life and societal stability.

Rna is part of dharma, the global ethic or righteous way of life. It evolved as a way to express gratitude for the benefits one receives in life.

The three main types of rna are:

Guru Rna (debt to teachers)

Pitru Rna (debt to ancestors)

Deva Rna (debt to gods)

Rna is motivated by an awareness of rta, which is the natural order of the universe. Rta is also a moral law that governs human conduct.

Rna is not just a set of obligations, it's also a way to practice social freedom. For example, Vedic traditions include offering parts of meals to gods, fathers, other men, and animals before eating. This practice is intended to promote charity and unselfishness.

Unit-II

Sreyas, Preyas and Purusarthas : Moksa and Morality

Concept of Dharma : Swardharma and Varnashrama Dharma

Ethics of Bhagvad Gita : Nishkama Karma

Q.1. Name the four varnas mentioned in the Bhagvad Gita.

Ans. The four varnas mentioned in the Bhagvad Gita are-(a) Brahmins, (b) Ksatriyas, (c) Vaishyas, and (d) Sudras.

Q.2. What are the four stages or ashramas of individual life?

Ans. The four stages or ashramas of individual life are

(a) Brahmacharya,

(b) Garhasthya,

(c) Vanaprastha, and

(d) Sannyasa.

Q.3. What is Swadharma?

Ans. The term 'Swadharma' is constituted of two words 'Swa' means own and 'dharma' means duty. Thus, 'Swadharma' means one's own duty.

Q.4. What does 'Nishkama Karma' mean?

Or,

What is the literal meaning of 'Nishkama Karma'?

Ans. 'Nishkama Karma' means to perform actions without looking for any fruits of those actions.

Q.5. What are the three gunas?

Ans. The three gunas are Sattva, Rajas and Tamas.

Q.6. What is Nishkama Karma of the Bhagvad Gita?

Ans. Nishkama Karma is a central theme in the Bhagvad Gita. Nishkama Karma means to act unselfishly, or without personal gain or interest. When doing Nishkama Karma, an individual is doing without any expectation that good will be returned to him. In Sanskrit, Nishkama Karma means 'action without motive', 'work without desire or 'desireless action'.

Q.7. Distinguish between Swadharma and Sadharana dharma?

Ans. In the Bhagvad Gita two types of dharma are recognised_ Swadharma and Sadharana dharma. Swadharma means doing one's own duty as a member of a particular varna or caste. It has been said in the Bhagvad Gita that God created four varnas of men for a balanced and effective functioning of the social system and assigned to them four different types of duties or dharmas. The duties of a person belonging to particular varna is called Varnadharma or his Swadharma. Sadharana dharma, on the other hand, is a class of duty an individual must do irrespective of his varna and ashrama. These are the universal human values which everyone must inculcate in his life. These are purity, self-control, noncovetousness, truthfulness and non-violence.

Q.8. What is Swadharma?

Ans. The term 'Swadharma' is constituted by two words 'Swa' means own and 'dharma' means duty. Thus the word Swadharma means one's own duty. In the religious tradition of India, Swadharma is very often interpreted as caste duties of the Brahmins, Ksatriyas, Vaisyas and Sudras. It means actions performed by an individual according to the law of his own being.

Q.9. Give an account of the ethics of the Bhagvad Gita.

Or,

Discuss ethical theory of Bhagvad Gita.

Ans. The fundamental moral injunction in the Bhagvad Gita is 'Do your duty'. This injunction is like a broadcast meant for all listeners. The significance of this commandment lies especially in emphasising the second word 'your'. A man's duty relates to the situation in which he is placed. Individuals differ from one another in their capacities and circumstances. Because of these individual differences, duties vary accordingly. Individual's duty, therefore, relates to his 'station of life'.

In the second chapter of Bhagvad Gita, Lord Krishna emphasises the dignity of Varna Dharma when He urges Arjuna to fight. It has been remarked in the chapter that there is more merit in doing one's own duty than doing the duty of another, even though the former counted lower in rank than

the latter. To die in the performance of the duty of one's own station is a happy consummation; doing what is the job of another brings dread. 'Svadharme nidhanam sryeyad paradharmo bhayavahah.

The Bhagvad Gita like other orthodox systems of Indian philosophy. has accepted Varnashrama Dharmas or socio-individual duties as necessary and unavoidable for the ethio-spiritual development of individuals and society. In the Bhagvad Gita, Lord Krishna classifies the society in four varnas and assigns their respective duties. The four varnas owe their existence to worth 'Guna, Karma and Svabhava' and not to the accident of birth. The four varnas are (a) Brahmin, (b) Ksatriya, (c) Vaisya, and (d) Sudra.

Every individual belonging to one of these classes has to perform duties prescribed for that particular class. It is called 'Varnadharma' The Brahmins have to perform the duties of self-control, austerity, purity, tolerance, wisdom, knowledge and faith in religion. The Ksatriya have to practice heroism, vigour, resourcefulness, fighting in the battle field, generosity and leadership. The Vaisyas have to carry on trade, agriculture, commerce and tending cattle. For the Sudras, service to other three classes has been enjoined.

As there are duties of different castes of the society, similarly, there are duties relating to different stages of life. There are four different stages of life. The stages are (a) Brahmacharya, (b) Garhasthya, (c) Vanaprastha, and (d) Sanyasa.

In Brahmacharya, the individual has to go to the preceptor's house and receive education there. At the stage this individual has to maintain celibacy and refrain from all sensual enjoyments.

In Garhasthya Ashrama, the individual leads the life of a householder, marry and have children.

In Vanaprastha, the individual withdraws himself from family and social life. He entrusts the responsibility of household management to his heirs. He devotes his time to the study of holy scriptures and meditation.

The last stage of life is Sanyasa. At this stage he is inspired to go in search of the ultimate reality (Moksa) by renouncing the worldly life altogether.

The fundamental moral injunction of the ethics of the Bhagvad Gita is to perform one's own duty according to his station in life, i.e.. according to Varna and Ashrama. We are under moral obligation to do our specific duties. The Bhagvad Gita holds the view that specific duties ought to be done without attachment and aversion, and any desire for enjoying their fruits. We have a right to actions, but not to their fruits. We should perform our duties with equanimity without any consideration of success or failure. The Gita strongly emphasises the renunciation of fruits of action. One who renounces fruits of actions and performs one's assigned duties is a true yogi, a true sannyasin. The ethics of the Nishkama Karmayoga of the Gita is a means both from the view points of spiritual and practical. There is a synthesis of action and abstinence, enjoyment and asceticism in it. The ethics of the Gita does not divide religion from secular life, nor does it divorce true knowledge from action or from love. It is truly ethico-metaphysical and spirituo empirical.

Q.10. Explain the Bhagvad Gita's concept of Swadharma. How tad does it differ from Sadharana Dharma?

Ans. The Karmayoga of the Bhagvad Gita lays down the way in which we are to discharge our duties. Regarding the question of individual's specific duties, it is answered in the Bhagvad Gita by the concept of Swadharma. The term Swadharma is constituted of two words-'Swa' means own and 'dharma' means duty. Thus, Swadharma means practising own dharma which includes individual's unique duties, responsibilities and righteousness. In the religious tradition of India, Swadharma is very often interpreted as 'Varna Dharma' of different varnas or castes.

Swadharma and specific social obligation of different types of man according to the Bhagvad Gita, is found to have been indicated in the doctrine of 'Caturvarna' or the scheme of four social orders. But all social orders are supposed to have equitable status of different members of the society to sustain the classification of varna in effective the Bhagvad Gita says, that it is better to perform one's prescribed manner. On Swadharma, Lord Krishna in Verse No. 35, Chapter 3 of duties even though faultily than another's duties perfectly. Death in the course of performing one's own duty is better than engaging in another's duties, to follow another's path is dangerous. The importance of Swadharma in one's life is clearly stated in the above verse by Lord Krishna.

In order to understand better the concept of Swadharma, we have to understand the concept of 'swabhava' and 'dharma'. Dharma is a pillar for individual's life. It is a primitive key to live one's life morally by correctly discharging one's duties. 'Swabhava' is one's inner essence which composes his personality. Both dharma and swadharma work simultaneously with each other but the linking bridge between them is swabhava.

Swadharma is a part of Indian culture since ages and plays an important role in the lives of each individual. Each individual needs to know one's purpose of existence and in order to know the purpose one has to discover one's swadharma. It is not a goal to achieve or destination to reach but it is a course of right action which is to be taken during the journey of life. The degree of rightness of these actions and the path of journey will be decided and guided by the inner self, i.e., swabhava. No other person will be able to decide anyone's path or course of right action and duties because the word itself says swa (own) + dharma (duty). So, individual can know this only by discovering true nature of his inner self. The true nature of an individual comprises of his gunas is his swabhava. His swabhava guides him to what karma he should perform while being righteous in his life and when he does that, he is towards the path of his swadharma.

In the Bhagvad Gita two types of dharma are recognised, namely, Swadharma and Sadharna Dharma. Swadharma means doing one's duty as a member of a particular varna. It comprises of the norms and duties of Varna Dharma and Ashrama Dharma. The duties of a person belonging to particular varna is called Varnadharma or his Swadharma.

Sadharna dharma, on the other hand, is a class of duty an individual must do irrespective of his varna and ashrama. These are the universal human value which everyone must inculcate in his life. These values are purity, self-control, non-violence, truthfulness and non-covetousness.

Q.11. Explain the concept of Nishkarma Karma of the Bhagvad Gita.

Ans. Nishkarma Karma is a central theme in the Bhagvad Gita. An important philosophical concept in Karmayoga, Nishkarma Karma means to act unselfishly or without personal gain or interest. In Sanskrit, 'nishkam' means 'action without motive', 'work without desire' or 'desireless action'.

In Karmayoga, there are two central concepts-Sakam Karma and Nishkama Karma. Sakam Karma is to take action under self-centred motivations with the goal of getting fruits in return. Nishkama Karma, on the other hand, is considered to be selfless action without even the subtle internal hope of any results. Ultimately, Nishkama Karma is considered non-attachment to the result of personal actions in life, but with selfless and loving motives. Nishkama Karma Yoga holds that the motive of one's action should not be transitory satisfaction of sensual desire, but rather the highest motive of self-realisation.

According to the Bhagavad Gita, every man has a particular station on life, in the society and accordingly every man has some appropriate duty to perform. Man's station in society is

determined by his particular aptitude and accordingly his duties are determined by certain psychological tendencies of purity (Sattva), energy (Rajas) and interest (Tamas).

Man should work according to his nature. He should act according to his own buddhi or understanding. An individual must try to understand his physio-psychical make up and function in accordance with it. We must find out the truth of our own highest and innermost existence and live it and not follow any other standard. Karma helps us to attain purity which leads to salvation. It takes us to perfection through the attainment of purity of mind.

Nishkama Karma of the Bhagvad Gita signifies performing action without any desire for the fruits of 'those actions'. According to the Gita, man must not give up the performance of action even though there is fear or danger of getting involved in them. It is the desire for truth that binds a man to his action and he suffers. To overcome this, the Gita prescribes desireless action. It suggests that everyone must work only in a sense of duty for duty's sake and never for any reward. It is not renunciation in action but renunciation of selfish desires. All actions to be performed in spirit of sacrifice.

The Nishkama Karma of the Bhagvad Gita is in harmony with physical, psychical and spiritual nature of man. It reconciles self-interest with altruism. It brings about a harmony between the good of the individual and the good of the society. The Karmayoga of the Bhagvad Gita urges upon man to do his duty with a feeling of self-devotion and self-sacrifice. Such a sense of duty and devotion to the well-being of humanity can be aroused and achieved by the adoption of the Nishkama Karmayoga.

Q.12. What is Purushartha?

Ans. Purushartha means 'the object of human pursuit'

Q.13. How many Purusharthas are there in Indian ethics?

Ans. There are four Purusharthas in Indian ethics.

Q.14. What are the Purusharthas in Indian ethics?

Ans. Indian ethical thinkers have recognised four Purusharthas of (a) Dharma, (b) Artha, (c) Kama, and (d) Moksha.

Q.15. Name the Trivarga of Hindu ethics.

Ans. The Trivarga Purusharthas in Hindu ethics are-Dharma, Artha and Kama.

Q.16. How many Dharmas are recognised in Hindu ethics?

Ans. In Hindu ethics, there are two Dharmas-Varnashrama Dharma and Sadharana Dharma.

Q.17. What does the 'Dharma' mean in Hindu ethics?

Ans. The word 'Dharma' is derived from the root verb 'dhri' which means 'to uphold' or 'to sustain'.

Q.18. Name two Sadharana dharma.

Ans. Two Sadharana dharma are-(a) Nonviolence, and (b) Non-stealing.

Q.19. What is Purushartha?

Ans. In the Indian philosophical tradition, the value system is integrated in the theory of Purushartha. The term 'Purushartha' is derived from two Sanskrit roots 'purasha' meaning 'human

being' and 'arth' meaning purpose or 'objective'. Thus, etymologically Purushartha' means 'the object of human pursuit' or 'purpose of human beings'.

Q.20. How many Purusharthas are there? Name them.

Ans. There are four Purusharthas in Indian ethics. They are-(a) Dharma, (b) Artha, (c) Kama, and (d) Moksha.

Q.21. What does 'Dharma' mean in Indian ethics?

Ans. The word 'Dharma' is derived from the root verb 'dhri' meaning 'to uphold', 'to sustain'. 'Dharma' sustains and maintains the social, moral, political and economic order. In most of the scriptures of India tradition, 'Dharma' is used in the sense of duty or action which contributes to sustenance of the world.

Q.22. What is Varnashrama Dharma?

Ans. The term 'Varnashrama Dharma' is composed of two words-"Varnadharma' and 'Ashramadharma'. In Hindu society, the code of life enunciated in the Varnashrama Dharma signified four varnas, namely, Brahmanas, Kshatriyas, Vaisyas and Sudras on the one hand and four stages of life of an individual-Brahmacharya, Garhasthya, Vanaprastha and Sannyasa.

Q.23. What is Purushartha? How many Purusharthas are there? Explain them.

Ans. Purushartha is a key concept in Indian ethical tradition. The term 'Purushartha' is derived from two Sanskrit roots-purusha meaning 'human being' and 'artha' meaning 'purpose' or 'objective'. Thus, etymologically Purushartha means 'the object of human pursuit' or purpose of 'human being'.

There are four purusharthas in the Indian ethical tradition.

Four purusharthas recognised by the Indian ethical thinkers are-Dharma, Artha, Kama and Moksha. These purusharthas govern the Hindu views of life. They are the guiding principles of life for the Hindu at all the stages of their development. The entire social organisation is built on the foundation of the theory of Purusharthas.

Dharma: It is the supreme principle of life. It is the major end in human life. Dharma means moral code of conduct which is to be observed by all human beings in every sphere of their activities. It signifies a set of principles that upholds man and society. Dharma denotes the moral and social obligations of an individual to his family, to society and to the state. Dharma is a dynamic concept and it includes all aspects of human life, such as laws, justice, conduct, morality, truthfulness, goodness etc. It satisfies man's rational, social and moral needs and consists in living in conformity with the moral law.

Artha : The term 'Artha' refers to worldly prosperity, such as wealth and power. Wealth constitutes not only the means of sustaining human life but also it is the primary source of various affairs of worldly life, such as pleasure, joy, courage, learning, religious acts and a sense of dignity etc. Artha helps to sustain and enrich both material and moral life of individual. A man is unable to conduct his life so long as the material means of living are not available. Without 'Artha' no desire (Kama) can be satisfied. Kautilya in his 'Arthashastra' said that 'Arth' is a basis of human requirements and that of social well-being depends ultimately on material prosperity. Artha provides the foundation for Dharma and Kama.

Kama: Kama is an important objective of human life. It is sense. gratification and implies the pleasure obtained through sensual and sensuous gratification of desires of body and mind. Indian

thinkers recognised the value of bodily and mental pleasures for the healthy development of individual personality. The right kind of pleasure lead an individual towards Dharma and help him to fulfill it with passion. Kama is good and necessary when it exists to support Dharma and becomes part of the richness of life. However, excessive Kama can lead to overindulgence, addiction, greed and lust. So, Kama has to be pursued in harmony with Dharma and Artha.

Moksha: Moksha, according to India thinkers is the ultimate goal of human life. The other three Purusharthas-Dharma, Artha and Kama serve as means for the attainment of the supreme end, i.e., self-realisation. Moksha signifies the state of supreme perfection, harmony and bliss. It is a state of realising one's own nature of knowing one's ourself. It is a state where all aspirations of an individual find their fulfilment. It devotes the freedom from all sorts of bondage and suffering.

These four Purusharthas are responsible for maintaining balance in human life. They make life a rewarding and enriching experience. They cater to the spiritual and material aspirations of human beings and lead them in the right direction on the path of liberation.

Q.24. Explain the concept of Dharma.

Ans. Dharma is the greatest and the most valuable contribution of Indian to humanity. The word 'Dharma' is a Sanskrit word and it has no exact equivalent word in English or any other language. The word 'Dharma' is derived from the root verb 'dhri' meaning 'to uphold', 'to support' and 'to sustain'. 'Dharma' sustains and maintains the social, moral, political and economic order. In the Rig Veda, the word appears to be used in the sense of upholder, supported or sustainer. 'Dharma' has a wide variety of meanings. For instance, the word is used to mean justice, moral values of life, pious obligations of individuals, righteous conduct in every sphere of activity being helpful to other living beings. Dharma denotes moral order. Everything in this universe is under certain rules and orders. The cosmic order, when it manifests in man becomes moral order. Dharma is the source behind this order. Man has to conform to the higher order of universal Dharma in order to preserve himself. Such conformity leads to one's own welfare along with that of others. This moral order leads to the welfare of the society.

In another sense 'Dharma' means moral duty in general and spiritual duty in particular. In most of the scriptures of Indian tradition 'Dharma' is used in the sense of duty or action which contributes to sustenance of the world. In the Upanishads, this sense becomes more explicit. As a member of the society, everyone of us has certain duties and obligations which must be discharged by performing the prescribed duties. This performance of one's allotted duties sustains the structure of the society. Similarly, in our journey towards perfection, we have to pass through several stages of spiritual development and each such stage develops upon us certain duties or a code of conduct. This helps to sustain our inner development and simultaneously contributes to the well-being of the society also. These duties include 'Varnashrama Dharma' also.

'Dharma' also denotes the moral pursuit of man. It is one of the four objects of human life. The others are Artha, Karma and Moksha. Dharma is considered as the first and foremost of all the Purusharthas. Dharma has to be followed in all the human endeavours and thus it underlies all the other Purusharthas. According to Indian thought, Dharma is the basis of all the other Purusharthas and Artha and Kama are to be enjoyed in the path of Dharma. Even Moksha cannot be attained by being indifferent to Dharma. Thus, 'Dharma' is the central concept in the four-fold scheme of Purusharthas.

Q.25 What do you mean by Purushartha? Name the Trivarga scheme of Purushartha. "The Caturvarga scheme of Purushartha is regarded as superior to the Trivarga scheme in Hindu Ethics." Give reasons.

Ans. In Indian philosophical tradition, the value system is integrated in the theory of Purushartha. The term 'Purushartha' is derived from two Sanskrit roots-'purusha' meaning 'human being' and 'artha' meaning 'purpose' or 'objective'. Thus, etymologically Purushartha means the 'object of human pursuit' or 'purpose of human beings'. There are mainly four Purusharthas, namely, Dharma, Artha, Kama and Moksha.

The Trivarga scheme of Purushartha consists of Dharma, Artha and Kama.

Though the Purusharthas are traditionally taken to be four in number, most scholars hold that originally only Trivarga is included in the theory of Purushartha and the concept of Moksha is a later addition. Whether the Purusharthas originally consisted of the Trivarga or the Chaturvarga is a historically important question indeed. But its philosophical significance is not that important. The philosophically important question is that whether or not the addition of Moksha has made the theory of Purushartha better and more complete. The general belief is that the addition of Moksha has made the theory more exhaustive. The reason is that Moksha is thought of as the Parampurushartha and, therefore, without in the Trivarga scheme would totally miss the point of categorising the ends of human life.

The Mahabharata invariably speaks of the Trivarga. Dharma, Artha and Kama should all be equally attained. He is the best who attains all the three. These are spoken of as the highest good here on the earth. Dharma, Artha and Kama constitute the fruit of life. What about Moksha then? Moksha is not found in the original list. This may be one of the reasons why we do not find any separate treatise on Moksha. While there are separate treatises devoted to the imposition of Dharma, Artha and Kama.

That Moksha is not in the original list does not mean that it is denied. It may be that since Moksha has mostly to do with the other world, it is only distinguished from what has to do with the life in this world. As a matter of fact, he who wanted Moksha was expected to renounce the Trivarga. This is evident enough to believe that the renunciation of Trivarga and the striving for Moksha gradually came to be regarded as the most important Purushartha. Since in Indian philosophical tradition Moksha is considered to be summum bonum of human life the more emphasis is given to the Caturvarga scheme of Purushartha.

Q.26. What do you mean by Varnashrama Dharma? Give a brief account of Varnashrama Dharma.

Ans. The term 'Varnashrama Dharma' is constituted of two words-Varnadharma and Ashramadharma. In Hindu society, the code of life enunciated in the Varnashrama Dharma signified four varnas, namely Brahmanas, Kshatriyas, Vaisyas and Sudras on the one hand and four stages of life of an individual-Brahmacharya, Garhasthya, Vanaprastha and Sannyasa.

The orthodox systems of Indian philosophy including the Bhagvad Gita have accepted Varnashrama Dharma or socio-individual duties as necessary and unavoidable for the ethico-spiritual development of individuals and society. In the Bhagvad Gita, Lord Krishna classifies the society in four varnas and assigns their respective duties accordingly. The four varnas are their existence to worth 'guna, karma and sabhava' and not to the accident of birth. The four varnas are- (a) Brahmanas, (b) Kshatriyas, (c) Vaisyas, and (d) Sudras.

The Brahmanas are the intellectual class. They are mainly spiritual in their outlook and behaviour. Their main concern is to lift themselves spiritually so as to attain perfection and thereby to lead the society to a spiritual goal of perfection. The Kshatriyas are the ruling class or fighting class.

They have Sattvik gunas but predominantly have rajasic gunas. So, because of their passion and desire for ruling and combined with their sattvik interest to work for the larger nation, they are chosen to be the ruling warriors and administrators.

The Vaisyas should tend cattle, and carry on trade, agriculture and commerce. They should give money on loan and cultivate the land. The Vaisyas regarded themselves as the custodians of what they produced and used the same for the common good. The Sudras constitute the menials or the working class. The Sudras were the foundation of society. They formed the important labour force and contribute to society in the form of manual labour. They were chosen to serve the above three varnas.

As there are duties of different castes or occupational classes of the society, similarly there are duties relating to different stages of individual life. There are four different stages of life. The stages are

(a) Brahmacharya, (b) Garhasthya, (c) Vanaprasthya, and (d) Sannyas.

In Brahmacharya, the individual has to go to the preceptor's house and receive education there. At this stage the individual has to maintain celibacy and refrain from sexual enjoyments. In Garhasthya Ashrama, the individual leads the life of a householder, marry and have children. In Vanaprastha, the individual withdraws himself from family and social life. He entrusts the responsibility of household management to his heirs. He devotes his time to the study of holy scriptures and meditation. The last stage of life is Sannyas. At this stage he is inspired to go in search of the ultimate reality (Moksha) by renouncing the worldly life altogether.

The organisation of society in India was based on the philosophy of life directed to the realisation of the spiritual end or Ideal. In the fulfilment of the economic needs, the Brahmanas depended upon other classes. The other three classes obeyed the Brahmanas implicitly with full faith in their moral and spiritual dictation. Various classes were thus closely knit together. Various classes were also organically inter-related and inter-dependent upon one another. Perfect harmony prevailed in the society. In short, Indian society was a harmonious whole and Indian culture was the outcome of such well established social organisation. In fact, the society was so organised that every individual irrespective of Varna or Ashrama of life would do his duty unconditionally and disinterestedly.

Q.27. What is Sreyas and Preyas?

Ans: In a true sense preyas is that pleasure which is born from the contact of the senses with the objects and 'is nectar to the lips at the first touch, but there is a secret poison in the bottom of the cup and after it the bitterness of disappointment, satiety, fatigue, revolt, disgust, sin, suffering, loss, transience.' And that which is born of the satisfaction of the higher mind and spirit is shreyas. This refers to the best and most inward with us. At first this may, though not necessarily, be like a poison but in the end it straight leads to the nectar of immortality. So, preyas is something pleasing to the senses and leads to failure and disappointment. And shreyas is something good for the growth of the Atman which ultimately leads to nihshreyas, the perfect happiness.

Unit-III

Buddha Ethics : Pancasila, Ashtangika Marga

Jaina Ethics: Anuvrata and Mahavrata

Carvaka Ethics

Q.1. Who is the founder of Jainism?

Ans. Mahavira, who is also known as Vardhamana, is the founder of Jainism.

Q.2. What is the highest ideal of life in Jainism?

Ans. According to Jaina ethics, non-violence is the highest ideal of life.

Q.3. Name the five great vows or vratas of Jaina ethics.

Ans. The five great vows or vratas of Jaina ethics are (a) non-violence, (b) truth, (c) non-stealing, (d) celibacy, and (e) non-possession.

Q.4. Name the supplementary vows or vratas prescribed by Jaina ethics.

Ans. Besides the five great vows, Jaina ethics prescribed two supplementary vows (a) Gunavrata, and (b) Siksavrata.

Q.5. Name the Gunavratas prescribed by Jaina ethics.

Ans. Jaina ethics prescribed three Gunavratas. These are_ (a) Digvrata, (b) Desvrata, and (c) Anarthdandavrata.

Q.6. Name Siksavratas prescribed by Jaina ethics.

Ans. There are four Siksavratas prescribed by Jaina ethics. These are-(a) Samayika, (b) Posadhaparasa, (c) Bhogapa Bhogaparinama, and (d) Atithi Samvibhaga.

Q.7. What is Anubrata in Jainism?

Ans. Jaina ethics considers five principles to be the basic rules of conduct. When there is partial observance of these rules by the householder, it is called Anuvrata.

Q.8. Name three jewels of Jainism?

Ans. The three jewels of Jainism are (a) Right faith, (b) Right knowledge, and (c) Right conduct.

Q.9. How many noble truths are there in Buddhism?

Ans. There are four noble truths in Buddhism.

Q.10. Name the four noble truths of Buddhism.

Ans. Four noble truths of Buddhism are-(a) There is suffering, (b) There is cause of suffering, (c) There is cessation of suffering, and (d) There is a way out of cessation of suffering.

Q.11. What is 'Dvadasa Nidana'?

Ans. 'Dvadasa Nidana' is a chain of causation which has twelve links.

Q.12. What does Ahimsa mean?

Ans. Ahimsa is considered as the greatest virtue in Indian ethics. It means non-killing and non-injury.

Q.13. What is 'Middle Path' in Buddhist ethics?

Ans. According to Buddhist ethics, 'Middle Path' is a mean between self-indulgence and self-mortification.

Q.14. What is 'Nirvana'?

Ans. Nirvana means the total extinction of suffering. It is a state of liberation.

Q.15. What is Moksa?

Ans. Moksa means freedom from all worldly attachment, especially freedom from the cycle of birth and rebirth.

Q.16. What is Anuvrata in Jainism?

Ans. Jainism enjoins the observance of five vows (vrātas), such as (a) non-violence (Ahimsa), (b) truth (Satya), (c) non-stealing (Asteya), (d) celibacy (Brahmacharya), and (e) non-possession (Aparigraha). Jain philosophy considers these five vows to be the basic rules of conduct. These five vows are called Anuvrata when there is partial observance of these by the householders.

Q.17. What is Mahavrata in Jainism?

Or,

Name Mahavrata of Jainism?

Ans. Jain ethics lays down five great vows (vratas) or principles of morality. These are-(a) non-injury, (b) truthfulness, (c) non-stealing, (d) celibacy, and (e) non-possession. They consist in abstention from injury, falsehood, stealing, sex-indulgence and acceptance of unnecessary gifts. When there is total abstention from them, these vows are called Mahavrata. Mahavrata is meant for monks.

Q.18. What are Ratnatraya (Tri-ratna) in Jainism?

Ans. Jainism has been said to be based on three principles of Right faith, Right knowledge and Right conduct. This three-fold code is known as Ratnatraya in Jainism. First of all, right faith or right conviction is postulated because without it right knowledge is not possible. Right knowledge means knowledge of nine categories of Jainism. Right conduct consists in adopting these truths in life.

Q.19. How many noble truths are there in Buddhism? Name them.

Or,

What are the Four Noble truths of Buddhism?

Ans. There are four noble truths in Buddhism. These are- (a) There is suffering, (b) There is a cause of suffering, (c) There is a cessation of suffering, and (d) There is a way to the cessation of suffering.

Q.20. What are the eight-fold paths of Buddhism?

Ans. The eight-fold paths of Buddhism are-(a) Right view, (b) Right determination, (c) Right speech, (d) Right conduct, (e) Right livelihood, (f) Right effort, (g) Right mindfulness, and (h) Right concentration.

Q.21. What is Nirvana?

Ans. According to Buddha, life is full of suffering. But he also pointed out to the way of getting rid of the suffering of life. Extinction of suffering is called Nirvana. It is the ideal the highest good, the summum bonum. Nirvana is a state of perfect peace and equanimity.

Q.22. Give a brief account of Jaina Ethics.

Ans. Jaina philosophy is pre-eminently an ethical philosophy. The special feature of Jaina ethics is that it accepts and advocates non-violence as the highest ideal of life and as the means of attaining Moksha or liberation. Jaina ethics lays down five great vows or principles of morality. These are-(a) non-violence (Ahimsa), (b) truth (Satya), (c) non-stealing (Asteya) (d) celibacy (Brahmacharya), and (e) non-possession (Aparigraha). Jaina philosophy considers these five principles to be basic rules of conduct. Strict observance of these rules which is meant for ascetics is called Mahavrata. When there is a partial observance of these rules, it is called Anuvrata. Anuvrata is meant for the householder or household life.

(a) Non-violence or Non-injury: Non-violence means refraining from all injury and violence. Non-violence or Ahimsa is understood and practised in Jainism in a very wide connotation. Non-violence is abstinence from all injury to life that exist not simply in the moving beings but also in some non-moving ones, such as plants and beings inhabiting the bodies of the earth. It is really a positive virtue based on universal love and mercy towards all beings. Abstinence from violence must be observed in thought, word and deed respectively. Hence, the principle of non-violence naturally implies purity of thought, word and deed. Thus, Ahimsa or non-violence is binding on all the members of the society, whether householder or ascetic. Non-violence or Ahimsa is the foundation of all the great vows.

(b) Satya or Truthfulness : The second vow in truthfulness which is against falsehood and concerned with honesty. The vow of Satya or truthfulness consists in what is true, as well as what is pleasant and good. Without these qualifications the practice of truthfulness would be of little use as an aid to moral progress.

(c) Non-stealing (Asteya): This is the third vow. It means abstinence from gross stealing. Gross stealing means taking of anything without the permission of its owner. The sanctity of the property of others, like that of their lives is recognised by the Jainas. The Jainas think that wealth and property are the essential condition on which life depends. Hence, to deprive a person of his wealth is in a sense to deprive the man of an essential condition of life.

(d) Celibacy (Brahmacharya): This vow or rule of conduct stands for abstinence from sexual enjoyment. But the Jainas attach to it a deeper meaning and interpret it as abstinence from all sorts of illegal sexual relation. For the complete maintenance of this, one must desist from all forms of enjoyment. (e) Non-possession (Aparigraha): It stands for not only abstinence from excessive material possession but also for the avoidance of desire for such possession. This implies non-attachment towards worldly things. Excessive desire for acquiring worldly things is called 'Parigraha' which is to be avoided.

The moral principles as discussed above indicate that Jainism represents the practical application of an ideal life. This systematic moral discipline raises a person from the common level and makes him capable of knowing and practising truth through a highly moral and spiritual course of conduct. Jainism has been said to be based on the three principles of Right Belief, Right Knowledge and Right Conduct. This three-fold code is known as Tri-ratna or the three jewels.

Q.23. What is Mahavrata in Jainism? How many Mahavratas are there?

Ans. Jainism is a religio-ethical philosophy. Jainism accepts and advocates non-violence as the highest ideal of life and as the means of attaining Moksha or liberation. It is widely accepted that Mahavira systematised the Jaina philosophy and established ethical principle based on non-violence that are being followed by the Jainas. Jainism has mentioned five ethical codes for the

monks and the householders. Strict observance of these ethical codes which is meant for monks is called Mahavrata.

Five Mahavratas are-(a) Ahimsa or Non-violence, (b) Satya or Truthfulness, (c) Asteya or Non-stealing, (d) Brahmacharya or celibacy, and (e) Aparigraha or Non-possession.

Q.24. What are the Triratnas or three jewels of Jainism? Explain them.

Ans. The three jewels of Jainism are Right Faith, Right Knowledge and Right Conduct. These collectively are called as Ratnatraya or Tri-ratna. Jainas are expected to have Tri-ratna because these together constitute the path of salvation.

Right faith: It consists in believing in the seven aspects of Reality (Tattvas) as described by Jina or Arihanta. Right faith is a spiritual awakening of one's self. If we attain right faith and abstain from misconception and refrain from pride, quality of our lives would improve considerably. Right faith leads to contentment, detachment, spiritual yearning for liberation, kindness and faith in the path. It also results in from eight kinds of pride, namely, pride in family, physical strength, beauty, knowledge, wealth, authority, relationship and spiritual progress. Cultivation of right faith requires a great deal of discipline and assiduous practice. Right faith gives us a proper attitude by which our knowledge and life style acquire the quality of righteousness.

Right knowledge: Right knowledge comes with right faith, right understanding, right discrimination and by knowing the true doctrine. Knowledge gained through external agencies is liable to error whereas knowledge gained directly through the faculties of the soul cannot be wrong. The true test of knowledge lies in its ability to help us in getting what is good for us and in avoiding what is sinful. Right knowledge is useful and reliable because it is true representation of what is. Jainism acknowledges eight types of knowledge. They are mati (mental knowledge), sruti (acquired knowledge), avadhi (distant knowledge), manah pargaya (paranormal knowledge) and kevala (absolute knowledge). The remaining three types of knowledge constitute false knowledge (mithya gyan). We can achieve the right knowledge by strong faith in the teaching of arihantas and through the study of their scriptures.

Right conduct: The three jewels are interconnected and work in tandem. One cannot have right conduct without right knowledge and one cannot have right knowledge without right faith. Right conduct comes from the awareness of what is right and what is wrong and by doing what is right. The practice of right conduct is of two kinds partial and complete. Householders start practising the right conduct partially and in due course of time, if they become monks, they practise it completely. The right conduct is based on the practice of Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. It should be emphasised that right conduct also include all religious and spiritual practices like worship, prayer, charity and so on. Thus, we can achieve salvation only through the three jewels of Right faith, Right knowledge and Right conduct.

Q.25. Discuss ethical theory of Buddhism (Astangika Marga).

Ans. An outstanding aspect of Buddha's ethical teaching is the adoption the eight-fold path which is considered to be the middle path. Buddha advised his followers to follow this path so as to avoid the extremes of sensual pleasures and self-mortification. Self-indulgence stands in the way of spiritual progress and self-torture weakens intellect. So, one should pursue the eight-fold path. The following are the eight-fold paths-

(a) Right view: Right view is defined as the correct knowledge about the four noble truths. According to Buddha, knowledge of these truths alone helps moral reformation, and leads us toward our goal-Nirvana.

(b) Right determination : At the second stage, it is required that our mind should be free from lust, evil will etc. It aims at renunciation, benevolence and compassion. Right intention prompts the aspirant to work for the whole human race. Buddhist ethics is altruistic through and through. Right determination makes Buddhist ethics socialistic and universalistic.

(c) Right speech : After right determination, Buddhist ethics ranks right speech for right speech reflects the character of the individual. Right speech requires an individual to restrain himself from lying, slander, unkind words and frivolous talk. Truthfulness ought to be cultivated; truth should be in harmony with right and wrong.

(d) Right conduct: Right knowledge, right determination and right speech would have no significance, if they are not followed by right conduct. In fact, right conduct, which according to Buddhism means unselfish action, is the result of right knowledge, right determination and right speech. Right conduct includes the Pancha-sila, the five vows for desisting from killing, stealing, sensuality, lying and intoxication.

(e) Right livelihood : Right livelihood consists in maintaining life by honest means. This means that moral aspirant should earn his livelihood by honest means and be fair and square in his dealings with others. Fraudulence, bribery, crookedness, mutilation, robbery etc. are forbidden.

(f) Right effort : Right effort consists in maintaining moral progress by banishing evil thoughts and by entertaining good ones. It consists in constant vigilance, endeavour an activity which are necessary for self-control, arrest of evil thoughts, stimulation of good thoughts and concentration of the mind on universal good will.

g) Right mindfulness : It consists in watching one's own body, (feelings, mind and its ideas so that all these do not indulge in evils. Right mindfulness is indispensable for right concentration.

(h) Right concentration: The moral aspirant who has freed himself from all passions and evil thoughts is now able to meditate and concentrate his mind in the direction of his desired goal, i.e., cessation of suffering. Buddha enjoins four stages of right concentration. The first concentration is a state of joy born out of destruction of sensibility. The second concentration is a state of joy born out of tranquility. The third concentration is a state of neutral consciousness in which all passions are destroyed. The fourth concentration is a state of complete tranquility and self-causation in which joy and sorrow are destroyed. Buddhism puts emphasis on right conduct, right concentration and right insight.

This eight-fold path is a planned course of inward culture and progress. A person can make real progress in righteous way and insight by following these paths. Every Buddhist is encouraged to mould his life according to the noble eight-fold path as taught by Buddha. He who adjusts his life according to this noble way of living will be free from miseries both in this life time and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.

Q.26. Explain the Four Noble Truths of Buddhism.

Ans. The Buddha system of philosophy and ethics originated in the teachings of Gautam Buddha. The sight of disease, old age, death and other miseries to which human being is subject, awakened Buddha to a consciousness of sorrow. He wanted to know the source of these sufferings, its causes, the ways of getting out of it. Buddha reflected on these questions and found answers. These answers are the Four Noble Truths of Buddhism. These truths are-(a) Dukkha (There is suffering); (b) Dukkha Samudaya (There is cause of suffering); (c) Dukkha Nirodha (There is cessation of suffering); and (d) Marga (There is a way out of these sufferings).

(a) Dukkha: The first noble truth is the sufferings of mankind. Life in this universe is full of suffering from birth to death. Even apparent pleasures are fraught with pain and misery. Birth, old age, disease, death, grief, despair, in short, all that is born of attachment is sorrow. The purpose of expounding this noble truth was to focus on the imperfection and transitionness of human existence. Though this attitude may sound like pessimistic but this is a special kind of pessimism which does not stop short of existence of suffering but goes beyond it to remedy it.

(b) Dukkha Samudaya : The second noble truth is about the cause of suffering. Buddha has offered his special theory of causation which is called Pratiyasamutpada and in the light of that theory he has explained how sufferings originate in human life. According to this, nothing is unconditional. Everything that exists depends on some antecedent conditions. Hence, sufferings of human life must be caused by some prior conditions. These conditions being present, miseries develop in human life. Buddha pointed out that ignorance is the cause of human suffering.

(c) Dukkha Nirodha: The third noble truth is about the cessation of suffering. It emphasises that suffering must cease if its cause is stopped, i.e., if the conditions of suffering are removed, misery would cease. This state of the cessation of suffering is called Nirvana. Buddha urges that the attainment of Nirvana is possible here in this life.

(d) Marga: The fourth noble truth is the path leading to extinction of suffering, and attaining Nirvana. According to Buddhism, mere theoretical knowledge is not enough for the attainment of Nirvana. The ethical life means the practice of virtue and not only acquaintance with it. Buddha works the details of ethical and lays down the eight-fold path for the guidance of the aspirant. The eight-fold paths are-(i) right views, (ii) right determination, (iii) right speech, (iv) right conduct, (v) right livelihood, (vi) right effort, (vii) right mindfulness, and (viii) right concentration.

Every Buddhist is encouraged to mould his life according to this noble eight-fold path as taught by Buddha. He who adjusts his life according to this noble way of living will be free from miseries and calamities both in this life and hereafter. He will also be able to develop his mind by restraining from evil and observing morality.

Q.27. Explain the concept of 'Middle Path' in Buddhist ethics.

Ans. The Buddha system of philosophy arose out of the teachings of Gautam Buddha. Buddha was primarily an ethical teacher and reformer, not a metaphysician. He believed that metaphysical discussions would create confusion among the laity. Hence, he laid emphasis on the spiritual and the ethical regeneration of mankind.

The middle path generally refers to the avoidance of two extremes of practical life, namely, indulgence in sensual pleasures on the one hand and severe asceticism on the other. Ethics of Buddhism is the mean between self-indulgence and self-mortification. It advocates neither hedonism nor asceticism. Desire for pleasure springs from egoism. When egoism is rooted out craving for worldly and heavenly pleasure is quenched. On the other hand, self-indulgence is enervating and degrading. It disturbs the calmness and purity of mind. In order to satisfy hunger and thirst, to keep the body in good health, to save it from fatigue, and to cover it comfortably and decently, it is necessary to keep the mind strong and pure. This is the Middle Path.

Buddha's Middle Path resembles Aristotle's doctrine of virtue as the mean between the two extremes of over-indulgence and total abstention. Buddha condemns both the unrestrained pursuit of pleasures and self-mortification. According to Buddha, moral life is not quietism or inactivism. The real cause of all moral diseases is indolence. Earnestness, diligence and watchfulness are indispensable for morality. Lust, anger, malice, pride and ignorance can be conquered by universal

love, benevolence, compassion and cheerfulness. Self-perfection can be attained by self-abnegation. Narrow selfish love should be consumed by universal self-less love.

Buddha preferred a monk's life to householder's life, because the later is full of temptation. Even then the Buddhist ethics cannot be considered ascetic. It is a midway between hedonism and asceticism. It is not inactivism; it inculcates calm and self-less life of activity for the good of humanity.

The Middle Path in Buddhism is sometimes referred to as the Middle Path of Dependent Origination and the Noble Eight-fold Path. The Law of Dependent Origination explains the process of human activity. The Eight-fold Noble Path shows the way of practice that enables one to uplift oneself. These two main themes of the Middle Path supplement each other and lead us to perfection. If there was only theory to explain the Law of Dependent Origination without the emphatic proof of personal practice and experience, the Path could not fulfil religious faith in helping followers disentangle themselves from suffering, thereby attaining ultimate freedom.

On the other hand, if the Path only taught us the ways of practice without theoretical or intelligent guidance, it might be defeated by our lack of wisdom, and we might become theistic follower. The Noble Eight-fold Path of the Middle Path fulfills human religious expectations by encouraging moral practice. In addition, it has the intelligent guidance of the Law of Dependent Origination. The Middle Path emphasises the unity of wisdom and faith. This is the special feature of Buddhist ethics.

Q.28. Give a brief account of Carvaka Ethics.

Ans: According to *Cārvāka* sensual pleasure is the supreme value of life. They advocate the principle of eat drink and be merry now, for tomorrow is not ours. Do not wait for future, for once the body is reduced to ashes there is no hope of coming back here again. There is no otherworld and the soul does not survive death. All the values are false and created by the mentally sick people. Religion is only a means of livelihood of the priests. The *Cārvāka* ethics is the individual hedonism which regards the sensual pleasure of the individual as the only end of life. Of the four values- *Dharma*, *Artha*, *Kāma* and *Moksha*, only *kāma* in the sense of sensual pleasure is valid. And *Artha* in the sense of wealth is also valid for it helps as a means of realizing the goal of *Kama*. The *Cārvāka* rejects *Dharma* and *Moksha* as being no value at all. Although pleasure is always associated with pain yet it is no reason to avoid pleasure. It is foolish not to cook food because of beggars and nobody avoids sowing seeds because of cattle grazing. There is no God as the efficient cause of producing the world out of the four elements. There is not God as the creator sustainer and the destroyer of the world and the controller of our life and destiny. Liberation in the sense of destruction of all suffering can be obtained only by death and no wise person would willingly work for that goal. Virtue and vice are distinctions made by the scriptures whose authority cannot be rationally accepted. Therefore neither liberation nor virtue should be our end. Wealth and enjoyment are the only rational ends that a wise person can toil to achieve.

Cārvāka ethics of materialism led to its own downfall. The rejection of the authority of the Vedas, denouncement of the *Brahmana* priests, and the Jaina and the Buddhist ethics have contributed to the demise of the *Cārvāka* system. Denial of the human values is the main cause of contempt for the *Cārvāka*. Life without the supreme values like *Dharma* and *Moksha* will be equivalent to animal life. Sensual pleasures are only a faint shadow of the supreme pleasure which is worthy to be sought by the philosopher. The gross sensual pleasures are meant for the pig only. The refined materialists accommodate the value of *Dharma* in their philosophy. They hold that the enjoyment of pleasures should be always in accordance with the *Dharma*. For

instance *Vatsayana* recommends the desirability of sensual pleasure yet he regards *Dharma* as the value to be followed in acquiring pleasures. Human being is not a mere biological being but a psychological, rational and moral agent who is capable of transforming animal pleasures into human pleasures through education, self-control, culture and spiritual discipline.

It is held that the Cārvāka system is a specimen of the Indian skepticism of an extreme type. The skepticism that we find in Jayarāsi's (18th C.AD) *Tatvopaplavasimha* is absolute in the sense that it goes to logical conclusion of refusing the existence of even the physical elements and the validity of the perceptual knowledge. As an anti-intellectualist pragmatist with a relentless destructive dialectic he exposes the defects of all the accepted sources of knowledge and concludes that even on the denial of all theoretical principles and doctrines. Practical life will go on as ever with unreflective ease.

Unit-IV

Yoga : Seven Principle of Yoga, Astanga yoga Mimansa Ethics : Nitya, Naimittika and Kamya Karma

Q.1. Who is the founder of Yoga Philosophy?

Ans. Maharishi Patanjali is known as the founder of Yoga philosophy. He is also known as "The Father of Yoga".

Q.2. What is the philosophy of yoga?

Ans: The Yoga philosophy speaks about the theory and practice for the realization of the ultimate truth concerning human being and the world. In Vedanta, yoga is understood as 'union', i.e. spiritual union of the individual soul with the supreme soul. This view is not explained clearly.

Q.3. What is the first book of Yoga philosophy?

Ans: The Yoga Sūtras of Patañjali is a foundational text of the Yoga philosophy school of Hinduism.

Q.4. Who wrote yoga philosophy?

Ans: These yoga principles are codified in the Yoga Sutras of Patanjali. Patanjali was a great sage who systematized the teachings of yoga into sutras known as yoga darsana, which is the philosophical system of yoga.

Q.5. What are the seven principles of yoga?

Ans: The seven principles are then defined as the Law of Pure Potentiality, the Law of Giving and Receiving, the Law of Karma, the Law of Least Effort, the Law of Intention and Desire, the Law of Detachment, and the Law of Dharma.

Q.8. What are the seven sacred teachings of yoga?

Ans: The Teachings are universal to most First Nation peoples. These Teachings are seen in school communities from coast to coast across North America. They are a link that ties all Native, Inuit and Métis communities together. The seven teachings include: respect, humility, love, truth, honesty, wisdom and courage.

Q.9. What is Ashtanga Yoga philosophy?

Ans: The Ashtanga philosophy is to integrate all of the eight limbs of yoga, which include: Yama (moral codes), Niyama (self-discipline), Asana (posture), Pranayama (breath control), Pratyahara (sense withdrawal), Dharana (concentration), Dhyana (meditation), and Samadhi (oneness with the self).

Q.10. Who propounded Ashtanga Yoga?

Ans: Maharishi Patanjali. Ashtanga Yoga ancient which is propounded by Maharishi Patanjali and he showed Eight limbs of Yoga mainly known as Yama, Niyama , Asana, Pranayama, Dharana , Dhyana & Samadhi.

Q.11. Who is the father of Mimamsa philosophy?

Ans: Mimamsa philosophy was first described by the sage Jaimini in the 3rd century BCE. His work, Mimamsa-Sutra, was the first in this Hindu philosophical school.

Q.12. Who wrote Mimamsa?

Ans: Rishi Jaimini. The Mimamsa Sutra (Sanskrit: Mīmāṃsā Sūtra) or the Purva Mimamsa Sutras (ca. 300–200 BCE), written by Rishi Jaimini is one of the most important ancient Hindu philosophical texts.

Q.13. What are the two types of Mimamsa?

Ans: Over time, Pūrva-Mīmāṃsā was just known as the Mīmāṃsā school, and the Uttara-Mīmāṃsā as the Vedanta school. Mīmāṃsā scholars are referred to as Mīmāṃsākas.

Q.14. What is the aim of Mimamsa philosophy?

Ans: Mimamsa's goal is to establish principles for interpreting the Vedas, Hinduism's earliest writings, as well as a logical basis for Vedic ceremonial practice.

Q.15. What is the meaning of Mimamsa?

Ans: Mimamsa is a Sanskrit word that means "reflection" or "critical investigation". It is a Hindu philosophy that focuses on interpreting Vedic texts and literature. Mimamsa is one of the six orthodox schools of Hindu philosophy.

Q.16. What are the principles of Mimamsa philosophy?

Ans: The Mimamsa Philosophy believes in the presence of an everlasting planet and its infinite number of individual souls. They also acknowledge the existence (presence) in the earth of other everlasting and infinite substances. They believed that the world is made up of three different sorts of components.

Q.17. What is the main objective of the Mimamsa system?

Ans: The aim of Mimamsa is to give rules for the interpretation of the Vedas, the earliest scriptures of Hinduism, and to provide a philosophical justification for the observance of Vedic ritual.

Q.18. What is Karma according to Mimamsa?

Ans: Mimamsa believes that the karma that we " applied for " gives its own reward. According to it, the fruit of Vedic works come to us " automatically ". Our birth in this world is according to our past karma and we have to perform the rites that are proper to it. If we do not, we will suffer.

Q.19. Why is the Mimamsa school sometimes known as the Karma or dharma Mimamsa?

Ans: Purva Mimamsa propagates Dharma (laws/duty) and emphasise Karma (deeds), hence also called as Karma Mimamsa. This Darshana explains various concepts such as Pramanas (means of acquiring knowledge), Karma and its types, Atma (soul), Moksha (salvation) etc.

Q.20. What is Mimamsa theory of Karma?

Ans: The law of Karma in Mimamsa is called as 'Apurva'. There is a difference between Nyaya-Vaisesika and Mimamsa. Nyaya believes that being unconscious, Karma can not give its fruit without God. But Mimamsa believes that Karma's fruit are self-controlled, so they do not require any God for it.

Q.21. Explain the Ashtanga of Yoga.

Ans: Patanjali's classification of classical yoga, as set out in his Yoga Sutras explained 8 limbs of yoga as Yama (universal moral codes), niyama (self purification by discipline), asana (postures), pranayama (rhythmic control of breath), pratyahara (withdrawing of mind from senses), dharana (Concentration), dhayana (deep meditation) and samadhi (union with the object of meditation). He underlined these eight limbs as the core principles to be followed to attain Moksha.

Under the commandments of Yama and Niyama, he put forth five principles to guide the way of living and five inner observances to lead a peaceful life. These include ahimsa, satya, asteya, brahmacharya, aparigraha, shoucha, santosha, tapas, svadhyaya, ishvara pranidhana.

Ahimsa: Ahimsa is non-violence, has a wider positive meaning of love. The prerequisites for ahimsa include abhaya (being free from fear) and akrodha (being free from anger).

Satya: Satya means truthfulness in thought, word and deed. Just how Mahatma Gandhi stated "Truth is God and God is truth", the mind must think the truth, tongue must speak the truth and the actions must reflect the truth. There must be control of speech, which facilitates charity to others and roots out malice, and this helps them gain respect from all.

Asteya: asteya indicates not stealing. A desire to possess what the others have creates a need to steal, which results in a breach of trust, misappropriation and misuse.

Brachmacharya: This indicates a life of celibacy, religious study and self restrain. In modern times, it is the art of consistency, sustaining energy and not depleting vitality. It measures divinity in all. In case of a bachelor, a married man and a householder as each of them are called to carry out their noble cause in life, brahmacharya can be practiced in all. Brahmacharya is fund of energy and vitality. It can fight injustice, use forces wisely, battery that sparks the sparks of wisdom and attain peace beyond this world filled with misery.

Aparigraha: aparigraha means "not grasping things," or non-possessiveness. This practice helps us achieve a balanced relationship with the things that we each call "mine."

A yogic maxim says, "All the things of the world are yours to use, but not to own."

The following are the inner observances one must imbibe for a peaceful life.

Shoucha: Purification of self is shoucha. Impurities of body and mind may exist. Impurities of the mind such as hatred, passion, anger, greed, delusion and pride. This consists of Asanas, pranayamas, bhakti, food and place of practice.

Asanas help in toning the body, removing toxins. Pranayama cleanses and aerates lung, promotes better oxygenation in blood and purifies nerves. Bhakti or adoration washes these impurities away. Cleansing brings radiance and joy. Banishes pain and sorrow. By this they see virtues in others. Healthy food helps in purification. Each morsel eaten giving praise to god. Vegetarian food is considered good for this. Must avoid food that is sour, bitter, pungent, burning, stale, tasteless, heavy and unclean. Na dinally one must eat to live and not live to eat.

The place where food is easily procurable, free from insects, pleasing surroundings. For eg: Banks of the river, corner in ones room.

Santosha: Santosha is contentment, it means that there is bliss surpassed. When man is complete he feels his duty to god is performed and he loves god. Individuals will be content when the spirit does not waver in the wind of desire.

Tapas: A burning effort under all circumstances to achieve a definite goal in life. Leading a disciplined life is the key with 3 aims including for the body, for the mind and through speech.

Savdhyaya: Education or daily reading draws out the best in a person. Changes ones outlook to life by which he realizes all creation is for adoration and not enjoyment. By this the speaker and listener are of one mind. By education or daily reading it draws out the best in a person, changes his outlook to life and he realizes all creation is for adoration and not enjoyment. There is no sermonizing as one heart speaks to another. The knowledge from this is taken into the blood stream and is incorporated as part of ones life.

Isvara pranidhana: Dedication of ones actions and will to God. All creation belongs to God. A yogi must give up all pride, power, selfish purposes, greed and attachment. By this he shows strength in character and adoration towards goals. This also means giving up the feeling of "I".^[2]

Q.22. Explain the seven principles of Yoga.

Ans: The *SaptaSvara* refers to seven fundamental principles or “notes” that, when harmonised, create a beautiful, integrated life. These seven principles, rooted in yogic philosophy, guide the journey of self-mastery and enable the yogic coach to guide their clients skillfully through their growth journey.

The journey begins with *Maitri*, where the coach must first cultivate friendliness and self-compassion toward themselves. This foundation allows the coach to move into *Karma*, where they become emotionally attuned and responsive to the coachee’s needs. *Dharma* helps the coach reflect on their motivations for coaching, while *Jñāna* ensures they are constantly learning and growing in their craft. *Ramya* encourages the coach to embrace delight in the human experience, infusing moments of joy into the coaching process. *Yoga* is integrating and mindfulness, ensuring that the coach is fully present in each interaction. Finally, *Abhyāsa* reminds the coach that consistent practice and effort lead to mastery, not just in the coaching profession but in life itself.

A Yogi Coach aligns with these principles to embody holistic self-mastery, ensuring they serve their clients with depth, integrity, and mindfulness. Internalising these principles makes the coach more effective and helps the coachee flourish by guiding them toward their *svabhāva* (true nature) and potential. Integrating these seven principles allows the coach to balance being fully engaged with the client while remaining deeply connected to their values and purpose.

This framework illustrates a path of inner alignment for the coach. It offers a spiritual and practical approach to coaching that resonates deeply with Yogic philosophy. Through the *SaptaSvara*, the coach harmonizes their inner and outer worlds, serving the client with authenticity, joy, and wisdom.

The seven notes are as follows:

1. Maitri (Friendliness):

Being a friend to oneself is foundational to the coaching journey.

The first principle suggests that any meaningful work, especially in coaching, begins with a friendly, compassionate relationship with oneself. The coach must cultivate *Maitri* toward themselves to be an effective instrument of change for others.

2. Karma (Right Action):

Taking action in resonance with the coachee's emotions and needs.

The second stage emphasises being alive and responsive to the coachee's emotional states. It involves taking the right actions (*karma*) in response to the emotional cues that the coachee presents without blocking or ignoring their emotions.

3. Dharma (Right Intent):

Examining the motivations and purpose behind the coaching profession.

Dharma involves reflecting on why one has chosen the path of coaching. Whether the intent is to heal, guide, inspire, or enable others, understanding the “why” behind one's practice shapes how the coach listens, questions, and supports their clients.

4. Jñāna (Knowledge/Wisdom):

Continuous learning and honing one's craft.

The fourth principle is about a commitment to lifelong learning. Yogic-Coaches continuously seek wisdom from life experiences and study, ensuring they always offer the highest service and are grounded in knowledge.

5. Ramya (Delight)

Valuing the human experience, beauty, and joy in the moment.

Ramya encourages embracing beauty and inspiration in life and the coaching process. By noticing small moments of joy and light-heartedness, the coach creates space for playfulness, even in serious conversations, allowing for the unexpected to emerge.

6. Yoga (Integration):

Integration and being present in the moment.

Yoga, in this context, means bringing deep integration into every action. The Yogi Coach is fully present and grounded in body and mind, ensuring that their actions are aligned with their purpose, thus enabling compelling and evocative interactions with the coachee.

7. Abhyāsa (Practice):

Consistent, intentional practice as the foundation of mastery.

The final note emphasises the importance of consistent practice. *Abhyāsa* reminds the coach that mastery, whether in meditation, study, or coaching, comes through sustained effort. Coaching is seen as a profession and a spiritual practice, a *sādhana* that deepens one's connection to the self and the divine.

Unit-V

Swami Vivekananda : Practical Vedanta

M.K. Gandhi: Ahimsa & Satyagraha

Tagore: Ethics of Nature & Humanism

Q.1. What are the two aspects of human personality, according to Tagore?

Ans. According to Rabindranath Tagore, the two aspects of human personality are-finite nature and his infinite nature.

Q.2. Why is Tagore's religion called humanism?

Ans. According to Tagore, the religion of man, as the realisation of universal unity in man as truth is purely human. The state of realising our relationship with all through the union with the divine is the ultimate end and fulfilment of humanity. That is why Tagore's religion is called humanism.

Q.3. What is Tagore's humanism?

Ans. According to Tagore, the state of realising our relationship with all through the union with the divine is the ultimate end and fulfilment of humanity. According to him, the religion of man, as the realisation of universal unity in man as truth is purely human. Because he recognises it as the natural expression of human life and he also introduces humanistic method of love for making this expression of universality in man complete. Through love, human society is for the best expression of man, and that expression, according to its perfection, leads him to the full realisation of the divine in humanity. The ideal of love develops a disinterested feeling for others that inspire man to work for other human beings in an eternal and continuous process of life in society and thus finally he is united with all. This is the final end of Tagore's humanism.

Q.4. Give a brief account of Tagore's humanism.

Ans. The function of religion, according to Tagore, is to bring the individual into harmony in reason, in love, in deed with the Supreme Man, the Universal Being. The reality of the Supreme Person is as much dependent upon the personal being as the latter is dependent upon the former. In this sense, God is also a personal being like man. Tagore believed that the nature of God can be understood by us only in terms of own experience as person. This experience tells us that "if the universe is not the manifestation of a person, then it is a stupendous deception." A concept of reality which does not take this experience into account can only be an abstraction. Tagore, therefore, speaks of the "touch of personal companionship between the Ultimate and ourselves." Without such a feeling of kinship, God would cease to be our God. He would become an entity of whom nothing can be assigned except bare existence. Only God of the devotee can make anyone feel: "My world given to a personal me by a personal Being. It is a gift of soul to soul." Rabindranath firmly believed that we can realise God in a complete form only through man. So the realisation of universal or eternal spirit in man is the accomplishment of God in him. Tagore thinks that God is to be found not in temples or mosques but in humanity itself. His concept of humanism is basically to the service of mankind. He writes in 'Gitanjali': "Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of light." According to Tagore, the state of realising our relationship with all through the union with the divine is the ultimate end and fulfilment of humanity. Therefore, the spirit of one in God has the many for the realisation of the unity and the truth behind this spiritual union is love. Through love, human society is for the best expression of man, and that expression, according to its perfection, leads him to the full realisation of the divine in humanity. According to Rabindranath, the religion of man, as the realisation of universal unity in man as truth is purely human, because he recognises it as the natural expression of human life and he also introduces humanistic method of love for making this expression of universality in man complete. The ideal of love that exists potentially in the intrinsic nature of man is expressed eternally through a method of synthesis in love that creates a feeling of disinterestedness in human life and thus it inspires man to sacrifice his poor 'ego' or narrow demands of life for the greater cause of social service of humanity. Through the relation of Eternal Man, a man crosses the individual limitation and reaches the boundary of man. The implication of this is that the Universal and Eternal Man is the Ultimate truth. The humanistic

outlook of Rabindranath's religion of man inspires an individual to solve contradictions of moral and social life through the development of selflessness in love and action. The contradiction between individual interest and collective or social interest creates the fundamental problem in moral and social life of man. But an individual through the development of spirit of infinity can overcome this finite contradiction and finally he can establish for himself a humanist ideal of unity in love through selfless service for others. This comprehensive method of love and service introduces the moral law as the harmonious development of man's individual and social life, which, according to Tagore is the 'divinity in man' or the expression of God in man. This is the advent of humanism in Rabindranath's philosophy of man through the introduction of human ideal of love in man and society. This ideal of love develops a disinterested feeling for others that inspire man to work for other human beings in an eternal and continuous process of life in society and thus finally he is united with all. This is final end of Tagore's humanism.

Q.5. What does Gandhi mean by Ahimsa?

Ans. Generally Ahimsa means non-killing or non-injury. But in Gandhi's thought Ahimsa means non-violence in thought, speech and deed.

Q.6. Does Gandhi consider non-violence a sign of weakness?

Ans. No, non-violence is not a sign of weakness according to Gandhi. Non-violence, according to him presupposes the ability to strike. One who is practising Ahimsa has the strength to overpower his adversary.

Q.7. What, according to Gandhi is the positive aspect of Ahimsa?

Ans. According to Gandhi, Ahimsa in its positive aspect is nothing but love. Love is a kind of feeling of oneness.

Q.8. What does 'Love' mean according to Gandhi?

Ans. Love, according to Gandhi is the energy that cleanses one's inner life and uplifts him.

Q.9. What does the word Satyagraha mean?

Ans. The word 'Satyagraha' is a combination of two words. 'satya' and 'agraha'. The word 'satya' means 'truth' and 'agraha' means 'insistence' or 'holding firmly to'. Thus, etymologically Satyagraha means holding firmly to truth.

Q.10. What is the technique of Ahimsa Gandhi developed?

Ans. Gandhi for the practice of Ahimsa developed a technique to which he gives the name of Satyagraha.

Q.11. What does idea of Satyagraha emphasize?

Ans. The idea of Satyagraha emphasizes that the power of truth and the need to search for truth.

Q.12. What are the two socio-political weapons employed by Gandhi in his philosophy?

Ans. The two socio-political weapons employed in his philosophy are Ahimsa and Satyagraha.

Q.13. Define Satyagraha.

Ans. The word 'Satyagraha' is derived from the Sanskrit words-'Satya' meaning 'truth' and 'Agraha' meaning 'holding firmly to'. For Gandhi, Satyagraha does not only mean passive resistance but goes far beyond it. According to him, it is a moral force born of truth and non-violence. He said that he chose the name because truth is God, Satyagraha is 'agraha' of 'Satya' and thus, it means holding fast to truth. It therefore, demands a deep sincerity and vigorous love for Truth.

Q.14. State any two characteristics of ideal satyagrahi.

Ans. The two characteristics of an ideal satyagrahi are: (a) A satyagrahi is required to practise truthfulness and non-violence not only in his action, but also in his thought and speech. (b) A satyagrahi must be basically honest and sincere. It implies honesty of purpose and sincerity of effort. Without this a satyagraha will remain satyagraha merely in name.

Q.15. Write a note on Non-violence.

Ans. The usual meaning of Ahimsa is Non-violence. Most often its meaning is made broader by emphasizing that non-killing is merely an example of Ahimsa. Ahimsa, then is conceived as non-injury. Ahimsa is conceived as the opposite of himsa. Gandhi accepts this and adds much more to its contents. He also accepts that himsa means causing pain or killing any life out of anger or from a selfish purpose, or with the intention of injuring it. Refraining from doing all this is Ahimsa or Non-violence.

Q.16. Write briefly the relation between Truth and Non-violence.

Ans. M. K. Gandhi used the ideals of Truth and Non-violence as his tools against British colonial rule during India's freedom struggle. Truth and Non-violence are so closely connected that it is practically impossible to separate them. They are like the two sides of a coin. Ahimsa is the means. Truth is the end. Gandhi believed that truth is the relative truthfulness in word and deed. Non-violence implies utmost selfishness. It means, if anyone wants to realise himself, i.e., if he wants to search for the truth, the way that others will think entirely safe, has to behave in such a way that others will think entirely safe.

Q.17. Explain M. K. Gandhi's concept of non-violence of Ahimsa.

Ans. The word 'non-violence' literally means 'non-injury' or 'non-killing'. Non-violence or Ahimsa is not Gandhi's new innovation but its references are found in the religio-philosophical treatises of India. There is reference to it in the Veda, Upanishad, Gita and the philosophical systems. But Gandhi has given a new dimension to it. Non-violence is taken as moral ideal in Indian religious tradition and philosophical systems.

In Gandhi, the word Ahimsa or non-violence has both negative and positive import. In its negative form non-violence means physical and mental non-injury to any being, and in its positive form, it means the largest love, the greatest charity. The follower of non-violence should love his enemy. Non-violence consists of truth and fearlessness.

Gandhi considered non-violence as truth both as means and an end, a moral force per-excellence. His application of non-violence extends from the smallest group to the global society. Nonviolence or love releases a tremendous moral force. It makes for a climate of understanding, good will, mutual trust and co-operation, knocking out prejudices, suspicions, fear, hatred and overall sense of insecurity which are general causes of violence.

Looking upon the world as a mysterious platform for assessment of human sensibility, Gandhi motivates the whole of mankind towards his principle of non-violence not because mankind

destruction, disintegration, violence or hatred but because he wants to make every living being aware of the worth of living badly every human being is blessed with the unique spirit of excellence of higher vision of life as ordained by God for feel is the great force that non-violence initiates in mankind. Gandhi points towards this positive aspect of non-violence as a great humanistic force. When non-violence is directed towards this positive aspect of humanism. love takes a major role to embrace and do good even to the wrong-doer. The inherent humanistic force of non-violence that works in Gandhi's mind is that it is the 'mightiest weapon' of destruction of evil forces only to bring harmony and unity in mankind.

The violence or destruction has almost become the creed of life. Gandhi introduces Ahimsa to counteract with violence not merely to resist it but also to practise the positive approach to life. This means that to conquer violence is to take recourse to non-violence through love. Let the force of non-violence teach the lesson to all mankind that life to be worth-living needs a genuine sense of mutual co-operation and harmony. And for this love acts as a guiding principle. Love, according to Gandhi, is the energy that cleanses one's inner life and uplifts him, and as such, love comprehends such noble feelings as benevolence, compassion, forgiveness, etolerance, generosity, kindness, sympathy etc,

It is the firm conviction of Gandhi that Ahimsa can be practised universally. It is a power which can be wielded equally by all-children, young men and women or grown-up people of all places and times. It does not involve the use of any external object, it only demands sincerity of purpose and a purity of intentions, and as such, it can be practised by everybody-even by societies or nations.

According to Gandhi, in order to practise non-violence, one need to have faith in God. The practice of non-violence requires an inner strength, which can only be generated by living faith in God. A sincere faith in God will make man see that all human beings are fellow beings and essentially one, Thus, the love of God would turn into love of humanity which alone can make possible the practice of Ahimsa or non-violence. It is as a result of the realisation of the unity of mankind that one will be able to love his fellow beings. Faith in God, therefore, is the most fundamental condition for the practice of Ahimsa or Non-violence.

Q.18. Explain the socio-political significance of Ahimsa and Satyagraha.

Ans. Ahimsa and Satyagraha imply great significance in the life and philosophy of Mahatma Gandhi. They are two socio-political weapons he used in achieving his various goals. Ahimsa and Satyagraha were not new ideals but they are eternal principles of life preached for thousand years. However, these ideals lacked universality and fullness of meaning. They were regarded as moral virtues. It was Gandhi who reinterpreted and restated these fundamental principles of human behaviour in new ways and showed their universality. He made several experiments with them and with great zeal applied them in an original way practically in every aspect of human life especially in the social and political fields. Satyagraha is a logical development of the doctrine of Ahimsa. The history of Indian culture is the history of the evolution of the concept of Ahimsa and Satyagraha is a practical application of Ahimsa to politics. Ahimsa is the foundation of Satyagraha, the 'irreducible minimum' to which Satyagraha adheres to. The idea and practice of Satyagraha constitute the heart and soul of Gandhi's belief in non-violence.

Even though Ahimsa and Satyagraha were not new doctrines of Gandhian philosophy, never before it was used for political purposes. They enter into the fibre of one's being and revolutionise all sides of one's life such as individual, domestic, social, political and economic. Non-violence resulted in good will for the British and transformed their hearts. Ahimsa in the hands of Gandhi

became an efficacious social and political technique of action. Gandhi admits that Ahimsa is a creed, the breath of his life, but he has never placed it before the country, but as a political method for the solution of political problems. Gandhi was of the view that the social order should be established on truth and non-violence.

Gandhi's non-violent society would be a perfect democracy where each unit of a village even was to be self-sufficient, independent and free. If there is a necessity of the state at all, it should be non-violent in its nature. Initially in his non-violent society there would be no necessity of military or police. In this society great emphasis was laid on rural life and decentralisation. The non-violent strategy demands a more rigorous training than the violent one. Conflicts is inherent in social, economic or political situations. The non-violent technique claims creative and constructive results, after creating 'crisispacked' situation. Negotiation becomes imperative. The forces of understanding and cordiality are released.

Satyagraha is employed only to solve national problems but also to solve the international problems. In South Africa, Gandhi employed this weapon against the cruel and unjust policy of the government. Indians in South Africa were harassed, humiliated and debarred from all rights and privileges. According to Gandhi, war is a product of envy, ill-will and misunderstanding between nations. The factors that lead the nations to war are the same as those that lead individuals to moral and spiritual degradation. Gandhi holds that war can be abolished forever and peace and harmony can be established between nations by an extension of the principle of truth and nonviolence.

Even though we feel that nothing new or unique is there in Gandhian Ahimsa and Satyagraha, on a deeper analysis we find that there is much newness and meaning in them. His philosophy of Ahimsa and Satyagraha transcends all regional, religious and cultural barriers. It is global and it comprehends not only humanity but the whole living world.

Q.19. How does Vivekananda prove the relation of identity between Atman and Brahman?

Ans. Vivekananda tries to prove the relation of identity between Atman and Brahman from the Vedantian point of view. Vivekananda holds that unless the two are identified, the strict monistic character of reality cause be maintained. Soul cannot be said to be an aspect or a part of the one, because in that case one will become composite having parts or aspects within itself. Souls cannot be conceived also as expressions or manifestation of the Absolute, because even that case they would become separate realities over and above the Brahman. So, there is only one way of concerning the relation between the Atman and Brahman, that the two are basically identical and that their difference is only apparent.

Q.20. Who is the founder of Practical Vedanta?

Ans: Swami Vivekananda was an Indian Philosopher of Modern Times. He introduced the Indian Philosophy of Vedanta and Yoga in the Western world. He was a major force in the reformation of the Hindu religion in India.

Q.21. Write a note on Practical Vedanta.

Ans: 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 harmonise 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. I think that I can only do a certain class of work. Most of it, perhaps, is bad; most of it, perhaps, has a motive power of passion behind it,

anger, or greed, or selfishness. Now if any man comes to preach to me a certain ideal, the first step towards which is to give up selfishness, to give up self-enjoyment, is impractical. But when a man brings an ideal which can be reconciled with my selfishness, I am glad at once and jump at it. That is the ideal for me. As the word “orthodox” has been manipulated into various forms, so has been the word “practical”.

Vedanta, though it is intensely practical, is always so in the sense of the ideal. It does not preach an impossible ideal, however high it be, and it is high enough for an ideal. In one word, this ideal is that you are divine, “Thou art That”. This is the essence of Vedanta; after all its ramifications and intellectual gymnastics, you know the human soul to be pure and omniscient, you see that such superstitions as birth and death would be entire nonsense when spoken of in connection with the soul. The soul was never born and will never die, and all these ideas that we are going to die and are afraid to die are mere superstitions. And all such ideas as that we can do this or cannot do that are superstitions. We can do everything.

The Vedanta teaches men to have faith in themselves first. As certain religions of the world say that a man who does not believe in a Personal God outside of himself is an atheist, so the Vedanta says, a man who does not believe in himself is an atheist. Not believing in the glory of our own soul is what the Vedanta calls atheism. To many this is, no doubt, a terrible idea; and most of us think that this ideal can never be reached; but the Vedanta insists that it can be realised by every one. There is neither man nor woman or child, nor difference of race or sex, nor anything that stands as a bar to the realisation of the ideal, because Vedanta shows that it is realised already, it is already there. All the powers in the universe are already ours.

It is we who have put our hands before our eyes and cry that it is dark. Know that there is no darkness around us. Take the hands away and there is the light which was from the beginning. Darkness never existed, weakness never existed. We who are fools cry that we are weak; we who are fools cry that we are impure. Thus Vedanta not only insists that the ideal is practical, but that it has been so all the time; and this Ideal, this Reality, is our own nature. Everything else that you see is false, untrue.

The Vedanta recognises no sin, it only recognises error. And the greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power and you cannot do this and that. Every time you think in that way, you, as it were, rivet one more link in the chain that binds you down, you add one more layer of hypnotism on to your own soul. Therefore, whosoever thinks he is weak is wrong, whosoever thinks he is impure is wrong, and is throwing a bad thought into the world.

The Vedanta also says that not only can this be realised in the depths of forests or caves, but by men in all possible conditions of life. We have seen that the people who discovered these truths were neither living in caves nor forests, nor following the ordinary vocations of life, but men who, we have every reason to believe, led the busiest of lives, men who had to command armies, to sit on thrones, and look to the welfare of millions — and all these, in the days of absolute monarchy, and not as in these days when a king is to a great extent a mere figurehead.
