



CONTEMPORARY INDIAN PHILOSOPHY

Anjana's

PHI-DSC–303

CONTEMPORARY INDIAN PHILOSOPHY

Course Objective : To analyze the core ideas of Swami Vivekananda, Sri Aurobindo, M.K. Gandhi, R.N. Tagore, S. Radhakrishnan, M.D. Iqbal, and K.C. Bhattacharjee. To examine and investigate the synthesis of Eastern and Western philosophical traditions. To analyze the core ideas of Swami Vivekananda, Sri Aurobindo, M.K. Gandhi, R.N. Tagore, S. Radhakrishnan, M.D. Iqbal, and K.C. Bhattacharjee.

Course Outcome: Upon completion of the course, students will be able to delve into the intricacies of Hume's philosophical inquiries, with a comprehensive understanding of key concepts such as impressions, ideas, and causation. This course will enhance critical thinking about the nature of knowledge, belief, and skepticism, fostering an appreciation of Hume's lasting impact on modern philosophy and encouraging students to engage with these themes in contemporary discussions.

Syllabus

Unit I

Swami Vivekananda: Real and Apparent Man, Universal Religion, Practical Vedanta.

Unit II

Sri Aurobindo: Integral Yoga, Nationalism, Evolution of Consciousness.

Unit III

M.K. Gandhi: Concept of Swaraj, Ahimsa, Trusteeship.

Unit IV

R.N. Tagore: Surplus in Man, Problem of Evil, Concept of Religion.

Unit V

S. Radhakrishnan: Intellect and Intuition.

K.C. Bhattacharjee: Concept of Philosophy

Md. Iqbal: Notion of Ego (Khudi)

Suggested Readings:

1. Hume, David, *An Enquiry Concerning Human Understanding*, (ed.) by Tom L. Beauchamp, Oxford/ New York: Oxford University Press, 1999.
2. Buckle, Stephen, *Hume's Enlightenment Tract: The Unity and Purpose of "An Enquiry Concerning Human Understanding"*, Oxford Clarendon Press, 2001
3. Radcliffe, E.S.(ed.) *A Companion to Hume*, Oxford: Blackwell, 2008

Unit I

Swami Vivekananda: Real and Apparent Man, Universal Religion, Practical Vedanta.

Anjana's

Q.1. What is real man, according to Vivekananda? What are the two aspects of man, according to Vivekananda?

Ans. According to Vivekananda, the real man is a sort of a 'concentration of spiritual energy.' The two aspects of man, according to Vivekananda are physical and spiritual.

Q.2. How does the physical nature of man compose of? How does Vivekananda describe the true nature of man?

Ans. The physical nature of man includes the bodily, the biological and the psychological aspects of man's nature. Vivekananda describes the true nature of man as soul-Force or Atman.

Q.3. What is the relation between Atman and Brahman? Is the soul or the Atman in bondage?

Ans. The relation between Atman and Brahman is a relation of identity. No, the soul or the Atman always remains free and is never in bondage.

Q.4. Does Vivekananda believe in the Law of Karma? How does Vivekananda define Karma-yoga?

Ans. Yes, Vivekananda believes in the Law of Karma. Vivekananda defines Karma-yoga as a system of ethics and religion intended to attain freedom through unselfishness and good works.

Q.5. What does Karmayoga of Vivekananda emphasize? What does Karma-yoga of Bhagvad Gita mean?

Ans. Karma-yoga of Vivekananda emphasizes firstly on the importance and value of action, and secondly on unselfishness. Karma-yoga of Bhagvad Gita means that actions should be performed without being attached to the effects of the action.

Q.6. What are the two aspects of religion according to Vivekananda? What are the three elements involved in religion?

Ans. According to Vivekananda, there are two aspects of religion- inner and external. The three elements involved in religion are- (i) cognitive element (ii) the feeling element and (iii) the conative element.

Q.7. Mention one characteristic of religion. What are the three aspects or contents of religion mentioned by Vivekananda?

Ans. Awakening of spirituality in man is one of the characteristics of religion. According to Vivekananda, every religion has three aspects or contents, namely, philosophy, mythology and ritual.

Q.8. What should be the basic principles of a universal religion according to Vivekananda?

Ans. The basic principles of a universal religion, according to Vivekananda should be tolerance and acceptance.

Q.9. What is the nature of man, according to materialists?

Ans. According to materialists, the physical constitution of man to be essential nature. This physical constitution includes its body and having a brain. They do not believe in anything called spirit or soul in man.

Q.10. What is the nature of man, according to spiritualists?

Ans. According to spiritualists, soul is the essence of man and not body nor brain. Because even animals do have a body and a brain and sometimes because of his behaviour man becomes less than even a brute. The spiritualists hold that soul of man like a divine spark.

Q.11. What is the real nature of man, according to Vivekananda?

Ans. According to Vivekananda, the real nature of man is a sort of 'Concentration of spiritual energy'. Man, in his view is a spirit. Vivekananda asserts that man is spiritual because he represents some aspirations and urges which only he is capable of having. Though he mentioned that the real nature of man is spiritual, but he did not neglect the physical aspect.

Q.12. How does Vivekananda describe the Atman?

Ans. In order to describe the nature of Atman, Vivekananda has taken help from the Bhagavad Gita. Following the Gita, he describes the Atman thus. "It is the self, beyond all thought, one without birth or death, whom the sword cannot pierce or fire burn, whom air cannot dry or water melt, the beginningless and endless, the immovable, the intangible, the omniscient, omnipotent Being that is neither the body nor the mind, but beyond them all."

Q.13. 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 Vedantic point of view. Vivekananda holds that unless the two are identified, the strict monistic character of reality cannot 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.14. Mention two points of distinction between real man and apparent man.

Ans. Vivekananda makes some distinction between real and apparent man. The following are the two points of distinction between apparent and real man :

- (a) The Apparent man is merely the manifestation and a limitation of the Real Man. He is just a spark of the divinity, its 'dim reflection'.
- (b) The Apparent man is bound to time and causation, whereas the Real Man is beyond time and causation.

Q.15. How does Vivekananda solve the problem of incompatibility between freedom and Karma?

Ans. Vivekananda solves the problem of incompatibility between freedom and Karma in the following ways:

(a) According to Vivekananda, firstly, freedom does not mean absence of all kinds of determining factors. It does not mean 'no determination' at all, but it means self-determination in which free agent is not determined by anything else but by himself. In this way, freedom and Karma no longer remain incompatible with each other.

(a) Secondly, Karma does not contradict human's freedom: It is because final escape rests ultimately with one's own actions. By one's own good deeds, one can win over one's ignorance and suffering. That shows that human is basically free.

Q.16. What does Karma-yoga emphasize?

Ans. Karma-yoga emphasizes firstly on the importance and value of action, and secondly on unselfishness. The first emphasis shows that it does not recommend asceticism or flying away from the world. Man has to remain in the world, in the midst of evil and good, and pain and suffering. He has to work has to keep on working as well as he can. The second emphasis urges us a karma-yogi has to work for unselfishness, which means that his work has to be non-attached.

Q.17. What are the two conditions of universal religion?

Ans. A religion to be universal must satisfy at least two conditions. Firstly, it must open its gates to every individual. It must admit that no body is born with this or that religion; whether he takes to one religion or the other must ultimately be left to his inner likes and choice. In this sense by individualising religion we really universalize it. Secondly, a really universal religion must be able to give satisfaction and comfort to every religious sect. A universal religion has to supersede the conflicts of these sects, and therefore, must appear satisfying and reasonable to them all. A really universal religion must broad and large enough to supply food to all these minds.

Q.18. What is the nature of universal religion, according to Vivekananda?

Ans. According to Vivekananda, the elements of universal religion would consist in recognizing that there may be various and different ways of approach to the religious object. The spirit of universal religion demands that every approach must be large-hearted enough to have a respect for the other ones. Hence, Vivekananda suggests that universal religion should be broad enough so that it can be suitable to all religions.

Q.19. What is the real nature of man according to Vivekananda? Discuss.

Ans. According to Vivekananda, the real nature of man is a sort of 'Concentration of spiritual energy.' Man, according to him is a spirit. The word spirit has two aspects-positive and negative. The negative aspect is usually given more prominence. It is believed that the spiritual is not the ordinary, it is different from empirical. Man is not what he ordinarily appears to be. Over and above this, Vivekananda also asserts that man is spiritual in positive terms also, because he represents some aspirations and urges which only he is capable of having. He has given so much emphasis on spirituality that even the bodily aspect of man gets spiritualized. Though he maintained that the real nature of man is spiritual, but he did not neglect the physical aspect.

Thus, the picture of man that emerges in the philosophy of Vivekananda is an organized unity of the physical and the spiritual. Vivekananda never undermines the importance of the physical nature of man. The very fact man is always asked to awaken his spirituality presupposes that there is a side of man that is somewhat different from and yet akin to his spiritual nature, that is his physical nature.

The physical nature of man includes the bodily, the biological and the psychological aspects of man's nature. In fact, the body itself represents the physical nature of man. Initially Vivekananda does not deny reality of physical aspect of man. He is convinced that this represents only his inferior nature. Man's real nature according to Vivekananda, consists in his capacity of going beyond his physical nature. He describes the true nature of man as Soul Force or Atman. Ultimate Reality or Brahman is already admitted to be infinite, so soul cannot said to be another. It must be one and the same as Brahman. All the human beings who are institutions of that great spirit, are called Apparent Man by Vivekananda.

Q.20. What do Freedom and Karma mean in Vivekananda's philosophy? How does he reconcile Freedom and Karma?

Ans. Vivekananda considers freedom as a basic urge of man. He believes that man's inherent strength is infinite and his talent or capacities are also infinite. Any work, any action, any thought that produces an effect is called a Karma. Thus the law of Karma means the law of causation. Wherever there is a cause, the effect must be produced. This necessity cannot be resisted and this law of Karma, is true throughout the whole universe. Vivekananda holds that our actions produce Karma-tendencies in accordance with which our future lives are determined. He believes that man normally performs his actions out of ignorance. This ignorance makes him forget his real nature and ultimately chains himself in bondage. According to Vivekananda, Karma-yoga is a way of achieving freedom through selfishness and freedom.

The real nature of man consists in freedom. It constitutes the very essence of the soul. It is not correct to say that freedom belongs to the soul since soul itself is freedom. Vivekananda also believes in the Law of Karma. He opines that our actions produce Karma tendencies, in accordance with which our future lives are determined. Vivekananda believes that man due to his ignorance performs actions. Man out of his ignorance forgets his real nature and thereby fails to discriminate between the real and the unreal, and consequently performs his actions in the light of his wrong and false notions. Such actions create tendencies which determine his future nature. Now, a question arises how can Vivekananda reconcile the determining character of Karma and man's freedom at the same time? If man's entire personality and actions are determined by his Karma-tendencies, then man is determined; how can we say that freedom constitutes man's real nature.

Vivekananda solves this problem in a number of ways. Firstly, according to Vivekananda, freedom does not mean absence of all kinds of determining factors, in that case freedom would be a state of chaos. Freedom, true speaking does not mean 'no determination', it means self-determination which suggests that the true agent is determined not by anything else but by himself. In this way, freedom and Karma no longer remain incompatible with each other. Karma determines human's nature, but it is human's Karma. One's own actions create tendencies that bear fruit for the future. Secondly, Karma does not contradict human's freedom.

It is because final escape rests ultimately with one's own actions. By one's own good deeds, one can win over one's ignorance and suffering. That shows that human is basically free. Again, Vivekananda solves this problem by showing that the apparent incompatibility of Karma and freedom is only apparent. The soul is always free and never in bondage. The apparent state of Karma-boundary is really a delusion created by ignorance. The soul or Atman, once veiled by Karmas, gets engaged in fulfilling desires of the body-striving for pleasure and avoiding pain. It forgets its real nature of essential divinity. When the soul would finally win over this delusion it would be pleased to find that it was, in fact, never in bondage. So, there is no incompatibility between freedom and Karma.

Q.21. Write a note on the Karma-yoga of Vivekananda.

Ans. Vivekananda defines Karma-yoga as a system of ethics and religion intended to attain freedom through unselfishness and good works. He says that a Karma-yogi need not believe in any doctrine whatsoever. A Karma-yogi has to aim at realising selflessness, and he has to work it out for himself. Karma-yoga of Vivekananda emphasizes firstly on the importance and value of action, and secondly on unselfishness.

The first emphasis signifies that man has to perform his action as long as he lives. Man has to remain in the world in the midst of evil and good, and pain and suffering. He cannot indulge in asceticism nor he can run away from this world. The second emphasis demands that a Karma-yogi has to work for unselfishness, which means that his work has to be non-attached. Vivekananda says that one must work like a master and not like a slave. If one allows personal or selfish considerations to regulate his actions then he has become a slave to his desires. One must be unattached. Here Vivekananda alludes to the Niskama Karma of the Bhagvad Gita. The secret of action is that one must not expect anything in return of the action done. Vivekananda believes that the message of the Bhagvad Gita is to perform action, but not let the action or thought behind it creates a deep impression in the mind. To do anything less than this is to identify oneself with nature, which means that action results in more slavery, not freedom. On a practical note, Vivekananda states that non-attachment can be cultivated by acting without the expectation of any reward. One must offer everything as a free gift; attachment comes when one expects something in return.

Now, a question arises: how the ideal of Karma-yoga lead to the realization of immortality? Vivekananda answers this by saying that immortality is the realization of oneness of everything. It is complete freedom from all kinds of bondage. A continuous doing of selfless work or constant practice of non-attachment in all actions enables a man to rise above his self, and to have a feeling of oneness with everything. Moreover, bondage is bondage of self-of personal motives or desires. Action performed without attachment is evidently a transcendence of this kind of bondage. Thus, through selfless work one's mind becomes pure and he is able to identify himself with all. This is the realizations of immortality.

Q.22. What is the nature of religion according to Vivekananda? Or, What are the characteristics of religion?

Ans. According to Vivekananda, religion is a growth from within, it is inherent in the very constitution of man, and therefore, the nature of religion can be known by analyzing the religions sense. He describes this sense in the manner of a psychologist. Firstly, he says that

this is universally present and secondly, like all other mental states, it has all the three elements in it, the cognitive elements, the feeling elements and the conative elements. These three elements are never present in equal proportion or degree, but the nature of religion is determined by the preponderance of this elements or that. When there is preponderance of feeling, religion tends to be mystical; when there is emphasis on knowledge, religion is intellectual and abstract; and where there is preponderance of volitional elements, religion becomes practical and ritual. But true religions consciences harmonizes all these aspects into a unity.

According to Vivekananda, a very important characteristic of religion is that it has a supernatural content. The nature of this supernatural content may be a personal God or the Absolute or a supernatural law. This element, however, is the object of religious aspirations and hence represents the core of religion. The second characteristic of religion is transcendence. According to Vivekananda, religion transcends not only the limitations of the senses, but also the power of reasoning or of pure intellectual deliberation. It is only when one goes beyond these that he comes face to face with such facts which sense could never have apprehended and intellect could never have reasoned out. That is why religion at times is described as trans-empirical and transrational.

Another interesting fact regarding the nature of the contents of religion is that religious facts are more or less abstractions. These are suppressions like 'the ideal unity', 'the ideal of humanity' and so on. All these concepts are abstractions. We nowhere come across the ideal humanity, but we are asked to believe in it, otherwise progress will become impossible.

Awakening of spirituality in man is another characteristic of religion. To say that religion is a spiritual awakening is to emphasize that it begins in an awareness of the inadequacy of sense and reason.

Another characteristic of religion is that it has a social content. Generally, a distinction is made between morality and religion by saying that morality serves social purpose and religion has a value that transcends even the social. However, religion provides a secure foundation and an ultimate action to morality. According to Vivekananda, every religion has three aspects or contents such as philosophy, mythology and ritual. Philosophy underlies the whole scope of religion, putting forth its basic principles, the goal and the means for reaching it. Mythology consists of legends and stories, which concretize philosophy. Ritual is made of forms and ceremonies that keep men engaged religiously and provide them with structural and organizational unity.

Q.23. Can there be really a 'Universal Religion'? Discuss with reference to Vivekananda.

Ans. Religion is one of the most important urges of human beings, because it addresses our existential issues such as salvation, death, fear, sacred, profane etc. Hence it cannot be banished or ignored. It is a historical fact that there have been various religious organizations having different religious codes and beliefs. This also historically true that they have quarrelling against each other almost throughout history. Each religious sect has claimed its exclusive right to live on the ground that it considers its own doctrine and its own organization, superior to any other. Vivekananda firmly believes that it is a serious mistake and quite impossible to make all people think in a single mode about spiritual things. He admits that sects and conflicts have to be there. If everybody thinks the same thought, there remains actually nothing to be thought.

Variations is the sign of life, it must be there. Now, the question arises: how can all these variations be true? How can contradictory opinions be true at the same time? The possibility of a universal religion, would depend on an answer to these questions. A universal religion if really universal, must satisfy at least two conditions: first, it must open its gates at least to every individual, it must admit that no body is born with this or that religion; whether he takes to one religion or the other must ultimately be left to his inner likes and choices. In this sense by individualizing religion we really universalize it. Secondly, a really universal religion must be able to give satisfaction and comfort to every religious sect. After all, the universal religion has to supersede the conflicts of these sects, and therefore, must appear satisfying and reasonable to them all. We have seen that variety is inevitable, that all these various minds and attitudes have to be there. Therefore, if there is a really universal religion, it must be broad and large enough to supply food to all these minds. Now a question arises in our mind, is it possible to have a really universal religion? Vivekananda believes that such a religion is already there. But we fail to notice its presence because of our external conflicts. Vivekananda demonstrates this in a very clear manner. He says, a simple insight into the natures of different religions will show that they are not actually contradictory to each other, they are supplementary to each other.

The elements of universal religion of universe would consist in recognizing that these may be various and different ways of approach to the religious object. It gives perfect liberty to the individual in this regard. But at the same time the spirit of universal religion demands that every approach must be large-hearted enough to have respect for the other ones. Vivekananda gives equal importance to all religions and thinks that each religion manifests a unique essence—something which is its soul and which is essential for the good of the world. For example, according to him, the soul of Islam is brotherhood among its followers which is excellent and needed for social harmony. The excellence of Hinduism is spirituality which is its ideal. Christianity the ideal of self-purification for entering the Kingdom of God. All these ideals are very much needed for the existence and well-being of humanity. Under these circumstances Vivekananda feels the need of universal religion which cannot be formed of any of the world religions by converting people of other religions into one. Because other religions bear ideals which are important and necessary for us. Hence, Vivekananda suggests that universal religion should be broad enough so that it can be suitable to all religions. It should provide for to all types of minds. In this context, he serves that our watch word then will be acceptance and not exclusion. Not only toleration but acceptance. I accept all religions that were in the past, and worship with them all...." The believer in the universal religion has broad-minded and open-hearted, He should be prepared to learn from the scriptures of all religions, and keep his heart open for what may come in future. We can achieve the ideal of universal religion by mutual study and appreciation of each other's religious literature and commentaries, cultural exchanges, and social interaction.

Unit-II

Sri Aurobindo: Integral Yoga, Nationalism, Evolution of Consciousness.

Q.1. How would you describe the philosophy of Sri Aurobindo? What are the two negations asserted by Sri Aurobindo?

Ans. The philosophy of Aurobindo may be described as integral non-dualism or integral idealism or integralism. Two negations asserted by Sri Aurobindo are-(a) The Materialistic denial and (b) the refusal of the ascetic.

Q.2. How does Sri Aurobindo describe reality? What is the nature of Sachchidananda, according to Sri Aurobindo?

Ans. Sri Aurobindo describes reality as Sachchidananda. The nature of Sachchidananda, according to Sri Aurobindo is Existence, Consciousness-Force and Bliss.

Q.3. What are the principles of Being? What does Aurobindo mean by 'Yoga'?

Ans. There are eight cords or principles of Being. These are Existence, Consciousness-Force, Bliss, Supermind, Mind, Psyche, Life and Matter. According to Sri Aurobindo, 'Yoga' means union with the Divine.

Q.5. What are the three steps of Integral Yoga? What are the four different stages in Purna Yoga?

Ans. The three steps of Integral Yoga are-(a) psychicisation, (b) spiritualisation and (c) supermentalisation. Four different stages of Purna Yoga are- (a) Quiet, (b) Calm, (c) Peace and (d) Silence.

Q.6. How would you define Sri Aurobindo's nationalism? How does Sri Aurobindo define nationalism?

Ans. Sri Aurobindo's nationalism may be defined as 'spiritual nationalism'. Nationalism in Sri Aurobindo's thought is not merely patriotic but a deep and fervent religious sadhana.

Q.7. What should be the goal of nationalism, according to Sri Aurobindo?

Ans. According to Sri Aurobindo, absolute freedom or PurnaSwaraj should be the goal of genuine Indian Nationalism.

Q.8. What is evolution, according to Sri Aurobindo? How would you describe Sri Aurobindo's theory of evolution?

Ans. According to Sri Aurobindo, evolution, is the manifestation of consciousness or spirit. It is a process of perfect and complete revelation of the spirit. Sri Aurobindo's theory of evolution may be described as spiritualistic for spirit or consciousness projects itself out of itself.

Q.9. What is the purpose of evolution? What are the two processes of creation?

Ans. The purpose of evolution is the absolute and complete manifestation of the involved principle of Sachchidananda. The two processes of creation, according to Sri Aurobindo are the process of involution and evolution.

Q.10. What is a tripple process?

Ans. Tripple process, according to Aurobindo is a process of evolution. It includes the processes of widening, heightening and integration.

Q.11. What is Supermind? How does Sri Aurobindo describe the first aspect of Supermind?

Ans. Supermind is a link between the higher hemisphere and lower hemisphere. Sri Aurobindo describes the first aspect of Supermind by calling it the Creator, the Real-idea and the Supreme Truth- Consciousness.

Q.12. What are the intermediary steps in the process of ascent from mind to Supermind? What are the tripple transformation, according to Sri Aurobindo?

Ans. The intermediary steps in the order of ascent from mind to Supermind are: (a) Higher Mind, (b) Illumined Mind, (c) Intuition and (d) Overmind. The tripple transformation, according to Sri Aurobindo are- (a) Psychic transformation, (b) Spiritual transformation and (c) Supramental transformation.

Q.13. What does Integral Yoga aim at?

Ans. Yoga, according to him, is the realisations of divinity here on earth-in the bodily state itself; it does not lead to supramental existence. It changes the entire physical, vital and mental processes. Integral Yoga, thus aims at the Divine transformation of the whole of the embodied existence and also includes the collective liberation of the mankind.

Q.14. Why is Sri Aurobindo's Yoga called integral?

Ans. According to Sri Aurobindo, yoga means union with the Divine, a union either transcendental or cosmic or individual or as in our yoga, all these together. That is one of the reasons why it is integral. Yoga helps and expedites the process of ascent, which nothing but a process of widening, heightening and integration. Yoga helps all these aspects of evolution and therefore it is integral.

Q.15. Write two characteristics of Sri Aurobindo's Integral Yoga.

Ans. For Sri Aurobindo, Yoga means union with the Divine. Sri Aurobindo's Yoga has certain characteristics which are different from other yogic systems. The following are the two basic characteristics of Sri Aurobindo's Yoga-

(a) Other yogic systems demand cultivation of some special faculties or capacities and therefore, they are not within the easy reach of everybody. Sri Aurobindo outlines the process of an inner yoga which can be practised by everybody.

(b) All yogic philosophies state that the aim of yoga is the liberation of the individual. Sri Aurobindo says that this is not the only aim. In fact, even individual liberation is the aspect of the ultimate goal-the redemption of mankind and the emergence of Divine life on earth.

Q.16. How many steps are in Sri Aurobindo's Purna Yoga? Name them.

Ans. There are three steps in Sri Aurobindo's Purna Yoga or Integral Yoga. These steps are (a) the process of psychicisation, (b) the process of spiritualisation and (c) the process of supramentalism.

Q.17. What is Psychicisation?

Ans. Psychicisation involves a persistent effort to realise the centrality of the psychic being the Jivatma which represents the Divine in man. Sri Aurobindo feels that the first step is awaken it. In psychicisation consciousness has to turn inwards and it has to reform accordingly the psychical, the vital and the mental.

Q.18. How does Sri Aurobindo define 'Nationalism'?

Ans. 'Nationalism' in Sri Aurobindo's thought is not merely patriotism but a deep and fervent religious sadhana. According to Sri Aurobindo, nationalism is not a mere political programme but it is a religion. Nationalism is a creed which one programme but says. "If you are going to be nationalist, if you are going to assent to this religion of nationalism, you must do it in the religious spirit."

Q.19. What is evolution, according to Sri Aurobindo?

Ans. According to Sri Aurobindo, evolution involves tripple process of widening, heightening and integration. The process of widening means greater scope for the operation of every new element or principle. The second process of heightening means ascent from one step or grade to another higher grade. But the most important character of the evolutionary process is integration. Evolution is not growing from the lower grades to the higher ones. On the contrary, it implies that the lower ones are uplifted and transformed.

Q.20. What is involution?

Ans. Creation involves two processes the process of ascent or evolution and the process of descent or involution. The ascent or evolution is the self-unveiling of the Reality while descent or involution is self-concealing. Involution is a progressive self-limitation or self-absorption of Sachchidananda outwards or downwards by increasingly veiling and consequently diminishing the glory of this pure Existence, Consciousness-Force, Bliss and creative medium of Supermind.

Q.21. What is Supermind?

Ans. Supermind is the intermediary between the Infinite Absolute and the finite becoming. As intermediary between the Absolute and the finite world, Supermind has a two-fold process-'a descent from above' and an ascent from below' or 'a self-revelation of the spirit' and 'an evolution in Nature'. Supermind is the culmination and consummation of mind.

Q.22. What is the difference between mind and Supermind?

Ans. The difference between mind and Supermind consists in the difference between their manners of apprehending reality. While Supermind essentially gets the unitary picture of reality, mind by its very nature, breaks and cuts asunder a whole into its parts. Mind essentially creates division not only between the knower and the known, but also in the objects that it apprehends. Mind is the principle of ignorance, while Supermind is the principle of knowledge.

Q.23. Explain the nature of Integral yoga of Sri Aurobindo,

Ans. According to Sri Aurobindo, 'Yoga' means to join our eternal consciousness with our true self-the divine within ourselves. This union with the divine can be either transcendental or cosmic of individual or can be all three together. That is one of the reasons why it is called integral. Yoga helps and expedites the process of evolution and therefore, it is called integral. In the 'Synthesis of Yoga' Sri Aurobindo says that yoga is a methodical effort towards self-perfection by the expression of the potentialities latent in the being and a union of the human individual to the universal and transcendent existence are partially seen in its expression in man and in the cosmos. According to him, as our senses give us knowledge of the external things by directing our consciousness outward, in the same manner if we can direct our consciousness inward, we can know the things of the higher worlds. If we can take an entire turn in our consciousness and go beyond the limitations of our physical senses, then only we can have the true knowledge of this world and the world beyond and that practice is called Yoga.

Most of the Yogic philosophies believe that what is needed is a rising above the physical and the bodily. Sri Aurobindo does not recommend complete suppression or rejection of the physical or the bodily, but he believes that the aim of yoga is to charge even the physical with Supramental light. All yogic systems state that the aim of yoga is the liberation of the individual. But according to Sri Aurobindo, individual liberation is a small achievement especially if it is enjoyed in seclusion or isolation from the rest of a creation left behind by the liberated one. The true liberation includes liberation or spiritualisation of the whole cosmos. Therefore, man who strives after liberation should be preparing himself to become a tool of universal salvation.

Therefore, it is seen that Sri Aurobindo lays down such unique techniques that are different from usual yogic discipline. His integral Yoga is an effort to move the mind along the path of ascent towards Supermind. For this, a three-fold process is recommended which corresponds to the process of tripple transformation. Tripple transformation refers to the transformed into the divinity. The tripple transformation refers to the two-fold movement of spiritual transformation-inward psychicisation by which the aspirant gets in contact with the inner divine principle or psychic being and the spiritual transformation or spiritualisation. For Sri Aurobindo, both these are equally necessary and important, as both serve as necessary prerequisites for the third and by far the most difficult element of change in the tripple transformation, the Supramentalism of the entire being. In this process consciousness is fully divinised and the entire point of view changes. All forces of divinity and duality are superseded and the vision of complete unity emerges. Sri Aurobindo feels that there are four different stages in integral yoga for 'stilling all storm and tumult of the mental. They are Quiet, Calm, Peace and Silence. These four are not qualitatively different stages, they represent progressively the stages through which mind is completely freed from all disturbances. Supramentalisation brings about two changes-universalisation which is nothing but expansion of consciousness and transcendentalisation, which is nothing but the knowledge of the identity of the Divine. These three stages represent the three transformations which are essential for the realisation of Divine life. For the practice of integral Yoga one must resolve to surrender entirely to the Divine.

Q.24. What does integral Yoga of Sri Aurobindo aim at? Why is it called integral?

Ans. The word 'Yoga' literally means 'Union', and therefore, the basic aim of all kinds of yoga is the realisation of the Divine. All philosophies of Yoga presuppose that greatest evil is the separation of the finite from the Infinite and therefore, the restoration of the original unity is the basic aims of Yoga.

According to Sri Aurobindo, evolution has reached a particular stage both at the individual level and the cosmic level. Evolution is prepassing for a leap into the spiritual or the supramental level. 'Yoga' is needed to facilitate and expedite this leap.

Sri Aurobindo admits that the life process itself is a yoga, because every activity is an activity towards the realisation of unity, being an expression of the Infinite within us. But ordinarily such yogic activities all performed by us unconsciously without the awareness of its aims and purpose. The aim of Sri Aurobindo's yoga is to perform these in a conscious manner.

The aim of yoga is variously described. Sometime it is described as the outflowing of the Divine in collective humanity. Sometimes it is described as liberation in and of nature and not simply from nature. It is also described as spiritual self-manifestation as distinguished from mere self-realisation. According to Sri Aurobindo, Yoga is the realisation of Divinity here on earth in the bodily state itself; it does not lead to a supernatural existence. It changes the entire physical, vital and mental processes. It does not lead to supernatural existence.

The unique feature of Sri Aurobindo's integral yoga is the concept of the descent of the Divine consciousness and the concept of integral transformation. The main emphasis of traditional yoga is on the ascent of the ordinary human consciousness into the higher divine consciousness and union of the individual soul with the universal divine self. Integral yoga of Sri Aurobindo accepts the indispensable necessity of this ascent, union and liberation for the ultimate spiritual fulfilment. But integral yoga places equal emphasis on the descent of the light and power of the divine consciousness into the mind, life and body of the individual, thereby transforming the whole being of man and all his life in the image of divine perfection. This higher transformation makes the whole being of an individual a perfect and flawless instrument of the divine power for the progressive manifestation of the divine will in the world. This channelization of the divine consciousness into human life through the instrumentation of the spiritually perfected individual is the higher aim of integral yoga. Sri Aurobindo claims that his yoga is integral or synthetic, because firstly, it comprehends all forms of yoga and secondly, it emphasizes such aspects of yoga discipline which are not there in other forms of yoga. For example, Hatha Yoga recommends the various disciplines of the body; Raj Yoga concentrates on mind, Jnana Yoga on knowledge, Bhakti Yoga on devotion and Karma Yoga on action. Different religions of the world emphasise either one or the other of these ways. Sri Aurobindo believes that all these ways emphasise only different aspects of the whole process and neglect the other ones. He feels that what is needed is an all round and total development. The growth of knowledge alone, or perfection and control of only the body, or the way of intense devotion will not bring about the change. What is needed a total transformation of all the aspects of being the mental, the vital and the physical. Therefore, only that process can be Purna Yoga which will aim at the complete transformation of every aspect of being. This is the aim of Sri Aurobindo's Yoga, and therefore, it is called integral.

Q.25. Discuss Sri Aurobindo's views on Nationalism.

Ans. Sri Aurobindo is one of the most creative and significant figures in the history of the Indian renaissance and Indian nationalism. Nationalism in Sri Aurobindo's thought is not merely patriotic but a deep and fervent religious sadhana.

Sri Aurobindo's political thought may well be defined as spiritual nationalism. He elevated the demand for national freedom to a religious faith so that the masses could be awakened. In Aurobindo's thought the firm belief that India had a mighty role to play in the spiritual regeneration of the human race and a divine mission to fulfil on earth. His flaming patriotism and religious devotion to Mother India is well reflected in his lecture delivered in front of students at Bengal National College. In his lecture he urged upon students to dedicate themselves to the service of their Motherland.

As a natural concomitant of his theory of spiritual nationalism we find that Sri Aurobindo frequently and unabashedly claims that the nationalist movement sparked off by the Bengal partition was a divinely inspired and divinely guided movement. This national movement was not guided by any self-interest. It was a religion which people are trying to live. It was a religion which people were trying to realize God in the nation in our fellow-countrymen.

According to Aurobindo, nationalism is a religion that has come from God. Nationalism cannot be crushed. It survives in the strength of God and it is not possible to crush it, whatever weapons are brought against it. Nationalism is immortal. Nationalism cannot die, because it is no human thing. Nationalism was thus considered by Sri Aurobindo to be much deeper and more profound concept than patriotism. In consonance with his concept of the nation as a divine entity, he looked upon nationalism as a spiritual imperative, a virtually religious practice which was essential for the emancipation of the motherland. This view was poles apart from the much less inspiring outlook of the moderates who hankered after petty administrative and political reforms and it is not difficult to see why this ideology swept all before it and brought about much awakening and revival in the Indian Politics.

Q.26. Discuss Sri Aurobindo's theory of evolution.

Ans. According to Sri Aurobindo, 'evolution is the progressive unfolding of the Divine.' It is then spiritual evolution. In presenting this spiritual evolution, he criticises both the materialistic and idealistic theories of evolution. Materialism fails to indicate how an unconscious principle evolves into life and consciousness. In the same way, idealism is wrong to hold that reason is the highest stage of evolution. Sri Aurobindo, instead, presents the spiritual evolution, according to which the spirit, which is the supreme reality is the source of creation and evolution, and the end of realisation. Evolution is the process of the manifestation of the spirit. It is a process of the perfect and complete revelation of the spirit. The purpose of the evolution is the absolute and complete manifestation of the involved principle of Sachchidananda. The origin, the content, the initial and the ultimate Reality of all that is in the cosmos, is Sachchidananda which is a triune principle of transcendent and infinite Existence, Consciousness-force and Bliss. It is an integration of being and becoming. The whole cosmos is the manifestation of the Divine.

Evolutionary growth, according to Sri Aurobindo is a tripple process. It involves process of widening, heightening and integration. The process of widening means greater scope of operation of every new element or principle. The second process of heightening means ascent from one step or grade to another higher grade. But the most important character of the

evolutionary process is integration. Evolution is not growing from the lower grades to the higher ones. On the contrary, it implies that the lower ones are uplifted and transformed. Integration in the philosophy of Sri Aurobindo means ascent through descent. The higher descends into the lower and transforms it completely, in that way the lower ascends to the higher. For example, if we reflect upon the nature of matter prior to the evolution of mind and then upon its nature after the evolution of mind the point would become clear. When matter evolved into mind, in fact, the nature of 'the material' was also changed. Matter no longer could be viewed in the manner in which it was viewed before. The reason for emphasising this fact of integration is that only if evolution is conceived in this direction one can talk about the possibility of Divine life. It is quite possible for an individual aspirant to grow spiritually and to attain salvation. But universal redemption can become a fact only when evolution growth is conceived as a cosmic process integrating all its aspects and grades. Now after having known the nature of the process of ascent we can try to determine the basic aspects of this evolutionary process.

Creation, we know, is the descent of the spirit into ignorance and therefore, the starting point of evolution must be complete absence of knowledge or complete Inconscience, and the goal must be complete knowledge. In between the two lies the realm of ignorance. Sri Aurobindo says that evolution in this realm has passed through matter, life, psyche and mind and has reached so far realm of mind. Life evolves in matter and therefore, it is both matter-bound. Mind evolves in life and therefore, it is both matter-bound and life-bound. Now mind is waiting to ascend to the higher stage by entering into the spiritual or supramental stage. That evolution is yet to take place. This, according to Sri Aurobindo, is going to be the not and final stage of evolution. This is what Sri Aurobindo describes about cosmic evolution.

He opines that the process of evolution has not merely to be scientifically described because we are ourselves involved in it and also because the next stage of evolution is going to take us into the spiritual realm. We can expedite this process of impending spiritual transformation by our efforts also. We have reached the mental stage by our own efforts, and so we can also strive to transform the mental into the higher form-the supramental. Therefore, in Sri Aurobindo's theory of evolution we come across, along with the description of cosmic evolution, a description of the evolution of the individual also. Evolution, according to Sri Aurobindo, is as much individual as cosmic. The individual plays a significant role in the process of evolution. It is through the consciousness of the individual being the spirit reveals and discloses its being. Therefore, the integral theory of evolution attempts to describe the basic features of individual's evolution also. This becomes one of the distinctive characteristics of Sri Aurobindo's theory of evolution.

Q.27. Explain Sri Aurobindo's concept of Involution.

Ans. Sri Aurobindo conceives creation as a double process. It is firstly a decent of the spirit into the world forms and it also implies an ascent of the world forms to its original higher status. It is a process of descent and ascent, of involution and evolution.

Evolution is the inverse of the process of creation and it is only by linking to creation that we can understand the process of evolution) It is because the spirit is already involved in matter that matter can evolve into life, life into mind and mind into Supermind. Evolution is then understood is the return of the spirit to itself. The coming back of the spirit is the reversal of its

going out. The former is the ascent and the latter, the descent. The order of involution, according to Sri Aurobindo is Existence, Consciousness- force, Bliss, Supermind, Mind, Psyche, Life and Matter. Evolution is the reversal of the sequence, Ascent or evolution is only possible because there has been descent or involution. Matter can evolve because there has been descent of the spirit into matter.

Evolution is not merely an ascent from the lower to the higher state, rather there is an integration of the higher with the lower. When the higher descends into the lower, the latter is transformed into the higher. Evolution is then "an uplift and transformation of all the principles." Evolution is a graded unfolding of the Supreme Reality and it strives to realise the unity already inherent. The nature of the Supreme Reality is comprised of a 'seven fold chords.': Matter, Life, Psyche, Supermind, Bliss, Consciousness-force, Existence. The whole process works with a continuous movement of involution and evolution, i.e. emanation from the source of all. The seven notes of the chords of being become now the rungs of the ladder of descent and ascent, of involution and evolution.

The ascent or the evolution is the self-unveiling of the Reality, which descent or involution is self concealing. There is mutual interplay between both evolution and involution. While the evolved consciousness gradually rises up to reach the Supreme Consciousness, the same descends to lower planes to facilitate speedier ascension of the lower levels.) Divine descends from pure- existence through the play of Consciousness-force and Bliss and the creative medium of Supermind into cosmic being; we ascend from matter through a developing life, soul and mind and the illuminating medium of Supermind towards the divine being. (The evolution of the principle of matter, life and mind into the status of spirit is possible on account of the involution of spirit into them. The double process of involution and evolution explains the whole process of cosmic working and its order.

According to Sri Aurobindo, the Absolute manifests itself in two terms, namely, the Being and the Becoming. The manifestation of the Being takes the shape of involution which is also the beginning of evolution.) He presents the theory of emanation when he explains the phenomenon of evolution. Even matter is brahman and "it is nothing other than or different from Brahman." Involution, thus, brings before us the identity between the world and the Brahman. Involution is the foundation of evolution. The evolution of matter is possible only because there has been an involution of the spirit into matter. Ascent without descent or evolution without involution is unthinkable. There is creative spirit latent in the inconscient and it is the mutual correspondence that affects various manifestation.

Q.28. Explain the nature of Supermind of Sri Aurobindo. What is the difference between Mind and Supermind?

Ans. Sri Aurobindo has divided the realm of reality into the higher and the lower. According to him, the triune principle of Sachchidananda, i.e., Existence, Consciousness and Bliss represents the higher spheres and Matter, Life, Psyche and Mind belong to the lower sphere. In this theory of evolution it is observed that evolution has reached the level of mind and is preparing for its next leap into the realm of the spiritual the higher hemisphere. According to Sri Aurobindo, mind cannot be thought to be in possession of higher knowledge, since it is guided by ignorance and division. Neither life nor mind can qualify as the creative principle of the world. There must be a principle which can mediate between the two. The principle must

serve as link between the two spheres. It must on the one hand, be similar in nature of Sachchidananda and on the other hand, it must be the opposite of the mental. Such a link is the Supermind. The progressive and transformative nature of evolution culminates in a super consciousness, which is referred as the Supermind. Supermind belongs to the higher hemisphere and yet it is the end and ideal of mind-that which mind is going to be.

Supermind is the intermediary between the Infinite Absolute and the finite becoming, and consequently the dichotomy between the higher and the lower hemispheres vanishes. The whole reality is the one Absolute. This interplay of Supermind's descent- ascent reconciles the opposition between the Infinite and the finite, between the Absolute one and the relative many and has a certain identity of being with both. It synthesizes the indivisible one and the disintegrating universe. Sri Aurobindo says on the one hand, that "Supermind is the vast self-extension of the Brahman that contained and develops." And on the other hand, "that by the Idea it develops the triune principle of existence, consciousness and bliss, out of their indivisible unity. It differentiates them, but does not divide." Thus creation starts when Supermind differentiates the original unity of the three principles.

Another basic character of Supermind is the culmination and consummation of mind. Sri Aurobindo firstly makes a distinction between the two emphasising the elements that mind lacks and then goes on to show that mind, in fact, is a subordinate power of Supermind, not opposed to it but almost a version of Supermind in the lower hemisphere which is waiting to be uplifted to be supramental level.

The difference between mind and Supermind consists in the difference between their manners of apprehending reality. While Supermind essentially gets the unitary picture of reality, mind, by its very nature, breaks and cuts asunder a whole into its parts. Mind essentially creates divisions not only between the knower and the known, but also in the objects that it apprehends. Mind is not capable of having a knowledge of reality. Mind is the principle of ignorance while the Supermind is not only the principle of knowledge but also the principle of will.

Unit III

M.K. GANDHI

Concept of Swaraj, Ahimsa, Trusteeship

Q.1. What is the word Gandhi used for political freedom? What does the word 'swaraj' mean?

Ans. Gandhi used the word Swaraj for political freedom. The word 'swaraj' means 'own government or self-rule'.

Q.2. 'The Swaraj of my dream is the poor man's swaraj'. Who said this? How can swaraj be attained, according to Gandhi?

Ans. M. K. Gandhi. According to Gandhi, swaraj can be attained by educating the masses to a sense of their capacity to regulate and control authority.

Q.3. What does Gandhi mean by village republic?

Ans. By village republic, Gandhi means that village will be a complete republic, independent of its neighbours for its own vital wants.

Q.4. What are the two words involved in Sarvodaya? What does Sarvodaya literally mean?

Ans. The two words involved in Sarvodaya are sarva and udaya. Sarvodaya literally means the 'welfare of all' or 'upliftment of all'.

Q.5. What is the goal of Sarvodaya? What is the aim of Sarvodaya?

Ans. The fundamental goal of Sarvodaya is the greatest good of all living beings. The aim of Sarvodaya is the total and integral development of every individual in human society.

Q.6. What does Gandhi mean by Ahimsa? Does Gandhi consider non-violence a sign of weakness?

Ans. Generally Ahimsa means non-killing or non-injury. But in Gandhi's thought Ahimsa means non-violence in thought, speech and deed. 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? What does 'Love' mean according to Gandhi?

Ans. According to Gandhi, Ahimsa in its positive aspect is nothing but love. Love is a kind of feeling of oneness. Love, according to Gandhi is the energy that cleanses one's inner life and uplifts him.

Q.8. What does the word Satyagraha mean? What does idea of Satyagraha emphasize?

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

Q.9. 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.10. 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.11. What does trusteeship mean? What does Gandhi's theory of trusteeship suggest?

Ans. Trusteeship means a way by which the wealthy people would be the trustee of trust that would look after the welfare of the people in general. Gandhi's theory of trusteeship suggested that it is a theory against economic inequalities of ownership and income. It is a kind of non-violent way of solving all social and economic conflicts.

Q.12. How would Gandhi's doctrine of trusteeship help?

Ans. According to Gandhi, the adoption of the doctrine of trusteeship at individual level and national level would help to form an egalitarian and non-violent society.

Q.13. What do you understand by Swaraj?

Ans. The term 'Swaraj' is a combination of two words-'Swa' meaning 'self' and 'raj' meaning 'rule'. Thus, etymologically, Swaraj means 'self-rule' or 'self-governance'. But Gandhi prefers to use the word 'swaraj' for political freedom. Swaraj lays stress on governance, not by a hierarchical government, but self-governance through individuals and community building. Gandhi's concept of Swaraj advocated India's discarding British political, economic, bureaucratic, legal, military and educational institutions.

Q.14. What is 'Gram Swaraj'?

Ans. 'Gram Swaraj' means self-rule by the people of the village. Gandhi really wanted Swaraj or self-rule by the people of India who represent the rural mass. Time and again, he observed 'India's soul lives in the village.' He wanted that power structure should be from the below. He dreamt of village republic in free India.

Q.15. What is village republic?

Ans. Village republic is an ideal form of decentralised political and social system recommended by Gandhi. He says that the ideal system which can give maximum opportunity for individual initiative and growth is the Panchayat system having self-contained villages based primarily on agriculture and cottage industry. This system presupposes voluntary co-operation on the part of individual.

Q.16. 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 choose the name because truth is God, Satyagraha is 'agraha' of 'Satya' and thus, it means holding fast truth. It therefore, demands a deep sincerity and vigorous love for Truth.

Q.17. State any two characteristics of ideal satyagrahi.

Ans. The two characteristics of an ideal satyagrahi are:

i) A satyagrahi is required to practise truthfulness and non-violence not only in his action, but also in his thought and speech.

ii) 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.18. 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 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.19. 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, he way that others will think entirely safe. has to behave in such a way that others will think entirely safe.

Q.20. What is Sarvodaya?

Ans. Sarvodaya is a Sanskrit word derived from two words namely 'sarva' and 'udaya'. 'Sarva' means 'all' which includes every kind of living beings. 'Udaya' means 'rise', 'uplift', 'prosperity' etc Kind Sarvodaya literally means the 'welfare of all the 'uplift of all The ultimate objective of Sarvodaya is the total well-being of all or the greatest good of all. By the concept of Sarvodaya, Gandhi really means universal uplift or welfare of all men and women and not just the welfare or greatest happiness of the greatest number.

Q.21. How is Sarvodaya related to Swaraj?

Ans. Gandhi viewed his Sarvodaya society with welfare of all sections of people, the poor, the down-trodden, the exploited and the least. He had the ideal of Sarvodaya of social upliftment, economic emancipation and moral resurrection of all. Swaraj for Gandhi is the swaraj for poor man. Gandhi says that the sense of swaraj must be felt and realised by every individual of the state. Gandhi Considered his ideal of Sarvodaya as the only real dignified doctrine which brings the greatest good of all. He cherished the welfare of the rich and the poor, the prince and the pauper. While thinking of Swaraj understood in the sense of people's Swaraj, Gandhi had in mind a state of social existence where each individual irrespective of his religion, race, caste, sex, will enjoy equal status. Sarvodaya and Swaraj are complementary to each other.

Q.22. What is Gandhi's concept of Trusteeship?

Ans. Trusteeship is a socio-economic concept put forward by Gandhi. Trusteeship means a way by which the rich people would be the trustee of trust that would look after the welfare of

the people in general. Gandhi believed that the wealthy people could be persuaded to part with their aiming to bring justice in the society. He suggested that the theory of trusteeship is an answer to the economic inequalities of ownership and income. This is a kind of non-violent way of resolving all social and economic conflicts which grew out of inequalities and privileges of the existing social order.

Q.23. Explain Gandhi's concept of Swaraj.

Ans. According to Gandhi, political freedom is one of the essential preconditions for the realisation of the ideal state. That was why Gandhi had started a non-violent struggle in order to achieve political freedom for India. He prefers to use the word 'Swaraj' for political freedom. The word 'Swaraj' generally means 'self-governance' or 'home-rule' but Gandhi uses this word in a much profounder sense. Swaraj for Gandhi has both negative and positive implications. Negatively speaking, it implies severance of political relationships with British and particularly termination of British political control over India. It was meant the end of western culture, western value system and western political system. Hence, Gandhi realised that what is very much significant for the attainment of Swaraj is not mere freedom political control but freedom from the vicious influence of western civilization. Thus negatively speaking, Swaraj for Gandhi meant freedom from the influence of western civilization, western system of value and above all foreign type of political institution apart from freedom from political control. Swaraj as a positive concept, according to Gandhi signifies development of the nation in a definite direction. Gandhi says that the sense of Swaraj must be felt and realised by every individual of the state. According to him, there is a difference between 'mere independence' and 'swaraj'. Thus Gandhi while thinking of Swaraj understood in the sense of people's Swaraj. While thinking of a type of people's Swaraj Gandhi had in mind a state of social existence where each individual irrespective of his religion, race, caste, sex, will enjoy equal status. He opines that every individual should have a feeling of freedom. In fact, the ultimate aim of every activity, according to Gandhi is the realisation of spiritual freedom. Swaraj is a step towards it, because it enables an individual to realise at least political freedom.

Gandhi's notion of Swaraj is application to individuals and nations. He repeatedly asserts connection between the individual and collective self-rule and especially between individual and national freedom. Gandhi gave priority to the individual as a self. to accept group.

Gandhi takes the notion of Swaraj to a higher level when declares that swaraj, freedom from external intervention is a necessary but not a sufficient condition for the effective and full realisation of our liberty which is the product of self-rule. Similarly, national movement independence by itself is merely a necessary but not a sufficient condition of national self-rule. Self-government means continuous efforts to be independent of government control whether it is foreign government or national government. Gandhi suspects that even self-rule may, by act of omissions and discriminations, may prevent the growth of individuals. For him, the highest goal of life is moral, conscience or ethical consciousness has to be developed in all individuals. Therefore, no nation can hope to prosper unless its individuals are morally pure. The state should see that the individuality of the individual is not sacrificed at the alter of the whims of those few who lead the government.

Q.24. Explain briefly the relation between Gandhi's concept of Sarvodaya and Swaraj.

Ans. Sarvodaya etymologically means the 'betterment of all'. Usually Sarvodaya is compared and contrasted with utilitarianism. Utilitarianism is the doctrine that believes in the greatest good of the greatest number. But Sarvodaya is more comprehensive and more altruistic than utilitarianism.

Gandhi's philosophy of sarvodaya is based on the ancient scriptures and tradition of India. The 'Sarvodaya' is the combination of two words 'sarva' and 'udaya'. It denotes the meaning upliftment of all. It also means 'good will', 'service to all' and 'welfare of all' etc. It is concerned with Gandhi's socialism. Its purpose is the socio-economic development of all. The base of this philosophy is commonness what is done not for any particular individual a group but for all. It's main purpose is to create moral atmosphere e society. Truth, non-violence and purity are the foundation of Sarvodaya.

Sarvodaya is an ideal, a vision and a movement in Gandhi's philosophy. It is based on a philosophy of praxis that demands the commitment of its follower to the care and the uplift of humanity. especially of the last and the least in any society. Gandhi considered his ideal of Sarvodaya as the only real dignified human doctrine which brings the greater good of all. He cherished the welfare of the rich and the poor, the prince and pauper, the dumb, deaf and mute. He had envisioned development with moral, ethical and spiritual values than western economic parameter alone. Gandhi cherished to establish a democratic state and a new social order on principles of truth and non-violence with Sarvodaya.

Gandhi admits that for the realisation of ideal state political freedom is one of the essential pre-conditions. The word that he prefers to use for political freedom is Swaraj. Traditionally this word has come to mean 'own government' or 'self-rule', but Gandhi uses this word in a much profounder sense. His meaning of Swaraj includes its usual meaning and add something more. Although the word Swaraj means, self-rule, Gandhi gave it the content of an integral revolution that encompasses all spheres of life. He says that at individual level Swaraj is connected with the capacity for self-assessment, ceaseless self-purification and growing self-reliance. Politically, Swaraj is self-government and not good government. Economically, Purna Swaraj means full economic freedom for the toiling millions, For Gandhi, Swaraj of the people meant the sum total of the swaraj of individuals and so he clarified that for him -swaraj meant freedom for the meanest of his countrymen.

A little reflection will show that Gandhi's swaraj can be achieved in a Sarvodaya society. Gandhi viewed his Sarvodaya society with welfare of all sections of people, the poor, the down-trodden, exploited and the least. He had the ideal of Sarvodaya of social exploited economic emancipation and moral resurrection of a upliftment as convinced that decentralisation of power is the key to just an equitable society. On economic level decentralisation of power meant discouraging big industries and encouraging village cottage industry. In a social level, the horizons, tribals and members of the lower caste would be given all rights of equality. As Gandhis Swaraj means swaraj for all and so his swaraj can be achieved only in his Sarvodaya society. Philosophy of Sarvodaya makes the attempt to re-orienting human mind, of restructuring human society. Sarvodaya means welfare and prosperity of all. All must progress together without collision of interests. Sarvodaya and Swaraj are complementary to each other.

Q.25. 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. Non-violence 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, tolerance, 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.26. 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. Conflict is inherent in social, economic or political situations. The non-violent technique claims creative and constructive results, after creating 'crisis-packed' 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 non-violence.

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.27. What do you understand by the term trusteeship? Discuss M.K. Gandhi's views on the principle of trusteeship.

Ans. Trusteeship is a socio-economic concept put forward by M. K. Gandhi. Trusteeship means a way by which the wealthy people would be the trustee of trust that would look after the welfare of the people in general. Gandhi believed that the wealthy people could be persuaded to part with their wealth to help the poor. His doctrine of trusteeship is a social economic philosophy aiming to bring justice in the society.

According to Gandhi, those who seek to attain God through social service, even if they are in control of vast wealth should not regard any of it as theirs. They should rather hold their possessions in trust for the benefit of those less privileged than themselves

By trusteeship, Gandhi meant that the wealthy should not be claimed by their possessions to be theirs entirely as they can calculate their wealth without the labour and co-operation a worker and the poorer sections of society.

He suggested that the theory of trusteeship is an answer to the He suggests qualities of ownership and income. This is a kind non-violent way of resolving all social and economic conflicts which grew out of inequalities and privileges of the existing social order. Just as it is proposed to give a decent minimum wage, a li should be fixed for the maximum that would be allowed to any person in the society. The difference between such minimum and maximum income should be reasonable and equitable and variable from time to time, so much so that tendency would be towards the obliteration of the difference.

Gandhi's theory of trusteeship does not exclude the legislation of the ownership and use of wealth. Rich people should voluntarily surrender their wealth and hold it in trust for those working for them. But later on, he came to believe that state legislation would be necessary to ensure compliance with the principle of trusteeship.

By trusteeship, Gandhi does not mean compulsion to surrender the wealth as the forcible dispossession of wealthy would deny to society the talents of people who could create national wealth. His method was to persuade the wealthy to act as trustees, failing which Satyagraha could be adopted. Gandhi believed that adoption of the doctrine of trusteeship individual level and national level would help to form an egalitarian and non-violent society.

Unit – IV

R. N. Tagore : Surplus in Man, Problem of Evil, Concept of Religion

Q.1. What is 'surplus' in man? Which character of man distinguishes him from other animals?

Ans. 'Surplus' is the capacity of man of going beyond his own self. The characteristic freedom distinguishes man from other animals.

Q.2. 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.3. What does finite aspect of man include? What does infinite aspect of man consist in?

Ans. The finite aspect of man includes his physical, biological and psychological aspects. The infinite nature of man consists in the longings and aspirations that are inexhaustible.

Q.4. Write one point of difference between the finite and infinite aspect of man.

Ans. The finite aspect of man is his individual, whereas his universal aspect consists in the universal in him.

Q.5. Write one characteristic feature of man's finite self. Write one character of the infinite aspect of man.

Ans. One of the most characteristic features of man's finite self is his acquisitive nature. The most prominent character of the infinite aspect of man is that it constantly impels the individual to go beyond.

Q.6. What does Tagore mean by creativity?

Ans. Creativity is the capacity for expression. When Tagore talks about creativity, he does not mean merely the capacity of creating physical objects like a pot or piece of furniture; he means by it the capacity for 'invention' the capacity of having new ideas.

Q.7. What are two kinds of freedom, according to Tagore? How can one get freedom from evils of life?

Ans. Tagore talks of two kinds of freedom-freedom in the physical realm and freedom in the spiritual realm. Selflessness or disinterested attitude towards life finally leads one to get ultimate freedom from all evils of life.

Q.8. In which book Rabindranath talks about the problem of evil? What is evil according to Rabindranath?

Ans. Rabindranath in his book 'Sadhana' has given an elaborate account of the problem of evil. According to Rabindranath, evil is a fact of the finite existence and yet, existence itself is not an evil.

Q.9. How does evil turn into goodness? What is the proper cause of evil, according to Rabindranath?

Ans. Evil turns into goodness through selfless activities. Through selfless activities, man tries to realise his infiniteness which produces a harmony between good and evil. The conflict of self and not-self and selfishness or unselfishness is the proper cause of evil.

Q.10. What is religion, according to Rabindranath? What is the aim of true religion?

Ans. According to Rabindranath, religion is an inspiration for unity, an endeavour to discover one's unity with the rest of the world. The aim of true religion is the realisation of one's kinship with everything.

Q.11. Does Rabindranath support asceticism?

Ans. No, Rabindranath does not support asceticism. Religion for him is not an escape; it is life and existence.

Q.12. What is the function of religion, according to Tagore?

Ans. According to Rabindranath Tagore, the function of religion is to bring the individual into harmony in reason, in love, in deed with the supreme man, the Universal Being.

Q.13. 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.14. What is 'surplus in man', according to Rabindranath?

Ans. The concept of 'surplus' is central to Rabindranath's philosophy of man. The 'surplus' in man is his capacity of going beyond oneself. Human life comes a long, a long course of evolution, which according to Rabindranath, is a gradual realisation of his inner power of 'surplus' in man which exceeds the narrowness or limitation of his life. The power of surplus in man develops the power of significance of man's existence as 'the vision of being' which has kinship with truth.

Q.15. Distinguish between finite aspect and infinite aspect of man.

Ans. There are two aspects of man-finite and infinite.

The finite aspects of man include his physical, biological and psychological aspects, whereas his infinite aspect consists in the longings and aspirations that are inexhaustible. The finite aspect of man is determined and explained in natural and scientific terms, while infinite aspect of man consists in surplus in him which ever tries to go beyond the finite.

Q.16. Write two aspects of man's finite nature on which Tagore has emphasized.

Ans. In order to present an idea of the nature of the finite man, Tagore has laid emphasis on some aspects of man's finite nature. Firstly, he says that in his finite existence man shares some of the qualities and characteristics of animals. Like other animals, man has some instinctive and mechanical ways of action and behaviour.

Secondly, man possesses certain characters that distinguish him from other living beings. For example, all his senses are keenly developed and are under the control of the self. Man has the additional advantage of having the special faculty of mind.

Q.17. Write two distinguishing features of the finite self.

Ans. The finite self has some characteristic features. The following are two distinguishing features of the finite self :-

- (a) The most distinctive feature of the finite self is man's acquisitive nature. The finite self derives immense satisfaction by 'possessing' or 'acquiring'. His love and strife, his struggle and victory are guided by his sense of acquisition.
- (b) Another important aspect of the finite existence of man is a very keenly developed ego-sense. There is in him, the feeling of self assertion, and that determines everything else. Man has an ego and everything else becomes subordinate to it.

Q.18. Write two desires of the finite self described by Rabindranath?

Ans. According to Rabindranath, the finite self is an organisation of desires. The following are the two desires of the finite self.

- (a) Firstly, there is the desire for bodily comforts. That is in the region of our physical nature. Desires for food, drink, sex, material comforts etc. come under this. These desires are self-cultured and impulsive.
- (b) Secondly, there is the general desire for the physical system as a whole of which we are usually unconscious. General desire for self-preservation, with for sound health etc come under it.

Q.19. Write two important characters of man's infinite nature.

Ans. The infinite aspect of man's nature has certain characters. The following are some of them.

- (a) One important character of infinite aspect of man's nature is creativity. Creativity is the capacity for expression. There is an inherent creative capacity in man which is an expression of the tendency to express oneself.
- (b) Another distinctive character of infinite aspect of man's nature is growth. Growth follows from the character of creativity. Growth is essential for man's nature. There is an ideal that man seeks to attain, therefore, by nature he is ever developing and ever-growing.

Q.20. How does Rabindranath view evil?

Ans. According to Rabindranath, evil is a fact of the finite existence but existence itself is not an evil. He says that evil poses a problem only when we come to think that it is permanent and final aspect of existence. If evil is view in this way then we have an uneasy feeling that it cannot be dispensed with. But Tagore asserts that this way of forking at evil is not correct. The finite aspects of creation or of man are real, but they are to be transcended. To transcend them is not rejecting their reality, just as crossing a mile-stone is not rejecting the reality of that mile-stone. Thus, evils are facts, but they are not ultimate facts.

Q.21. How evils turn into goodness, according to Rabindranath?

Ans. According to Rabindranath, evils of life appear as evil due to incomplete outlook of human life or human nature. But infinite personality of man transforms all the evils of his life into goodness. Through different selfless activities, man tries to realise the infiniteness that produces a harmony between good and evil. In this way the evil turns into good in life and activities of man.

Q.22. What does Rabindranath mean by religion?

Ans. According to Rabindranath, an inspiration is for unity, an endeavour to discover one's unity with rest of the world. The aim of religion is the realisation of one's kinship with everything. In the opinion of Tagore proper analysis of human nature proves that religion exists in the roots of human existence which formed the basic nature of man. So, religion being the inner nature of man is identified with human life.

Q.23. 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.24. Explain Tagore's concept of 'surplus in man'.

Ans. Rabindranath in his 'Religion of Man' has tried to trace the evolution of man. With the advent of man on this earth, there has been a change on the course of evolution. Tagore believes that this change is not due to developed faculties of intelligence and power. This change is because of a speciality in man-'the surplus' in which is the capacity of going beyond oneself. Man has a feeling that he is truly represented in something that exceeds himself. He says that the important fact that comes into prominence in our evolution is the possession of a spirit which has its vast capital with a surplus far in excess of requirements of the biological animal in man. The unrest for knowing himself, which characterises man, is the distinctive mark of man's freedom and this distinguishes his life from that of animals.

Human life comes a long, a long course of evolution, which according to Rabindranath, is a gradual realisation of his inner power of 'surplus' in man which exceeds the narrowness or limitation of his life. Tagore says that man in order to know himself truly cultivates the vision of a being who exceeds him in truth and with whom also he has his kinship. In Religion of Man, Rabindranath explains this constructive nature as righteousness, truth, religion, heroism and prosperity, the past and the future live on the surpassing strength of the surplus. According to Tagore, 'upon the foundation of the surplus, man's philosophy and science thrive.' According to him, 'Civilization is built on the plus.'

In Tagore's philosophy of man, the concept of surplus plays an important role. Man is the supreme creature and the citadel of the Infinite Being. The dynamics of man consists in the gradual emergence from darkness to light, from necessity to freedom, and from imperfection to perfection. The power of surplus in man urges him to realise the diverse aspects of life which gradually inspires him to know and realise the ultimate principle or supreme value of life. Through this realisation man tries to sublimate his individual self into a manifestation which he believes to have the majesty of the ideal man. The universal nature of man or the infinite

aspect of man impels the individual to go beyond. There is no goal in life that does not, at the same time, induces man to go ahead. There is, again, no task which is completely impossible for man. He may attempt and fail, but even failures prompt him to make renewed efforts. This element of man has truly been called 'the surplus' in man. This creates in him a feeling that he is destined to be something higher, that he is not what he ordinarily appears to be.

Q.25. "Man is finite-Infinite"-Elucidate the statement after Rabindranath.

Ans. The account of the origin of man brings to light two important factors regarding the nature of man. Firstly, man continues to have biological and physical nature which he has received from evolution. Secondly, he has within him a spiritual nature which makes him unique and gives to him some amount of freedom. The first can be called the biological or physical aspect of man, and the other can be designated as the Infinite aspect of man. Thus, man is finite-infinite.

Thus, we can say that there are two aspects of the self-the physical and the spiritual. The physical is determinable in terms of biological, physiological and psychological facts, the spiritual is expressed in longings and aspirations that are not rooted in these considerations-that are aspirations of a higher kind. The finite-infinite man is, in fact, the individual universal man. Every individual has his own individual peculiarities on account of which he is different from other individuals. These constitute his individual characters. But he also has a nature which he shares with all and on account of which he has a feeling of kinship with every other individual. This is the universal in him. His individual peculiarities are the aspects of his finite self and his universal nature is the infinite aspect of his personality. This shows that man is finite-infinite.

Tagore says that in every human being truth abides in its universal form and along with it has also its individual aspect. The usual way of the metaphysician is either to start with Infinite and descend down to the finite or to start with the finite and then to comprehend it in the Infinite. Rabindranath thinks that both of these ways would break the unity and harmony in man's life. Therefore, he talks about the finite-infinite nature of man. He believes that basically man is infinite, that is his true nature. Man expresses himself in terms of modes and means of the limited. The body, the senses etc. are all limited in their capacities and only through these soul expresses itself in life. This does not mean that these expressions of the soul are usual. They are soul's expressions and therefore constitute an essential aspect of man. This shows that the soul is infinite in principle but finite in its experiments. The function of the finite aspect of our nature is 'acquisition', the finite man is in the region of nature and therefore, is occupied with the functions of 'getting things' and 'enlarging possessions'.

Realisation of self as infinite as the unity of finite with infinite in the finite existence of man is the fundamental end of Tagore's religion of man where a man becomes divine in and through his life and activities in this world. To know finite mind as an absolute mind is the proper meaning of realisation which is to realise man's own infinite nature through his disinterested love, knowledge and service for others as this can produce a divine unity with all human beings. The development of this spirit is the extension of his infinite personality that includes all human personalities and thus an individual realises that he is 'Man the Great'.

Q.26. Explain Tagore's views on the problem of evil.

Ans. Tagore in his book 'Sadhana' has given an elaborate account of the problem of evil. The problem of evil in the world poses a problem to every theistic account of the universe. Tagore holds the view that the question of evil in existence is the same as why there is imperfection. He accepts evil as facts of life and tries to solve the problem in his own way. According to Rabindranath, evil is an imperfection, and as such it has to be there in creation, because creation itself is a limitation of God. He believes that if there is finite existence, evil is bound to be there. So evil is an inevitable result of finitude. Evil and finitude are interrelated.

According to Tagore, evil is a fact of finite existence, but existence itself is not an evil. What then is the problem of evil? Tagore says that evil poses a problem only when we begin to think that it is permanent and final aspect of existence. If we view the evil in the way, we get the uneasy feeling that it cannot be dispensed with. But Tagore asserts that is not the correct way of looking at evil. The finite aspect of creation or of man is all real, but they have to be superseded. Going beyond that is not rejecting their reality, just as crossing a mile-post is not rejecting the reality of that mile-post. Thus, evils are facts but they are not the ultimate facts.

Rabindranath says that evil must not be viewed as the very antithesis of good, just as imperfection is not the opposite of perfection. It is on account of such an outlook that evils appear as ultimate. Evils, when looking as an isolated and separate facts from other aspects of life appears to be ultimate. But truth lies in the consciousness of the whole and cannot be known by fragmentary way or a piecemeal point of view.

Death is considered to be an evil if it is viewed as a separate incident affecting a particular individual. But if it is viewed in relation to the whole, it would appear not as an evil but as an aspect of the perfect plan of the universe. Had the phenomenon of death been not a fact, every man and, for that matter, every living being would have continued to exist eternally. Existence, then would have become like a life in hell with the awareness that everyone has to live eternally with the supply of food, shelter, space etc. continually decreasing.

Evil, then is an impermanent aspect of our finite existence. Its nature is like that of error, which we always come across in our intellectual life, and yet which is always impermanent. The history of scientific growth shows that errors have been by are more numerous than discovery of truth, nobody remembers the mistakes of science. It is the truths discovered that are remembered. Likewise, evils may be many, but they are aids in the process of attainment of good. What is then remembered is good not evil. Evil, thus, cannot arrest the process of life. The direction of progress is from evil to good. Evil, then is merely a stage to be superseded, an occasion for the disciplining of the life's ways.

Q.27. Explain Rabindranath's concept of religion.

Ans. The comprehensive and universal humanist outlook of Rabindranath, as developed through the influence of different human aspirations and ideals of the world, finally inspires him to explain the existence of man in a natural form. This natural expression for human life, according to Tagore, is the proper religion of man that, firstly, explains his material existence in this material world and secondly, evaluates his essential human spirit to overcome the material contradictions of life towards the development of unity or harmony. Religion, for Rabindranath is an inspiration for unity, an endeavour to discover one's unity with rest of the world.

Rabindranath explicitly believes that religion cannot be confined to any group or sect or tribe or nation. Man chooses a particular form of religion that suits him, but in the final analysis religion transcends all such particular forms. Ordinary religions, according to Tagore are just aimless wandering. The aim of religion is the realisation of one's kinship with everything. In order to realise his kinship with everything, man has to cultivate a universal feeling of love. This would not be possible if one runs away from the world. Tagore, thus does not support asceticism.

Religion, thus, is not an escape; it is life and existence. The true significance of religion that lies in the human existence can be realised by an analysis of the intrinsic nature of man. Proper analysis of human nature, in the opinion of Tagore, proves that religion exists in the roots of human existence which formed the basic nature of man. So, religion being the inner nature of man is identified with human life. Thus, man does not exist without religion.

But, according to Rabindranath, true religion should not be confused with institutional religion. An individual may be a Hindu or a Christian or a Muslim-it is a matter of accident. In fact, the forms and ways in which these religions are practised mislead the believers. Tagore sincerely believes that religious organisations have almost debauched religion. They take away from religion their life spirit and instead, emphasise only the superficialities of religion. True religion preaches freedom, whereas religious organisations make religions a slave of their institutions. The true religion must have the qualities of spontaneity and naturality in it.

According to Rabindranath, religion consists in man's capacity of self-transcendence. Man has a self-awareness, which reveals to him the fact that he has a capacity of going beyond himself to reach the higher region. If the total nature of man in different stages of life is properly explained, we can find unity of religion with life that exists in the inner spirit of man. This unity in human spirit is the unity in love. According to Tagore this helps a man to transcend the limitations or contradictions of material contradictions or limitations but he also has the power to cross it or overcome it. The ideal of love that exists potentially in the intrinsic nature or power of man inspires him to cross this narrow limitation or limited stage of life where the human wants for mere happiness, wealth etc. can create contradictions or disharmonies.

The development of this idea gradually extends the human consciousness towards Ultimate Unity or One Universal Truth, that according to Tagore, is identified with Man's Divinity. Religion, thus primarily means the cultivation or the development of the ideal of Universal Being or Ultimate Truth, what, according to Tagore, is real and eternal. This is expressed in 'The Religion of Man' as: "Religion consists in the endeavour of man to cultivate and express those qualities which are inherent in the nature of man, the eternal, and to have faith in him." In such a religious life the human personality finds its worth and essence.

Q.28. 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.

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.

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.

Unit – V

S. Radhakrishnan : Intellect and Intuition
K. C. Bhattacharjee : Concept of Philosophy
Md. Iqbal : Notion of Ego (Khudi)

Q.1. How many sources of knowledge are there according to Radhakrishnan? What is the function of sense-experience according to Radhakrishnan?

Ans. According to Radhakrishnan, there are three sources of knowledge. According to Radhakrishnan, the function of sense experience is to gather impressions of the physical objects and to provide data to natural sciences.

Q.2. How is intellectual cognition obtained? What is intuition according to Radhakrishnan?

Ans. Intellectual cognition is obtained by a process of analysis and synthesis. According to Radhakrishnan, intuition is the direct realisation of the object.

Q.3. Write one point of distinction between sense-experience and intuition. Write one common point between sense-experience and intuition.

Ans. Sense-experience can explore only external or superficial aspects of the object, whereas intuition can apprehend its essence. One common point between sense-experience and intuition is that both of them apprehend their objects directly and immediately.

Q.4. Write one point of distinction between intuition and intellect. Is there any opposition between intellect and intuition according to Radhakrishnan?

Ans. Intuition is the direct and immediate realisation of its objects while intellect studies both outer and inner aspects of objects and indirect and symbolic. No, there is no opposition between intellect and intuition according to Radhakrishnan.

Q.5. How many branches of philosophy are there according to K.C. Bhattachariya?

Ans. According to K.C. Bhattachariya, there are three branches of philosophy.

Q.6. How many grades of theoretic consciousness are there according to K.C. Bhattachariya?

Ans. There are four grades of theoretic consciousness according to K.C. Bhattachariya.

Q.7. What is meant by pure objective thought? What is spiritual thought?

Ans. This is a grade of theoretic consciousness. It has pure objective thought as its content. Here we find contemplation which also refers to an object. This is the third grade of theoretic consciousness of K. C. Bhattachariya. It has no reference to the objective, it is purely subjective.

Q.8. Write one point of difference between empirical thought and objective thought.

Ans. Though both empirical thought and objective thought are grades of theoretic consciousness, yet there is a difference between them. In empirical thought there is no reference to the subject, but in objective thought there is reference of object as related to the subject.

Q.9. Write one point of distinction, between science and philosophy according to K.C. Bhattacharya.

Ans. According to K.C. Bhattachariya, there is a difference between science and philosophy. The difference between them is that science is literal thought, but philosophy is symbolic thinking.

Q.10. What is the subject matter of philosophy according to K.C. Bhattacharya?

Ans. According to K.C. Bhattacharya, the subject matter of philosophy is systematic, symbolism. The metaphysical reasoning depends on symbolism. It is an elaboration of symbolic concepts.

Q.11. What does Iqbal mean by 'self'? What are the three aspects of man according to Quran?

Ans. According to Iqbal, 'the self' is the principle of unity in the individuals. According to Quran, there are three aspects of man. These aspects of man are- (a) that man is the chosen of God. (b) man is the representative of God on earth and (c) that man is the trustee of a free personality which he accepted at his own peril.

Q.12. What are the two theories on the relation of soul and body rejected by Iqbal?

Ans. Iqbal rejected the theories of parallelism and interactionism.

Q.13. What do the quranic words 'Khalq' and 'Amr' mean?

Ans. The word 'Khalq' means creation and 'Amr' means direction.

Q.14. Does Iqbal believe in the immortality of self?

Ans. Yes. Iqbal believes in the immortality of the self.

Q.15. How many sources of knowledge are there according to Radhakrishnan?

Ans. There are three sources of knowledge according to Radhakrishnan. These are (a) Sense-experience, (b) Intellectual cognition and (c) Intuitive apprehension.

Q.16. What is intuition according to Radhakrishnan?

Ans. According to Radhakrishnan, intuition is the direct realisation of its object. It is a direct knowledge culminating in the highest kind of immediacy and not knowledge by signs or symbols. In intuition the distinction between the knower and the known completely vanishes and their duality is completely destroyed. It is knowing by becoming.

Q.17. What is intellect according to Radhakrishnan?

Ans. Intellectual cognition gives us knowledge of both the internal and the external through the employment of concepts and symbols. So it is indirect and symbolic in its character. It gives us logical knowledge. Intellectual knowledge is obtained by the process of analysis and synthesis of perceived data. So in intellectual knowledge we have a more systematic knowledge of the object perceived.

Q.18. Mention two points of distinction between sense-experience and intuition.

Ans. There are certain points of difference between sense-experience and intuition. The following are the two points of difference between them:

(a) Sense-experience can explore only external or superficial aspects whereas intuition can apprehend its essence.

(b) Senses are liable to error while intuition is infallible.

Q.19. Write two points of relation between intuition and intellect.

Ans. According to Radhakrishnan, intuition and intellect are not opposed to each other. Rather they are complementary to each other. The following are the two points of relation between intuition and intellect-

(a) In the opinion of Radhakrishnan, intuition is the response of the whole man to reality. On the other hand, what we get in the intellect is a partial response to the reality. As intuition is the response of the whole man to reality, so it involves intellect also. Thus there is no opposition between intellect and intuition. One supplements the other.

(b) According to Radhakrishnan, intuition is not independent but emphatically dependent upon thought. Intuition is immanent to the very nature of intellect.

Q.20. What is theoretic consciousness according to K. C. Bhattacharya? Name the different grades of theoretic consciousness.

Ans. According to K. C. Bhattacharya, theoretic consciousness is the understanding of a speakable. It is theoretic because it has just a believed content and not a meant content.

According to K.C. Bhattacharya, there are four grades of theoretic consciousness. These are-

(a) Empirical, (b) Objective, (c) Subjective or Spiritual, (d) Transcendental.

Q.21. How many grades of philosophy are there according to K.C. Bhattacharya? Name them.

Ans. According to K.C. Bhattacharya there are three grades of philosophy. The three grades of philosophy are (a) Philosophy of the object having the self-subsistent as its content, (b) Philosophy of the subject with the speaking subjectivity as its content and (c) Philosophy of Truth having the transcendental Absolute as its content.

Q.22. How many grades do 'enjoying consciousness' have? Name them.

Ans. There are three grades of 'enjoying consciousness' according to K.C. Bhattacharya.

The three grades are (a) first, there is enjoying awareness of the subject as embodied, (b) second, there is the consciousness of other selves and (c) third, there is the consciousness of an overpersonal self.

Q.23. What is self according to Iqbal?

Ans. According to Iqbal, the 'self or Khudi' is the root of all existence. Significance of the 'self or Khudi' in an individual is the source through which we can bring ourselves closer to the ultimate. Iqbal's use of the term 'Khudi' as synonymous with the word of 'Ruh' as mentioned in the Quran. 'Ruh' is that divine spark which is present in every human being. However, one has to make a great journey of transformation to realise that divine spark which Iqbal calls 'Khudi'.

Q.24. How does Iqbal conceive the relation between the soul and the body?

Ans. Iqbal says that the soul and the body are systems of acts and as activities they are close to each other. The nature of the activities of the body is repetitive or somewhat mechanical, whereas the acts of the ego are spontaneous and free. But the initiation of the body also comes from the activities of the soul. Iqbal says, "The body is accumulated action or habit of the soul; and as such undetachable from it".

Q.25. Explain the different ways of knowing according to Radhakrishnan.

Ans. According to Radhakrishnan, there are three ways of knowing reality. These three ways of knowing are-(a) Sense-experience (b) Intellectual cognition and (c) Intuitive apprehension.

(a) Sense-experience: Sense-experience of the source through which we know the sensible qualities of the object. It provides data to natural sciences by gathering impression of the physical objects. Through the senses only external features of the objects are known. For example, when a rose is perceived only its colour texture and similar other characters are known while its essence remains unknown. The sensory impressions do not touch the core of the object, they are too superficial to be able to give an idea of reality. Though sense-experience cannot give the knowledge of reality, yet Radhakrishnan holds that sense-experience has a very important role to play in the knowing process.

(b) Intellectual Cognition: Intellectual Cognition is almost same as conceptual knowledge. It is knowledge obtained by a process of analysis and synthesis. The data supplied by the senses are analysed by the intellect and a new synthesis is perceived. This knowledge is not only indirect but also symbolic. It is indirect because its contact with the object is not a direct contact; it deals only with that which is given by sensibility. From the senses it receives only certain representations of the objects; that is to say, it receives merely signs and symbols; and hence it is symbolic. According to Radhakrishnan, like sense-experience intellectual cognition also cannot give the knowledge of reality although in practical life it is useful as a source of knowledge.

(c) Intuitive Apprehension: Intuition is the direct realisation of the object. It is not knowledge by signs or symbols. It is a direct knowledge culminating in the right kind of immediacy. In the intuitive apprehension the distinction between the knower and the known completely vanishes and their duality is completely destroyed. In intuitive apprehension the knower establishes an identity with the known. Radhakrishnan says that in intuitive apprehension we become one with the truth one with the object of knowledge. The object known is seen not as an object outside the self, but as a part of the self. Intuition gives a very intimate knowledge of its object because it is a knowing by becoming. It is not impractical or impossible, on the other hand, it is natural to man. Every one of us is capable of some intuition; ordinary examples taken from life can prove this. Intuition thus conceived performs the functions of sense instinct and intellect and does something more. It is on account of this special peculiarity of intuition that it is capable of knowing reality.

Q.26. What is intuition? Explain the nature of intuition according to Radhakrishnan.

Ans. Intuition literally means to 'look at' or the direct vision or immediate awareness of something. Thus direct perception or simple and steady looking upon an object is intuition. Epistemologically intuition stands for self evidence. It is very difficult to define intuition because of its unique character of inexpressibility. Radhakrishnan describes intuition faculty as the whole mind, involving the exercise of the whole personality.

According to Radhakrishnan, intuition is direct and immediate because it deals with the objects themselves and not with their signs or symbols. It deals with them without taking help from or without the interference of anything else.

Intuition is self-evident. It is self evident because it does not need the support of anything else for its expression. It is its own guarantee, its validity and truth become evident as soon as it takes place.

Intuitive knowledge arises from an intimate fusion of mind with the object. It is knowledge by being and not by senses or by symbols. It is awareness of the truth of things by identity. The object is known is seen not as an object outside the self but as a part of the self. Intuitive knowledge is direct, complete, absolute and the perfect knowledge of reality. Intuition is not only a perfect but also a living. It is distinguished from indirect, mediate, rational or inferential knowledge.

In intuition there is no duality between subject and object. In the intuition awareness of the self as real being, there is only a logical distinction but no real distinction between subject and object. Intuition is distinguished from intellect but not opposed to it. Intuition is related to intellect as the whole is related to its parts.

Intuition is immanent in the very nature of our thought as it is emphatically dependent upon thought. It depends on intellect for its verification. So it is not an independent source of knowing reality. Intuition depends on intellect and also transcends it. Intuition comprehends sense and intellect. It is all comprehensive because it can move upward to analytical experience and downward to reason. Nothing is external to it.

The deepest things of life are known only through intuitive apprehension. We recognise their truth but we do not reason about them. All creative works in science and philosophy, art and life are inspired by intuitive experience.

Radhakrishnan believes that every true religion is based on intuition. For him in our ethical life also, intuitive insight is essential to ascertain the true knowledge of the values.

Q.27. Explain and examine the nature of intellect as put forwarded by Radhakrishnan.

Ans. Intellectual cognition is almost same as discursive reasoning.

Discursive reasoning gives us the knowledge of both the internal and the external through the employment of concepts and symbols. So it is indirect and symbolic in its character. It gives us logical knowledge.

Intellectual knowledge is obtained by the process of analysis and synthesis of perceived data. So in intellectual knowledge we have a more systematic knowledge of the object perceived because of the data supplied by the senses are analysed and a new synthesis is made. In intellectual cognition there is always a duality between the knower and the known, the subject and the object.

Conceptual knowledge is dependent on our perceptions, our interests and our capacities. It helps us to handle and control the object and its workings. Intellectual knowledge is not immediate. What we get in intellect is a partial response to the reality.

Radhakrishnan has pointed out the validity and invalidity of intellect. Intellect by itself cannot form its own data. It depends on data supplied by sense-experience. Sense-experience is directly related to the apparent reality. At the very beginning, intellect is not able to grasp the reality. Radhakrishnan has pointed out the inadequacies of the intellectual cognition in the following way.

(a) In intellectual knowledge there is always a dichotomy of the subject and the object. It can never overcome the dichotomy between subject object-relation. Knowledge is an intense and

close communion between the knower and the known. But in intellectual knowledge the duality between the subject experiencing and object experienced is distinctly observed. So, the reality which is non-dual pure identity is beyond the reach of the discursive intellect

(b) Intellectual cognition is symbolic in nature and as such moves in the world of symbols. For knowing reality on the other hand, it is essential to go beyond the symbols to the symbolised.

(c) Again conceptual knowledge is concerned with objective knowledge. But reality is apprehended in an immediate individual experience. So intellect fails to grasp the whole truth, the whole spirit. Therefore, Radhakrishnan says, what is immediately apprehended is different from what is conceptually constructed.

(d) Radhakrishnan holds that thought reveals reality because they are one in essence; but they are different in existence at the empirical level. Knowing a thing and being it are different.

(e) Intellect is not primary or original. It works on materials and data supplied by other sources. Hence, if any view of reality has to be based on intellect, it will have to presuppose not only intellect but those of other sources also.

But Radhakrishnan's critique of intellect is not the total denial of the role of intellect in the apprehension of reality; on the contrary, by criticising intellect, he only tries to limit its scope. He does not deny its significance and importance. The limitation of intellect according to Radhakrishnan is that it cannot be regarded as an independent method in the apprehension of reality. According to him, what the intellect investigates is not the unreal, though it is not absolutely real.

Q.28. Is intuition opposed to intellect? Explain with reference to Radhakrishnan.

Ans. According to Radhakrishnan, intuition and intellect are not quite opposed to each other. Intuition depends on intellect and also transcends it. They belong to the same principle i.e. the self. Intuitive knowledge transcends the partial truth of the intellect. At the root of human mind, there is no conflict between reason and intuition. Intuition which ignores intellect is useless. Radhakrishnan's view is that there is no opposition between intuition can be elaborated by stressing on the following points :

(a) In the opinion of Radhakrishnan, intuition is the response of whole man to reality. On the other hand, what we get in the intellect is a partial response to reality. As intuition is the response of the whole man to reality so it involves intellect also. Thus, there is no opposition between intellect and intuition. One supplements the other.

(b) Intuition needs intellect for the expression, elaboration and justification of its results. Intuition in itself is dumb. Its results in order to be communicated to others have to be put in understandable and intelligible forms and for this, intellect is needed. Intellect on the other hand, presupposes intuition, without which its deliberation cannot start.

(c) According to Radhakrishnan, intuition is not independent but emphatically dependent upon thought. Intuition is immanent to the very nature of our intellect.

(d) Intuition and intellect belong to the same principle i.e., the self. So they are not contradictory to each other.

Radhakrishnan does not take intellect and intuition as constituting any kind of polarity. Intuition fulfils intellect and does not negate. Intuition is the very basis of the intellect. It is the highest dimension of consciousness free from all antinomies inherent in reason. Intuition is not irrational and intellect is not opposed to it. Intuition is not against reason but it is beyond reason.

Thus, intellect has not been discarded, but has been so thoroughly subordinated to intuition that it is preserved as function of intuition. In relation to intellect, intuition stands as a whole to part. Both have their own rights. Each is useful. Each has its own specific purpose. Both belong to the self. But intellect involves a specialised part and intuition employs the whole self. Both intellect and intuition are interdependent.

Q.29. Explain K. C. Bhattacharya's concept of philosophy.

Ans. K.C. Bhattacharya is one of the foremost philosophers of contemporary Indian philosophy. His analysis of philosophical issues, his employment method, his unique conception of consciousness—all these have bearing upon his conception of philosophy. His philosophical discussions are very analytical but abstract.

K.C. Bhattacharya's philosophy is a living organism of thought into which new material is assimilated never raw but digested by interpretation and in which the same form becomes ever different as it develops under the impetus of intellectual vital force. Philosophy in K.C. Bhattacharya's view is theoretic thinking which is neither actual knowledge nor a literal thought. It is not concerned with facts which is an awareness of a content that is either perceived or imagined to be perceived. The contents of philosophy are pure objective or contemplative thought, spiritual thought and transcendental thought. The contents of philosophy and not literally thinkable like empirical knowledge. The philosophical thought, therefore, is not literal but symbolical.

Philosophy elaborates the symbolic thought, not the actual knowledge nor a literal thought. It is concerned only with contents that are contemplated as true with the faith that it would give the knowledge of the Absolute. To speak is to formulate a belief. The speakable does not have a meaning content, it is only believed. A square circle, sky lotus, son of a barren woman, horns of the hare etc. are neither believed nor disbelieved. They do not have even a spoken content. Therefore, these do not come under the province of philosophical study.

K.C. Bhattacharya in his philosophy deals with the pure self-subsistent object which has no spatio-temporal existence. The philosophy of the object having the self-subsistence is its content is the assertion of the insufficiency of the sciences, because a negation of the object as fact leads to the objective as self-subsistent. Bhattacharya says that the object with which philosophy is concerned is not factual, it is just what is contemplated in the objective attitude. The subject-matter of philosophy is systematic symbolism. The metaphysical reasoning depends on symbolism. It is an elaboration of symbolic concepts. K.C. Bhattacharya states that philosophy including logic and epistemology is not only actual knowledge but is not even literal thought; yet its contents are contemplated as true in the faith that it is only by such contemplation that absolute truth can be known.

Q.30. Explain four grades of theoretic consciousness of K.C. Bhattacharya.

Ans. Both science and philosophy are expressions of theoretic consciousness. Theoretic consciousness has just a believed content and not a meant content. Bhattacharya's conception of philosophy is linked up with his idea of grades of consciousness. According to him, philosophy is the expression of theoretic consciousness and theoretic consciousness is conceived apart from its expressions. All forms of theoretic consciousness are thought.

According to Bhattachariya, there are four forms of thought and they are considered as four grades of theoretic consciousness. They are empirical objective, subjective or spiritual and transcendental.

Empirical: Empirical thought has always a reference to the objective. The reference is the awareness of a content that is either perceived or imagined to be perceived, and this reference to the object forms a part of the meaning of the content. Here, the object is understood as fact. In science, facts are studied, in which there is no reference to the subject or the speaking function. But in philosophy everything is studied with reference to the subject.

Objective: This grade of theoretic consciousness has pure objective thought as its content. Here we find contemplation which also refers to an object. But this object of contemplation has no necessary reference to sense-perception.

Subjective or Spiritual: This grade of theoretic consciousness has spiritual thought as its object. It does not have any content that is contemplated in the objective attitude, the content here is thought of or grasped in the subjective attitude, that is, in an enjoying consciousness. Here, the objective attitude is completely absent. That attitude is replaced by a subjective or self-enjoying experience.

Transcendental: This grade of theoretic consciousness has transcendental thought as its object. This consciousness has a reference neither to the subjective nor to the objective, it somehow transcends their distinction. Therefore, the content of transcendental consciousness is transcendental and is called the truth.

Out of these four grades of thought, empirical thought is the realm of the sciences, whereas of objective, subjective and transcendental thought are the realms of philosophy.

Q.31. Explain briefly Mohammad Iqbal's concept of Khudi or Self.

Ans. Iqbal in his collection of poetry 'Asrar-e-Khudi' has explained his philosophy of 'Khudi' or 'Self'. According to Iqbal, the Khudo or Self is the root of all existence. Significance of the Self or Khudi in an individual is the source through which we can bring ourselves closer to the ultimate. Iqbal in support of his view of self or Khudi first states the Quranic conception of the self and then develops it by adding to it his own ideas. It is on account of his belief in the validity of the Islamic conception of the self that he prefers to use the word 'Ego' for the self. Both these words the 'self' and the 'ego' are similar but whereas the word 'self' somehow gives the impression of being something over and above the body, the word 'ego' denotes the complete individual comprehending both its passionate vitality and its spiritual propensity. The human ego or 'I' has the potential of achieving permanence as an element in the constitution of the universe, provided that it adopts a certain mode of life. The ego can evolve, progress and succeed as well as degenerate, atrophy and fail. The Quran puts these two possibilities as follows: 'The one who causes of this (self) grow in purity has indeed success; and the one who is negligent of this (self) has indeed utterly failed.'

The human ego has the ability to grow by absorbing the elements of the universe of which it appears to be insignificant part as well as the ability to incorporate the attributes of Allah (God). Iqbal argues that the human ego has a central place in the universe while it is at the same time intimately linked with the ultimate Ego or God himself. Iqbal notes throughout the entire gamut of being the gradually rising note of ego hood until it reaches perfection in man. That is why the Quran declares the Ultimate Ego to be nearer to man than his own neck-vein.

In order to reach the noble heights of perfection, the ego has to pass through three stages which Iqbal describes in Asrar-e-Khudi. These three stages can be seen as the different spiritual phases through which the ego has to pass in its journey of spiritual ascension: (i) Obedience to the Divine Law, (ii) Self-control which is the highest form of self consciousness or egohood, (iii) The vicegerency of God.

In Asrar-e-Khudi, Iqbal argues that the human ego can attain immortality if it adopts a certain way of life through which it can come into contact with the Ultimate source of existence, the Ultimate Ego. Since attaining perfection depends upon perfecting the self and bringing it in accord with the Divine Will, Iqbal appropriately exhorts that one should 'Know' his or her inner self.

According to Iqbal the soul is that element in the constitution of the human being that can be explained only in the sense that it is a Divine Spark in the human being. The ignorance of this spiritual reality has led to the degeneration of the human being to sub-human levels of existence. When the human being forgets this Spark of Divinity within, he/she falls prey to the false sense of personal liberty-a liberty which in reality is the worst form of slavery. Having lost sight of the Divine spark within the human being inevitably loses sight of all higher moral and ethical principles and as a consequence his/her life becomes totally subservient to the animal instincts of bodily flesh. As a result of neglecting the awareness and realisation of the Divinity within, the Divine Spark fades away and eventually it is extinguished altogether. This leads to an unbalanced life in which the individual exists only as an animal and loses all sense of his/her humanity.

Q.32. Explain the characters of the self as enunciated by Iqbal.

Ans. According to Iqbal, the self is the root of all existence. He says that the self is the principle of unity in the individuals, but he asserts that it is not opposed to the body. According to him, the self gives unity even to the bodily activities. He says that both the soul and the body are systems of acts and as activities they are close to each other.

This description of the nature of the relation between the body and the soul throws light on one of characters of the self. The self is a series of activities, and as such must need an environment on which it will act or to which it will react. In his actions and reactions, he will utilise even the body. Thus, the egos cannot remain in complete isolation, they must be a world.

From this, Iqbal deduces two other characters of the ego (a) Firstly, the life of the ego is not a mechanical life, it is steadily trying to realise some purpose. (b) The life of the ego is constituted by the experiences, feelings and volitions of the ego. The first throws light on the teleological character of Iqbal's philosophy. This quality is apparent even in his philosophy of the self. The actions and reactions in between the ego and the non-ego enrich the life of the ego, and it is through these that the ego grows. Secondly, the fact that life of the ego is a series of activities performed in the face of some challenge from the environment shows that his cognitions, feelings and volitions determine his life.

Another prominent character of the self is freedom. We have seen that the ego is conceived, on the one hand, as that which is organised and disciplined by its own experience, and on the other, as that which is determined by its relation to the environment.

Modern physical theories try to show that all our activities are determined by our physical conditions and material requirements. They even try to show that consciousness and thinking

can be reduced to physical and physiological processes. But Iqbal says that this does not prove that the ego is not free in its activities. The physical or the psychological patterns do not determine the ego, on the other hand, they are the means through which ego performs its activities. It has the capacity to choose its course of action, everything ultimately depends upon its own choice and decision. Moreover, it is capable of affection and regulating even physical behaviour as it exercises a directive control over the body. This shows that the ego is free.

Another important character of the self is immortality. Iqbal believes in the doctrine of personal immortality and substantiates his view by referring to the Quran. According to him, immortality appears to both the nature of the self and his ultimate destiny. The self is immortal in spite of the apparent fact of death. There is no inconsistency in believing that immortality represents the nature of the individual.
