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Other books by the Author

1. *Knowable and*
2. *The Upanishads*



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PHILOSOPHY OF VALUE

CENTRAL ISSUES

Aditya Kumar Mohanty

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PHILOSOPHY OF VALUE

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CENTRAL ISSUES

Aditya Kumar Mohanty
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Utkal University

DEPARTMENT OF SPECIAL ASSISTANCE IN PHILOSOPHY
UTKAL UNIVERSITY, BHUBANESWAR

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A PLEA FOR CARDINAL VALUES

Man is a social being by nature and necessity. Formation of class, tribe, community, state and nation refer to different stages of growth of the human society. What does the society consist in ? Does it signify a composite group where individuals live in close proximity ? Obviously, society is not just an aggregation of individuals. It is a collective body wherein its members move in unison with uniform ideation.¹ The true spirit of society is brought out in the following Vedic Verse :

*sam gacchadvam sam vadadhavam sam vo manamsi janatam
deva bhagam yatha purve sanjanana upasate*

(Rgveda, X, 191, 2)

*samani va akutih samana hrdayani vah
samanamastu vo mano yatha vah susaha sati*

(Rgveda, X, 191, 4)

(Let us move together, let us sing together, let us come to know our minds together, let us share like the sages of the past. That all people together may enjoy the Universe, unite our intention, let our hearts be inseparable, our minds be as one mind, as we, to truly know one another, become one.)

Movement is life, staticity is death. This is true not only of individual existence but also of the social body. Society

¹ *Samanam mantrena ejati iti samjna parikirtita*

has two distinguishable aspects, (a) its existence as a collective body, and (b) its inherent and inevitable dynamism. Like an organism it exists and moves, grows and decays. Movement does not necessarily mean progress. Movement towards the goal is progress and away from the goal is retardation. Thus, all discussions about the individual or social progress presupposes the '*goal awareness*'. Hence, all social planning, be it economic, political and religious, must be goal directed.

The problem of morality is bound up with the problem of *social progress* or *social good*. What does the *social good* consist in? It obviously consists in the well being of individuals. Morality, therefore, would connote that which provides the ideal and inspiration to the collective life of individuals. When the ethical views construe individual and society as distinct entities *collective interest* is visualised as incompatible with the *individual interest*. In such circumstances, the individual is seen to live at the cost of the social interest and the state ignoring the interest of the individuals. Such a view is unsound and such situations can be averted when one perceives the obvious truth that the individual interest is best served by serving the collective interest and *vice versa*.

The principles or norms impart rhythm to the social dynamism whereby the individuals get opportunity and inspiration to be established in the state of perfection. This constitutes *social morality*. Conversely, the laws, principles, injunctions that ignore the well being of the individual or degenerate the human psyche by taking it away from the desideratum, are veritable evils and are to be eschewed at all costs, even though they have the sanction of the so called scriptures, institutions, proponents or the preceptors.

History reveals that in all ages the *human values* have been ignored in favour of the social values. This has been the irony of human predicament. In the *Ksatriya era*, i.e. under

the rule of the kings, emperors and the militia men, it is the laity, the labourers, the serfs who suffer most. The rulers, their progeny, their henchmen, their satellite groups flourish on the toils and tears of the mass. Valour, chivalry, physical prowess is held in esteem. The fate of man rests on the whims and caprices of the sovereign. His words become the law. Even if the sovereign is benevolent, the middlemen, the executives come on the way. As a consequence, the benevolence of the ruler does not percolate down to the mass. The weal and woe of the commoner is hardly heeded to. Similarly, in the *Vipra era* the scholarly or the erudite rule the day. The intelligentsia, by characteristic display of their intellectual sophistication and pedantry, keep the mass enamoured. The scriptures are interpreted to the convenience of the vested interests. Observance of prayers and religious sacraments devoid of real urge and sincerity, become mere eyewash, a mask under which the *Vipra* takes advantages of the credulity of the mass. The mute and inert statues and structures are valued more than the oppressed, suppressed, and the disadvantaged who are the unspoiled expressions of God. In some quarters value is equated with religious injunctions or commandments. A cursory look into the history of religions would convince one that religions have been more sectarian than universal. The modes of prayer, worship, observance of ceremonies and sacraments are considered the essence of religion instead of its underlying truths. The protagonists are more preoccupied in decrying the sister institutions and promoting numerical expansion of their own sect, rather than propagating the universal values of love, compassion, service to the mankind at large. Thus, we find religions being ossified into different sects, races and communalities. The baneful effects of religiogisation have outweighed the boons they have secured for mankind. An animal is sacrificed cold blooded to propitiate the Deity. Religion that was meant to liberate has ended up in bondage to bad faith. A non-conformist is treated as fallen and condemned to eternal damnation. A dissenter is cruelly dealt

with and propagator of one faith falls victim to the machinations of another. Thus, one finds the human element being conspicuous in its absence. Love, tolerance, fellowship, sacrifice, serving the neglected and the incapacitated, serving the flora and fauna ought to be the message and mission of all religions. Hence, there is an exigency of restoring the universal values.

Similarly, the present era may be described as the *Vaishya* era, it is the men of means who man the show. Social recognition and honour is accorded to those who have amassed wealth by fair means or foul. It is the business magnets that control the political scenario from behind. It is they who patronise different religions, educational institutions and sects. It is they who flourish at the cost of the teeming millions that wallow in poverty and deprivation.

Thus, we find that in no phase of social cycle *human* values have received due attention. The laws and enactments, prescriptions and prohibitions have been framed keeping not the society in view but the individual or the privileged few. The so called social values were really the norms which have benefited the select few, but not the mass. In fact, the ethics in different eras were the 'class ethics'. The social values were determined by the collective psychology. They were not humanistic. Thus there is reason to be critical of the existing systems for their misplaced emphasis on and interpretation of social values. This calls for the urge to restructure the value system on the basis of the human cardinal principles.

Morality is a living force. The moral principles are regulative in nature. They guide man along the path of righteousness leading to the attainment of the cosmic stance. The scriptures that tend to divide the human society and regiment the human mind are not worth the name. The right scripture is that which liberates the individual by right discipline.

The social values constitute the principles of customary morality. They are relative. They vary with time, situations and persons. The notions of vice and virtue based on these social values are bound to be relative. A practice considered to be a vice in one set up may pass as a veritable virtue in another. Having been based on certain decadent faiths and dogmas, they are mostly anti-human. Hence, there is the necessity of formulating the customary morality by an appeal to the basic *human values*.

The dispenser of legal justice should bear in mind that every man is potentially good. It is lack of guidance and absence of opportunities that are responsible for the deviant behaviour of a person. Every man, however crude and cruel, can be made to grow into a noble personality, if the latent goodness is properly exploited and harnessed. Hence punishment should aim at reformation and rectification. The worthwhileness of anything whatsoever is judged by keeping in view the all round welfare of the individual in particular and society in general. Human existence is trifarious, i.e., physical, psychic and spiritual. By virtue of being born into the planet man inherits the right for five fundamentals of existence such as food, clothing, shelter, education and medicine. Society must accord recognition to it. It is a social sin on the part of a few to appropriate more than their need and allow the majority to reel in penury and deprivation.

Promotion of physical and psychic welfare with total disregard for the spiritual upliftment would obviously degenerate man into a noble savage. An ideal person is one who is physically strong, mentally sound and spiritually elevated. Human values are determined by appeal to their all round wellbeing. Hence, they are to be restructured keeping in view the tripartite nature of man. It is the basic *universal values* that impart meaning and significance to the social values or customary morality. The customary morality is bound to change

with time, place and person. But in order to be value worth the name they ought to be based on the cardinal human values.

The present monograph is largely an exercise in the search for these cardinal values which neither are the figments of the Subjectivists nor the fixed ideals of the Absolutists, which yet are objective and non-relative. With the ease of conviction and the seriousness of natural argumentation, Dr. Aditya Kumar Mohanty demonstrates the determinant role of these values in his treatment of some central questions of moral philosophy. Every 'ought-statement' is a statement of Reason, says Mohanty, which alone permits the logical passage from "I ought to do....." to "One ought to do.....". Reason lends the force of imperative to our 'ought-statements'. Universalisability of moral principles is not just a pedantic antithesis to individuality, it is what he calls inter-subjective consensus which is backed by objective reason. The plea for humanism is not a retreat to Protagorean morality, but an appeal to the universal human values which are based on the tacit intra-subjective agreement. As a solution to the current conflict and crisis of values, Mohanty pleads for *Neo-humanism* which, he argues, is based on the cardinal values.

The editors are grateful to the author for giving us the first and a very well done monograph to be brought out under the Special Assistance Programme. I am sure, this is not only the beginning of, but an inspiration for several more to follow. We also express our gratitude to the University Grant Commission for the funds provided to publish this monograph.

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20th December, 1995

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IS & OUGHT

Human existence is value-centric. Other things apart, what secures uniqueness of man in relation to the other co-primates, is his capacity to rate things as desirable or undesirable, good or bad. By virtue of being predominantly rational, man does not take things or events at their face value, but persists to subject them to valuations. Valuing or weighing an object, event or an action to be desirable or undesirable, good or bad presupposes a standard, a norm or a goal, against which they are deemed to be so. This indicates that it is characteristically human, to have a sense of purpose, goal or direction. This introduces one to the anti-thesis between '*is*' and '*ought*', '*facts*' and '*values*'. The former is connotative of all that are objective or impersonal, the knowledge of which, therefore would consist in passive conformity to them. One does not create or recreate facts but simply discovers them, whereas considering them to be good or bad, calls for a conscious deliberation on the part of the individual, as it involves the ascription of value-predicates on the virgin facts by assessing them against a norm or a paradigm. This tends to show that the dichotomy between the descriptive and normative judgements, is fundamental and absolute.

It is worth pointing out here, that if factuality or objectivity is taken as qualificatory of the data of experience, uncontaminated by the act of observation or knowing, it is a myth. All acts of cognition involve necessarily, an interpretation of the given from certain purposes or perspective. All knowledge being perspectival, the notion of a '*pure given*' is a mere figment. For example, description of a given sense-data as 'necklace' or 'a golden metal' or as 'conglomeration of atoms', are three factual

descriptions of the given from three distinct standpoints. The three descriptions betray three different values attributed to the 'given'. The expression 'it is a necklace' is not obviously objective in the strict sense of the term, for in making this statement, one reads certain significance into the '*mere given*' or the '*pure given*' by relating it to certain purpose i.e. its use as an ornament. To an islander who does not know the significance of gold or an ornament, it is as worthless and as insignificant as a piece of commonplace object. Thus considered, no judgement or knowledge whatsoever, can be said to be perspective-free or value neutral. The act of valuing is built into the very act of cognition or knowing, as it were. Seen in this light, the *Fact-Value* polarities, seem to be thinning into insignificance.

Nonetheless, the distinction between the '*is*' and the '*ought*', remains quite significant and valid in the commerce of life. Such a dichotomy is not only necessitated by the practical exigencies of human existence, but also is presupposed in all acts of human progress and motivation. Without there being a sense of purpose or goal, one would eventually be complacent with the existing state of affairs and would not know, what and how to plan upon the circumstances. '*Progress*' entails a necessary gap between 'what is' and the 'point of achievement'. In the domain of ethics there is a time honoured distinction, between what one actually desires, and what is desirable. The Upanishadic thinkers distinguish between the pleasurable (*preya*) and the preferable (*sreya*), the former denoting all that one naturally desires for the immediate satisfaction, and the latter, signifying what one ought to desire for securing the ultimate good.

The norms or the standards appealed to, in the act of valuation are relative and peculiar to the domain of their application. The norms employed to assess the viability of an economic system or policy, the desirability of a political system

or set up or to judge the merit of a work of art or evaluate human conduct, are fundamentally different from one another. The positive merit, value or desirability of an object, state of affair or action depends on the extent to which it is in conformity with the respective paradigm or norm, against which it is judged. Contrarily, its nonconformity would imply a corresponding disvalue. Hence, we have both the values and disvalues representing the positive and the negative side of the scale and degrees of value depending on the extent to which the object of valuation approximates the paradigm, represented by the norm or the standard. In Aesthetics one talks of '*beauty*' and '*ugliness*', in Ethics '*right*' and '*wrong*', in Economics '*utility*' and '*disutility*' and in Religious parlance, the '*sacred*' and the '*profane*', as '**Values**' and '**Dis-values**' respectively.

But it is worth observing that the term '**Value**' despite its legitimate employment in different spheres of human concern, has its characteristic ethical undertone. There is a distinction between a *Norm* and a *Value*. A norm is context specific in so far as it is referred to in determining the appropriateness, legitimacy or desirability of something in certain particular circumstances. It is therefore, relative to the purposes or context at hand. For example, the norms guiding the teacher-pupil relationship is different from the norms appropriate to husband-wife relationship or neighbour-neighbour relationship. But this different set of norms underlie certain basic values like *love*, *mutuality*, *sacrifice* etc. Similarly, the norms defining the rights and duties of the rulers or the administrators and the citizens in a democracy will be different from those in a dictatorial system of administration, but the various norms can be seen to be drawing their significance from certain basic values like *truth*, *justice*, *harmony* and *prosperity* and hence are parasitic on them. So, one can very well take *Values* to be more basic and universal than the norms which are but the working ideals or models that are meant to make the values operative.

The logical distinction between *Facts* and *Values*, *Is* and *Ought*, having been acknowledged, it is imperative to cogitate on the relationship between the two. Indeed, One of the seminal issues in normative enquiry veers round the '*Is-Ought*' relation. It is worth noting that '*ought*' has its currency, exclusively in the moral domain but the term '*Value*' has usage both in moral and non-moral discourse. The terms '*should*', '*desirable*', '*good*', '*preferable*,' words of approbations are expressions of '*ought*', '*ought-sense*'. There are certain terms like '*Good*' that have legitimate application both in the moral and non-moral domain. A '*The type-writer is good*', '*The weather is good*' and '*to walk in the morning is good*', '*It is good on the part of student to be persevering*', '*It is good on the part of administrator to be honest, impartial and efficient*'; are some of the varied applications of the term '*Good*'. It is always meaningful to ask as to why an object, or a state of affair or an action is dubbed as *Good*. The demand for an explanation is a demand for rational justification. To look for explanation therefore, is to look for reasons. In case of the type-writer it is said to be good for the reason of its having the good making properties such as, it is handy, it functions with soft touch, its keys makes distinct impression and so on. In other words the fact of its being in possession of certain properties or features makes it deserve the ascription of the predicate '*good*'. So one can say that the facts or what is the case is the ground of values or valuations. Similarly, in case of human action, in the above examples, to walk in the morning is good because it is germane to good health. The administrator is good for having had the qualities of honesty, impartiality and efficiency. Thus, the application of value predicate is justifiable in terms of certain features or qualities on the part of the action or the agent. To acknowledge this is not to concede to the contention that a value statement is completely analyzable into the statements about what is the case. In the case of value predication there is always a scope of disagreement. Given the above properties of the typewriter one may not call it good because it lacks the other features such as

auto-reverse, auto space adjusting facilities etc. Similarly, one may be reluctant to call an administrator good if he is crude, callous and ill-mannered despite his being honest, impartial and efficient. Thus, there is always a possibility of disagreement as to what really constitutes the value-making properties. If 'Y' is good it may be good in certain context or for some purposes and may cease to be so, in the changed circumstances. The problem of resolving a value-dispute becomes more baffling in the moral domain. Given the same circumstances of 'X', one may say that 'X' ought to do 'Y' and another may hold that 'X' ought not do 'Y', and each may come out with a set of reasons to fortify one's contention. This explicitly suggests that 'ought' is not deduced deductively or inductively from 'Is' for were it so, the facts being the same the ought conclusion would be binding on one and all. To concede to this is not of course to leave room for the other extreme view that ought-statements are subjective. The *ought-statements* are not subjective in the sense that they are expressions of mere attitudes or feelings. For it is always pertinent to look for reasons or adduce reasons in favour of an *ought-proposition*. All *ought-statements* are therefore *reason-statements*. Bereft of reason, an *ought-statement* may degenerate into a proposition expressing one's emotion or wishful thinking. In such case the cognitivism will appear to lose its logical foot-hold. An *ought-proposition* is norm specific in so far as it finds its justification from the norm or the standard. The disagreements in the act of valuing, ultimately boil down to the divergences in the *value-paradigms*. For example, what is an 'ought' in a hedonistic frame work may turn out to be a positive disvalue when judged by the touch stone of perfectionism. It is also a fact that there are agreements with regard to the *ought-conclusions* as well. The consensus or agreement with regard to an *ought-proposition* can be traced to the fact that people committed to one *value-paradigm* tend to derive identical *ought-conclusions* from identical *Is-circumstances*. The value statements are preferential to the extent they presuppose the commitment of

a person to a *Value-paradigm* which is termed otherwise as *Institutional-fact*. The facts or circumstances provide mere occasions for the expression of the *value-commitment* in the form of an *ought-proposition*. Given the plurality of paradigms the question still persists as to why one prefers or tacitly subscribes to one paradigm, rather than the other. The inevitable answer would be; in terms of reasons in favour of the adequacy, viability of one paradigm rather than the other. To plead for one paradigm rather than any other is to put forth overriding reasons and moral conviction being a rational conviction, there is no reason why a moral agent cannot be won over from one paradigm to another. The moral dialectic is essentially a rational dialectic and a moral progress consists in the growth in moral conviction which is nothing other than better rational perception of means and ends. Even accepting that there are multiplicities of the *value-paradigm* and that there are hierarchy of them, two questions appear to be very much pressing and pertinent a) What is it that lends valuableness to the value paradigm. In other words, one is again back with the most seminal question as to what is that constitutes the *goodness* of an object or an action, b) Is it meaningful to discover a value or a set of basic or universal values which lend meaning to all other values and valuations. In fact, a plausible answer to the former would facilitate an answer to the latter.

The concept of *Value* or *Ought* is a typical device by which the humans articulate and regulate their perception of ends and means. It bears testimony to man's capacity for self-transcendence. Given the state of nature, i.e. the factors, personal and circumstantial, one is poised to think - what one ought to do or ought not. There is a sense in which the capacity to perceive the goodness of an action is as native to man as to perceive the colour of a rose by sense of perception and to understand the validity of an argument through reason. The faculty of moral perception has for its object a dimension of

reality otherwise unnoticed by sense or reason. This perhaps has been nebulously referred to as *moral intuition*. The capacity to perceive the goodness or the ought element in an action is as much objective as the capacity to perceive colour of a flower or validity of an argument. The faculty of moral perception may go awry as much as the faculty of seeing may go wrong in perceiving white as yellow on account of a jaundiced eye. One may land oneself in incoherence or inconsistency either because of flaws in the mode of reasoning or because the dogma or prejudice hold the rational faculty at ransom. As people with a normal vision agree that the rainbow is multicolored, they would also agree that love, compassion, tolerance, sacrifice are good whereas hatred, cruelty, intolerance and selfishness are bad. Thus moral awareness is not acquired but given and moral faculty helps one discover the alternative facet of reality. Though the moral faculty is universally possessed its exercise is subject to the contingencies of time, place, and person. What is taken to be *good* in one circumstance may not be so in the changed circumstances. The circumstances being identical there is no reason why there should not be consensus with regard to the *ought-conclusions*. There are three distinguishable components in the *ought-framework*. The circumstances or factors (personal or non-personal), the end or the consequences and the reasons offered therein. An action is said to be desirable if it can be said with reason that given the circumstances, the action can help one achieve the cherished end. One can reason about the appropriateness of ends as well means. It is on this account that there is a scope for polemics or disagreements in the moral sphere. But unless otherwise unsubstantiated, an *ought-statement* having been a *reason-statement*, assumes the prescriptive force. If there are reasons as to why 'X ought to be done', other conditions remaining the same, 'I must do X' and everyone in my place must do so. It is the *Reason* which imparts coercive character to an *ought-discourse*. That explains why, to say that 'I ought to do X', but 'I may not do it' or 'I must not do it' is a semantic oddity and it is this *Reason* which leaves room

for inter-subjective consensus. When all the barriers that blur or handicap the moral faculty are removed, and when the rational faculty, functions unprejudiced, a universal consensus becomes an inevitable phenomenon. The good for one is acknowledged to be the good for everyone and vice versa. It is only then that people discover the basic values which constitute the rock bottom of the moral facts and the sole object of moral knowledge.

In our theoretic framework '*Is*', is denotative of a *fact* or '*what is the case*'. In this sense it refers to the circumstances or factors (personal and non-personal), constituting the moral situation. It is the relative exigencies that determine what one ought to do. It is in this sense that '*Is*' determines an '*Ought*'. A moral prescription is not given in a void but in a context in which the moral agent finds himself in an environment, poised to decide as to what ought to be done or ought-not be done. Therefore, it is likely that the content of an *ought-proposition* would vary but the considerations that make one decide or chose the content of the '*Ought*' is not variable. In other words, 'what is Good', might vary depending on the contingencies of circumstances but what is '*Good*' is a '*Concept-Universal*' which a rational moral agent, can hardly miss.

In all acts of approval or disapproval there exists the tacit suggestion that the object of valuation is either conducive or non-conducive to certain other end. Something is said to be good or desirable because it is instrumental to some other end, and the latter again may be seen as subservient to some higher or more basic end. An economic system may be considered to be good or desirable, for it reduces the exploitation, ensures economic equity, and the economic equity is instrumental in securing a harmony in the society, and social harmony again, is indispensable for the smooth functioning of the Government, which in turn, can ensure the peace and prosperity of the people. Similarly, in social sphere 'speaking the truth' is reckoned as a

value, as it proves expedient in minimising the social discord which is again indispensable for the very existence and good of the individual in particular and the society, at large. All these point to the hierarchy of values, making it quite pertinent to ask 'Is there any basic value or Can there be any basic value or set of fundamental values which underlie and impart meaning to all other secondary or relative values?' In other words, 'Could there be a value which is an end, or a value in itself and also serves as the protasis of all valuations?'

A close look into the nature of *Values* in different domains, would convince one, that all the *Values* are, at the core, anthropocentric, i.e. they are *existence-promoting*. Man, being the most evolved rational being has woven out a set of norms to secure, safeguard and promote his own good. Hence, all values on analyses, turn out to be the life-affirming, and the ones that do not contribute, or are positively detrimental to *human-existence* and welfare, are pronounced as disvalues. The viability of an economic system, an administrative set up, a religious practice, a social law is determined by considering whether and to what extent they foster the cause of the *Humans*. Consequently, all the values are '*existence-values*' and are *life-affirming* or *life-promoting*.

The concept '*existence*' is quite ambiguous. Human existence *prima facie*, is deemed to be physico-psychic in nature. The difference between man and an animal is thought to be lying in the fact that the former is more psychic than physical, whereas the latter is more physical than psychic. This view obviously has led man to evolve the different systems of social welfare by harnessing them for the physico-psychic development of man. This has obviously, resulted in the enrichment of the physicalities in form of developments in science and technology, and has led man to define values in terms of physical welfare and psychic elevation. But this view unfortunately does not take cognisance of the totality of human

personality. Man is not a psycho-physical organism but a body-mind-spirit complex. The non-recognition of the spiritual dimension of human existence has inevitably resulted in the crisis of today which is essentially a crisis of character and values (spiritual). The man today boasts of his immense potentiality in subduing the forces of nature to his advantage, and of the height of intellectual feats, but in the absence of appropriate spiritual refinement or elevation, he operates as a noble savage having desecrated the earth with mutual hatred and calculated savagery. Considered in this perspective, the so called *existence-values* purported to be psycho-physical, instead of securing the good of the humanity have turn to be the disvalues, resulting in the dehumanisation of the human race. Hence, it is imperative that the basic values determining all kinds of *modus operandi* should also be spiritual at the core.

Men, by and large, tend to think that their existence on the planet is privileged. Because of the psychic superiority, this has led the humans to live at the cost of other existent things and beings, by appropriating everything for their own existence and good. This has resulted in the growing extinction of flora and fauna, leading to the imbalance in ecology, which in turn threatens the very existence of the humans on the planet. There is consequently the belated and the painful realisation that everything animate or inanimate has its rightful existence and significance in the totality of the universe. Therefore man's tinkering with the state of nature to secure his lone advantage is bound to recoil and prove to be self-defeating. Hence, the *existence-values* (values aimed at securing the good of man) or the humanistic values are not only inadequate or inexpedient, but prove to be incompatible with the very existence and welfare of the humans.

This puts man under duress to restructure the value system by accepting the *cosmic values* as basic and primordial. The values that accommodate and promote the interest of

everything mobile or immobile, animate or inanimate have got to be taken as absolute and fundamental in all human concerns and serve as the paradigm or the highest court of appeal in all valuations. This kind of ethics is contained in seminal form in the Upanishadic writings and is explicitly spelt out in the philosophy of *Neo-Humanism*. The *Isopanishad* begins with the proclamation that the universe is pervaded by *Brahman* and therefore the true enjoyment consists in renunciation.¹ The thinkers with the matter-centric bias would obviously consider sacrifice and renunciation as disvalues as they (values) do not evidently secure the good of man in the physical stratum. But the recognition that there is unity in diversity or that the multiplicities are nothing but different modes of expression of the *Pan-consciousness* i.e. *Brahman* would justify one's service, sacrifice for others, as the covetable values. Service to humanity is service to God, which is nothing but the service to one's own self, in disguise.

*The God and the universe are verily one, for every created particular is nothing but the expression of the all pervading God, Vishnu.*²

This provides the metaphysical or ontological justification to the Neo-humanistic ethics, which urges one to recognise that everything in the gamut of the creation has its existential value, and nothing being redundant, the highest good of man consists in living in harmony with others, and doing good to others i.e. *Live and Let Live*. Thus, it is borne out how a particular world-view or ontology entails an axiology and an axiology supposes a particular ontology, that is to say, no 'Is' is 'Ought-neutral' and no 'Ought' is 'Is-neutral'

¹ *Isavasyam idam sarvam... tena tyaktena vunjitha (Isopanishad-1)*

² *Vistarah sarvabhutesu Vishnoh Vishnuridam Jagat (Vishnu Purana)*

UNIVERSALISATION

The capacity to have a sense of *Good* or *Ought* is the *sine qua non* of human consciousness. Thus, the normative ability is the prerogative of the humans alone. The normative awareness can be said to be a second order awareness, in so far as it subjects the first order conscious activity to the act of moral valuation. The meta-normative enquiry again, consists in understanding the act of valuing. This goes to suggest that there are different layers of self-transcendence. A meta normative exercise does not consist in determining what is a value or disvalue, good or bad, but in seeking to understand the logic of the *Value-concepts*.

Every *ought-statement* is an instance of *value-statement* but not vice-versa. For example, as shown earlier, the concept of 'good' has application both in the moral and non-moral domains but the *ought-statement* has legitimate application only in the moral domain. An *ought-proposition* is of the nature of a prescription i.e. moral imperative and it is only human action which can be subjected to moral adjudication. An *ought-statement* is a species of *value-statement* in the domain of human action. It is worth while to dwell on the subtle distinction between *Good* and *Ought*. An action is good if it conforms to certain norm of goodness appropriate in a given context. A student is said to be good if he is inquisitive, receptive, disciplined, industrious, humble and so on but a knife is said to be good if it is handy, it cuts well, it is made up of a good steel and so on. There has to be a quality or set of qualities that are constitutive of the norm by appealing to which the value predicate is ascribed to an object or an action. It is in this sense that the value judgements have the descriptive content.

The good-making characteristics or the descriptive content lend justification to the ascription of value predicate. Given the statement that 'X' is good it can always be asked why it is good and the reasons are adduced only in terms of the properties or characteristics. Having conceded to this, one can still continue to ask what is it that makes the characteristics pass off as the 'good-making characteristics' or 'value properties'. In other words, here one is poised to look for the criterion of *Goodness*. What is it that is constitutive of the concept of 'good'. The problem becomes logically more disquieting in respect of an *ought-statement*. The expression '*One ought to help the helpless*' owes its justification to the tacit contention that '*It is good to do so*'. It is in this sense that *Ought* presupposes the *Good* or *Good* implies the *Ought*. But what gives validity to the implicative relation is different from what makes one say that '*X is good*' but one can continue to ask '*What is good about the good making properties?*' and *Why should one be urged to do good and not evil?*

It is patently the case that every '*Ought*' must have a prescriptive force over and above its descriptive content. The prescription is always made by a person and is meant for the *other* and the *other* could be the individual or community or the humanity as a whole. It is here that the criterion of ***Universalisability*** is invoked. It is one thing to judge an action to be *good* and quite another to look for the criterion of *Good*. If one is in know of the characteristics or qualities which would make one a 'good student', one can classify students as good or not-good but if asked as to why the characteristics are relevant in determining the goodness of a student one might falter or might not be able to give a reasonable explanation. Similarly, when the moral agent encounters the moral dilemma as to whether one ought to act in a particular way or not, one stands in need of a criterion or criteria to resolve the moral impasse. It is here that the moral agent has to fall back on the criterion of *Universalisability*.

According to R.M. Hare every value judgement is a judgement of principle and therefore, generic in nature. If an object or an action is commended to be good for having the good making characteristics, any similar object or action having similar characteristics deserve to be reckoned as good. Thus, every evaluative judgement generates a general principle such that if A is good for having the characteristics or a set of characteristics 'X', it would be a implicit contradiction not to treat 'A' as good even though it has 'X' (other things being constant). Hare observes that

*Whenever we commend we have in mind something about the object commended which is the reason of our commendation.*¹

These reasons lend prescriptive force to the moral judgement. It is perspicuous that a *Value-judgement* presupposes *Universalisability* as the criterion which provides a rationale for the universal applicability of the value-predicates. But the scenario changes when the moral agent is to decide a course of action addressing oneself *'I ought to do X or I ought not'*. *Universalisability* is taken as a test criterion. An action is moral worthy if and only if one can wish anyone else to do the same thing in the similar circumstances.

Stressing the distinctive feature of moral point of view Baier observes that moral principles admit of no exceptions, It provides an objective and disinterested perspective from which the conflict of interests can be settled. Moral principles admit of no qualification, change or dilution in view of the personal contingencies. Living a moral life consists in conforming to the moral rules irrespective of one's goal, interest and purposes and even though following it proves to be painful or detrimental to one's goal, interest and purposes. That is why he holds that moral rules are meant for one and all and hence it is universally

¹ Hare, R.M. *Language of Morals*, Oxford University Press, 1952 p. 130

teachable. A moral point of view always offers a wider spectrum that resolve the contradictions and conflicts from the individual or relative points of view.

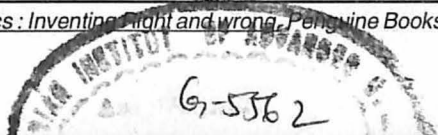
Universalisability does not mean universality of assent for there is no moral principle which is assented to by one and all irrespective of time and clime. Rather it means that an *Ought-statements* is interpersonal in nature, 'I ought to do X' is justified if it implies that anyone ought to do it. John Mackie in course of his attempt to refute the thesis of *Universalisability* undertakes a clear and exhaustive enunciation of the principle. This brings out the inter-personal nature or inter-subjectivity of the ought-proposition. He distinguishes three stages of *Universalisation* and offers counter instances to illustrate that the criterion is not workable for being either too very liberal or too very rigorous. Mackie's analysis appears to be a fundamental departure from the established contention that *Universalisability* constitutes the core of morality and is an unfailing criterion to distinguish a 'value' from 'disvalue'.

Needless to say that the three stages of *Universalisation* are not connotative of the temporal sequence in moral thinking but that they disclose the different semantic facets of the concept of *Universalisation*. In the first stage of *Universalisation*, the moral judgements are universalisable in the sense that

*a certain action (or person, or state of affairs, etc) is morally right or wrong, good or bad, ought or ought not to be done (or imitated or pursued, etc) is thereby committed to taking the same view about any other relevantly similar action.*²

What is right for me can not be wrong for another just because I am not the other. It means that other circumstances

² Mackie, J.L. *Ethics: Inventing right and wrong*, Penguin Books, 1977, p.38



being the same, the proper names and the index terms like 'I' and 'You' can be treated as harmless variables. The second stage of universalisation consists in putting oneself in another person's place.

*to decide whether same maxim that you are inclined to assert is really universalisable, imagine yourself in other man's place and ask whether you can then accept it as a directive guiding the behaviour of others towards you.*³

In the first stage, the principle is taken to be applicable to all alike but in the second stage the individual imagines himself to be in someone else's place but still retains his attitudes, aptitudes, preferences and values. The third stage of universalisation is more thoroughgoing because

*it involves putting oneself even more thoroughly in to the other person's place, so that one takes on his desires, tastes, preferences, ideals and values as well as his other qualities and abilities and external situation.*⁴

The first and the second criteria do not explain how a moral judgement can be universalised with regard to people with distinctive preferences and ideals. The third stage of Universalisation seeks to overcome the difficulty by being too very exhaustive and rigorous but only, at the cost of being empty of content. There could hardly be any moral dictum which is right for people irrespective of differences in time and clime, preferences and ideals. In that case, it would qualify to be a criterion without a content and a principle without any purport. Mackie develops his thesis with the implicit assumption that the *Objectivity* is semantically inalienable from the concept of

³ *Ibid*, p.90

⁴ *Ibid*, p.92-93

Universalisability. So, to concede to the thesis of *Universalisability* in respect of the moral dictum, is to make room for *Objectivity*. The *objectivity-thesis* for Mackie is the view that values constitute the fabric of the world. He seeks to invalidate the thesis by the argument from *Relativity* and *Queerness*. The argument from relativity is based on the empirical contention that the moral codes vary from society to society and from time to time. The perceived agreement among certain moral codes, simply indicate that people in a particular society, in a given point of time adhere to certain principles or values which are reflected in their mode of living. The values or ideals have their genesis in the corporate mode of living. The inter-subjective consensus is possible on account of the fact that each individual, having been a part of the collective living has internalised the principles or ideals which constitute the whole gamut of his moral sense or perception. Values are not objective in the sense that they are out there, to be discovered nor are they universal in the sense that there is something which is good for any person or community irrespective of time and place. The moral consciousness evolves out of a participatory mode of living but not vice-versa. That is to say, they believe because they live and not that they live because they believe. In this sense values are posterior to living. From this he is led to hold *Morality*, as a functional device. Though, basically the same, they change significantly in response to the contingencies of human needs and purposes. It is in this sense that morality, according to Mackie, is malleable and we are free to improvise out moral system to suit the exigencies of time, place and person. The argument from the queerness is adduced both from the metaphysical and epistemological perspective. If values were objective they would be entities or qualities or relations of very strange sort, fundamentally different from the perceptible things or qualities. Besides, had they been existent, they would require a special faculty of perception (differently termed as moral perception or moral intuition), fundamentally different from the ordinary modes of knowing.

In denying the claims to objectivity Mackie of course, does not go to the other extreme to hold that *Values* are subjective. The values are not subjective in the sense that they are the matters of mere fancy or caprice. Moral qualities do not consist in objectification of moral attitudes. Rather the tendency to read one's feelings to objects is termed by him as the *Pathetic fallacy*. The moral attitudes according to Mackie, have their genesis in the patterns of behaviour. The moral judgements derive their authenticity from the inter subjective consensus of the members of the community who imbibe the moral attitudes and thereby subscribe to the values. It is the attitudes which are objectified into moral values.

The moral dictums are inter-personal and are significant against the back drop of wants and purposes. In seeking to retain the objectivity of *Values*, Mackie does not take the *ego-centric commendation* as the core meaning of 'good'. To this extent he parts company with Hare. 'X' is good, not only because of the fact that it is commended to be so but because of the fact that it possesses certain properties or characteristics for which it is commended to be so.

*It seems to me that in calling something good, we are saying about how it is in itself; we are referring immediately to its qualities, its intrinsic features, rather than directly to any relation that it has to anything else..... There is indeed a curious interplay between qualities and relation here.*⁵

The foregoing observations makes one feel that Mackie's notion of *Universalisation* is not in consonance with the received view. The three fold criteria i.e. the three different stages of *Universalisation* do miss the logical import of *Universalisability* as a criterion of the term 'Good'. In his enthusiasm to conclude

⁵ *Ibid*, p.56

that *Values* are relative he overrides the phrase '*relevantly under similar circumstances*'. In stating the principle, Singer observes that

*The generalisation principle must be understood in the sense that what is right for one person must be right for every relevantly similar person in relevantly similar circumstance.*⁶

It has the minimal suggestion that a moral judgement is universalisable, subject to the fact that the conditions are similar. If this is conceded, then the interests, purposes, ideals etc, are taken into account because they constitute the framework against which a moral prescription or prohibition is rendered significant. Those relevant factors do constitute the context in which a moral judgement is made. *Universalisability* would mean that any person can pursue an *Ought*, subject to the condition that the context remains the same. That explains why the moral values are relative and moral valuations are context-bound. So, the principle of *Universalisation* does take the preferences, values, ideals circumstantial factors as relevant. Mackie's formulation of the principle, ignores the above factors as irrelevant. Mackie's attempt, thus is patently laboured and motivated. On this account he can be accused to have given the dog a bad name and have hanged it. What the principle of *Universalisation* excludes, is the *Person-contingencies*. As Baier puts it

*...it involves conforming to rules even when doing so is unpleasant, painful costly or ruinous to oneself.*⁷

The same thesis is explicitly attested by Mackie when he observes that

⁶ Singer, M.G. *Generalisation In Ethics*. Alfred A. Knopf, New York, 1961

⁷ Baier, Kurt. *Moral point of view*. Cornell University Press, Ithaca, New York, 1958, p.307

*Values are action directing, absolutely not contingently upon the desires and inclination of the agent.*⁸

As regards to the notion of objectivity it may be submitted that Mackie is out to repudiate a view which is non-existent. The contention that values are objective, does not, in any sense, connote that values are objects or object-like. *Objectivity* here means *inter-subjectivity*. To construe *Values* as objective is not to claim that they are part of the fabric of the world, just as the stones and mortar (things); red, white (qualities); behind or above (relations) but that they are deemed to so by any one and every one, in a given context. Action becomes good not simply because of the fact that it enjoys the collective assent but that it possesses certain characteristics because of which it is assented to as good. Hence, 'X' can be claimed to be good, if and only if, there are reasons as to why it is so. This is precisely referred to as the *Intrinsic characteristics*, by Mackie and *Good-making properties*, by Hare. If there are sufficient reasons as to why 'X' is good, 'x' will be good even though people fail to assent to it as good because of ignorance or other non-rational factors. If I have reasons to deem 'X' as good, there is no reason why others would not deem it so for the same reasons. Reason therefore, exercises a coercion which accounts for the inter-subjective agreement i.e. objectivity. It is in this sense that an *Ought-statement* is objective and universal. In acknowledging that a moral judgement is made on the basis certain intrinsic characteristics of action, against the backdrop of certain determinate interests, purposes or conditions of the moral agent, Mackie leaves room for *Inter-subjectivity* i.e. *Objectivity*. Thus, the so called *Objectivity* ousted through the front door, is given a smooth entry by the back door. It is because of the intrinsic characteristics that the moral judgements are descriptive and on account of justificatory reasons, they have the prescriptive force, as well.

In making a case for the relativity of values, Mackie perhaps assimilates the first order act of valuing something as good or bad into the second order act of understanding the logic of the concepts. What is reckoned as *Good* or a *Value* in a given context, may turn out to be a *Disvalue* in a changed context or circumstances. But from this it does hardly follow that the concept of *Good* does have different connotation in different contexts. To define '*Good*' is to look for the criterion or a set of characteristics that are constitutive of the notion '*Good*'. '*Universalisability*' by far, qualifies to be the defining characteristic or the core meaning of the term '*Good*'. But to identify or label an action as good consists in ascertaining whether the given action does satisfy the criterion so as to qualify as being called '*good*'.

As Mackie traces the normative sense to social upbringing and unconscious indoctrination, the moral sense for him, has the status of 'learnt-behaviour'. That is why he remarks that the relationship between an act of deliberate cruelty (hurting somebody out of fun) is not of semantic or logical necessity. This betrays the empiricist bias on the part of the proponent. The ability to judge things as good or bad is typical of human species. The normative ability is something, given or something that the human beings are endowed with. What is learnt and taught is the proper exercise of the normative faculty. If asked as to why the deliberate cruelty is wrong, even an unlettered, uncultured individual would perhaps retort '*I know not why, but it is wrong*'. A more articulate person would probably reply that '*It is wrong because it offends my sense of goodness*'. Similarly, a hard-core terrorist, may adduce justification in favour of his violent enterprise. But he in his saner moments would hesitate to teach the art of violence to his children perhaps because his moral sense dictates him to the contrary.

Thus, one can without oddity conclude that the normative consciousness is innate not acquired. The act of

valuing is typically human and the *Ought-statements* are objective and universalisable because all and sundry, do possess the universals called the '*moral sense*' and the '*faculty of reasoning*'. Thereby, the Humans stand distinguished from other living species as the *Rational* and *Value wielding* creatures.

The foregoing observations can be summed up as follows. *Universalisability* is the characteristic essence of an ought statement. The act of valuing is a normative exercise, whereas, understanding the logic of valuation is a meta normative in nature. *Universalisability* does not mean universality of consent but inter-subjective consensus. *Universalisability* means objectivity, in so far as every individual is endowed with moral sense along with the capacity to adduce reasons. Every *ought-statement* is a statement of reason, which permits logical passage from '*I ought*', to '*One ought*'. It is the coercive property of reason that renders the *Universalisation principle*, cogent and intelligible and makes an *Ought-statement* acquire the imperative force. But *Universalisability* does not owe its justification to anything other than itself and it constitutes the very reason of the *Ought-statement*. I ought to do 'X' is rationally tenable if and only if anyone would do it without oddity. It may pertinently be asked - *Why at all, Universalisability is taken as a criterion ? Is it stipulative ?* Here it may be submitted that *Universalisability* is constitutive of the very essence of morality and hence, logically inalienable from the consideration of *Ought*. Morality is meaningful only in a corporate living. The *moral-sense* is the universal in every human despite the differences in caste, colour, creed, sex, nationality and political affiliation. The moral principles or the moral activity indicate the ways of resolving the conflict by discovering the common universal. Thus, values perse must be inter-subjective and the inter-subjectivity consists in identifying the objectivity or intrinsic content of morality. A moral norm, worth the name must have the innate property to integrate,

synthesize or unify. It is in this respect that the degree of goodness and morality commensurate with the degree of harmony and holism purported to be attained. The highest *Good* therefore, would be one whereof or wherein the individual lives in harmony with the rest of creation i.e. with every created particular. All values and valuations have their significance depending on the extent to which they promote the individual in to this *Ought-paradigm*. Every action of the individual is directed to the good of everyone. It is an *Ought-paradigm* because every action of every individual, deemed permissible under this paradigm is universalisable. Therefore, the only creed and credential of the humans ought to be, to opt for cosmic fraternity based on the principle of *Live and Let Live*.

ACTION, FREEDOM & RESPONSIBILITY

A Value Perspective

Act one must. Inaction or Non-action is neither possible nor desirable. Our very existence i.e. the practical exigencies, demand that we must act. If someone prefers not to do anything at all and abstains from the necessary and obligatory actions, it would be deemed as a case of 'bad action' rather than 'non-action'. Moreover, a healthy individual and collective living calls for right action on the part of the individuals.

An action is different from an event. Events are causally determined, whereas, an action is determined by the intention and will of the human agent. In other words, an event is explained in terms of causal antecedents whereas the action is explained in terms of reason, purpose of the doer. But both action and event can be treated on the same par, in so far as their occurrence generate certain inevitable consequences. The assertion that, 'Every action has reaction', is not only true of natural events but also of human action. Hence, the sole difference between 'Action' and 'Event' consists in the fact that actions are caused by human agents whereas events have non-human factors as their causal determinants.

As every action has its inevitable consequences, the doer of the action remains bound to its consequences. 'As you sow, so you reap' is the time honoured maxim that expresses the law of *karma*. *Karma* implies the *karmic* bindings. In other words, in performing the act, the agent enters into the action-reaction nexus and thereby, becomes bound to undergo the

consequences of the action. The law of *karma* does not preclude the role of *free will*. The agent is free to act as he wills, but the action being performed he is not free to prevent the consequences. That is to say, there is room for choice and freedom in performing an action. But strict determinism prevails in respect of the fact that the performance of an action brings in its wake certain inevitable consequences. It is significant that not only physical action but also psychic actions have their corresponding reactions. All actions have their origin in the mind i.e. the agent's intention to do the act always precedes the actual action. Often, the action does not actually take place either because the agent restrains himself from doing it or because of circumstantial constraints that prevent the action from taking place. Nonetheless, the thought of doing the act makes some difference to the individual as well as to the surrounding. It is, therefore, advised not to harm others either in thought or in action. To harbour an evil thought against someone is to wound him on the psychic plain. Conversely, ones' good wishes and blessings for another are said to partially contribute to his good fortune. The reason might be that to think is to generate certain thought-waves. As is the thought, so are the psychic waves, and so shall be the effects on the person to whom they are directed. Besides, thinking is also an action, though it does not involve any motor-operation. Thinking something or desiring something generate the appropriate reactions. For example, one may wish very much to be a singer or a good player, but due to circumstantial handicaps one fails to fulfil these desires. In that case the reactions are stored in potential form i.e. in form of *samsk ras* (reactive momenta). The *samsk ras* are nothing but the unrealised reactions, i.e. reactions in the potential form, awaiting the opportunity to get themselves fructified. That in fact, explains the concept and phenomenon of rebirth. If the reactions of the actions, already performed, are not exhausted in ones' life time one has to be reborn to undergo consequences in the succeeding lives. Certain actions have their immediate

reactions. For example, food-poisoning might make one sick immediately. Certain actions have reactions after a fairly long interval. For instance, smoking might cause cancer in the lungs after a long span. Similarly, there might be actions, the consequences of which accrue after a pretty long time, say after fifty or hundred years. For example, torturing an innocent, murdering a person secretly, are actions the reactions of which may have to be undergone by the agent either in the present life span or after a long interval. The exhaustion of the *samskaras* depends on the time, place and person. In the above case where the reactions are to take place after say hundred years, the agent obviously does not remain there to undergo the consequences. Hence he may in the later life has to suffer the consequences of the vile deeds in form of great physical deformity, ailment or psychic agony he is leading an absolutely righteous life. In that case one wonders '*how is it that such a pious soul has to court such ignoble consequences?*' In fact, the explanation of the apparent anomaly is to be found in the previous life which neither the individual remembers nor is perceived by the ordinary mortals. Thus, *karma* explains certain facts which are otherwise unexplainable by the natural, psychological and social laws.

Actions are classified into three categories: (a) Prarabdha; referring to actions which come as a result of the reaction of the actions of the past life, (b) Kriyamana; the actions, the reactions of which are exhausted in the same life; and (c) Sancita; the actions, the reactions of which remain in potential form, awaiting their actualization in the succeeding life.

This explains the inexorable law of *Karma*. No wicked action goes unpunished and no virtuous action remains unrewarded. The *karmic* effects cannot be avoided or neutralized by prayer or propitiatory rights. The actions good or bad, have their appropriate reactions which are to be

undergone separately. It is mistaken to think that the consequences of the evil deeds can be compensated or neutralized by the results of good deeds. If this is so, hypothetically if the number of good deeds and bad deeds are equal, one shall have nothing left to experience. But it is not the case. The reason is that every action has the backing of the mind. Mind acts under the sway of the propensities (*virttis*). A *Vrtti* is nothing but the distortion of mind. It is *Vrtti* that makes mind functional. The incentive for action is nothing but the urge to realise a *Vrtti*. So each action indicates a distortion of the mind which is restored to its normal state only when the reactions of the actions accrue. Therefore, each action has its distinctive reaction i.e. a distinct way of putting the mind in its native state. So, one has to undergo the consequences of good and evil deeds separately.

It is important to note that it is only by intuitional practice (*S dhan*) that one can accelerate or slow down the duration and the mode in which the *Samsk ras* or reactions are exhausted. The total quantum of the pleasure and sorrow remaining the same, only the time required for experiencing them can be increased or decreased. It is as good as paying back the debt either once or by several small instalments. If one has to reap the reaction of an action by an accident, one may have to undergo it by a number of small incidents causing pain or psychic agony. It is said that those who do intensive Intuitional practice (*S dhan*) are found to have uninterrupted suffering. It is because in their sustained attempt to attain emancipation, they exhaust their *samsk ras* in quick succession. It is like, going by train from one place to another. Of course, one has to cross all the stations irrespective of the train one boards. But if one moves by a fast running mail, one is sure to cross the stations in rapid succession. It is observed in the life of the '*Mah kaulas*' (the great born) that they can absorb the *Samskaras* of the lesser mortals. But in that case, it is seen that they court suffering for the *Samsk ras*, they have appropriated for themselves.

All these bear testimony to the order or harmony immanent in the cosmos. The cosmic order not only qualifies the natural events but also the human action. It is the moral order (*R.ta*). There are some systems which postulate a supernatural agency as the custodian of the moral order. Vaiseshikas speak of *Adrsta* and the theistic schools take God to be the creator, the preserver of the cosmic order and He is construed as the ultimate dispenser of the reward and punishment. But Buddhist and Jaina thinkers admit of the 'order', without any supernatural being. According to them, the order is immanent in the very nature of reality. In the Upanishads, the natural and the moral order is conceived as *R.ta*. In fact, the immanent cosmic order explains the inviolability of the natural and moral laws. All events and actions have their determinate consequences.

Now the moot question is, if 'to act' is a must and actions have their inevitable bindings, one remains bound to the cycle of birth and rebirth, with hardly any possibility of emancipation. If one has to come again to live one's *Pr rabdha karmas*, one, not only reaps the consequences of the past actions but also performs fresh actions that bind him to the next birth. This prima-facie suggests that, *karma* is incompatible with redemption (*mukti*). But karma yoga advocates that, it is only by *karma* that one can escape from the cycle of birth and rebirth and obtain liberation. To understand this, one has to reflect upon the very dynamics of action. There are three distinct components in every action, viz., the *Agent* (the performer of the action), the *Action* (physical or psychic) and the *Consequences*. The actions and the reactions form the causal-nexus. Now how is it that the agent remains bound to the consequences. It is because of the fact that the agent, in performing an action becomes a part of the action. Divested of human factor, the action is nothing but an event. The action is not only prompted by the 'intention' of the doer but what is more important is that it is the action of the doer. In other

words, in doing a *karma*, the agent has not only specific intention or purpose to achieve but also that, he considers the action to be his own i.e. in intending and doing the action the individual obviously considers himself to be the agent and the action, to be his. This being so, the consequences good or bad, are appropriated by him to himself. If the actions have their inevitable consequences, in owning the action, one owns the consequences also. As a result, one remains bound to the dualities of happiness and sorrow, elation and disappointment, depending on whether the consequences are agreeable or disagreeable, good or bad. All actions are intentional or goal-directed. It is the desire to achieve something that prompts one to act. So, there can hardly be an action, divested of *Desire*. Besides, the actions being performed, their consequences can hardly be obviated. Action and reaction constitute the inexorable nexus. What makes the individual bound to the nexus is the sense of *Agency* (*kart bh va*). As the individual deems or posits himself as the doer, the consequences become his, i.e. the agent becomes an integral part of an action and thereby, becomes inescapably bound to the consequences. After all, the actions and the consequences are only the two stages of the same phenomenon or reality. So, the only way to extricate oneself from the action-reaction nexus is to suspend the sense of agency or doership (*Kart bhim natyagah*). But how is it that one can cease to think oneself to be the doer when one actually does the act? Then, who is the agent? and what is the status of the individual? The answer is: the one should consider oneself to be a mere instrument in causing the work done. One does the work simply because it is demanded by practical exigencies or rational considerations. Actions have to be performed either because, they are necessary or because, they are desirable. Even the personal routine works are to be done with the ideation that, they are necessary for the preservation of the individual body. All actions should aim at the preservation and the promotion of the cosmic order. The individual being a part of the totality, an action which appears to serve the

individual also is an act, in the direction of preserving the order as a whole. All the created beings have their birth, growth, decay and eventual extinction. It is the Supreme consciousness that is immanent as well as the transcendent agent of every thing. The individual, on account of his ignorance, mistakes the psycho-physical complex to be the doer. When one has the cognition of truth that the real self or the subject is nothing other than the 'supreme subjectivity' (*Brahman*), which is known as the '*Atman*' in its microcosmic expression would only consider the psycho-physical complex as a mere instrument that wills and acts at the behest of the supreme subjectivity. So, the ultimate doership of all actions is attributed to a Lord or God who is the ultimate cognitive, conative and affective agent. He is not only the doer, but in the form of the immanent order, makes the reactions accrue to the actions. So, the individual by suspending the sense of doership, is to consider oneself as the mere instrument in the hands of the Lord to fulfil His desire. All that one ought to cherish is to make oneself an able instrument.

As the actions are not ones' own, the Lord is verily the Agent. Therefore, one does not have the desire for the fruit of the action (*phal k mks ty ga*). The individual has to operate with the ideation that since he is not the agent, the consequences are not his. Hence, there is no room for happiness or disappointment. There is also another reason for relinquishing the desire for consequences. One has right to action, not the consequences. The consequences necessarily follow the action. Since, consequences come irrespective of our desire, or wish, there is no use rejoicing or brooding over the consequences.

This eventually leads one to surrender (*Samarpana*) all actions to *Brahma*. Since actions are His (Lord or God), the consequences are also His. So in that case, all actions become veritable sacrifices (*yajnas*) or offering to the *Paramapurusa*

(supreme subjectivity). An action performed with the ideation that He is the agent, action and consequences, is a case of *Niskama Karma*. It leads one to the state of desirelessness. It is a state where the reactions of the actions could not accrue to the individual who posits himself as the mere instrument in the hands of the supreme agent, a mere cog in the cosmic wheel and a single tune, in the cosmic symphony. Thus, one finds that karma binds only when performed in ignorance, i.e., when the individual has the false sense of agency by arrogating himself as the doer. But the same action performed with right ideation proves liberative. *Karmayoga* is nothing but the art or strategy of doing action (*Yoga karmasukausalam*).

The foregoing exegesis of the Karma doctrine raise more questions than they answer. The Karmic Law in nutshell assert that strict determinism prevails between action and the consequences as much as in respect of the events in nature. In the same breath the role of free-will or reason is taken to be paramount as it is only by making the right use of reason that the moral agent can utilise the occasions for doing action as the opportunities for liberation. There are others who take fatalism to be the necessary corollary of the Karmic Law. Hence, it is imperative to reflect upon whether and to what extent, the moral agent is free to act. The question of owning responsibility, moral accountability, reward or punishment, commendation and condemnation do presuppose that the moral agent is free to choose and act. The moral predicament presupposes that in given a situation there are alternative ends and the agent is free to choose the one rather than another. A particular end having been chosen or willed there could be alternative means left before the ratiocinating individual out of which one is chosen rather than another. Needless to say that the so called *free-will* is nothing but the *Rational-will*. The will to do, assumes a moral tone only because one could do otherwise and there is room for controversy because every moral decision involves rational deliberation about the

appropriateness of *Ends* and *Means*. There could be good reasons or bad reasons, conclusive reasons or inadequate reasons in favour of an action. The moral situation does not rule out the possibility of there being personal or circumstantial conditions or constraints influencing the exercise of the *Rational will*. In fact, the circumstantial handicaps as well internal propulsions such as instinctive compulsions, natural dispositions or propensities do often limit or determine the exercise of *Freewill*. In either case, the reason is held hostage. In other words, how one reasons is often determined by, who the person is and what the circumstances are. One's strength or limitations, inclination or aversion, knowledge or ignorance together with the circumstantial factors do have the necessary bearing on the way one reasons and wills. But the advocates of freewill will contend that the presence of *Freewill* does not preclude the presence of constraints but rather presuppose their presence. The exercise of *Freewill* is meaningful only when there are actual or possible constraints that one can overcome with a reason. The rational will is nothing but the innate capacity to act, despite the constraints which propel the agent to act in a manner that is deemed fit. To act freely is not to act capriciously for in that case, one acts under the compulsion of instinct or emotion. The free action is not one where the reason serves as a handmaiden of instinct. The reason being conspicuously nonfunctional, it is deemed as a case of bad action. The assumption is that the reason having had the capacity to overcome the influence of nonrational factors one is free to act in the way one wills. To make the righteous employment of reason is always an open choice. A moral judgement is passed on the nature of the *Will* or *Intention*. That explains why a *righteous-will* is commended irrespective of consequences and *unrighteous-will* is decried even though it perchance, results in agreeable consequences. *Freewill* is the variable which distinguishes an *Action* from an *Event*. What imparts moral worth to the action is not the consequences (for the consequences are determined by certain other contingencies that are non-

rational) nor the fact of having freedom but the end which is willed or intended. Precision and predictability qualify the *Events* whereas there is an element of indeterminacy in respect of a human *Action*. Causal explanations carry the element of futurity. Given the antecedents, the effect can be predicted apriorily whereas given the personal and non-personal factors one would not know for certain, how a rational agent behave. It is precisely the ability to reason that lends indeterminacy to human *Action*. *Will* is intentional. To will, is to will an end and to will an *End* is also to be tacitly committed to adapt the *Means* which is deemed necessary to achieve the *End*. *Will* is the link between *End* and the *Means*. It is the *End* which provides a value parameter against which a particular *Will* is adjudged to be an instance of *Goodwill* or *Badwill*.

According to the orthodox interpretation of the *Karma* doctrine, the freedom of the individual is denied on two counts, i.e., the agent cannot afford to choose whether to act, or not to act but between one action and another. There can be no going away from action or doing away with action. Secondly, the action having been performed, the agent cannot choose the consequences as strict determinism obtains between the action and the consequences. '*Freedom*' thus, can be exercised only in the state of choosing to do an action, i.e. in doing an action.

A '*Means*' is justified in terms of the '*End*' and an '*End*' finds its justification as something worth-pursuing in terms of some higher ends. There are evidently, the hierarchy of *Ends* and *Means*. This has led scholars to try to have the concept of an ultimate end to which the relative ends are subservient. The highest goal has been differently conceived as preservation and promotion of *Dharma* or *Rta*, *Collective-wellbeing* (*Lokasamgraha*), attainment the state of *Saccidananda*, *Moksa* (Liberation), *Yoga* (unification of the individual self with cosmic self). The ethical merit of an action is judged depending on whether and to what extent it helps one serve the highest end.

The agent is to act not with the prospect of consequences other than the sole intention of doing what is right, i.e. one has to act out of the sheer and unconditional respect for what is *Right*. The agent is to will and do what is right, irrespective circumstances and regardless of consequences. This is how the agent keeps himself immune to the consideration of prudence or expediency. As long as there is any goal other than or contrary to the highest goal it is bound to be *Person-specific*. Such action is sure to be vitiated with the contingencies of time, place and person and it is here that the concept of agency asserts itself as an ineliminable universal.

The uniform and necessary means between action and consequences (which normally levelled as Karmic determinism) bear testimony to the order which is immanent in everything human and non-human. The persons are as much the integral part of the whole as much as the non-person existents. It is referred to as *Rta* or the *Cosmic order*. The ultimate good, therefore, consists in living in consonance with the order. To work for human brotherhood is only a step in the direction. As the humans constitute only an integral part of the whole to be obsessed with the human welfare might engage actions that are prejudicial to the interest of the non-human. This would in the long run, upset the Cosmic harmony and thereby prove detrimental to humans also. Hence, the necessity of extending the fellowship to non-humans also. The moral agent has to act as a mere trustee, his bounden duty being to find what he could do in order to serve the ultimate end. He has no axe to grind, no personal ends to achieve. One has only to be an instrument to fulfil the impersonal end, the universal end. To act with the sense of instrumentality is to suspend the sense of agency but one continues to act as a rational agent deliberating on the means and the ends. The agent is to think '*I am instrument*' and '*I must endeavour to be a fit instrument to fulfil the will of the divine*'. Thus the concept of agency which got suspended in the sense of instrumentality reappears in form of *Agency* or a *Trustee*.

The agent therefore, must act and act righteously, come what may. *Duty for the sake of Duty*. To take an example from the *Bhagavad Gita*, neither the prospect of victory should persuade Arjuna to fight nor the thought of defeat deter him from taking up arms. He is to fight because it is righteous on the part of *Ksatriya* to take up arms against evil and that is how he could contribute his mite for the restoration of *Dharma*. *Freewill*, therefore is the capacity to free 'Reason' from the limiting influence of the internal and external constraints and merge one's *Will* in the *Cosmic Will*. The paradox of *Freewill* consists in the fact that all the acts of *Willing* and *Reasoning* get their supreme fruition when they function in obedience to the *Cosmic Will*. When one acts as a *Trustee* of the Divine one transcends the dualities of *Good* and *Evil*, i.e., one remains beyond the moral categories. One's actions become the very paradigm of morality.

FREEDOM & EVIL

The concept of 'Evil' has posed insuperable difficulties for philosophers and theologians, at large. The very naive way of defining *Evil* is to say - *Evil is that which is not Good*. *Evil* is something that is the contrary of *Good*. But this negative definition does not disclose the nature of *Evil*, but makes one ask the further questions about *Good*. The term 'Good' has varieties of uses. It is employed both in moral and non-moral contexts. It is only voluntary human actions that constitute the moral discourse. It is only when an action is backed by *free will* or choice that one can meaningfully judge it to be *good* or *bad*. The action is judged to be a case of good or evil action, only when there is a paradigm or norm. It is thus, evident that, the *Free will* and a *paradigm* are the basic presuppositions of the moral discourse. In non-moral discourse, the use of the term 'good' has necessary reference to a purpose or function or to an extraneous end. A pen is good if it writes well. The weather is good may be because it is conducive to health or harvest or journey. Though there is no uniform sense in which it is used in moral and non-moral contexts there is a core meaning of the term which suggests that the use of the term has necessary reference to human interest, welfare or progress. So, anything that hinders or is detrimental to human interest, welfare or progress is deemed as evil. What is good in one context, might be treated as evil in changed circumstances. But the above meaning of the term is retained in all cases of moral and non-moral valuation. If the weather is judged as good because it favours a good harvest, one might ask why at all a 'good harvest' be a standard for pronouncing the weather to be *good*. The answer is: A good harvest rather than the failure of crops, serves the interest of man. This shows that, all uses of the term good

must have explicit or implicit reference to human interests and purposes. In other words, good and evil are anthropocentric in their semantic import. Therefore, the evil can be defined as that which militates the interest or progress of man in the physical, psychic and the spiritual strata.

The evil may be man-made or perpetrated by extra human agents viz. nature, God etc. In moral context the evil is man-made and in theological context, the evil is said to be wrought by nature, or by God who presides over nature. Theft, murder, adultery, violence exploitation, war etc. are instances of man-made evil. Moral condemnation and punishment are associated with the phenomenon of evil. It is needless to state that, reward and punishment presuppose the exercise of free will. Since man is free to choose, he can opt for a particular line of action, rather than the other. That makes it obligatory on his part to assume the responsibility for his actions. In fact, the philosophers have distinguished *Actions* from *Events*, on the score that, an action has, '*free will*' as its determinant, whereas an event is determined by its antecedents.

An *Event* is said to be causally determined. For instance, if X is said to be the effect of the antecedents i.e. $A + B + C$; it simply means that when A, B, C exist in a particular configuration, X follows. Given A, B, C what necessarily succeeds is the X and given X, A, B, C can be reconstructed. This points to the inexorability of the causal law and the predictability in case of events. Under similar circumstances, similar cause produces the similar effect. It is this element of objectivity, predictability that enables man to manipulate, regulate and predict the events of nature. It is the discovery of unalterable laws that constitute the purpose of scientific investigation and forms the body of scientific knowledge.

The human action is also determined by its antecedents, but here the antecedents include not only the non-human

factors or circumstances, but also the human component and the remote circumstances. That explains why individuals act differently under the same circumstances. It is the presence of the human variable which explains why under the same circumstances the actions become different. It is patent that, the action is the resultant of antecedent circumstances and the psycho-physical movements of the individual. Let us hypothetically consider that, X gives a slap to A, B and C. As a reaction to this A might get infuriated and retaliate, by giving a slap to X. B might pause for a while and instead of getting angry, try coolly, to understand as to why X acted in the manner. He might think - He might have done this to retaliate any wrong committed by me or it is due to some misunderstanding of my past actions. However, he decides to know the reasons as to why X acted in this way, first of all by persuading X to calm down. On the other hand, we may find C being too very idealistic, who suddenly shows the other cheek, so that this may cause the '*good sense*' dawn upon X. Here the stimulus is one i.e. a slap, given by X in the feat of anger. But the responses are very many. This is ascribed to the peculiarity of dispositions, and character traits of the individuals. '*How one acts*', is determined not only by the antecedent circumstances, but largely by the attitude, disposition i.e. the frame of the mind of the individual and the rational Will. In the same situation different individuals act differently. So, what makes their action different, be they good or evil, is the way one wills to act or do. This goes to suggest that it is the individual who is the determiner or arbiter of the action he does. In case of an event, the causal nexus is a '*one-one*' relationship, whereas in case of an action the causal nexus is a '*one-many*' relationship. A given cause can produce a particular effect whereas a given stimulus or set of circumstances produce as many effects as there are individuals or types of individuals. It is quite possible that, different individuals may act alike under similar conditions. But that only shows that, they are disposed to reason and will in a particular way. That is perhaps why the individual is made

responsible for the action and anything that follows from it i.e. the consequences. It is the moral accountability that makes the concept of reward and punishment relevant. A person is appreciated, rewarded for doing a good action simply because he abstained from acting otherwise. He not only abstained from doing bad or evil, but he chose to do good instead of evil. Similarly, a person is condemned, punished for his evil conduct. This is done on the implicit supposition that had he willed he could have desisted from the evil conduct and acted in a way that would have rendered the action, laudable. In both the cases the assumption is that, the individual is free to act in the way he acts and could have acted otherwise, had he willed so.

The above analysis brings home the suggestion that, given a circumstance, individuals act in different ways. For example, *A, B, C, D are given some amount of money and asked to spend at liberty, 'A' spends it in visiting the places of interest; 'B' spends it by arranging a party for his friends, 'C' donates the entire amount to the flood relief fund and 'D' extends his helping hand to the terrorist group operating in the area to buy weapons.* But the way one spends the money would decide whether the action is ethically neutral or worth emulating or reprehensible. Spending the money on 'sight-seeing' reflects the individualistic trait of the person, 'sharing it with his friends' shows the sociability of the person. But both the actions can be considered as ethically neutral; of course, in a very qualified sense. Certainly, deciding to utilise the money for the cause of relief to the floods stricken people is highly commendable, but equally condemnable is one's action if one decides to part with the money that furthers the cause of the antisocial. Those who plead for absolute determinism may argue that in the above situation A, B, C, D act in the four different ways. That only betrays the respective disposition or character-traits of the individuals. If C decides to donate the whole amount for the flood stricken people, it is because of his deep concern for his fellow beings who have been the victims of a natural calamity and because

of his nature to love and serve. C lives by the conviction that, the real pleasure is had on occasions of selfless service and sacrifice. This being the motivations or the convictions of C, perhaps C could not think of spending the money either for his individual pleasure like A or sharing it with his friends in a party as B does, which according to C, yields only momentary-pleasure or satisfaction and to think of supporting the cause of the terrorists would be something incompatible with his nature. This might suggest that left to himself i.e. unless under duress, C could act only in the way he does. Obviously, the action of C is determined by two factors viz., having some money to spend at liberty and his philanthropic concern and disposition. Viewed in this perspective, the action of C can be seen to be causally determined by the two factors; the objective circumstances and the human volition. It is the *free will* that renders the action amenable to moral valuation. An action is judged to be good or bad because, the agent is free to act the way he wills. Now the moot question is:- *'Is the agent free; to will in a way other than the way he actually wills ?'* In the above example could C act in the way A and B acted ? In other words, was C free to spend the money other than the way he spent ? The answer would be in the affirmative, as there was no constraint preventing C to spend the money either for himself or along with his friends or in furthering the cause of the terrorists. C was free to act in any of these ways also. So abstaining from these ways was as much an act of *free will* as deciding to give the money for the cause of the distressed. If this is so, the question may arise : why did C abstain from the ways adopted by A, B and D rather than abstaining from the way he acted by taking recourse to either of the other three ways. One may go a step further and ask why is it that the agent or the doer exercises his free will to act in a particular way rather than in any of the other possible ways. Is it not meaningful to look for factors that explain or determine the way the agent exercises his free will in acting the way he really acted ? In the above instance is it legitimate to say that, there are sufficient reasons or factors as to why C

did not decide to further the cause of the terrorists. The critics of *Free will thesis* may submit that, given his attitudes and aptitudes in general and his concern and empathy for his fellow men in particular, C could not perhaps decide to ally with the anti-socials. That is the reason why he was drawn or rather internally coerced to donate the whole amount to alleviate the suffering of the flood affected. The factors that influenced or determined or caused the way he acted are also the factors that restrained him from acting the way D acted and for that matter acting in any of the other possible ways. C could not choose to act in any other way because, that he chose to act in a particular way, is determined by his mental make-up i.e. his attitudes and aptitudes, his perception of life and reality (world view), propensities and preferences and so on, which make C a distinct individual. This is also true of A, B and D. They act in ways appropriate or determined by their mental make-up. Thus, one is led to hold that, if an action is accountable in terms of *free will*, the will in turn is accountable in terms of certain other factors. As *Will* is the determiner of the action, there are factors determining the exercise of *Will*. This lands one in oddity because a *Will* ceases to be free as far as it is determined by the antecedents. So it appears that, the *free will* is more a supposition than real. C was said to be responsible because, he was supposed to be free to decide to spend the money, but if C is seen to be constrained to act only in a particular way, does it leave any room for moral valuation? The supposed *free will* of C become vacuous if C was really led or coerced by his nature or disposition to only act philanthropically. Similarly, D, because of his evil propensities, feels drawn to identify himself with the cause of the anti-socials. This goes to show that, if action is caused by will, the will can also be said to be caused by certain antecedent factors.

Now, one may ask, Are not C or D responsible for their nature, disposition and personality? This question is again nebulously worded. One plausible answer would be that, the

personality nature and disposition of C and D are exclusively or distinctively theirs and is their own making. What is more significant or consequential is that given state of circumstances or the state of the person, the moral agent has the ability to act in the way that is construed to be rationally proper. This does not underscore the contention that, the nature and disposition of an individual is influenced, determined or formed by a number of diverse factors, immediate and remote. The influence of parental upbringing, social interaction, success and failures in immediate and remote past have a definite bearing on the psychic orientation or formation of personality. The scientists would also take into account the genetic peculiarity that determine certain aspects of the human personality. But it is observed that persons born and brought up in the same family and social set up are vastly different. Twins differ. The son of a saint may turn out to be a veritable devil in human form. A man richly exposed to good education, religious upbringing, refined social inter-course may continue to retain his unpolished, selfish and crude nature whereas, a child, unexposed though he is to the subtleties of human tastes, gestures and thoughts display the quality of head and heart. This is explained by invoking the doctrine of *samskaras*. The reason why the old man in spite of his exposure and indoctrination retains his crude interior is that, though old in age, he has relatively young soul within where as the child, though he has a new body, has more evolved a soul. according to *Karma* hypothesis one starts ones life precisely from the state where one left his body in the last life. Death means the destruction of the physical body, but not the mind. The mind in the form of *samskaras* (the reactive momenta) determine the place of birth, the type of body and ones nature in the next life. All these have the explicit suggestion that it is the actions of past (which includes the role of the ratiocinating mind of the agent) that collectively determine the present. This, therefore, has the necessary implication that the moral agent can play a decisive role in moulding the future. If the present is born out

of the womb of the past, the future is no less so. Whether in the past or the present the individual is determiner or the arbiter of his actions. The attitudes and aptitudes, preferences and priorities are determined not only by the environments but also by actions of the individual in the remote past. No action is intelligible without reference to the rational will of the Agent. A person is what he is, not only because of his *samskaras*, genetic peculiarity, social upbringing and many other factors over which one does not have any control but also because of the momentous role of the *Reason*. In the instance cited above one can therefore, legitimately contend that given their respective antecedents; A, B, C and D could have acted differently. If their actions were caused by their desire or will, their will were also caused by the different set of antecedents including *the prior act of willing*, on their part. To say that the will determines the action is to take the immediate antecedent condition to be the cause. Hypothetically, if C were somehow brought up in circumstances that are antithetical or adverse to the manifestation of his subtle and philanthropic disposition i.e. if he were only to see people who are self-centred and a society where people value selfish pleasure, material enjoyment as the only cherishable goal, if he was systematically indoctrinated so as to imbibe the hedonistic ideals or the ideals of individualism, it may without oddity be said that if he is determined and conscientious he would have acted in the way he acted. There are glowing examples to show that, the environmental conditions often fail to subdue the exercise of one's *Will*. With utmost care and vigil Goutama, was kept secluded from the negativity of life and was nurtured in an environment of pomp, pleasure, and plentitude. But the solitary sights of an old man, a diseased, a dead and a renunciate were occasions which made him reflect upon the realities of human life and destiny and he decides to renounce the royal pleasures in favour of a life of penance which made him Buddha, the enlightened one. The question is - Why did he will to shun the pleasures of the palace, the attraction of the pretty princess

Yasodhara and the love of the newly born babe Rahula ? The probable answer is - partly because he was ripe for it and decisively so, because he reasoned in favour of such decision. The reason why different individuals act differently in the same circumstances is that, every individual is unique in respect of the nature and quantum of *samskaras*, the peculiarity of social upbringing and the way one deliberates on *Ends* and *Means*. In the evolutionary hierarchy each individual occupies a unique place. As is the state of evolution, so is the disposition and trait of the individual. If a man follows the way of evil, it is partly because he is prone to do so and that he permits reason to go awry. In a particular circumstance, the evil doer is found to act in a way that deserves, condemnation. Commendation or condemnation, reward or punishment; they are determined by certain external ends which may be defined in terms of individual or social good. Hence, the moral valuations are always prospective in nature and is made on the sole supposition that, *human will* is free. To say that '*Will is free*' means that, at a given point of time, in a given circumstance, the individual is free to will and act in any one of the ways open before him. The polemics against the *Free-Will* thesis, at most show that; that the agent wills to act in a specific way, is causally determined by the plethora of conditions and factors both human (rational) and non-human (non-rational) which one neither remembers nor it is possible to trace the totality of them. It is imperative to note that, the circumstances which determine the *act of will* in the present, also include the actions of the agent in the past. So it is his. In other words, if willing in a particular way is taken as a phenomenon or event, it forms a part of the causal series and it is the agent who was a part of it, all through. So, under this interpretation the individual can be made responsible for willing in a particular way which in turn is determined by a set of remote antecedents which include previous acts of willing. But this also poses a peculiar difficulty. Moral valuations, reward and punishment are meted out to the individual for a specific action. It does not have even implicit

or tacit reference to any of his past antecedents. This is borne out by the fact that, despite a continuous record of evil deeds if an individual performs a genuinely good action, it is not decried on the ground that, he was bad all through. Rather, he is appreciated for the fact that, in spite of his long record of an evil deeds he could perform such a piece of good action. Secondly, if a person is rewarded or punished for all that he did in the immediate and in the remote past, it would mean that, the every action is brought into account for all the succeeding actions. In that case the individual is rewarded or punished, appreciated or decried for the same action again and again. Besides, if an action is judged with reference to the whole gamut of antecedents, the notion of responsibility or accountability ceases to have significance. *Moral valuation* presupposes the sense of accountability on the part of the doer. Since, the action is that of the doer (as he has willed to act thus) the action being good or bad, the doer is accountable for it. By rewarding the good deeds and punishing one for the evil actions, significantly contribute to change the causal factors that lead to the prevention of *Evil* and promotion of *Good* in future. Punishing the doer for his evil action might deter him from committing such action in future. Similarly, reward would serve as a psychic reinforcement which make one pursue the path of *Good*. Perhaps with the reward and punishment, the causal series i.e. the *action-reaction pattern* would be different from the one that would have obtained if the rewards and punishments were not there. This proves beyond doubt that, moral valuations are prospective. They are retrospective in so far as they constitute the basis of reward and punishment which are to be meted out not so much for the act already committed but with a view to effect desirable change in the future course of action. Hence, reward and punishment are to be reformatory and not retributive. There would hardly be any rationale for *eye-for-eye* justice or for capital punishment as it rules out the possibility of reformation and is out and out retrospective in nature. Once it is conceded that a person acts in a particular

way, because of the plethora of immediate and remote conditions, together with the fact of his willing in a particular way; both the action and the agent come within the ambit of moral valuations. Buddha-hood is to be glorified as much as the Buddha and satanic act is to be condemned as much as the Satan. It is tacitly assumed that, even Buddha could have acted in the satanic way and that the satan having willed so, could tread the way of the enlightened one. The *Evil* which one commits is on account of the fact that, given his line of evolution, state of elevation, i.e. samskaras and circumstances, one chooses the way of *Evil* even though one could act otherwise. Decrying a satan for his satanic act is obviously done on the supposition that if he could will to be more rational or conscientious he would have acted differently or had there been any good or conscientious individual instead, he would not act in that way. It means that, a satan is decied for choosing to be what he is, not otherwise and not being what others are.

The agent is the initiator of action. The non-rational factors have the bearing or influence on the way one reasons but the way one reasons, is self-determined. The reasons as to why a person reasons in a particular way and wills thereof, is nothing other than the fact that he chooses to reason so. Hence, all *action-explanations* are of the nature of *reason-explanations* and the individual being the initiator of reason, all actions become *person-specific*.

PURUSARTHAS A CRITIQUE OF VALUE DIALECTICS

The distinction between 'Value' and 'Fact' or 'Ought and 'Is' is too patent to need any elaboration. Ordinarily, we distinguish between 'what is the case' and 'what ought to be the case'. Needless to say that, such distinction is made both in moral and non-moral domains. The perception of the difference constitutes the characteristic essence of the moral awareness and this is what distinguishes the human being from the other animate beings.

It is pertinent to ask 'what makes a value, worth the name ? How to make a legitimate distinction between a value and a dis-value ? Are they relative or absolute ? Are values, theo-centric? Are they ontology-neutral ? These are some of the philosophical issues that we shall be reflecting upon in what follows with reference to the four-fold schemata of values in Indian ethics. What is peculiar about the controversies on *Purusarthas* is that by and large, the disputants talk at cross purposes, on account of the nebulosity and nuances of the concepts. That explains why most often the polemics turn out to be circular. Hence, before understanding the nature of the *value-schemata*, it is imperative to spell out the logic of the four-fold concepts, i.e. *Dharma, Artha, Kama, Moksa*. 'Artha' is normally translated as wealth or means which one requires for the fulfilment of material needs. Under this interpretation, *Artha* has only economic significance. The contention that the pursuit of *Artha* or the acquisition of wealth is a pre-requisite for meeting the basic necessities of life and therefore, should

constitute one of the focal concerns of the individual, does hardly need any philosophical defence. But what is called into question is the rationale in using 'Artha' in the exclusive sense of connoting the economic wealth. To translate *Artha* as 'means' is to ignore the varied shades of meaning or uses of the concept and to mistake a peripheral use as the core use. *Artha* is also used in the sense of 'meaning of a word'. Besides, Vaisesikas use *Padartha* as signifying objects which are *knowable* and *nameable*. They are so called because it is the objects which give meaning to the words (*Padasya artha iti Padartha*). The term '*anartha*' means that which should not have happened or something which one does not want to have happened. The term '*Paramartha*' again signifies the highest state of spiritual wellbeing and very often equated with the highest reality. From the above, it is perspicuous that *Artha* means that which satiates a want or a desire, irrespective of its nature i.e. physical, psychic or spiritual. *Artha* is used in the sense of wealth as it helps one procure the goods and services. It is used in the sense of meaning because it sets at rest one's inquisitiveness to understand what a particular sound or a written-mark (word) signifies. Similarly, in the spiritual domain, the state of liberation, differently termed as *Mukti*, *Moksa*, *Nirvana*, *Apoha*, *Kaivalya*, is also termed as '*Paramartha*'. It is so called because that being attained, all the yearnings or desires are satiated once and for all. So, this constitutes the rock-bottom of the meaning of '*Artha*'. *Artha*, as one of the values in the scheme of the *Purusartha*, means that '*Artha*' is to be pursued to the extent it helps one attaining the *Paramartha*, i.e. the *Moksa*. The pursuit of *Artha* becomes a veritable disvalue when it hinders in the attainment of the highest goal.

Similarly, the translation of *Kama* as passion, craving of the senses, desire for material possessions or attainments, is patently illicit and betrays one's myopic understanding. The desire could be also psychic. The urge of a creative scientist to

get lost in experimentation and the intense yearning of a poet to get lost in the bounty and panorama of nature are obviously directed at things, subtle, sublime and non-material. Similarly, the innate craving of the individual to grow into an archetype, to attain perfection, to have the totality of pleasures or infinite happiness has for its object the ultimate reality or the transcendental which is of the nature of *Sat, Cit* and *Ananda*. Human existence is trifarious - physical, psychic and spiritual. Hence, it is natural that there are desires (*Kamana*) pertaining to body, mind and spirit. But *Kama* or desire of any sort cannot be taken as a value. A desire the fulfilment of which does not take one God-ward i.e. the Highest State, which sooner or later, knowingly or unawares, one seeks to attain, is not a value per se. *Kama* as one of the *Purusarthas* connotes those sorts of desires that reinforce the desire for the cosmic or the Blissful which being attained, all desires find their absolute fruition. That is precisely the state of *Moksa*.

Now the moot issue is - *how to negotiate the gap between what is desired and the desirable* ? What one seeks may not be, what one ought to seek. If what one seeks does not enable one to attain *Moksa*, it becomes a positive disvalue. Similarly, if the pursuit of '*Artha*' does not become instrumental in attaining *Moksa*, it is a disvalue. The experiences of life corroborate how most of us, most often, operate under the sway of the baser propensities. Hunger, sleep, sex, greed, desire for recognition, jealousy, hatred, infatuation, hold us captive. How to prevent the agent from doing what he ought not do ? and how to bring about transformation in him so that he desires what he ought to desire ? Now the other pertinent issue is - *How to legislate as to what is the desirable* ? In other words, in absence of a criterion one would not be in a position to distinguish between a *Value* and a *Disvalue* in respect of *Artha* and *Kama*. It is the *Dharma* that provides the principles or norms by which one would know whether a given pursuit of *Artha* or *Kama* is worth pursuing. *Dharma*, therefore, determines the ethical merit of an action.

The logic of the term *Dharma* need to be laid bare. In common parlance, *Dharma* is used in very many senses. *Dharma* denotes different sects and cults such as, the Christianity, Islam, Hinduism etc. In the more pervasive sense *Dharma* is used to signify the characteristic essence of a thing or a being. We talk in terms of, *the Dharma of water is to flow downward* and *the Dharma of fire is to burn*. Ordinarily, a distinction is made among *Vastudharma*, *Jaevadharma* and *Manavadharma* or *Bhagavat Dharma*. It is significant that the *Dharma* of an object is inseparable from it. If the fire gets devoid of its thermal property, it ceases to be fire. Similarly, the *Dharma* of the animal is to grow, procreate and propagate its species. The animal existence is defined in terms of the instinctive urges. The *Dharma* of a thing is peculiar to itself. Therefore, if there could be a *Dharma* appropriate of the human species, it must be found in every individual always and everywhere. A little reflection would bring home the fact that all humans have the innate urge to seek pleasure, but the pleasure sought for is unlimited, infinite and continuous. It is nothing but the pleasure infinite or Bliss (*Ananda*). That explains why the more we have, the more we desire and human desires are insatiable and that no one is contented with anything short of that '*Bliss Infinite*'. Under this interpretation '*the craving for Infinity*' has been rightly understood as the constitutional necessity of the human species. Literally, *Dharma* means that which sustains.¹ It connotes a set of principles that uphold or sustain. It is this that constitutes the rock-bottom of the meaning of the term *Dharma* and underlies all the uses of the term. The different religions are called *Dharma* because they are supposed to be attempts to operationalise the universal principles or tenets. The Upanishadic seers provide a most pervasive vision or *Dharma* through the concept of *Rta*. *Rta* signifies the order, immanent in the cosmos. They refer to the inexorable and eternal order of which all things and beings are an integral

¹ *Dharayati iti Dharma*

part. Different prescriptions (*Niyogas*) and prohibitions (*Nisedhas*), universal tenets enjoined in the scriptures are nothing but the principles which urge and enable us to live in consonance with the cosmic order. Non-conformity to this order is bound to spell disaster and hence, is dubbed as a veritable evil and one who lives in conformity with it is bound to be triumphant.² It is *Righteousness* that eventually triumphs and one who seeks to protect and promote the order is in turn protected by it.³ The different scriptures contain an episodic corroboration of this pristine truth. In the Gita there is reference to *Svadharm*a and *Paradhamra*⁴, apparently suggesting the plurality of Dharmas. *Svadharm*a is nothing but acting in a manner that would conduce one to live in conformity with the universal *Dharma*. *Dharma* as such, is a set of principles or tenets that owe their significance to the very nature of the cosmic order, *Rta* : But a particular prescription is bound to be relative depending on the exigencies of time, place and person (which includes the quality (*guna*) and action (*karma*) of the individual). Therefore, *Svadharm*a suggests the application of the absolute principles in contingent conditions.

Artha and *Kama* provide the content of action whereas *Dharma* provides the principles or norms. The moral worthiness of *Artha* and *Kama* are adjudged against the tenets of *Dharma*. *Kama* which is at variance with *Dharma* may degenerate into a passionate craving and the pursuit of *Artha* which is not in accordance with the *dharma* becomes avarice and may result in exploitation. One might here appropriately ask as to why should one tread the path of *Dharma*. In other words, what would one lose if one does not regulate the pursuit of *Artha* and *Kama* and what difference it would make if one follows the dictates of *Dharma*. The answer is that when *Artha* and *Kama* are pursued in conformity with *Dharma*, one attains

² *Jato dharma tato jaya*

³ *Dharma raksati raksitah*

⁴ *Svadharme nidhanam sreya paradharmah bhayabhayah*

Moksa, the summum bonum. *Moksa*, therefore, provides the ultimate justification or rationale for the pursuit of the three vargas - *Dharma*, *Artha*, *Kama*. It is in this sense that *Moksa* is deemed as the foundation, fundamental and the ultimate value as well. Needless to say that the four-fold values do constitute an integral schemata from which one can reconstruct or envision the model of an ideal life. It provides an ideal which can be attained here and now. *Moksa* is not a concept but an experiential state. It is not the prerogative of a person or a class. It is a existential state, attainable by anyone who treads the path of *Dharma* (righteousness)

Purusarathas, literally mean, the *Values* are person-specific. That is to say, it is only the prerogative of the human species that they can have the sense of a goal (*Moksa*) and a sense of direction (the path of *Dharma*) and the will to mould the real life (*Artha* and *Kama*). Now the initial query still persists i.e. what would one gain by embracing an ideal pattern of living ? What does *Moksa* amount to ? The answer is found in the very analysis of the nature of *Moksa*. The highest state in the Upanishads has been described differently as *Aptakama*, *Akama* and *Atmakama*. *Moksa* neither presupposes nor does it involve annihilation of propensities and actions, but marks the fulfilment of them. It is not inconsistent with action. What it is inconsistent with, is the life of inaction or the action, which is not performed in keeping with the nature of *Dharma*. *To know is to become*. By knowing *Brahman* one becomes *Brahman*. So, *Moksa* is the highest state of *Being* and *Becoming*. By knowing the cosmic one becomes the Cosmic. Since there is nothing which is external to the realized individual, it marks the consummation of all desires. It is, therefore, a state of Supreme fulfilment (*Aptakama*). This being so, there is nothing else to be desired (*Akama*) and if there is any desire, it is the desire for knowing the self (*Atmakama*). Naciketa rejects the Pleasurable (*Preya*) in favour of the Preferable (*Sreya*) for he

knew that no amount of finite possessions can satiate his longing for the Truth, the Immortality (*Amrtam*) and the Infinity (*Anandam*). But how to transform the pleasurable into the preferable ? The answer is found in the Jainavalkya's exhortation to Maitreyi -

..... verily not for the sake of wealth is wealth dear but wealth is dear for the sake of the Self O' Maitreyi, it is the Self that should be seen, heard of reflected on and meditated upon verily, by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known.⁵

Everything has to be treated with the ideation of the Cosmic for it is the *One* which has become many. This conclusively suggests that for the realised soul the world does not cease to exist but the world is transfigured as nothing but the varied manifestations of the Cosmic consciousness. Having been established in this state, one remains beyond the dualities of pain and pleasure, right and wrong. Therefore, it is said that the knower of *Brahman* need not have to perform the obligatory duties. *Moksa* is a trans-moral state and the liberated soul is one who can commit no mistakes because his actions constitute the ultimate standard of morality. He himself and his actions become the paradigm of the morality. *Artha* and *Kama* may exist until they are harmonized by the principles of *Dharma*. Devoid of *Dharma*, *Artha* and *Kama* are incompatible with the attainment of *Moksa*, and therefore, become the positive disvalues. *Artha* and *Kama* become morally viable, i.e. they assume the value character or *Purusarthas* only when they prove to be expedient in attaining *Moksa*.

⁵ Br. Aranyak Up. 2.4.5

A desire, not backed by *Dharma*, may come in conflict with the desire of another, so that, the satisfaction of one may involve the cancellation of another. That would cause mutual discord and disharmony. Similar is the case with the pursuit of *Artha*. But when *Artha* and *Kama* are broad-based on the principle of righteousness (*dharma*), it is not only that the conflict is resolved but that they become veritably the value-pursuits and prove expeditious in achieving *Moksa*. It is *Dharma* that serves as a catalytic agent that helps the individual sublimating the desire for finite into the desire for infinite. *Love for the finite is Passion and love for the infinite is Devotion*. To perceive the infinity in the finite, is the secret of *Brahma-Sadhana* (the intuitional science). The nature of the pursuit of *Kama* and *Artha* may differ from individual to individual and community to community. It is determined by the contingencies of time, place or person. But if they are actuated by *Dharma*, they would together contribute to the collective wellbeing (*Loka-samgraha*). One may argue here that, individuals being different from one another in respect of their natural endowments and propensities, would not the desire for liberation on the part of the individuals be mutually incompatible? Such a possibility is precluded obviously because *Moksa* is construed as the state of absolute synthesis and unicity, of which every finite is an integral part. The higher the elevation, the greater the synthesis and therefore, the lesser the incompatibility. In fact, the realised one sees the *One* in everything and everything in the *One*. In such a state the concept of the '*Other*' becomes a misnomer. The Upanishadic ethics doesn't visualise a possible conflict between the individual and the collective good. Rather the individual good is best served in working for the collective good. The value-schemata envisaged by the *Purusartha-doctrine*, is evidently not theocentric. It does not leave room for the role of any personal God, but it obviously assumes a particular ontology. Morality need

not necessarily be theó-centric but a system of values do necessarily presuppose or is, rather parasitic on a world view. For example, a materialistic world view tersely suggested in the words of Carvak⁶, does necessarily entail the ethics of material indulgence.⁷

Similarly, the world view suggested in Isopanishad⁸ provides justification for the tenet - enjoy through renunciation.⁹ Thus, the ethics of acquisition and renunciation presuppose their respective ontology. *Dharma, Artha, Kama* and *Moksa*, as is borne out in the preceding discussion are not four discreet values. They are four-fold and constitute an integral whole and thereby, offer a model of a harmonious existence and provide a model of holistic living so as to translate the ideals of *Cosmic Fraternity*¹⁰ into a living Reality.

⁶ *Bhasmibhutasya dehasya punarahgamanam kutah*

⁷ *Javat jivet sukham jivet, nam krtva ghrtam pivet*

⁸ *Isavasyam idam sarvam*

⁹ *Tena tyaktena bhunjitha*

¹⁰ *Vasudhaiva kutumvakam*

NEO-HUMANISM - THE VALUE PARADIGM

The global scenario is beset with contradictions. People today vie with each other in the name of religion, race, language, caste, colour and political allegiance, so much so that violence, savagery, arson, genocide etc, have become more normal than the usual transactions of life. Educationists, statesmen and above all, the value oriented individuals seem to be vocal about the urgency of unity, integration or harmony. But the magnitude of the crisis not only underscores such superficial clamour for unity but calls for an in-depth diagnosis of the malady. The solutions offered so far, tend to treat the symptoms rather than the disease. The contradictions are only symptomatic of the ills underneath. Hence, any lip treatment of the problem would aggravate, rather than alleviate the malady.

The crisis today, is not a crisis of natural resources, economic or human potential. It does not need the insight of a genius to understand that only a five per cent of the means invested in manufacture or stockpiling of armaments, can ward off starvation in the entire globe. Then, how is it that the leaders of the developed and developing countries fail to take note of this patent truth ? In the international sphere the superiority of a nation is adjudged by its war potential. This discloses the travesty of the so called progress and civilisation. No doubt, the marvels of science have brought man the unprecedented comforts and pleasures of living but they are thoroughly negated by the imminent horrors of violence and war. Science has brought nations and continents into close proximity but the groups and communities are at logger heads for autonomous living. Such is the irony of human plight today.

Mankind seems to have lost a sense of direction. Despite the immense potential for progress we are heading towards a state of primitive living where values are conspicuous in their absence and muscle force and power rule the day. The crisis today, therefore, is the crisis of values. It is the values that equip man with the sense of goal or purpose. It regulates one's desire and actions. Man is more than a physiological organism propelled by instinctive drives and desires. The quality of living on the part of an individual and the collective body depends on the nature of value they cherish. **'Values'** not only determine the course of man's journey but serve as the basis of synthesis and integration in the collective life. The individuals constituting the corporate body might be different from each other in respect of caste, colour, creed, race and nationality but the values they imbibe makes them oblivious of the superficial differences.

Now the crux of the issue is - what could be the nature of *Values* that we ought to imbibe today? The developments in Science and Technology have minimised the limitations of time and space. The barriers of mountains, oceans and deserts have thinned into insignificance. The international commerce have increased the interdependence of countries, on one another. In view of this, we stand in need of values that brings together one and all, under a common ideology. It is obvious that doctrines, institutions that thrive on linguistic, ethnic and national sentiments proved to be suicidal and are to be eschewed at all cost. Everyone feels the imminent perils of Nationalism. The humanity today is left with two exclusive choices i.e. *either to opt for universal brotherhood or court total extinction.*

Diagnosis precedes cure. So it is imperative that the genesis of the global malaise be traced. The humanity today, is at cross-roads. Ours is the age of transition (*Yuga sandhi*). Such periods of transition recur not only in the social life but also in

the individual life. For example, the body that gives pleasure in the youth, turns to be a veritable source of pain in the old age. The house that ensures the security of the inmates threatens their very existence, at a point of time. Similarly, in the social sphere the values, institutions, sentiments, philosophies, that were expedient for human happiness and progress prove to be positively detrimental. Such are the unmistakable symptoms of *Yuga sandhi*. Values turn topsy-turvy. The makers of law become the law-breakers. Corruption, nepotism, savagery, violence become the order of the day. The evil doers flourish, the virtuous perish. Such is the paradox of human existence during the period of transition, but these do not, by any means, justify ones' pessimism. Such periods of decadence do ensue even though they are not welcome. They mark the necessary phases of the social cycle. Rather, the state of extreme deterioration is a positive augury of a new dawn. The laws of nature perhaps decrees this. The lamp before being extinguished, gives its most brilliant flicker. A homoeopath would tell us that '*Aggravation is the sign of cure*'. It is a common place experience that a person, before falling into final quietude i.e. death, appears to be relatively vibrant and active. The night is darkest before the dawn. All these have the suggestion that the dreadful and nightmarish state of existence today awaits an *Age of awakening* and *Renaissance* which is not far behind.

Value is the prime necessity for a corporate living. The nature of values to be imbibed do depend on the nature and composition of the society. In view of the exigencies today, society stands in need of the holistic values which can serve as a protasis of universal brotherhood. To this end, all that prove to be divisive or fissiparous are to be fought out.

It is high time for one and all to take note of the obvious truth that the '*Human society is one and indivisible*'. To divide humanity on the basis of community, race, colour, religion, political affiliation, economic standard is not only artificial but

also anti-human. Least exercise of rationality would bring home this truth. There can't be a rational division of mankind into different ethnic groups because the human species as a whole, have a common ancestry.

It is needless to say that the differences in physiognomy are solely due to the geo-climatic conditions in which the different groups live. The differences in stature, structure, colour of the skin, hair, eyes, nose, lips, etc. do not have any bearing on the inner essence of human beings. The basic sentiments, emotions, traits and propensities remain the same with one and all, irrespective of differences in physiognomy. But today, the division of society into different castes and sub-castes and the evils of social discrimination and exploitation thereof, are too palpable to need any elaboration. Such differences are fostered by the privileged and the cunning few who seek to safeguard and further their interests.

Differences of society into different groups, communities; on religious considerations, is most unfortunate. The so called religions that are supposed to instill and disseminate the values of love, peace, tolerance, amity, have become the potential agencies for instability and social unrest. We have had religious crusades, fanaticism, fundamentalism in various forms. The protagonists, in a bid to secure autonomy and superiority of their cult, propagate certain dogmas to its followers like *'Your God is the only God, You are the blessed few'*. A non-conformist is condemned to eternal damnation. The words of the master, the scriptural injunctions are obeyed unconditionally. They are too sacrosanct to be subjected to logic or ratiocination. Thus, religious pursuit is not backed by genuine love or spiritual urge for attaining perfection but is fear-begotten.

Division of society into different linguistic groups, though relatively a recent phenomenon, has witnessed its malevolent aftermath. Language is the carrier of ideas. No

group or section can claim to think in a distinctive way or have ideas which none else could have. Ideas and thoughts are preverbal, impersonal and non-linguistic. The relative variations are meaningful in respect of the languages as they are articulated or expressed in form of sound-patterns or written-marks. Indian literature traces six distinct stages of the expression of language : *Par* , *Pashyanti*, *Madhyam* , *Dyotam na*, *Vaikhari* and *Shrutigocara*. '*Par* ' denotes the primordial matrix in which lies the potentiality of all expressions. It is located at *Mul dhara cakra*. '*Pashyanti*' refers to sprouting of the idea in the *Svadhista* n. '*Madhyam* ' refers to the state where the idea is transformed into a picture and has the tendency to imbibe a sound form. It corresponds to *Manipura cakra*. In the state of *Dyotam na* the idea, in form of a picture becomes vibrational, takes the form of a language but does not take the form of any specific language. It is only in the state of *Vaikharii*, i.e. at the *Visuddha cakra* that the idea takes a determinate form. This is a state, immediately antecedent to the speaking of the language by means of the vocal cord i.e. *Shrutigocara*. Differences persist only in respect of *Vaikharii* and *Shrutigocar* . In the state of *Par* , *Pashyanti*, *Madhyam* , *Dyotam na*, all languages are identical. One who has the capacity to read the four stages can know '*other minds*' without being communicated and can understand, all languages. The languages are nothing but variegated expressions of the universal i.e. Idea. In this sense, all languages of the world are the expressions of a universal language. Hence, to leave room for linguistic differences is to erect barriers that are not artificial and tendentious.

History is vocal with the evils of nationalism. How ludicrous is it to divide human beings by drawing geographical boundaries ? Besides, dividing nations into developed, developing and underdeveloped blocks, on the basis of economic affluence is more ridiculous because the economic disparities are manmade. It is by sheer exploitation and crafty strategies

that a particular section thrive and flourish at the cost of others. The phenomenon of poverty and deprivation is the artifice of the few. *Diversity is the law of nature*. Individuals move with their respective characteristic psychic rhythm. The mode of reflection and analysis are bound to be different. Hence, ideological differences have got to be there but this does not justify the division and conflict in society on ideological grounds. The society ought to allow the ideologies to flourish, provided they are not divisive or detrimental to social progress.

Prima facie, the division of society on the basis of race, caste, religion etc, are taken to be the cause of social unrest, The cause of the malady lies still deeper. The genesis of contradictions is traced to human Psyche. Mind is the mother of actions. Action is the functional expression of human Mind. Hence, it is Mind that binds and liberates. Mind expresses itself in threefold ways, i.e. the ways of *Instinct*, *Sentiment* and *Rationality*.

Instinctive impulses and actions denote the primal and crude expression of Mind. '*Sentiment*' refers to the functioning of human mind where it hankers after the pleasurable regardless of consequences or considerations of right or wrong. Even animals, less developed than humans are seen to display the sentimental way. The path of sentiment is beset with unforeseen difficulties and dangers. Sentiments goad one to do something or follow something, simply because one feels like doing it. In doing so, the considerations of rationality are thrown to forewinds. In treading the path of sentiment, rationality is recessive or inoperative. '*Rationality*' refers to the faculty of discrimination. It is the characteristic endowment of human species. It is by virtue of this native acumen that one rates things as desirable and undesirable, higher and the lower. It is for this that, human beings weigh the pros and cons, before saying or doing something i.e they subject things to ratiocination or scrutiny. Thus, *Rationality* is the path of

discrimination. '*Conscience*' is the consummate expression of *Rationality*. When one, having discriminated between the proper and the improper, the preferable (*sreya*) and pleasurable (*preya*), treads the path of the former, it is said to be a conscientious act. The signs of *Instinct*, *Sentiment* and *Rationality* are discernible from the human ways. Very often, one notices the conflict of *Sentiment* and *Rationality*. Sometimes *Sentiments* take the upper hand and sometimes, the *Rationality*. Of course, both *Sentiments* and *Rationality* are necessary for the fruition of the objective. *Rationality* gives a sense of direction, *Sentiment* provides the necessary inspiration or acceleration to the pursuit. But *Sentiment*, divorced from *Rationality*, amounts to the blind and frantic run after the likable or the pleasurable. Anything that brings immediate psychic satisfaction may not be worth pursuing. *Instinct* is more physical than psychic, whereas *Sentiment* is more psychic than physical. *Rationality* is exclusively a Psychic phenomenon.

When the humans tread the path of *Sentiment* with total disregard of *Rationality*, they court difficulties not only in the individual plain but the society led by them, also runs into jeopardy. The expression of sentiments has very many dimensions. When the *Sentiment* expresses itself in the love for a particular geographical territory or indigenous soil, it is called '*Geo-sentiment*'. One, under the sway of the *Geo-sentiment* tends to support and work for the interests of the people living in that region. This not only blinds one to the interest and welfare of others but makes one feel no scruple to live at the cost of others' interests, by exploiting them. The *Geo-sentiment* may express itself in different forms of human expression, such as Religion, Economics, Politics, etc. appearing as Geo-religion, Geo-economics, Geo-politics, Geo-patriotism. In religion, certain places are considered to be sacred; certain rivers, to be holy, certain days and moments, to be auspicious. People are found to be easy victims of the Geo-religious sentiments, even though a little rational reflection on these, would convince them that

they are without any rationale. The very concept of '*going on pilgrimage*' rests on the belief that a particular place is sacred. If the entire universe is the creation or expression of the Cosmic consciousness and God pervades in every particle of the universe, then every thing, every place and every moment must be hallowed - Why a particular place or a particular moment of time? In economic sphere the Geo-sentiments lead to irrational economic planning.

How to counter the *Geo-sentiment*? There are two ways, *proper study (sv dhy ya)* and *cultivation of rationality*. Proper study does not mean mere stereo-typed learning, acquisition of information but involves rational analysis, internal assimilation of things, learnt. Studies are of two types, *Literate* and *Non-literate*. Literate study means learning from treatises and scriptures. Non-literate study means knowledge acquired directly through sense organs. Knowledge is empirical or non-transcendental if it pertains to the world of space and time, the physico-psychic world. Knowledge is transcendental, if it relates to the realm of spirituality. There are two fold defects of study that one has to be careful about i.e. *defect due to ignorance* and *defect due to change of time*. The ignorance can be overcome by turning to authentic sources of veracity. Human knowledge is a ever growing phenomenon. Frameworks change, new theories are advanced. Hence, the information amounting to knowledge at a point of time, cease to be so with inventions, discoveries or revolutions in the domain of knowledge. An inquisitive mind has to keep itself abreast of them. Enlightening oneself about the why and how of things, also pave the way for cultivation of *Rationality*. It is the distinctive possession of the humans. By exercise of *Rationality* one does not take things for granted but subjects them to logical analysis. The pros and cons is weighed, propriety and impropriety is considered. But that is not the end in itself. Knowing what is right or wrong does not yield any dividend, unless one follows the righteous path by deliberate rejection of the wrong. That is the way of

'Conscience'. In other words following the path of the preferable (*sreya*) after due analysis is the state of '*Awakened conscience*'. It is by this that one not only remains immune to the sinister spell of the dogmas, based on Geo-sentiments, but one gains strength and determination to fight them out in the collective sphere.

The sentiment that grows out of love for a particular social group, be it a family, community, state or nation, is termed as '*Socio-sentiment*'. It extends beyond the limit of the individual and might embrace a family, caste, community, nation, etc. Under the influence of socio-sentiment one is led to think only in terms of the interest and welfare of one's own group or community or society. Like Geo-sentiment it expresses itself as Socio-religion, Socio-economics, Socio-patriotism, etc. Socio-religion, in its bid to secure the identity and uphold the superiority of a particular faith and cult floats certain dogmas based on socio-sentiments. It exhorts '*Your God is the only God, You are the blessed few ...*'. Full flowering of socio-sentiment takes the form of ethnic conflicts, communal dissensions, politico-economic imperialism. Socio-sentiment is wider than the Geo-sentiment, in so far as it does not restrict itself to a particular geographical region but seeks to safeguard and promote the interest of the group irrespective of the place they live in. '*Hindus of the world unite, Muslims of the world unite*' is the call of the religious fundamentalists. In fact, humanity has paid exorbitantly dear price on account of the Socio-sentiments. The Socio-sentiments lead to economic exploitation, political oppression, religious fanaticism, communal discords and so on, holding the future of humanity at ransom. The evils of Socio-sentiment can be counteracted by developing the '*Proto-spiritual mentality*'. It signifies the psychic orientation of the individual towards spiritual expansion. Why is it that the Mind gets itself regimented within the periphery of a limited group, be it a family, community or state? It is on account of the influence of staticity in form of *Dogmas*. It is symptomatic of a

diseased or degenerated human psyche. *Proto-spirituality* refers to the attempt of the mind to liberate itself from staticity and dogmas by imbibing the *Principle of social equality*¹ Thus, *Proto-spirituality* has for its basis; *the principle of social equality* as it lends rationality and inspiration to the flow of human mind in the direction of the highest spiritual fruition. It has to be distinguished from the Principle of selfish pleasure² Any philosophy, ideology or institution that draws sustenance from the *Principle of selfish pleasure* is bound to be parochial, sectarian, divisive and exploitative. The *Principle of Social Equality* constitutes the basis of righteousness or *Dharma* in the social sphere. It is based on the perception that the universe is the patrimony of one and all. The Supreme consciousness (*Parama purusha*) is the father, the operative principle (*Param Prakrti*) is the mother. Every one has a rightful share in what is given by nature. Each one has the right to exist. Right to existence implies right for securing the five fundamentals of existence namely, food, clothing, shelter, education and medicine. Society has got to recognise this. Inequalities of any form are to be eradicated by giving opportunities to everyone for complete manifestation of the latent physical, psychic and spiritual potentials. The viability of a theory is to be determined by the extent to which it upholds *the Principle of social equality* in resolving the disparities and promoting the all round welfare of the Collectivity.

Actuated by *Socio-sentiment* one group exploits the other. The exploiting group adopts certain subtle strategies to perpetuate its domination over others. The exploiters, first of all, instil inferiority complex in the minds of the group they seek to exploit. This is achieved in manifold ways, sometimes by suppressing the language of the people, by making them feel that the language of the ruling class is superior to their own; by propagating their own tradition i.e. dress, mannerisms,

¹ *Sama samaja tattva*

² *Atma sukha tattva*

customs through literature, education. The inferiority complex makes the exploited class acknowledge the superiority of the exploiters in the psychic plain and as a consequence, they lend themselves unawares, to economic exploitation and political subjugation. The exploitation which is initially perpetrated in the psychic realm percolates to other spheres of life. Docility and thralldom in the psychic sphere make them forget their right and blinds them to the malicious stratagems of the exploiters. The dominant group, taking advantage of this, drains out the economic potential of the region by taking away the raw materials and converting them to finished goods, to be, in turn consumed by the people. Economic exploitation may be psycho-economic or politico-economic in nature.

'Pseudo-culture' is another artifice of the vested interests to enervate the exploited group in the physio-psychic domain. This is achieved by imposing vulgar cinema, porno-literature which misguides the youth, degrades the collective psyche, benumbs creative thinking and diverts the attention of the mass from issues of vital concern, to things that confine them to vegetative awareness. The *Socio-religion* is based on dogmas that divides. The so called religions never preach '*Bh gavata dharma*' which underlines the equality of all the created beings. It is therefore obligatory on the part of the conscientious and well-meaning individuals to see through the despicable strategies and educate the people so that their exploitation stand exposed. The passive tolerance of such exploitation must be decried because the very non-action on the part of the conscientious, facilitates them to continue their exploitation. Hence, what is necessary is that a revolutionary stir has to be created in the *Collective psyche* so that people are aroused from the state of inertia and passivity to launch a pactless fight against the divisive sentiments and dogmas and the institutions and ideologies, based on the dogmas. But one has to be vigilant against the *Vocal revolutionaries*. They are the ones who mouth high-sounding slogans of revolution, seem to represent the

cause of the mass but in their heart of hearts, serve the interest of the ruling class and wish the exploitation to continue. They are the vested interests who remain behind the screen and pacify the ruling elites by being their instruments, but all these, only to grind their own axe. They are the opportunists, the human chameleons who know how best to fish in troubled waters. It is interesting to notice how the exploiters seek to thrive by capitalising on the sentiments or the *Sentimental legacies* and Dogmas. At times, when they find their strategy to be inoperative, in view of the growing disillusionment of the people, they change over to different sentiments. For example, when Geo-sentiment fails to secure the desired benefit, one may exploit the Socio-sentiment of the people by vouchsafing one's identity with a particular community, so that one easily garners support of the people of the community. This is termed as the '*Metamorphosed sentimental strategy*'. People have got to guard themselves against it.

'Dogmas' are to be fought out in all fronts. They are the source of ruination in the individual life and form the basis of exploitation and decadence in the collective life. '*Dogma*' is a preconceived idea which forbids human beings to outstep its boundary. '*Dogma*' is an idea which sets a limit to human thinking. It stifles free flow of intellect, prevents creative thinking. It provides set tracks on which thinking is directed. For example, in a religious system where women are denied the right to emancipation one section of society is accorded a status of secondary importance. Similarly, people subscribing to the dogma of '*Providential decree*' tend to treat everything as divinely ordained. Even the man-made crises are thought to be willed by God. Such complacent lot could never be expected to rise in protest against the exploiters. Similar is the case of the dogma of race or racial superiority. As we have seen earlier, the *Racial identity* is a myth. It has to be understood by rational thinking and judgement. Intellect is held captive by the *Dogmas*. Liberation of intellect means liberation from Psychic

slavery, overcoming the regimenting influence of *Dogmas*. It is only by liberation of intellect that one can think of liberation from staticity. Liberation from staticity does not mean liberation from the physical body, as that would mean death. It means liberation from the bondage that hamstringing the pace of progress in the realm of *Physicality*. It refers to liberation from economic exploitation, political slavery, religious exploitation, social inequalities and religious discriminations. With the liberation of intellect, the liberation from staticity follows and the physico-psychic liberation leads to the liberation of Spirit. Hence, the slogan '*Dogmas, no more, no more*'. It is only by fighting out the dogmas that Renaissance in Physical, Psychic and Spiritual strata can be ushered in.

Sentimental tendency that flows for the humans irrespective of territory, nation, community and race is called as '*Humano-sentiment*,' expressed in form of '*Humanism*'. The mission of a humanist is to love and serve the humanity at large. '*Love your neighbour as thyself, Service to humanity is service to God*' are the paradigm expressions of *Humanism*.

Humanism, unless backed by true humanistic inspiration from within, is likely to degenerate into Pseudo humanistic ploys. The *Socio-sentiment* in the state of *Maximitis* or *Excellencio* also takes the form of *Universalism* or *Humanism*. The champions of internationalism claim to be humanists or universalists. The fact remains that the very concept of Internationalism assumes the distinct existence and autonomy of individual nations. A Pseudo-humanist is also found to be engaged in philanthropic works and obsessed with improving the lot of humanity. But beneath the veneer of universalism there lurks his self-interest. The service and sacrifice for him, are not the ends in themselves but means to further certain subterranean selfish ends. *True love never seeks but ever gives*. It is pseudo-humanistic not to treat humans as the very purpose of one's action but as means to some ulterior ends. Hence, the

so called 'humanism' devoid of real inspiration and fervour is bound to result in *Intra-human conflicts* as outlined above. Of course, there have been the great humanists who have sought to provide a base to the humanistic ideals by treating all humans as the children of cosmic or immortality³ Humans no doubt are the most superior creations of God, but the non-humans such as animals, plants even inanimate objects are also His creations, nay, His expressions. *Humanism* seeks to serve and promote the interests of the Humans only. *Humanosentiment* also makes one entertain the superiority complex thinking that human beings being the crown of creation, the animate and inanimate existents have merely the instrumental value. As a consequence of the humanists' obsession with the welfare of man, they tend to ignore the interest of the non-human creatures. This leads to *Inter-creature conflict*. Human beings, in order to secure and promote their existence, growth and comfort, resort to indiscriminate exploitation on plants and animals. They exhibit least sense of care and concern for those which are not of any utility to them and those that have utility-value for them are exploited to their convenience. Cruelty on animals, large-scale deforestation are perpetrated in human interest. History has witnessed the dreadful aftermath of it. Mankind today, pays too dear a price on account of the imbalance in Ecology, leading to failure of monsoon, devastating flood, famine, pestilence and so on. Thus, there has been the belated realisation that for the existence of human species and promotion of human welfare, the existence of plants and animals, flora and fauna is indispensable.

Every *thing* and *being* has two types of values, (a) *Utility value* and (b) *Existential value*. An animal or plant is said to have utility value for human beings if it serves the interest or has utility for the latter. Over and above this, a

³ Amrtasya putrah

thing or being has its existential value i.e. by its very existence in the cosmos, it contributes to the cosmic harmony. It stems from the metaphysical truth that '*The world of diversities is the metamorphosed form of the Supreme Consciousness*'. Everything, human or non-human, animate or inanimate, is verily the form in which the *Supreme Consciousness* manifests itself. Everything has its rightful place in the cosmos. Nothing is redundant, nothing is accidental. To say that a thing does not have an immediate utility value for humans or even that it has negative value; does not entitle the humans to deprive them of their existential value. The *Humano-sentiment* makes one oblivious of the truth that all existence is purposive. A thing, by its very existence contributes to the cosmic orchestra. Hence, exploitation and violence to the non-human entities prove to be self-destructive or prejudicial to the human interest. With the discovery of alternative sources of energy, people might not feel the necessity of creation and conservation of the forests but it would be a well nigh foolish proposition. The existence of plants is a basic pre-requisite for the Human existence. The love and affinity among humans is natural, but why restrict it to human beings only and why not extend it to plants, animals and even the inanimate existents ! The ideology that embodies the ideals of *Cosmic Brotherhood*, signifying the fellowship of Man with Plants, Animals and with every particle of universe is '**Neo-humanism**'. Hence '*Humanism*' to be truly humanistic, must have **Neo-humanism** as its basis and source of inspiration. *Neo-humanism* urges human beings to let their love for their fellow creatures, flow beyond the boundary of the human world and embrace the totality. The universe in all its plentitude and diversities are the varied from of the Supreme which is of the nature of *Truth*, *Consciousness* and *Bliss* (*Sacchid nanda*). The perception of this transcendental Truth constitutes the ontological or metaphysical basis of *Neo-humanism*. Hence, *Mind* has to transcend the barriers of space, time, person and nullify the crudifying influence of the fissiparous philosophies

based on *Geo*, *Socio* and *Humano-sentiments* and establish itself in the supreme cognitions that 'I am Brhma'⁴, 'That thou art'⁵, 'Everything verily, is Brahma'⁶

That is the state of '*Perfect spirituality*'. '*Perfect spirituality*' is the goal; and *Neo-humanism* is the way. The strategy by which one proceeds from imperfection to the state of perfection is '*Spirituality*'. *Neo-humanistic* awareness is to be attained only by cultivation of *Spirituality*. Without it, *Neo-humanism* remains a theoretical ideal. So, *Spirituality* forms the practical basis of *Neo-humanism*. In other words, *Neo-humanism*, in order to be operative, comes as the outcome of *Intuition practice (sadhana)*.

Everything in the created universe moves and moves with its characteristic rhythm and speed. The individual rhythm is the integral part of the Cosmic rhythm. It is the *Macrocosmic nucleus* that controls the movement of the finites moving around it. Progress of the individual, consists in lessening the radius between the nucleus of the *Microcosm* and that of the *Macrocosm*. The natural attraction between the *Microcosm* and the *Macrocosm* is expressed as the '*Devotional sentiment*' in the unit mind. *Devotion* refers to the irresistible urge of the unit to be united with the cosmic. Without **Devotion**, life lacks rhythm, vitality and flavour. Capacity for movement is inherited in the form of *Reactive momenta (samsakaras)*. *Devotion* not only provides a direction to the movement by directing the propensities unto the Supreme, but accelerates the speed and imparts rhythm to the centripetal movement of the unit consciousness. *Devotion* is the most precious essence of life. '*Spirituality*' on the other hand refers to the endeavour, art or strategy of the individual to be united with the cosmic nucleus. '*Devotion*' being the very essence of

⁴ *Aham brahmasmi*

⁵ *Tat tvam asi*

⁶ *Sarvam khalumidam Brahma*

human existence, it has to be protected against the onslaughts of *Materialism*. In other words, the psycho-spiritual expansion of the *Unit consciousness* has to continue, uninterrupted. This is possible only when the world of physicality is in tune with the psycho-spiritual movement. As outlined before, it is the *sentiments* i.e the *Geo, Socio* and *Humano sentiments* and the *Dogmas* that check and retard the progressive expansion of human Mind. *Human existence is Physico-psycho-spiritual*. Hence, the cult of *Devotion* cannot be nourished with total neglect of the *Physicality*. Rather the latter has to be made congenial for the devotional march. When mind gets itself liberated from the sway of *Sentiments* and *Dogmas*, one is established in the *Proto-spiritual flow*. Only then, '*Devotion as a cult*' is transformed into '*Devotion as a principle*'. In that case, a person musters adequate vitality to fight out the sentiments in the collective life. Eventually, when one is established in *Perfect spirituality* i.e. in *Neo-humanistic awareness*, '*Devotion*' becomes the very essence and mission of one's life.

Neo-humanism can be lived when individuals at large, remain committed to the ways of *Spirituality*. The *Neo-humanistic* ideals are to be cultivated through the **Intuitionial practice** (*Sadhan*). *Sadhan* is Physico-psycho-spiritual in nature. It begins with the refinement of protoplasmic cells and culminates in attainment of the state of *Supreme Subjectivity*. There are three distinct stages of *Spirituality*, *Spirituality as the cult*, *Spirituality as the essence* and *Spirituality as the mission*. The whole journey unto divinity or perfection is divided into different sub-phases. In the first phase mind is withdrawn from the external physicalities and is stabilised in the realm of '*done I*'.⁷ Similarly, in the second phase the '*done I*' i.e. the objectivated '*I-feelings*' of mind are withdrawn from that realm of objectivity and established in the pure '*doer I-feeling*'⁸ Under

⁷ Citta

⁸ Aham tattva

such circumstances, it is quite natural that such persons feel all the pains and agonies, all the pleasures and joys of the human mind and help the world accordingly. They help the entire world i.e. both the animate and inanimate existents, and become assets to the whole human society. In the third phase, when the *Ego*⁹ is merged in pure '*I-feeling*'¹⁰, one experiences the feelings, not only of all human minds but also of all living creatures. When the spiritual aspirant enters the final phase and becomes one with the *Supreme Subjectivity* (*Paramapurusha*), certainly there remains no duality in them. They realise the fact that everything is in Him, everything comes from Him, remains in Him and goes back to Him. Everything belongs to them and they belong to everything. Those who are established in this state of Cosmic cognisance, love and serve the Universe both in action and thought.

Thus, it is by sustained spiritual practice that the unit-psyche expands. The noose and knots of the narrow sentiments are unloosened and one feels one's essential identity with others. Then only, *Spirituality* becomes the essence of ones' being. *One who feels oneself as one with Thee, know therefore that he is one with every other*.¹¹ When this realisation permeates the whole being and expresses itself in the mundane sphere, one identifies one's hopes and despair, tears and laughter with that of the universe. Here, *Spirituality* becomes the very mission of ones' life. *Neo-humanism* becomes a living ideal. A *Neo-humanist* does not reason '*I must love all creatures*'. one, simply cannot help it. Like the mystic embracing the tree in ecstasy, like the saint who saw the horses being whipped and felt the lashes on his back, one feels the deep harmony with all creatures which springs from one's union with the very source of all beings.

But the moot question is how to translate the sublime ideals of *Neo-Humanism* into the facts of life. How is that a

⁹ Aham tattva

¹⁰ Mahatattva

¹¹ Universal prayer- Annie Besant

person who fails to love his neighbour can have a genuine concern for plants and animals ? The *Neo-humanistic* love cannot be infused in the individual from without. It is the surging love which overflows and inundates all that come on the way. It is, obviously, not the result of erudition or a rigorous process of ratiocination. It is a state which being attained, one begins to love in spite of oneself and feels identified with everything animate or inanimate. For example, in nature there are prepared food like Orange, Guava, etc. and those which need to be cooked in order to be made edible. Similarly, in the human world there are persons who are born noble or elevated, (as they occupy higher rung in the evolutionary hierarchy) and are *Neo-humanistic* in thinking and action. But those who are otherwise crude, down-to-earth and insular, in their out look can be made subtle, divine and elevated through *Intuitional practice (Sadhan)*.

The man today is physically affluent and psychically degenerate. People who have attained heights in intellectual penetration and material plenty, experience a vacuum and search for identity and meaning. It is the poverty in the midst of plenty. The crisis is due to the impoverished spirit within.

The Neo-Humanistic ideals can be lived when individuals, at large, remain committed to the ways of *Spirituality*. The ideals are to be cultivated through the Physico-psycho-spiritual practice i.e (*Sadhan*). It is nothing but a strategy to exalt one to the subtler levels of one's *Being* or *Consciousness*.

But how to incorporate the *Neo-humanistic* ideals in the collective living ? How to institutionalise the values within the existing limitations ? What is the *modus operandi* ? To translate a Philosophy into action three things are indispensable namely, committed cadres, grass root structures, and movements. There are people who are great as such, people

with developed *samsk ras* (reactive momenta). All such value oriented, like minded individuals are to share a common platform irrespective of their socio-politico-religious affiliations. Those who are not otherwise so, can be built, through the meticulous *Intuitionnal practice* (*Sadhana*). Over and above there being cadres, who are supposed be physically strong, intellectually sound and spiritually elevated; there must be well-knit structures providing strategy and direction for the cadres, to operate. It is through the structures that the cadres shall launch movement against the pseudo Sentiments and Ideologies to create conditions, conducive to peace and progress of the mass.

The cadres have to knock at every door, bring home the message of love, fellowship and sacrifice. But while doing so, it is very likely to generate varied reactions from different sections of the society. The reformists who want to go slow in the process of transformation shall not be of any relevance to the protagonists of the Neo-humanistic movement. They should also take care to steer clear of the pseudo reformists who are very much vocal about reforms but in their heart of hearts, wish to perpetuate exploitation. This is likely to provoke the vested interests who profit and flourish by the existing system. They will leave no stone unturned and employ all their mite to crush the movement and nip it in the bud. They are the reactionaries. They are few but privileged, and powerful. Hence, what is needed are the cadres, the revolutionaries, the spiritual warriors i.e. the *Sadvipras* who must be prepared to encounter any eventuality and pay any price, howsoever dear it may be.

Righteousness shall, eventually triumph. That is the decree of Providence.*

* NEO-HUMANISM was propounded by S. R. Sarkar. This article is broad based on his Magnum Opus Liberation of Intellect - Neo-humanism. 16/11/05