



VISION

Annual Journal 2024

8th Issue (2021-2023)



DEPARTMENT OF PHILOSOPHY
HANDIQUE GIRLS' COLLEGE
GUWAHATI-781001

Retired Faculty Members of the Department



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(Founder Teacher) Ex HOD, Vice principal and Principal,
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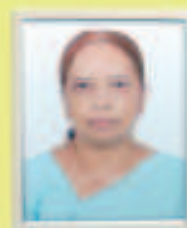
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Vision

ANNUAL JOURNAL - 2024
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DEPARTMENT OF PHILOSOPHY
HANDIQUE GIRLS' COLLEGE
GUWAHATI-781001

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Handique Girls' College, Guwahati**

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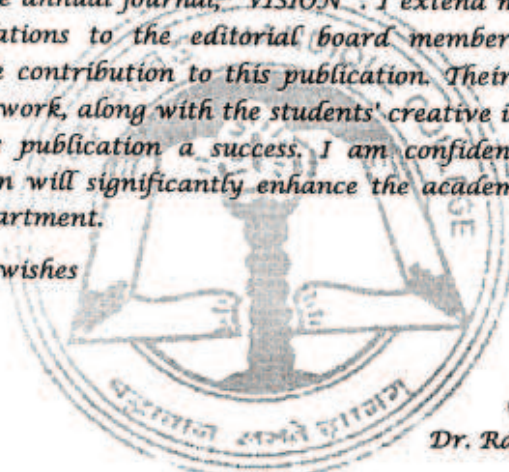
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Message



The Department of Philosophy of Handique Girls' College will publish the annual journal, "VISION". I extend my warmest congratulations to the editorial board members for their invaluable contribution to this publication. Their dedication and hard work, along with the students' creative inputs, have made this publication a success. I am confident that this publication will significantly enhance the academic activity of the department.

With best wishes



Ranjit
Dr. Ranjit Sarma
Principal
Handique Girls' College
Guwahati-01

A FEW LINES FROM THE EDITORIAL DESK.....



We are delighted and honoured to publish the seventh issue of our departmental journal, 'VISION.' This publication has a special place in our hearts, embodying our goodwill, respect, and unwavering dedication to the Philosophy department. Our journey with 'VISION' commenced in July 2023, and it has been a transformative expedition of academic and intellectual growth.

First and foremost, we extend our heartfelt gratitude to our college's Principal, Dr. Ranjit Sarma, for his consistent encouragement, valuable suggestions, and sincere support.

In a world where Philosophy's role as an academic discipline is increasingly demanding, it is our responsibility to reinforce the intellectual, moral, and spiritual foundations of a society. Philosophy, with its emphasis on timeless values of love, respect and compassion, must guide us towards a world free from fear, hatred, and anger. As students of the Philosophy department, we firmly believe that 'VISION' contributes to enhancing the academic atmosphere within our department. Furthermore, it aligns with our aspiration to lead lives based on spiritual and social values, while preparing us to confront greater challenges in the future. We recognize that publishing a journal is a challenging endeavour, but the joy and satisfaction derived from the final product underscore our unwavering commitment to nurturing the latent talents and creativity of our fellow students.

We are profoundly thankful to Dr. Madhuchanda Chaliha Bhuyan, HOD., for her continuous support and encouragement. Teacher in-charge of the journal Dr. Rekhamoni Devi, and our present faculty, including Dr. Merry Halam, Dr. Pallabi Dutta, and Mr. Nayanjyoti Boro have provided us with invaluable support and guidance. Without their advice, counsel, and direction, our endeavour to publish this issue of 'VISION' would not have been realized. Our friends, juniors, and seniors, who have shared their valuable write-ups and articles, also deserve our gratitude for enabling the journal to take its current form.

We acknowledge that this issue may contain printing errors and inadvertent mistakes. We sincerely apologize for any such shortcomings and welcome your suggestions for improvement, which will be graciously accepted.

As we remain dedicated to nurturing the spirit of 'VISION,' we are committed to fostering an environment of philosophical exploration and intellectual growth. We hope that you find this issue enriching and inspiring and eagerly await your continued support in our journey.

Warm regards,
Kritika, Prity, Prapti and Fardina
Editor, 'VISION'

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Rights and Wrongs

Barsha Chetry

5th semester, Philosophy Honors

Ethics is a standard that tells us how we should behave. It is based on moral duty and values that guide our choices and actions. It refers to the commitment to do what is right, good and proper. Ethics play a role in different people's lives in so many ways. They also vary from person, culture or way of life to another.

The word 'ethics' is derived from the Greek adjective 'ethica' which comes from the substantive 'ethos'. The word 'ethos' means customs, usages or habits. It is also called 'Moral Philosophy'. The word 'moral' is derived from the Latin substantive 'mores' which also means customs or habits. Customs are not merely habitual ways of acting. They are also ways approved by the group. Thus, literally 'ethics' means the science of customs or habits of men. It is the science of the habitual conduct of men. Habits are the expression of settled disposition of the will or character. Character is the permanent habit of willing, the inner bent of the mind, or the inner counterpart of conduct which is expressed in habitual conduct. Thus, it is the science of character and conduct. It evaluates the voluntary actions and habitual actions of persons and considers their rightness and wrongness along with the char-

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acter of persons and considers its virtuousness or viciousness.

Richard William Paul and Linda Elder define ethics as "a set of concepts and principles that guide us in determining what behaviour helps or harms sentient creatures". Therefore, it is regarded as the science of rightness and wrongness of conduct. By the word 'conduct', we mean a purposive action, which involves choice and will. It is the expression of character, which is a settled habit of will. The will is the self in action. Thus, ethics is also the science of human character as expressed in right or wrong conduct. But rightness and wrongness refer to the Good which is the ideal of human life. Ethics is the science of the ideal involved in human life. Ethics may, therefore, be defined as the science of the Highest Good. It is the science of the supreme ideal of human life or the highest end or purpose of human life. Mackenzie defines Ethics as "the study of what is right or good in human conduct" or the "science of the ideal involved in human life". We have stated above that ethics is the science of rightness and wrongness of human actions. The ideal involved in human life includes Truth, Good and

Beauty. Ethics is also a normative science i.e., a science which is a systematic knowledge. It deals with human conduct together with the inner volitions and their motives systematically. It is a science in so far as it depends upon observation, classification, and explanation of human conduct with reference to an ideal. Immanuel Kant (1724-1804), the German philosopher, is considered as the father of modern ethics and one of the great philosophers in the history of philosophy. He wanted to establish a firm foundation for moral philosophy. But Ethics is not a positive science which is systematic explanation of the causes and effects of things. A positive, natural or descriptive science deals with what is. It deals with facts and explains them by their causes. It tries to know what a thing really is by discovering its relations to other things, especially its causal relation. It is not concerned with the nature, origin and growth of human conduct; it does not explain human actions by means of certain laws. Ethics is concerned with judgement upon conduct, its rightness or wrongness by passing judgement of value upon human actions with reference to the moral ideal. It is not

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concerned with judgements of fact, but with judgements of value. Judgements of fact are judgements of what is. Judgements of value are judgements of what ought to be. The former is called factual judgements. The latter are called critical or appreciative judgements. Thus, ethics is not a positive science but a normative science.

We have already alluded to the three Ideals of human life, viz. 'Truth', 'Beauty' and 'Good'. These are the supreme values in human experience, and they correspond to the three aspects of our conscious life: knowing feeling and willing. Logic is concerned with the general conditions involved in the pursuit of Truth. Aesthetics is concerned with the creation and appreciation of Beauty. Ethics is concerned with what is right in human action in the pursuit of Good. Thus, these are normative sciences, because they are concerned with the ideals of truth, beauty and good respectively. They are concerned with norms, ideals, or values. They are not concerned with facts or events that happen in nature. Logic interprets and explains our judgements of intellectual value. Aesthetics interprets and explains our judgements of aesthetic value.

Similarly, Ethics interprets and explains our judgements of moral value. Logic is the science of Truth. Ethics is the science of Good. Aesthetics is the science of Beauty.

Truth is the ideal of knowledge. Good is the ideal of will. Beauty is the ideal of feeling or emotion. Aesthetics is a normative science because it is concerned with the ideal of beauty, it is not part of its business to enquire how Beauty is produced. Similarly, Ethics, as a normative science, discusses the ideal of goodness or rightness, and is not directly concerned with the means by which this ideal may be realized. It gives us a knowledge of guiding principles of life, but does not tell us how to apply them. Thus, ethics, though a normative science, is not a practical science. Yet, the study of ethics has a bearing on our moral life. It is a theory of morality, and theory is bound to act on practical life. But this does not make Ethics a practical science. Ethics is not an Art too-If Ethics cannot be regarded as a practical science, still less can it be regarded as an art (Jadunath, 1978). We cannot speak of an art of conduct at all. There is no branch of study which can teach us the art of life.

It may be said, therefore, that

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Ethics is a science because it aims at a systematic explanation of rightness and wrongness or our voluntary actions in the light of the Highest Good of man. It aims at systematic valuing. It is not a natural science because it does not explain our volitions and voluntary actions by their antecedent mental events like psychology. A science aims at systematic knowledge. Ethics also aims at systematic knowledge. So, ethics is a science. All sciences do not yield such knowledge as admits of verification by experiment. It also does not yield such knowledge as can be verified by experiment. Positive sciences aim at systematic causal explanation of facts. It aims at systematic evaluation of our volitions and actions. It is a normative science. A science deals with a particular department of phenomena. It deals with a limited portion of our experience. But Ethics deals with the whole of our experience, like philosophy, though it deals with it from the standpoint of the pursuit of ends or ideals. Hence, Mackenzie regards Ethics as a part of philosophy. It deals with the whole of human experience, but only from the point of view of will and activity. It considers

man as doing or pursuing an end, but not as knowing or feeling. It seeks to determine the nature of the good which he seeks in his whole activity.

But Ethics should be treated as a normative science rather than as a part of philosophy. It is a science in so far as it deals with moral phenomena as distinguished from other kinds of phenomena. It observes and classifies moral phenomena and explains them by the moral ideal. It distinguishes moral judgements from logical and aesthetic judgements and reduces them to a system. Therefore, its method is scientific. Of the three parts of the universe-God, world and man - ethics is particularly concerned with man. It is the business of ethics to determine what human good is, and not what cosmic good is.

In conclusion, ethics stands as the science that explores the intricate interplay between human conduct and morality. Rooted in the concepts of character, conduct, and ideals, ethics guides us in understanding the inherent value of actions and decisions. It fosters a framework for assessing behaviour's moral worth and contributes to the on-going discourse of philosophy as a normative science dedicated to unravelling the complexities of human existence."

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The Bhagavad Gita

Bhayolina Sonowal

5th semester, Philosophy Honours

India is one of the most notable countries where much importance is given to the religious aspects of human beings. As a result of this, various scriptures and commentaries have been created among them which include the four parts of the Vedas: The mantra, the Brahmanas, the Aranyakas, and the Upanishads. The Bhagavad Gita is the part of the “Bhisma Parva” of the Mahabharata. This book is composed of the incidents that took place just before the war between the Kauravas and the Pandavas at the battlefield of Kurukshetra. After the Vedas and the Upanishads, there arose many Bhakti movements in India. They are Shaivism, Vaishnavism and Shaktism etc. The Vaishnavism of Assam was founded by the legend seer of Assam, Mahapurush Srimanta Sankardeva and Mahapurush Madhav Deva.

Sankardeva’s Vaishnavism is based on the teachings of the Bhagavad Gita.

The Bhagavad Gita is one of India’s ancient texts and is derived from the epic poem, The Mahabharata. This still stands as the longest poem ever written, with over 100,000 shlokas or over 200,000 verses. Though only a part of The Mahabharata, the Bhagavad Gita is perhaps one of the most important and highly revered yogic texts ever to have been written. The Bhagavad Gita is a map and a guidebook. It gives us a systematic overview of the territory of life, shows various approaches to the summit with their benefits and pitfalls, offers recommendations, tells us what to pack and what to leave behind. More than either of the others, i.e., the Upanishads and the Dhammapada, it gives the sense of a personal guide. It asks and answers the questions that

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one might ask. Questions are not about philosophy or mysticism, but about how to live life effectively in a world of challenges and changes.

'Bhagavad Gita' literally means "The Lords Songs", i.e., the philosophical discourse of Lord Krishna told to persuade the reluctant Arjuna to fight. One of the greatest contributions of India to the world is the Holy Gita. In the battlefield Arjuna was strutted when he saw his relatives as the opponents; and to motivate him the Bhagavad Gita is preached in the battlefield of Kurukshetra by Lord Krishna to Arjuna as a way of counselling him, to do his duty. While multitude of men stood by waiting, Krishna gave Arjuna the education to perform his duty as a prince, as a warrior, as a righteous man, to fight against evil and restore peace and order.

"The real meaning of education is to impart knowledge. True Education would provide children not only an intellectual stimulation, but also a real purpose in life. The Bhagavad Gita is the Holy Grail of education because it is the essence of all doctrines and philosophies. It is providing the purest knowledge and gives direct understanding of the self - realizations."

The important metaphysical point

of the teaching in the Gita is 'Being'. The Gita advocates of the unreal i.e., there is no being and of the real i.e., there is no non-being. The soul is eternal, unborn, indestructible, undiminishing, all pervasive, unthinkable, and immutable, unmanifest. The soul cannot be killed by the sword; it cannot be diminished or destroyed by fire, air or rain. Neither is the soul born nor does it die, it is out and out importable and everlasting. He who found the ultimate reality seated equally in all beings and unperishing with the perishing bodies saw truly. Devotion is defined as a disinterested service to God. So, it is a form of karma. The Lord himself lifts up his devotees from the "Ocean of Birth - and - Death".

According to the Gita, "True knowledge is that which teaches us to see God in each soul". The Lord says that the supreme of all purest knowledge and its essence that knowledge was derived from the detailed study of the Vedas and the different kinds of Upanishads. The Bhagavad Gita specially stresses on the importance of the soul. According to the Bhagavad Gita, the objectives of education is to developed and bring about modifications of personality, lead to the development of internal consciousness and intellectual and

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reasoning ability importance of duties in life. The Bhagavad Gita's teaching stands not merely for renunciation of action as also for renunciation in action, but of interest, desire and attachment. The moral of the Bhagavad Gita entails the discipline of the life and performance of one's duty without attachment to the result in that way. The Gita also discusses about Nishama and Karma, Svabhava and Svadharma, ways to attained the highest goal and synthesis of jnana, karma, and bhakti marg has etc.

The Bhagavad Gita is based upon the fundamental principle of human nature and hence it will always be a source of inspiration to human beings. In the present age many philosophers, politicians and scientists have been inspired by the Bhagavad Gita. The Gita introduces are 'inner ability'. The intellect, which reason and discriminate the mind, is the centre of emotions and impulses. After reading the Bhagavad Gita, one can understand that it is our valuable historical asset of knowledge and it demands deep study and interpretation. The moral teaching especially ethical, action that through the whole community. We can enrich our philosophical, sociological and psychological understanding through

the readings of the Bhagavad Gita. In the Bhagavad Gita, much effort has been made to equate Karma yoga, Jnana Yoga, and Bhakti Yoga, in which meaning of education fragrance. One can get fruit from the Bhagavad Gita according to his/her intentions and level of understanding.

The most interesting and often misunderstood aspect of the Bhagavad Gita is that it's entirely representational and highly symbolic. There is no actual battlefield or fight to be won. The entire text represents the battle that goes on in our minds. It is about understanding how we can overcome difficulty, self-doubt, and can ultimately live a life of truth and purpose. The whole story of the Bhagavad Gita takes place on the battlefield of Kurukshetra, upon which two sides of a family- the Pandavas and the Kauravas are preparing for the battle. The text itself focuses on a conversation between two characters: Krishna and Arjuna.

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The Metaphysical and the Transcendental Exposition of Space and Time

Dhriti Sangma

5th semester, Philosophy Honors

In his metaphysical exposition Kant argued that space and time is not an 'empirical concept'. They are a priori; and that the human mind already possessed them. Without space and time, it is not possible for the human mind to experience objects as spatially and temporarily ordered. Space and time are not concepts, but the pure forms of intuition. They are precepts but not concepts; i.e., they are particulars but not universals. Space is not a concept because it is not possible to find any instance of space like an individual instance of the concept of 'cow' or 'man'. Two feet long or five yards of length are not the real examples of space. They are nothing

but, the parts of a single space. Hence, space is one and there is no instance of space. As explained above, space is particular or an individual entity and therefore, space is said to be a percept but not concept. The same is applicable with time.

The fractions of time like one hour, one day, one month, one year or one era etc. are not the examples of time. They are only the parts of time. Therefore, in the same way time is also particular and an individual entity. Hence, time is also regarded as a percept, but not a concept. Moreover, a concept always includes various numbers of instances within it. For example, the concept 'man' subsumes a number of various particular individuals of different colours, sizes,

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shapes etc. But it is not possible to create a gigantic 'man' by bringing the various particular individuals together. And even if it could be done, the gigantic man would not be known as per the concept of 'man'. However, in the concept of space and time, all the instances of space and time come under it in order to constitute them both. Hence, space and time are precepts and not concepts and are constituted by a number of their parts. Rather than a collection or multiplicity, they are whole or a unity and therefore, they are capable of containing infinite number of parts within them. On the other hand, according to the transcendental exposition, space and time is that through which the possibility of all other a priori synthetic cognition can be understood. In the metaphysical exposition, space and time has been explained only as an a priori notion. However, the intuitive, a priori character of space and time can explain the synthetic a priori character of the truths of geometry, mathematics and physics. Therefore, the transcendental exposition of space and time shows that the propositions of mathematics as synthetic judgements are a priori possible if and only if space

and time are a priori precepts.

Kant maintained that we can possess the necessary and certain knowledge in the above disciplines because space and time are the pure a priori forms of sensible intuition. If space and time were not a priori, then they would have derived from experience. And if they were derived from experience then they would either be an appearance, as Leibniz maintained, or object, as emphasized by Newton. But it has already been discussed and explained how Kant had refuted the view of Leibniz concerning the empirical origin of space and time. Therefore, now it is necessary to explore Newton's view regarding space and time as objective entity. By following Newton, if it is believed that space and time are objective entities, then space and time could only be known through experience. But, if they were derived from experience, then there would not have been strict universality or true necessity in the empirical notion of space and time. Thus, space and time cannot be derived empirically and hence, it is a priori to experience. And, therefore, it is possible to explain the synthetic a priori character of mathematical judgements. It is the

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habit of the human mind to perceive everything as spaced and timed. They are like the glasses through which we perceive the whole world of objects. Thus, mathematical judgements, being based on space and time, can be strictly universal and necessary, only if space and time are a priori forms of all perceptions or pure intuitions. Besides, as they are based on pure perception or intuition of space and time, they are synthetic. Thus, it can be said that space and time are the forms or the functions of the senses. They are the ways through which sensibility apprehends objects.

It is not possible to imagine a world without space and time. Though it is possible to think of space and time without objects, it is impossible to think of things or objects without space and time. So, according to Kant, space and time are the necessary preconditions of our phenomenal world or of our perception of things. Space and time are a priori because, necessary precondition essentially implies the a priori form of the mind. They are the irremovable spectacles through which one can view the world. They are a priori forms of intuition which shape the sensory experiences. As the innate modes of

perception space and time predetermine the way we think. We perceive and conceive our world through space and time which Kant named as inherent intuitions. Besides, space and time being the forms of sense perception or the conditions of sensibility, they have the validity only when they are applied to perceived things, i.e., phenomena or appearances. They cannot be applied to things-in-themselves or the perceptions beyond the world of our experience. In this regard the most important aspect is the functioning mind or the subject. Space and time would cease to exist if the subject and its faculty of sensibility were removed. In this sense space and time are subjective or ideal. Knowledge, which we have in our life, essentially requires sense qualities and the forms of space and time. The mind must be capable of receiving impressions from outside. There would be a problem if mind received impressions or the experienced modifications of consciousness only. In that case we would be imprisoned only within our own subjectivity. Hence, it would not be possible for us to perceive an objective world outside us.

Kant's legacy lies in the fact that

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he brought the concept of objectivity into the process of knowledge acquisition. As a result, he maintained that our sensation must refer the outside objective world and it must be objectified and should be projected and ordered into space and time respectively. Thus, with the help of space and time, Kant along with its subjective aspect tried to focus upon the objective counterpart in the process of knowledge attainment. Again, according to Kant, space and time are not the result of inductive generalization. They are not the result of experiences or not being inferred from the process of thinking but, they are the a priori preconditions of thinking itself. They are found in the structure of the mind or in the nature of thought; and therefore, they are called as the forms of sensibilities. Like empiricism, Kant never said that we witness unordered sensations; as for him, sensations are possible in an orderly manner only because of space and time. As forms of sensibilities, they are universal and necessary. They are the subjective conditions imposed upon experience by the mind and they are applied only to the appearance or in the phenomenal world.

Besides these, Kant talked about

the limitations of the applicability of space and time. While on the one hand they are said to be the universal or necessary preconditions of knowledge and experience, on the other it is not possible to find out their applicability on certain things or what Kant meant in noumenal world or in the things-in-themselves. The applicability of space and time is conditioned by the appearance of objects in front of us, for example God. The very concept of God says that God is an infinite entity, who cannot be seen or sensed like a perceived object. So, according to this point as we cannot have the knowledge about God so, there is no God. According to Kant, not only God but, we cannot talk about any object which is not given to us through sensation. The application of these categories i.e., space and time would not be possible if there is no sensibility. And knowledge is not possible without the application of these categories. So, the forms of sensibilities i.e., space and time is not applicable in things-in-themselves. In other words, space and time cannot be applied to metaphysical objects or entities – as metaphysical objects are beyond the physical world. Hence, time and space are the essential

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conditions of possibility of appearances. It deals with the sensible objects or the perceived world and therefore, it is known as transcendental aesthetic. In this regard Kant said that space and time are empirically real but, transcendently ideal. By saying that they are empirically real, Kant meant that whatever is given in experience is in space and time. And by transcendently ideal he meant that it is not possible to apply space and time in things-in-themselves. In other words, they are real in practical life; but, they are not real absolutely.

So, the question is: "If space and time or the subjective categories cannot be applied to things-in-themselves then how can they be

conceived of as ultimately real?" Here, by following Kant, it can be said that space and time are not unreal or illusory, but there is a reality or real world beyond this phenomenal world which can never be known with the help of space and time. But at the same time, it is also true that we the humans cannot know anything without the help of these categories i.e., space and time. So, for Kant, the ultimate reality would always remain unknowable. Hence, space and time are the essential preconditions in the process of knowledge acquisition according to Kant.

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"The more I read, the more I acquire, the more certain I am that I know nothing."

- Voltaire

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The Empowered Voice: Unveiling the Role of Women in Indian Philosophy

Fardina Saleh

3rd Semester, Philosophy (Hons)

Throughout history, women have played a significant yet often overlooked role in shaping the intellectual and philosophical landscape of societies. Indian philosophy, with its diverse and profound traditions, is no exception. From ancient times to the present day, women have contributed to the philosophical discourse in India, challenging societal norms, enriching spiritual practices, and advocating for their rightful place in philosophical inquiry. This journal aims to explore the remarkable role of women in Indian philosophy, highlighting their contributions, challenges, and the evolving narratives that have emerged over time.

Ancient Indian Philosophy: Early Voices of Wisdom

In ancient India, philosophical thought flourished, and several schools of philosophy emerged. Women actively participated in these intellectual pursuits, leaving behind an indelible legacy. The Upanishads, a sacred text of ancient Indian philosophy, contain philosophical dialogues and teachings that were open to both men and women. Gargi Vachaknavi, a prominent female

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philosopher of the Vedic period, engaged in philosophical debates with renowned male scholars. Her presence and intellectual prowess challenged traditional gender roles and asserted the potential of women in the pursuit of knowledge.

Buddhism and Jainism: Equality and Liberation

Buddhism and Jainism, two influential philosophical traditions in India, emphasized the equality of all beings and the pursuit of liberation from suffering. Women found solace and empowerment within these philosophies, offering them opportunities for spiritual growth and intellectual engagement. The Buddhist nuns (bhikkhunis) and Jain female ascetics (sadhvis) broke away from societal norms, renouncing worldly attachments to pursue enlightenment. These women not only contributed to philosophical discourse but also played pivotal roles in propagating these philosophies through teaching and leadership.

Medieval and Colonial Era: Voices Resisting Suppression

The medieval era witnessed a decline in women's visibility and participation in philosophical debates.

Patriarchal structures and societal restrictions limited their access to education and philosophical circles. However, notable exceptions emerged, such as Mirabai, a mystic poet-saint whose poems expressed her devotion and philosophical insights. The arrival of colonial rule in India further marginalized women, as Western norms and values overshadowed indigenous philosophies. Nonetheless, certain women, like Kamini Roy and Sarojini Naidu, emerged as intellectual trailblazers, advocating for women's rights and challenging colonial oppression.

Indian Renaissance and the Reformist Movements:

The 19th and early 20th centuries witnessed a resurgence of intellectual and social reforms in India. Women actively participated in these movements, questioning traditional norms and advocating for equality and justice. Figures like Ramabai Ranade and Begum Rokeya Sakhawat Hossain challenged the status quo by advocating for women's education, emancipation, and social reforms. Their works merged philosophy, social activism, and gender equality, laying the foundation for the feminist

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discourse in India.

Contemporary Era :

Reclaiming the Narrative, in the post-independence era, Indian women have increasingly reclaimed their rightful place in philosophical inquiry. Academics like Susanne Hoeber Rudolph, Martha Nussbaum, and Gayatri Chakravorty Spivak have made significant contributions to various philosophical fields, including political philosophy and postcolonial studies. These women have brought forth diverse perspectives, challenging traditional philosophical frameworks and offering new lenses to interpret Indian thought.

Furthermore, women philosophers like Anandamayi Ma and Mata Amritanandamayi have gained recognition as spiritual leaders, inspiring millions with their wisdom and teachings. They emphasize love, compassion, and interconnectedness, transcending boundaries and promoting spiritual liberation for all.

Challenges and the Path Ahead:

While progress has been made, significant challenges persist for women in Indian philosophy. Despite their contributions, women still face

gender biases, limited representation, and unequal opportunities in the field. The patriarchal underpinnings of society often hinder their access to education, recognition, and positions of influence.

To address these challenges, there is a need for inclusive policies and institutional reforms that promote gender equality in academia. Efforts must be made to provide equal opportunities for women to engage in philosophical discourse, pursue advanced degrees, and occupy leadership positions. Creating supportive networks and mentorship programs can also empower aspiring women philosophers and provide them with the necessary guidance and encouragement to thrive in their chosen paths.

Furthermore, it is crucial to incorporate feminist perspectives within the philosophical curriculum. By integrating the works of women philosophers and exploring feminist theories, students can gain a more comprehensive understanding of philosophy as a diverse and inclusive discipline. This approach not only gives due recognition to the contributions of women but also enriches philosophical inquiry by

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challenging existing paradigms and fostering critical thinking.

In addition to institutional changes, societal attitudes and perceptions towards women in philosophy need to evolve. Breaking down stereotypes and challenging gender biases requires collective effort and awareness. Promoting public dialogues, conferences, and forums that focus on the contributions of women in Indian philosophy can help change the narrative and inspire future generations.

The role of women in Indian philosophy is a testament to their intellectual capabilities, resilience, and unwavering spirit. From the ancient period to the contemporary era, women have defied societal expectations, challenged patriarchal

norms, and contributed significantly to philosophical thought in India. Their contributions span diverse fields, including metaphysics, ethics, spirituality, and social justice.

While progress has been made, there is still much work to be done to ensure gender equality and inclusivity in the realm of Indian philosophy. By acknowledging and celebrating the contributions of women, advocating for equal opportunities, and integrating feminist perspectives, we can create a more equitable and enriched philosophical landscape. It is through the collective effort of society, institutions, and individuals that we can truly embrace the empowerment and wisdom that women bring to the philosophical discourse in India and beyond.

Each Time a woman stands up for herself
she stands up for all women.

– Maya Angelou

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Better in Knowing Nothing

Kritika Das

5th semester, Philosophy Honors

"The only true wisdom is in knowing you know nothing."

– Socrates

Life is an amazing journey that starts from our birth and ends with our death. From the time of its birth, the infant starts learning by observing its surroundings and gains knowledge slowly. With every step of their lives till their death, humans continue to learn, as the process of learning never ends. There are numerous things in the world that can't be grasped at once after birth. With this slow process, we humans build ourselves at every aspect of life with our own thinking and action.

In the quote of the pronouncement by the famous ancient Greek philosopher, Socrates -- "The only true wisdom is in knowing you know nothing" -- the inherent thought may

seem paradoxical at first, but upon deeper reflection, it reveals a profound truth about the nature of knowledge and wisdom. Life is a learning journey; and the real love for one's wisdom and knowledge is where this process is taken at an unhurried pace as learning takes place in every step of one's life. In today's world, we are bombarded with information from all sides. We have access to more knowledge than ever before, but with that knowledge comes a sense of confusion and uncertainty. It can be easy to fall into the trap of thinking that we know everything or that we have all the answers. The ones who think they know all are the ones who don't know anything as it is

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not possible for anyone to know everything at once. The whole journey of life is a creative and adventurous expedition. One needs to open their minds up and be ready to be a part of this journey marked by creativity and adventure, as irrespective of one's choice or desire, life is sure to bring them up to this at every point. So rather than thinking that we know everything and that there isn't anything beyond our knowledge, we should think that we don't know anything and we are here to know, learn, and experience the events coming up. The true wisdom is to be patient, as there are a lot of things that we have to learn in our lives because knowledge is vast. It is limitless, boundless and infinite. For example: we all know about Italy. Their hospital system, as well as the medicines and infrastructure, is quite advanced and modernized. They were really proud about these and thought that they had the capability to fight against any disease. But during the time of the pandemic, they were helpless, as they failed to provide sufficient health care services, and were unsuccessful in imparting the required treatment facilities to save their lives. Their system was not equipped to fight

against this epidemic in an efficient way. So, when people started thinking that they knew everything, it had become a tragedy. No one knows what might happen, when or where, as even something which we know is going well, in a proper and healthy way, may experience problems and can become weaker than before in its performance. Ultimately, the said quote reminds us that true wisdom is not about having all the answers, but rather about recognizing our limitations and seeking to learn and grow from them. It is only by acknowledging our ignorance that we can truly become wise.

With the numerous information and events around us, everyone indulges themselves in the process of thinking and decision-making, so that the information can be grasped for later use, and actions can be taken upon the events going on as participating. But every human being in the world has a unique thinking process; and one's perception towards the information and an event may vary from that of the other. So, thinking varies from person to person. As learning is a creative and adventurous journey, so is the process of thinking. The thinking process should be

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disciplined; which means, it must be isolated from another thought, with the intention that no problem occurs, or even when a problem arises, it should be able to diagnose it and solve it easily. Even the journey so experienced needs the thinking process, so that one can build one self up mentally to experience new things. It also differs from person to person. Every human may have his/her own idea of experiencing new things. There is another famous statement pronounced by the anthropologist and social scientist Gregory Bateson. The statement is: "All experience is subjective." This statement occurs within a conversation between a father and daughter in the *Metaphysics*: What is an Instinct? In his book *Steps to An Ecology of Mind* which examines the nature of the mind. When we say the word subjective, it means that something is based on personal opinions and feelings rather than on fact. By the quoted statement, the father meant that the subjective experience shows us which things are easy to be objective about. So, they go and study those things without any problem. It depends upon their individual instincts and ways of thinking. This means that the

subjective perception is needed in everyone's life. From the philosophical viewpoint, the word perception means the nature of perceptual experience and the status of perceptual data, in particular how they relate to beliefs about, or knowledge of, the world. Philosophers distinguish it as: Internalist accounts and Externalist accounts. The internalist accounts are those which assume that perceptions of objects, and knowledge or beliefs about them are aspects of an individual's mind; and the externalist accounts are those which state that they constitute real aspects of the world external to the individual. Some philosophers believe that whatever we see with our eyes are real and we gain knowledge through that. Whereas, some of them believe that we have the idea of the object in our mind, and therefore we are able to identify the object we see with our eyes. And this kind of an idea or a perception is known as REALISM and IDEALISM.

Idealism, in philosophy, is the view that the only reality is the ideal world. It is the view that there is no external reality composed of matter and energy. There are only ideas existing within minds. It is the metaphysical view that

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associates reality to ideas in the mind rather than to material objects. It lays emphasis on the mental or spiritual components of experience, and renounces the notion of material existence. This notion was supported by many philosophers amongst which were the famous ancient philosophers, IMMANUEL KANT and GEORGE BERKELEY. There are two basic forms of idealism, namely: The Metaphysical idealism and the Epistemological idealism. Metaphysical idealism is the one which asserts the ideality of reality. This idealistic view directly opposes to materialism, i.e.; the view that the basic substance of the world is matter and that it is known primarily through and as material forms and processes. And the epistemological idealism holds that in the knowledge process, the mind can grasp only the psychic; or that its objects are conditioned by their perceptibility. It opposes to realism, which holds that in human knowledge objects are grasped and seen as they really are – in their existence outside and independent of the mind. Therefore, the traditional philosophy mainly focuses on the Idealistic view to perceive the world and the worldly objects.

But gradually with the advent of time, following several discussions, debates and arguments, the concept of realism came into acceptance. Realism, through the context of philosophy, is the viewpoint which accords to things which are known or perceived, an existence or nature which is independent of whether anyone is thinking about or perceiving them. The ones who supported this notion were the famous philosophers: Aristotle and Plato. People who follow the idea of realism are known as realists. Realists believe that there are no universal principles with which all states may guide their actions. Instead, a state must always be aware of the actions of the states around it and must use a pragmatic approach to resolve problems as they arise. Realism is divided into three classes, namely, the classical realists, the neorealists, the neo-classical realists. Classical realists believe that it follows from human nature; Neorealists or structural realism attributes it to the dynamics of the anarchic state system. They are also divided as defensive and offensive realism; and the Neoclassical realists believe it results from both, in combination with domestic politics. Therefore, modern philosophy

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focused on realism along with idealism.

After having the knowledge about the process of learning from every worldly experience, to the process of thinking and perceiving things around us with subjective experiences, it has been seen that every event around us is based on what we see and what we understand either through getting idea of it or by seeing it directly. No matter what, it is our own self thinking that leads to a final outcome of the worldly things and experiences around. Hence, whatever we see and know is based upon our own subjective thinking rather than others subjective thinking and it is what true wisdom or love of wisdom is.

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Not Knowing anything is the sweetest life

- Sophocles

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Naari Shakti : The power of Women

Ushmita Choudhury
5th semester, Philosophy Honors

Women's empowerment refers to increasing women's social, economic, and political power through various means. Empowering women has a positive impact on communities and societies. It is about giving women the freedom and opportunity to make decisions that impact their lives, communities, and the world. Women's empowerment is critical to gender equality and is necessary to achieve a more equal and just society. Empowering women means to give women the ability to make their own decisions. Women are suffering greatly at the hands of men over the decades. They were regarded as if they never came into existence in the previous eras. As if all rights, including the right to vote, belonged solely to men. As time progressed, females became more conscious of their strength. The revolution for women's empowerment began there. Women's suffrage had been a breath of fresh air even though they had previously been denied the right to take decisions. It made them responsible for their rights and for forging their own path in the society rather than relying on a man. Women empowerment is fundamental to the progress of

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the nation and society. No nation can progress socially or economically if its women are left behind. If the women are not educated, if they are not safe and if the gender discrimination exists, then the nation cannot progress and prosper.

Mandatory education of every girl child, ensuring that each one of them is sent to school, is a grand step towards woman empowerment. An educated woman can take proper care of her own needs as well as those of her family. Such women get more say in the political and social setup and are more recognized. Making the women financially independent and safeguarding their interests and rights is the basic fundamental step towards their empowerment. Unless the women are free from being discriminated against based on their gender, and from other divisions, an equal and fair society can't be achieved. Women have more patience and, with their efforts, they can develop the country in a better way.

Almost all countries, whether progressive or not, have a history of mistreating women. To put it in another way, women from all over the world have been defiant to achieve their current standing. Empowerment

includes everything from self-strength to efficiency building. Females, however, women's empowerment can now be divided into five categories: social, educational, economic, political, and cultural and psychological.

Since centuries women around the world have been subjected to various kinds of discrimination and atrocities at the hands of men. They are more susceptible to domestic violence and considered inferior to the men. Girls in rural areas are not sent to schools as spending on the education of a girl is considered a failed investment and unnecessary. On the other hand, boys are provided complete primary and elementary education and are seen as the backbone of the family and the society.

Social Empowerment is defined as the enabling force that strengthens women's social relationships and positions in social structures. Social empowerment addresses societal discrimination based on disability, race, ethnicity, religion, or gender.

Quality education is the most vital thing women should be provided, so that they are aware of their rights and responsibilities, as well as of free legal aid to fight their cases without

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spending money. A well-educated mother is a thousand times better than a mere lecturer. Education gives a person self- confidence, self-esteem, and self-sufficiency. It brings hope; raises social, political, intellectual, cultural, and religious consciousness; lengthens the mind; removes all forms of bigotry, narrowness, superstition, and promotes compatriot, tolerance, and so on. Women's participation in politics and various decision-making bodies is an effective component of empowerment.

Women's participation at all stages of the political structures is critical at this time for women's actual empowerment. It would be extremely difficult for women to increase their effectiveness, capacity, and to challenge the existing power structure and patriarchal ideology, if they did not participate in politics.

Economic empowerment is a powerful tool in the fight against poverty. Women's empowerment is not only a matter of equal consideration; it is also a necessary precondition for long-term economic and social development. Other rights and responsibilities are meaningless to the people unless they have economic self- sufficiency. Women's

social status and self-esteem can be raised by helping them become financially independent. All discussions of women's empowerment are only worthwhile once women learn to support their families and themselves independently. Those women who are psychologically empowered not only break traditional and patriarchal taboos and social obligations, but they also transform their selves and subjectivities. When women join the education system, political groups, or judgment bodies; make decisions, and travel to different places; occupy land and wealth, they feel psychologically empowered and gain control of their own income and body. Joining any institution or occupation allows them to see and learn more about the world than those who remained at home.

There are various possible approaches to empower women. Individuals and the government must work together to make it happen. Girls' education should be made compulsory so that women can become literate and make a living for themselves. Regardless of gender, equal opportunities must be given in all fields. Furthermore, they must be paid equally. By prohibiting child

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marriage, we can empower women. When women raise their consciousness, they learn not only about their struggles but also how they relate to political and economic issues.

It is now widely acknowledged that the issue of women's empowerment for positive change and transformation of the existing unequal society is becoming increasingly critical and important. Women's roles as mothers, homemakers, wives, and sisters are well known, but their role in shifting a country's entire power relations is a new concept. The struggle for women's equality began

to ferment, and the fight for female's causal factors, including voting rights, took physical reality. Women's empowerment has multifaceted benefits on an individual, society and the nation as well. It plays an essential role in the social and economic development of the nation. It removes the obstructions to women's progress and frees their minds, making them able to make decisions and progress.

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All nations have attained greatness by paying proper respect to women. That country and that nation which does not respect women has never become great"

- Swami Vivekananda

Yoga : Beyond the Mat

Neeha Dev Nath

5th semester, Philosophy Honors

In today's fast paced world, stress, depression and anxiety have become increasingly common. People are helpless in their struggle against the triggering factors of stress, anxiety and depression; and often suffer from such mental issues. Eventually, they tend to survive with an unhealthy lifestyle. 'Yoga' in this regard has shown the most positive results in calming and healing the mind and the body as well. Yoga is a disciplined practice, which goes beyond the mat and proclaims healing and transformation of the self. Many people now-a-days are turning to yoga and other mind healing practices to cope up with these mental issues.

To begin with, what is yoga? We all might have our personal definition to describe yoga. But literally, yoga is a physical, mental and spiritual practice. It was first codified by Sage Patanjali in Yoga Sutras, a book written by Sage Patanjali himself. The word 'Yoga' is derived from the

Sanskrit root 'Yuj', meaning 'to unite'. The practice of yoga aims at creating union between body, mind and spirit as well as between individual self and universal consciousness. Such a union tends to neutralize ego-driven thoughts and behaviors. Sri Aurobindo, one of the famous contemporary Indian philosophers, was a follower of yoga. He laid emphasis on yoga, that eventually was a medium of uniting the self with the Divine (God). Aurobindo's entire philosophy depends on the theory of 'Evolution'. It involves the process of widening, heightening and integration and is realized in the 'Integral Yoga': this form aims at uniting the self with the Divine. Modern yoga is mostly associated with the physical practice of Asana, a series of postures often weaved together in styles such as

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Vinayasa or Flow Yoga or Ashtanga. Asana practice is generally intended to build strength and stamina, to improve flexibility, co-ordination and balance; and to relax the body. According to the yoga sutras, 'Asana' is described as a position that is steady and comfortable. There are different types of Asanas; but they all follow the same basic principles of alignment and muscular engagement. 'Hatha Yoga' practices combined Asanas (physical postures), pranayama (breathing exercises), concentration and meditation. Asana is traditionally defined as the seated posture used for meditation.

Yoga is a holistic practice that encompasses physical, mental and spiritual dimensions. Physical postures, breath control and meditation are the key components of yoga. Yoga is not limited to physical exercise or relaxation techniques alone; it is also a spiritual and philosophical tradition. Patanjali's Yoga Sutras provide the traditional foundation of yoga in which Patanjali outlines an 'Eight-fold Path' of the practice. The 'Eight-fold paths' are also known as the 'Eight limbs of Yoga'. This path offers a guide to individuals who are dedicated at creating a union between body, mind and spirit. Each

of the eight limbs offers a means of living with more integrity, self-discipline, respect for nature and connection with the spiritual aspect of life. These eight practices are intended to be carried out in a holistic and integrative manner. 'Yama' is considered to be the first among the eight limbs. In Yama, five universal, ethical and moral observances live by. The five universals are non-violence, truthfulness, non-stealing, continence and non-covetousness. 'Niyama' is the second limb. In Niyama, five spiritual and self-discipline observances live by. These are cleanliness, contentment, spiritual-austerities, study of scriptures and surrender to God. 'Asana' being referred to as the third, describes the physical postures that encompass all Yoga practices. 'Pranayama' refers to breathing exercises that control the flow of prana, the virtual life force. 'Pratyahara' refers to the withdrawal of senses. 'Dharna' refers to single pointed concentration. 'Dhayana' is meditation. Lastly, 'Samadhi' is the liberation or blissful union with the Divine.

Yoga is highly praised in mind healing. Yoga and mind healing are inseparable of each other. Yoga helps to improve the overall health and

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well-being of individuals. One of the main benefits of yoga and other mind healing practices is stress reduction. Yoga involves deep breathing, meditation and physical movement, all of which have shown to reduce stress levels and promote relaxation. Regular practice of yoga can also reduce cortisol levels, a hormone commonly associated with stress. Yoga improves mental health. Practicing yoga has shown positive impact on mental health. It is believed that practicing yoga reduces symptoms of anxiety and depression that ultimately improves mood and boosts self-esteem. Yoga has also shown to improve cognitive function and reduce the age-related cognitive decline. Yoga is not just beneficial for mental health but also physical health. Regular yoga can improve flexibility, balance and strength. It also reduces the risk of injury. Yoga reduces inflammation in the body which is associated with many chronic diseases.

Mindfulness is the practice of being fully present at the moment, without judgement. Yoga can help increase mindfulness, which improves the overall well-being. It has resulted in stress reduction, improved sleep quality and increased feeling of

happiness and contentment. Yoga and mind healing can also improve relationships. Mindfulness helps to improve communication and empathy, while yoga helps in reducing feelings of anger and frustration. Practicing yoga and mindfulness can together lead to better relationships with family members, friends and co-workers. Additionally, yoga promotes mental clarity and emotional stability. Practicing yoga stimulates the flow of energy in the body, enhancing vitality and promoting physical health. It improves concentration, focus and overall cognitive function. When we practice yoga, our brain cells develop new connections and changes occur in the brain's structure, as well as function with improved cognitive skills such as learning and memory. Yoga strengthens parts of the brain that play a key role in memory, attention, awareness, thought and language. This results in a sharper mind. Yoga contributes in mind healing by promoting relaxation and stress reduction. The practice of controlled breathing, known as pranayama, can have a calming effect on the mind and nervous system.

Yoga therefore promotes a sense of calm. It incorporates meditation

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which is a powerful tool for cultivating mindfulness and self-awareness. Through meditation, individuals can develop greater understanding of their thoughts, emotions and patterns of behavior. This increased awareness can lead to a greater sense of inner peace and ability to respond to life's challenges in a more balanced way. Yoga promotes self-care by encouraging individuals to listen to their bodies and honor their needs. It provides a space for self-exploration, reflection and self-discovery. This can be particularly beneficial in the process of healing and personal growth. This fosters a deeper understanding of oneself and promotes a more positive relationship with the self. Several small studies have found yoga to have a positive effect on cardio-vascular risk factors. It helps in lower blood pressure in people who have hypertension. Yoga is as good as basic stretching for easing pain and improving mobility in people with lower back pain.

In conclusion, yoga and mind healing practices are important for overall health and well-being. They can reduce stress, improve mental and physical health, increase mindfulness and improve relationships.

Incorporating yoga and mindfulness into our daily routine can be simple as practicing deep breathing or taking a few minutes to meditate. We must always remember that small changes can make a big difference in our overall well-being. It is worth noting that yoga is a personal journey and its benefits vary from person to person. It is important to respect and listen to our body's limitations and we must practice yoga within our own comfort zone to prevent any sort of injury. If individuals have any underlying health conditions or concerns, it is advisable to consult with a qualified teacher or healthcare professional before starting a yoga practice. Ultimately, yoga is a practice beyond the mat that brings not only physical and mental well-being, but also brings spiritual growth and a deeper connection of oneself with the Divine (God) and the world. It can be a powerful tool for self-care, healing and personal transformation.

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Philosophical Dimensions of Life After Death

Mimangsha Kashyap

5th Semester, Philosophy Honors

Human beings are the only animals on earth who understand they will one day die. This tends not to be the knowledge they relish. People throughout history have sought eternal life, most recently pinning this hope on science. But more common than the hope that death can be postponed forever, is the hope that life will continue after death. The belief in life after death comes in all shapes and sizes. We can distinguish, for instance, between views involving continued existence in a physical body, and those in which survival takes place outside the body. The first category includes reincarnation, and the Judeo-Christian and Islamic doctrine that God will resurrect our bodies at some future time. Survival outside the physical body is variously conceived as survival in a non-physical body (an astral or ghost body), or survival as a disembodied mind. These conceptions of life after death have in common the fact that the individual person survives in some sense. Another belief is in impersonal survival. Some traditions of Buddhism, for

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instance, hold that the individual mind merges back into a universal mind. And contrasting with all these views is the belief that with death we cease to exist in any sense.

Life after death has been a central topic of philosophical inquiry for centuries. It encompasses a range of beliefs, perspectives, and arguments, spanning various cultures and religious traditions. The question of what happens to an individual after their physical demise has intrigued philosophers, theologians, and thinkers across time and space. This essay will delve into the concept of life after death from a philosophical standpoint, exploring different perspectives, arguments, and their implications. One of the most prevalent views on life after death is rooted in religious traditions. Many major religions, such as Christianity, Islam, Judaism, Hinduism, and Buddhism, incorporate beliefs in some form of afterlife. For example, in Christianity, the belief in heaven and hell is central to the faith. According to this perspective, the afterlife is a continuation of the soul's journey, with the fate of the individual determined by their deeds and faith during their earthly existence.

Similarly, in Islam, the Quran outlines concepts of paradise (Jannah) and hell fire (Jahannam) as destinations for the soul based on moral actions. Hinduism and Buddhism, on the other hand, propose concepts of reincarnation and karma. These traditions posit that the soul undergoes a cyclical process of birth, death, and rebirth, with the quality of one's future life determined by their actions in previous lives. This cyclical nature of existence is linked to the idea of breaking free from the cycle (moksha or nirvana) through spiritual enlightenment and self-realization.

Philosophers have engaged with these religious perspectives while also exploring secular and metaphysical theories regarding life after death. One prominent philosophical argument is dualism, notably championed by René Descartes. Dualism posits that the mind and the body are distinct entities, with the mind or soul capable of existing independently from the physical body. This perspective opens the door to the idea that the soul may continue to exist beyond death. However, dualism faces challenges, particularly from materialism. Materialists argue that the mind and consciousness are products of the

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physical brain and its activities. From this standpoint, life after death seems unlikely, as consciousness would cease to exist once the brain stops functioning. Prominent materialist philosophers like Thomas Hobbes and Ludwig Feuerbach assert that the notion of an after life is a projection of human desires and fears, rather than a reality.

Another view point is provided by existentialism, which focuses on the individual's freedom, responsibility, and existence. Existentialist thinkers like Jean-Paul Sartre and Albert Camus often grappled with questions of mortality and the absurdity of life. For them, life's finite nature highlighted the significance of creating meaning and value in the present, rather than relying on an after life.

Furthermore, the philosophy of personal identity plays a crucial role in discussions about life after death. John Locke's theory of personal identity suggests that consciousness is the key to identity, and if consciousness can be transferred to another entity, it could imply a form of survival after death. However, this theory faces objections, such as the problem of fission (where one person

becomes two identical individuals).

A more recent philosophical development in this area is the exploration of digital or virtual immortality. As technology advances, the idea of uploading one's consciousness into a digital format has been pondered by thinkers like Ray Kurzweil. This raises questions about the nature of identity, selfhood, and whether such a digital existence could be considered a form of life after death.

In addition to these perspectives, various arguments both for and against the existence of an after life have been put forth. One of the most famous arguments in favor of an after life is the "argument from desire" proposed by C.S. Lewis. He suggested that human desires for things that cannot be fulfilled in this life (such as perfect justice) imply the existence of a transcendent realm where these desires are met.

On the contrary, philosopher David Hume posed challenges to the belief in life after death by asserting that there is no empirical evidence for such a concept. Hume's empiricism led him to conclude that claims about the after life lack empirical verification and should be treated with skepticism.

In conclusion, the question of life

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after death remains a complex and multifaceted topic with inphilosophy. Religious beliefs, dualism, materialism, existentialism, personal identity theories, and emerging technological possibilities all contribute to the discourse surrounding this issue. While religious traditions offer various visions of an after life, philosophical perspectives differ on the plausibility and nature of such an existence. Ultimately, the concept of life after death continues to be a subject of profound contemplation, reflecting humanity's enduring quest for meaning and understanding in the face of mortality. Some of the most convincing evidence for life after death comes from the many stories and reports of paranormal phenomena. Among these allegedly paranormal occurrences are out-of-body experiences, near-death experiences, ghost sightings, mediums communicating with the dead, and memories of past lives. However, we should not overlook more obvious

explanations, such as that most people believe in survival simply because they were told when young that we survive, and in day-to-day life we experience little that contradicts this view. And there is another factor that may be relevant, one that has received little if any attention. This relates to the limits of what is conceivable. We cannot imagine nothingness, and thus can not imagine our own non-existence. onsequently, it may come very naturally to us to believe our minds continue to exist after death. Regardless of how naturally it comes, however, there seems little reason to think it is true.

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Bhagavad Gita and the Battle of Everyday Life

Prapti Neog

3rd Sem Honours

Abstract:

Bhagavad Gita is the way of life to all of us because it shows how to live a right life. The Bhagavad Gita encourages us to live life with purity, strength, discipline, honesty, kindness and integrity. In this we can find our purpose and live it fully. It says one should know that he is not the body but the spiritual Selfie Soul". It is a divine book written in Sanskrit language which is spoken by Lord Krishna for the troubled humanity and it provides many solutions to our day to day life problems which help us to balance our temporal needs and worldly concerns with our spiritual goals. The whole human culture in the world is available in two Sanskrit epics like Ramayan and Mahabharat. The Bhagavad Gita is just a small part of the

epic Mahabharat. Now-a-days this sacred Bhagavad Gita ("Song of the Lord, Srikrishna") is among the most important religious texts of Hinduism and easily the best known to all. It has been quoted by writers, poets, scientists, theologians, and philosophers among others for centuries and is often the introductory text to Hinduism for a Western audience.

Definition of life in Bhagavad Gita:

In Bhagavad Gita Lord Krishna said that everything in our life happens for a cause or good reason. Whatever happens in life happen for good and there is always a cause or reason behind that. He also mentioned that we all are children of God, the one creator. God is supreme power and

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this world is governed by him. In the words of Lord Srikrishna- Every human in his life must abandon all varieties of religions and just surrender to Supreme Soul. He will deliver the man from all sinful reactions.

Bhagavad Gita is not just for Arjuna but it is for the whole world. It covers topics such as how to control wants, to know about Soul, about God, Practice of Yoga, Devotion and Moksha etc. Lord Krishna gave message that "Truth can never be destroyed, that is ultimately truth will prevail (Sathyameva Jayathe) so one should not be afraid of telling truth and doing good". All desires, feelings and thoughts are born in mind which leads to attachment, a cause of anger. Desire and anger are the greatest enemies of a person. "Person's best friend and enemy is a person himself, so one must put efforts to raise himself". Gita teaches the way of life. But there is a misconception in understanding about 'not having wants' mentioned in Bhagavad Gita. According to the teachings of Gita, wants are bound to exist. Arjuna asked questions to Lord Krishna out of desire, Lord explained in detail. So having wants is not a problem but one

should have a full control over his wants. Whether one should be after wants or not is in the hands of concerned person. Harming anyone to fulfil desire is wrong. Desires create pressure and one must be disciplined to say not oallun just desires. Gita explains a justifiable and the right way to fulfil wants.

Words of the Bhagavad Gita for Awakening Human Life:

A lot of moral words have been described in the Bhagavad Gita for Awakening Human Life. Some of them are as given below-

"He who imagines this [the embodied Self] the slayer and he who imagines this [the embodied Self] the slain, neither of them understands. This [the embodied Self] does not slay, nor is it slain" (Ch 2/19).

The immortal part of us, the Atman, the pure spirit (consciousness) everlooks on at the experiences of the lower self-the mind, ego, subtle and gross bodies-all that go to make up our relative "self." But so convincing is the drama, so compelling and literally engrossing, that it loses itself in the spectacle and thinks it is born, lives, and dies over and over, feeling the pain and pleasure that are nothing

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more than impulses in the field of energy that is the mind.

These are the vrittis in the chitta spoken of by Patanjali at the beginning of the Yoga Sutras, the permanent cessation or prevention of which is Yoga. Through meditation we come to separate ourselves from the movie screen of illusion.

Learning is the purpose of the movie, so we don't just throw the switch and leave the theater. Rather, we watch and figure out the meaning of everything. When we have learned the lessons, the movie will stop of itself. Yoga is the means of learning.

"In whatever way men approach Me, I reward them.

Men every where follow my path"(Ch4/11).

For us raised in the "light that is darkness" of Western religion, every verse of the Gita is a revelation of stunning proportions. Certainly, this is one of the most revelatory of them all—it opens vistas that free and expand the heart as we never dreamed possible. Let us look at them and rejoice in them.

For the truth of the Gita is not a dose of medicine or a contract of obligation; it is the key that unlocks our shackles, the light that dispels

darkness and reveals the wonders of The Way Things Are.

"(The wiseman is) the same in success or in failure."(Ch 4/22)

This is not because he shrugs and says: "Oh, well, that is my karma," and bumbles on without a sense of responsibility. Yes, indeed, it is his karma, whether of the present or the past, and the result reveal show well or how poorly he acted. He may not desire certain results of his actions, but he definitely gets their message. Success and failure are only symptoms of wisdom or folly.

He astutely evaluates the root of his consciousness, seeing his actions as the branches and leaves of that root. His work is with the root—the rest will follow suit when the right quality has been attained. Effects have value only as indicators of the nature of the cause. He knows this, and is intent only on the rectification of the cause—his state of awareness.

Some Valuable Themes of Human Life in Bhagavad Gita:

Actually the sacred Bhagavad Gita is entirely full of valuable themes which are always important for a complete human life. Some of them are such as-

1. Dharma (Sacred Duty):

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Each and every one of us is born with this “sacred duty” that we must fulfill during this lifetime. For Arjuna, it was the duty of being a warrior at the time of war. But for us, it may be the duty of being a good mom, daughter, or friend.

Sacred duty refers to the moral order that sustains the cosmos, society, and the individual. We can all use this idea to help us cope with our responsibilities in life and see them not as burdens, but as our sacred duties.

“Look to your own duty; do not tremble before it...

your own duty done imperfectly is better than an other man’s done well.”

When we see things in this light, they can inspire us to fulfill our responsibilities with honor and to stop asking the question: Why me?

For example, why am I stuck with the burden of taking care of this person? Instead, don’t question it. See it as your sacred duty in life, as a necessary sacrifice, and a spiritual obligation. If we can transform the way we think and see life through this concept, we can lead more meaningful lives.

2. Disciplined Action:

In this book, yoga is defined as discipline. It is the path of disciplined action. In the epic scene, Arjuna (the warrior) stops in the middle of a battle field, forfeiting his sacred duty. Then Krishna comes along and demands him to take action.

We can all relate to Arjuna in this story. In difficult times we stop, paralyzed with fear and doubt. The lesson here is to never stop turning the wheel set in motion because, when we do, we waste our lives and bring our growth to a stand still.

“The disciplined man attains perfect peace; the undisciplined man is in bondage.”

Now let’s take this to our yoga mats. We’re having a bad day, and we’ve stuffed our faces with junk food and now we don’t want to go to yoga class. Krishna tells us that it is only through disciplined action that we can grow. We must conjure up all our discipline and get our asses to class!

The Bhagavad Gita severs the misconception that yoga is a spiritual hoo-ha where our heads are stuck in the clouds. Rather, it reveals that we must remain grounded and disciplined in our daily lives. This is why yoga is referred to as the disciplined path because it’s not about

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lighting up in cense and eating organic food. It's about being disciplined in everything we set out to do (what ever that looks like for you).

3. Self-Knowledge:

Krishna speaks a lot about self-mastery and that without it we are like "an enemy at war." Why do we all practice yoga?

For many it is to be in shape and that's okay. But the spiritual purpose of a physical practice is so the spine is strong enough to maintain healthy alignment in meditation for numerous hours (let that sink in). So yoga is really the journey to self-realization.

"So sever the ignorant doubtiny our heart with thes word of self-knowledge, Arjuna! Observe your disciplinearise!" Everything in life is fleeting right? The Bhagavad Gita says no. There is one thing that is unchanging and that is the Self (our true essence). That is why the answers donot lie in the external world. They lie within us.

Lord Krishna tells us that we must part the clouds of ignorance with self-knowledge. Our knowledge is obscured by our desires. We think material things and the titles we hold can sustain us, but in truth, they are all fleeting. Krishna asks Arjuna to

look inside himself to not be attached to the consequences, but to fight this war because it is his duty on this earth.

4. Purpose of Human Life:

Krishna then goes on to remind Arjuna to follow his dharma, or his purpose in life. Arjuna's dharma is that of a warrior, both literally and metaphorically. Arjuna has been a mighty warrior all his life; it is what he was born to do. But Krishna also encourages him to be a warrior for righteousness and the pursuit of knowledge. This knowledge is the understanding of the negative forces that grip the mind and rob you of your sense of purpose in the world. Whenever you lose your sense of purpose, you feel lost, a drift in a world that wouldn't care if you existed or not. But Krishna reminds Arjuna that performing his dharmic duty is the key to salvation:

Considering your dharma, you should not vacillate. For a warrior, nothing is higher than a war against evil. The warrior confronted with such a war should be pleased, Arjuna, for it comes as an open gate to heaven. But if you do not participate in this battle against evil, you will incursin, violating your dharma and your honor. (Ch2/31-33)

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While this passage may sound as if Krishna is advocating violence, the battle described is actually an internal one in which you are called upon to seek out the causes of your own ignorance. When you pursue and fulfill your dharma or purpose in life, you feel driven, deliberate, and purposeful in what you do. An important, valid, and unique piece of a universe that has no spare parts, you can be confident knowing that what you do in the world matters and makes a difference.

5. Building Experience :

When you take action, you build up a surplus of experiences. Your skills grow and you become more capable. You develop the know-how and understanding to navigate your activities with skill and ease. This is a fundamental principle to building self-confidence—regular, dedicated practice. As Krishna says:

Arjuna, now listen to the principles of yoga. By practicing these, you can break through the bonds of karma. On this path, effort never goes to waste, and there is no failure. Even a little effort towards spiritual awareness will protect you from the greatest fear. (Ch2/39-40)

Put another way, keep going. You will always progress. I'm reminded of

the answer one of my martial arts instructors gave me when I asked him the secret to becoming a confident and effective martial artist. His reply was simply, "Mat time," which was another way to say, just keeps training. Repetition is the mother of all skill, no matter what the endeavor. If you want to get better, and therefore more confident, keep practicing!

6. Meditation:

Finally, Krishna teaches Arjuna the profound knowledge for tapping into the spiritual wisdom of yoga: meditation. Through the practice of meditation, the voices of doubt, in decision, fear, and worry soften to distant whispers, ultimately fading away entirely. In addition, meditative lows you to have direct experience of your soul—the infinite, immortal, unbounded, pure spirit. Stepping into this field sets you free from the need to seek the approval of others. Krishna describes those established in this wisdom:

Neither agitated by grief nor hankering after pleasure, they live free from lust and fear and anger. Established in meditation, they are truly wise. Fettered no more by selfish attachments, they are neither elated by good fortune nor depressed by bad.

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Such are the seers. (Ch2/56-57)

When we make regular contact with our true self, the soul—the field of infinite consciousness—we experience self-confidence as our ground state. From this state of self-referral, we can know intuitively that we can accomplish anything.

Some life changing Words in Bhagavad Gita:

We came to this world empty handed. We have made everything over here, be it relations, money, love or respect. We cannot take anything with us when we die. Everything would be left over here. World is perishable and whoever comes to this world surely has to go one day. Soul can never be destroyed. Always remember you are a soul not a body. Death is just the passing of the soul from the material world to the spirit realm. A truth can never be destroyed. One should not be afraid of doing well. What ever happened was good, what ever is happening is good and what all will happen in the future will be good. Work is of utmost importance and one must work with dedication without always worrying about results. It talks a lot about meditation. Meditation is considered extremely helpful for inner peace and

'sadhna'. Things may not be the same, the way they used to be. Things and circumstances change. We should neither expect people, nor surroundings, not even society to be same. They all change with time. Desires come and go, but you should remain a dispassionate witness, simply watching and enjoying the show. Desires should not bother a person. It tells us that God is always with us and around us no matter what we are doing. A Bad feeling towards other living beings is the cause of man's inner destruction. It must be avoided. Our Desires are there as one of our Sorrows. Good work never wasted, always rewarded by the God. If you want to be Great, Think great and Positive. Self-control is the Mantra of Success. Live a well-balanced life, it will bring peace. Detachment from material things is the way to inner peace. Don't be proud of what you have, you can't bring your belongings with coffin. Always speak if you are right and don't blame others.

World always follows the acts of a great man. The way of Mukti is doing good things and shine, else you need to rebirth. God loves them who love humanity and not an arrogant. External or Material luxury gives you

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joy for a short time. Keep Calm! Negative thoughts can divert your mind. Live your life the way you want, don't be a slave for other's wish. Everything Belongs to God. Soul is Immortal, only body is mortal. If you want innerpeace don't expect anything. If you tired from life -your will is your power. Nothing is perfect but we must do our Karma. We should always be calm, lovely and devoted.

Conclusion:

In this article, I have tried my level best to analyze the Bhagavad Gita to lead a successful life and at the end to get rid of from this materialistic world by planning their lives to achieve Moksha i.e. to get relived from the vicious cycle of births and deaths. In this world, most of the people are trying to earn money to become rich by hook or crook in the short period by no the sitating to adopt unfair methods and running behind it which

gives only temporary pleasure and comforts. Thus, majority of people are planning to achieve only comforts and luxuries which are unrealistic and mortal one day or other. Very rarely, few people in crores of population are planning for Moksha which is eternal. Majority of the people are in illusion that the materialistic comforts in this world are real, and not even trying to getrid of from this mortal world. In Bhagavad Geeta, Lord Krishna gave a wonderful message to the public through Arjuna about the mysteries of world and how to lead a meaningful life by following“ Dharma of the soul and acts dependent on a definitive truth of the soul.

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The One Ruler

Pritisha Baishya

5th semester, Philosophy Honors

Monarchy is a political system based upon the undivided sovereignty or rule of a single person. Most monarchies allow only male succession, usually from father to son. A monarchy is a form of government in which a person, the monarch, is head of state for life or until abdication. Some of the oldest recorded and evidenced monarchies were Narmer, Pharaoh of Ancient Egypt c. 3100 BCE, and Enmebaragesi, a Sumerian King of Kish c. 2600 BCE. From earliest records, monarchs could be directly hereditary, while others were elected from among eligible members.

In most cases, the succession of monarchies is hereditary, often building dynastic periods, however elective and self-proclaimed monarchies are possible. Aristocrats, though not inherent to monarchies, often serve as the pool of persons to

draw the monarch from and fill the constituting institutions (e.g., diet and court), giving many monarchies oligarchic elements.

Monarchies were the most common form of government until the 20th century. Today forty-four sovereign nations in the world have a monarch, including sixteen commonwealth realms that have Elizabeth II as the head of state. Other than that, there are a range of subnational monarchical entities. Modern monarchies tend to be constitutional monarchies, retaining under a constitution unique legal and ceremonial role for the monarch, exercising limited or no political power, similar to heads of state in a parliamentary republic.

In sociological or political-theoretical discussions of monarchy, the voice of Emile Durkheim is mostly absent. Although Durkheim himself

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had little to say on the topic, his theory of religion, and elements of his political sociology, provide resources for an engagement with monarchy both as a social institution and as a political possibility. The twentieth-century crisis of religion which Durkheim addressed in a particularly trenchant fashion has analogue in the twentieth-century crisis of monarchical sovereignty: it's supposed collapse into irrelevance, its survival, and its return in other forms. In the work of Schmitt and Agamben, this is represented as a theological-political dilemma. This article explores what Durkheimian sociology might still contribute to a discussion of sacred and juridical aspects of sovereignty. By this is meant not only examination of its sociopolitical location and functions, but also a study of the 'fictions and paradoxes of monarchical sovereignty as exemplary instances of the paradoxicality of the social.

The similar form of societal hierarchy known as chiefdom or tribal kingship is prehistoric. Chiefdoms provided the concept of state formation, which started with civilizations such as Mesopotamia, Ancient Egypt and the Indus Valley Civilization. In some parts of the world, chiefdoms became

monarchies, some of the oldest recorded and evidenced monarchies were Narmer, Pharaoh of Ancient Egypt c. 3100 BCE, and Enmebaragesi, a Sumerian King of Kish c. 2600 BCE.

According to a 2020 study, monarchy arose as a system of governance because of efficiency on governing large populations and expansive territories during periods when coordinating such populations was difficult. The Authors argue that monarchy declined as an efficient regime type with innovations in communications and transportation technology, as the efficiency of monarchy relative to other regime types declined.

The concept of monarch goes back to the time of pharaohs in Egypt. However, the kings and queens are the rulers of a monarchy. A monarchy. A monarchy is a type of government where a family or group rules the country or area. They are the head of the state. When it comes to succession of the crown, there are two basic types in a monarchy.

- Hereditary Monarchs: Title is handed down through bloodlines. For example, if a king dies or abdicates the throne, it's passed down to their oldest child. However, in the event there isn't a child, it might go to a brother or cousin.

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• Elective Monarchs: Title is passed down to an elected official by a small elite group. For example, the College of Cardinals elects the pope as the sovereign of the Vatican.

In addition to variations in successions, there are variations in the level of control a monarch has. Just like a candy bar, monarchies come in different varieties.

We've heard the saying, "Your wish is my command." This exemplifies an absolute monarchy perfectly. In this type of government, the powers of the monarch (king or queen) is absolute. Their word is law, and their people have no say. The best example of an absolute monarchy is Saudi Arabia. While the government follows Basic Law of Saudi Arabia, it doesn't have a constitution. The executive powers of the government are hereditary, and judicial and legislative by the monarch can only be dismissed by the monarch. Monarchy also results from the wish of a society – be it a city population, tribe, or multi-tribal "people" to groom an indigenous leader who will properly represents its historical achievements and advance its interest. Monarchy, therefore, rests on the

cultural identity and symbolism of the society it presents, and in so doing

it refines that identity within the society while also projecting it to outsiders.

Perhaps most importantly, successful and popular monarchs were believed to have a sacred right to rule: some were regarded as gods (as in the case of the Egyptian pharaohs or the Japanese Monarchs), some were crowned by priests, others were designated by the prophets, and still others were theocrats, leading both the religious and political spheres of their society as did the caliphs of the Islamic state from the 7th century CE. Coming from these varying backgrounds, leaders first rose to power on the grounds of their abilities and charisma. According, monarchies proved capable of adapting to various social structures while also enduring dynamic cultural and geopolitical conditions. Thus, some ancient (E)monarchies evolved as small city-states while others became large empires, the Roman Empire being the most conspicuous example.

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Existentialism

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5th semester, Philosophy Honors

“There are two ways to be fooled, one is to believe what isn’t true; the other is to refuse to believe what is true”

- Soren Kierkegaard.

The quote above undertakes to describe that we must always be careful to make sure that what we believe is actually the truth. This is especially true in today’s society where there are so many spin doctors trying to persuade us to believe one thing or another, strictly for personal agendas. It has been this way since the beginning of time, and probably always will be. Power over others through deception is something that those in power can’t seem to resist.

Existentialism is a “philosophy of existence”. It helps one to analyse concepts, definitions, arguments and problems. It contributes to one’s capacity to organize ideas and issues, to deal with questions of value and to

extract what is essential from masses of information. The essence of human existence is based on the understanding that we are not just a physical and psychological beings but also social individuals. In other words, our existence is defined by our interactions with others.

For Kierkegaard’s emphasis on individual existence, particularly religious existence, as a constant process of becoming and for his invocation of the associated concepts of authenticity, commitment, responsibility, anxiety and dread, he is generally considered the “Father of Existentialism”. Kierkegaard believed that everyone would die and also that everyone had an immortal

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self, or soul, that would go on forever.

Existentialism is the philosophical belief that we are each responsible for creating purposes or meanings in our own lives. Our individual purpose and meaning are not given us by Gods, government, teachers or other authorities. Existentialism includes believing in individual choices, questioning the existence of God, and falling into despair due to being overwhelmed at having to define our own lives.

It would be hard to find someone who hasn't asked themselves the big questions like What is the meaning of life? Or What is my purpose? Why do I exist? All these questions pop up in my head frequently whenever I'm doing something or taking a decision. The idea seems to imply, whether we're aware of it or not, that our purpose in life has been determined prior to our birth. And as we live our lives, the decisions we make on a daily basis are contributing to our unlimited purpose, whatever that happens to be. If we agree with this thinking, then we really didn't have to challenge the meaning of life or search for our purpose.

To be an existing human being means to be free. In contrast with

everything else in the world, a human being is not determined by "laws of nature". The human being has a unique freedom to determine his or her own behaviour. Existentialism is a philosophical perspective which attempts to explain human existence. This approach is based on the ideology that we as humans are free beings and therefore have the authorship over our destiny. This is a shared notion among existentialists that as human beings we are subjective individuals in an objective world. It is from our experiences in this objective world that we are able to create our essence which is a reflection of our purpose. This is embodied in Sartre's slogan of 'existence proceeding essence'. He also believed that it is from our experiences in this objective world that we derive our values. The aspects of no predetermination in existentialism means that how our lives will end is solely based on our actions and will determine our personal identity and fate in the afterlife.

The existentialist movement asked, "What if we exist first?"

At the time it was a revolutionary thought. We were created as a blank slate and it is up to us to discover our

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life's purpose or meaning. This personal responsibility to shape our own life's meaning carries significant anxiety, including weight, as many of us experienced the so called existential crisis where we find ourselves questioning our choices, career, relationships and the point of it all. We have so many options. How do we pick the right ones to create a meaningful and fulfilling one? The problem and stress to pick up the right option can be because of the **"The burden of too much freedom"**.

"Man is condemned to be free; because once thrown into the world, he is responsible for everything he does"- John Paul Sartre

Freedom is usually presented positively but Sartre posed that our level of freedom is so great it's "painful". To fully comprehend our freedom we have to accept that only we are responsible for creating or failing to create our personal purpose. Without the proper guidance we can't make the right choice because there are so many options that freedom becomes over whelming.

Starting from such bases, existentialism can take diverse and contrasting directions. It can insist on the transcendence of Being with

respect to existence, and, by holding that transcendence to the origin or foundation of existence, it can assume a belief in the existence of a divine reality (theistic form). On the other hand, it can hold that human existence, posing itself as a problem, projects itself with absolute freedom, creating itself by itself, thus assuming to itself the function of God. As such, existentialism presents itself as a radical atheism. Or it may insist on the finitude of human existence, i.e., on the limits inherent in its possibilities of projection and choice. As such, existentialism presents itself as a "humanism". The term existence is described as the fact of being. The word refers to the economic livelihood of each person. This usually means the financial situation, which has a great influence on the standard of living. However, we ourselves determine the purpose of the existence.

With every decision we make, we have the opportunity to steer our lives in a new direction. But as I have mentioned above that the dominant question is: What is the purpose of the existence? As a carefree life, is the purpose of existence to fulfil one or more tasks or is it about career and professional success? In fact, much of

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life is spent doing routine work. We work to earn a living. Whether the job is fun or whether another career would have been a better option is something most people hardly think about.

Although of course, existentialism takes its name from the philosophical theme of 'existence', this does not entail that there is homogeneity in the manner existence is to be understood. One point on which there is agreement, though, is that the existentialism with which we should be concerned here is not just any existent thing, but human existence. Existentialism is a catch-all term for those philosophers who consider the nature of the human condition as a key philosophical problem and who share the view that this problem is best addressed through ontology.

The problem of human existence is related wholly to this concept of freedom. Its use and abuse makes and mars man respectively. This is because freedom remains the pivot upon which man asserts himself. It is his relationship to this that categorizes him/her either as authentic or inauthentic individuals. Thus, the measures of the meaningfulness or meaninglessness of life is highly

subjective; but whichever way we consider, it is determined by the degree of commitment which one puts in as he tries to assert himself by the exercise of freedom. It is a major tragedy of human existence, that many people go through life failing to express their individual potentialities to an appreciable extent. Existentialism is the philosophical belief we are each responsible for creating the purpose or meaning in our own lives. Our individual purpose or meaning is not given to us by Gods, the government, teachers, or other authorities. According to existentialists, existence is always particular and individual, always 'my existence', 'your existence', 'his/her existence'. Secondly, existence is primarily the problem of existence, i.e., of its mode of being; it, therefore, also entails the investigation of the meaning of Being.

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Boldly Unorthodox : The Charvaka Philosophy-An Article on the 'only' materialistic school of thought in India

Priyanka Saha

B.A Hons. Philosophy(3rd Semester)

The quest for understanding the nature of reality, existence, and the divine has been a perennial pursuit of humanity. Across cultures and civilizations, philosophical systems have emerged to grapple with these profound questions, offering insights and perspectives that shape our understanding of the world around us.

One such philosophy that challenges traditional notions of the divine is the Charvaka philosophy, also known as Lokayata. Rooted in ancient Indian thought, Charvaka philosophy poses critical questions and raises intriguing debates about the nature of divinity, ethics, and the human experience.

Why is it different? The Charvaka

philosophy stands apart from other Indian philosophies due to its rejection of religious dogma, emphasis on empirical evidence, and the hedonistic worldview.

Unlike orthodox schools, Charvaka dismissed scriptures, Gods, and an afterlife, relying solely on sensory perceptions. Its materialistic stance and advocacy for pursuing sensory pleasures distinguish it from the spiritual and metaphysical focus of other Indian philosophies.

So, let us delve into the universe of Charvakas, and understand from where these unapologetic philosophical enemies of all the other schools of Indian philosophies have come from; what they want to convey

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and how their role in Indian philosophy is critically vital.

■ **When? Who? And How?**

The Charvaka philosophy traces its origin back to ancient India, around the 6th century BCE. Its primary sources, which consist of scattered references in texts from various schools of thought, offer glimpses into the ideas propagated by Charvaka thinkers. The philosophy's core tenets emphasise empiricism, scepticism, and materialism, setting it apart from other prevalent schools of Indian philosophy that often revolved around spiritualism, mysticism, and metaphysical concepts.

The founder of Charvaka philosophy is traditionally attributed to a sage named Charvaka or Lokayata. However, the exact historical details and identity of the founder remain uncertain due to the lack of comprehensive historical records.

It's fascinating to note that Brihaspati, known as the teacher of gods in Hinduism, is occasionally linked to the promotion of materialistic viewpoints. According to some accounts, he is believed to have initially disseminated these ideas among the giants, who were

adversaries of the gods. The intention behind this dissemination was to entice them with these compelling teachings, ultimately leading them to their downfall.

Over time, Charvaka philosophy developed and evolved as it interacted with other philosophical and religious traditions in India. It gained both followers and critics, with various scholars engaging in debates and discussions with Charvaka thinkers. Despite its relatively short-lived prominence, Charvaka philosophy left a mark on the intellectual landscape of ancient India and continues to be studied and debated by scholars to this day.

■ **Rejection Of The Divine**

At the heart of Charvaka philosophy lies a rejection of the supernatural and the metaphysical. Charvaka thinkers held a strictly empirical view of reality, asserting that only the physical world was real, and that anything beyond the observable realm was mere speculation. They questioned the existence of deities, karma, and the concept of an afterlife, considering these as imaginative constructs meant to control and exploit the masses.

Charvaka philosophy took a

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critical stance on Vedic rituals and priests. It viewed Vedic rituals and sacrifices as mere superstitions and means of exploitation by priests who used them to maintain their social and economic power. Charvakas believed that these rituals were designed to benefit the priestly class and did not offer any real material benefits to individuals. They argued that people should focus on enjoying the pleasures of life in the present rather than engaging in complex and costly rituals that promised rewards in an afterlife.

■ **"Perception: The Only Valid Source of Knowledge"**

Charvaka philosophy prioritised sensory perception as the only valid source of knowledge. They argued that the human senses were the most reliable means to understand the world, dismissing other forms of knowledge acquisition, such as inference, as unreliable and speculative. This approach aligned with their materialistic outlook, as it centred on the tangible and observable aspects of existence.

Charvakas believed that the combination of four basic elements (mahabhutas) forms everything. These

elements were believed to be the fundamental building blocks of all matter. The four elements are:

1. Earth (Prithvi): Represents solidity and stability.
2. Water (Jala): Represents fluidity and liquidity.
3. Fire (Agni): Represents heat and energy.
4. Air (Vayu): Represents movement and gaseous form.

They believed that consciousness, rather than being a separate and divine entity, emerged as a product of the interactions of these basic elements.

Consciousness, in Charvaka thought, was considered a derivative of the physical body and its functions. They believed that the mind and consciousness were manifestations of the arrangement and interactions of the four elements in the body. For Charvakas, consciousness was a result of the interactions of atoms and material elements, leading to cognitive processes, sensory experiences, and mental activities.

■ **"Borrow and Drink Clarified Butter": The Charvaka Ethics**

The Charvaka philosophy's focus on the material world extended to its

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ethics as well. They believed that pleasure (sukha) and the avoidance of pain (duhkha) were the ultimate goals of life. This hedonistic perspective contradicted the moral and spiritual teachings of many contemporary philosophies that upheld self-discipline, selflessness, and the pursuit of higher virtues. Charvaka thinkers contended that ethical principles were subjective and context-dependent, advocating for self-gratification and personal desires:

They also use quotes like

"As long as you live, live happily; borrow and drink clarified butter.

After the body turns to ashes, where is the comeback?"

"One does not know the existence of God, nor does one ever accept it.

As long as life endures, so does everything within this world."

Charvakas considered a hedonistic life as the best choice due to their reliance on empirical observation, rejection of after life beliefs, materialistic perspective, critique of religious dogma, and rational pursuit of happiness in the present moment.

Critics of Charvaka's hedonistic ethics believed that it promoted a self-centred and short-sighted approach to

life, neglecting moral values, social responsibilities, and the long-term consequences of actions.

■ Criticisms; Eight Philosophical Schools Vs the Charvaka

The Charvaka philosophy faced considerable opposition from other philosophical schools, most notably the orthodox schools of Hindu philosophy and the Buddhist tradition. These critics highlighted the limitations of relying solely on sensory perception and the potential pitfalls of hedonism. Critics argued that an exclusive focus on material pleasure could lead to moral degradation and the neglect of spiritual growth.

The orthodox schools of Hindu philosophy, such as Nyaya, Vaisheshika, and Vedanta, criticised Charvaka's rejection of scripture-based knowledge and their materialistic stance. They contended that spiritual wisdom, ethics, and the pursuit of higher knowledge were crucial for a well-rounded life and the realisation of deeper truths.

Similarly, Buddhist philosophers, while sharing certain similarities with Charvaka in their scepticism toward certain religious beliefs, raised concerns about the consequences of

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hedonistic indulgence. Buddhism advocated for the Middle Way, a balanced approach between extreme asceticism and indulgence, emphasising the importance of understanding suffering and seeking enlightenment. Critics feared that Charvaka's hedonism could lead to a lack of self-discipline, ethical irresponsibility, and a shallow understanding of life's complexities.

The opposition to Charvaka philosophy stemmed from concerns about the potential moral and spiritual pitfalls of hedonism, as well as the rejection of broader aspects of knowledge beyond sensory perception. The critiques reflected a deeper discourse within the philosophical landscape of ancient India regarding the nature of human existence, the pursuit of truth, and the cultivation of virtues.

■ Legacy and Contemporary Relevance of The Charvaka Way of Thought

While Charvaka philosophy didn't gain widespread acceptance in ancient India, its scepticism

and emphasis on empirical evidence have left an enduring mark on the history of philosophical thought. In a modern context, the

principles of empiricism, scepticism, and the critical examination of dogma continue to influence scientific inquiry, rational discourse, and the questioning of established norms.

The Charvaka tradition's emphasis on the primacy of direct sensory experience as a source of knowledge resonates with the empiricism that underpins the scientific method. The idea that knowledge should be based on observation, experimentation, and measurable evidence has become a cornerstone of modern scientific practice. Furthermore, the scepticism inherent in Charvaka's rejection of unfounded beliefs and supernatural claims parallels the scepticism that underlies modern scepticism and critical thinking.

In a world shaped by diverse cultures and ideologies, the legacy of Charvaka philosophy encourages individuals to question assumptions, seek evidence, and challenge dogmatic assertions. As modern societies value the pursuit of truth through empirical investigation and the rejection of unverifiable claims, the Charvaka tradition's contributions to rational thought remain relevant. While not a dominant philosophical school, Charvaka's ideas have

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managed to transcend time and continue to inspire contemporary thinkers who value the importance of reason, evidence, and open inquiry.

■ Conclusion

In conclusion, the Charvaka philosophy challenges the traditional notion of the divine and the metaphysical in a world dominated by spiritual beliefs and supernatural explanations. By advocating for empiricism, rejecting the unseen and embracing hedonism, Charvaka thinkers posed bold questions that forced their contemporaries to re-evaluate their beliefs. While its influence may not have been as pervasive as other philosophical schools, the Charvaka philosophy's legacy lives on, inspiring intellectual curiosity and encouraging us to question the divine and the nature of reality.

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The Result of Our Doing

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5th Semester, Philosophy Honors

Hinduism identifies karma as the relationship between a person's mental or physical action and the consequences following that action. It also signifies the consequences of all the actions of a person in their current and previous lives and the chain of cause and effect in morality. The concept of karma is closely associated with the idea of rebirth in many schools of Indian religions as well as Taoism. In these schools, karma in the present affects one's future in the current life, as well as the nature and quality of future lives one's Samsara. This concept has also been adopted in Western popular culture, in which the events that happen after a person's actions may be considered natural consequences of those actions.

At present scenario, there is lot of suffering physically and mentally.

People didn't know what are the reason behind the sufferings. They blame 'God' that God punishes them for their bad karma and they also think that present time is of extreme Kaluga. So, everyone is suffering. But they didn't know that today's suffering is our past karmic result. People's mentality is that what we do in past birth, it will finish with past body. They think that good or bad karma effects our body not soul. Because they think soul is free from karma philosophy due to which there is no effect on soul of karma. They think that human birth is very precious enjoy it do everything which you like because there is no effect on soul. At present time people is totally materialistic. But spirituality taught us that body is mortal and soul is immortal. We are soul not body. What we do, it effects

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soul, not body. After that body destroy but soul takes rebirth with its past karmic account and also suffer according to them in next birth. Spirituality creates awareness among people that what we suffer in present life, it is our past karmic account result. Present suffering is not the situation or circumstance created by others for us. But it is our own karmic account. Spirituality taught us "what we give, so shall we get or as you sow, so shall you reap". Spirituality creates awareness that karma philosophy is based on Newton's 3rd Law- "For every action there is an equal and opposite reaction". By knowing this karma philosophy people stop blaming God and others for their suffering. It creates awareness among people that we are responsible for our present suffering and this thinking creates a feeling that - "We are own maker of our future, no one is responsible for our Bhagaya". By knowing this fact there is a positive change in people that if we hurt others, give sorrow and cheat others this will come back to them in same amount. So, by spiritual education people start forget and forgive others spirituality taught us that if do not clear our karmic account it will carry forward and forward means birth by

birth suffering. If we delay to clear this account this give more suffering and suffering.

Spiritual education creates awareness that suffering is our own past karmic account result and meditation help us to face that suffering and circumstance. Through spiritual education we know that we are soul not body and also about the supreme energy "GOD". By doing practice of meditation, we realize ourselves that we are soul and as deeper as deeper doing this practice that I am a soul our inner soul power (peace, love, purity...) emerge and by connecting ourselves to supreme energy "GOD SHIVA" we get extreme level of positive energy which makes souls full of positive energy. This positive energy depletes negativity and if negativity will finish then there will be no negative behaviour and there is no karmic account. Then no bad karmic account, then there is no suffering. Objective of the study is to understand the implication of impact and change of karma. It creates a transformation effect among people. A person having knowledge of karma philosophy can efficiently manage its action and its effect.

Spirituality help in understanding

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karma philosophy properly. Karma is modified by the conditions under which the actions are performed. In other words, a wholesome or unwholesome action may be more or less strong depending upon the conditions under which it is done. The conditions which determine the weight or strength of karma may be divided into those which refer to the subject the doer of the action and those which refer to the object the being to whom the action is done. The benefits of understanding the 'Law of Karma' are that this understanding discourages one from performing unwholesome actions which have suffering as their fruit. Once we understand that in our own life every action will have a similar and equal reaction, once we understand that we will experience the effect of that action, wholesome or unwholesome, we will refrain from unwholesome behaviour, not wanting to experience the effects of these unwholesome actions. And similarly, understanding that wholesome actions have happiness as their fruit, we will cultivate these wholesome actions. Reflecting on the Law of Karma, of action and reaction in the moral sphere encourages us to

renounce unwholesome actions and cultivate wholesome actions.

So, the conditions that determine the weight of karma apply to the subject and object of the action. Specifically, if we take the example of killing, in order for the act of killing to have its complete and unmitigated power, five conditions must be present-a living being, the awareness of the existence of a living being, the intention to kill the living being, the effort or action of killing the living being, and the consequent death of the living being. Thus, good karma produces good effect on the actor, while bad karma produces bad effect. This effect may be material, moral, or emotional - that is, one's karma affects both one's happiness and unhappiness. It also signifies the consequences of all the actions of a person in their current and previous lives and the chain of cause and effect in morality.

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The Idea of Religious Tolerance & Intolerance

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5th semester, Philosophy Honors

Religious tolerance refers to the toleration among countries or communities of minority religions or religion as a whole. Religious intolerance, on the other hand, refers to the opposite. Religious tolerance refers to the ability to appreciate spiritual values, beliefs and practices which are different from one's own. Throughout history societies across the world have varied between religious tolerance and intolerance. Religious tolerance is the belief that all religions are equally valid within their own culture of origin. Religious tolerance was a human right issue extending religious freedom to people of all faiths and traditions

without any discrimination. This goal is a complex one due to the great diversity of religions and spiritual beliefs existing in the world today. Religion is also a very emotional topic. It can often be difficult for individuals to put their personal biases aside and consider ideas or situations objectively. There is also an ongoing debate between theorists who favour cultural/ethical relativism (the idea that the "moral rightness and wrongness of actions varies from society to society and that there are no absolute universal moral standards binding on all men at all times" -John Ladd, Ethical Relativism) and those who favour the idea that all human

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beings share an inherent sense of right and wrong, which can be determined objectively. Given these difficulties and controversies, any discussion of religion in the classroom or other educational settings can present special challenges.

There are many obstacles to religious tolerance like, superstition, misunderstanding, indolence, ethnocentrism and genuine differences in religious creeds. But we often overlook the most basic obstacle to religious tolerance, which is that few people have a clear idea of what religious tolerance is, and that good will is not enough to ensure peace among men of different creeds; reason must be called upon, too. And so let us take a hard look at this idea of religious tolerance and see whether we can make it a little less nebulous.

We have to begin by considering what men mean when they talk about "religious tolerance". Eventually, we are going to find that men are not very clear about the nature of religious tolerance, and that their conceptual confusions are reflected in their everyday discourse. So, we have to arrive at an idea of religious tolerance which is more internally-consistent

than that of the ordinary man. Religious tolerance is imperative in modern societies because it allows people with separate faiths, beliefs or values to coexist with one another. Acknowledgment of the validity of other people's religions requires placing these different religions in their traditional contexts in order to understand them. Furthermore, understanding the history of other cultures allows one to appreciate how similar experiences led to different conceptual systems. One must realize that people created their belief systems in order to make sense of their worlds or the chaos around them. Therefore, every religion is reflective of the culture and history of its followers.

Religious tolerance can be effectively promoted when one understands the experiences and the history of the people who abide by them. Hindu-Buddhism, Chinese religions and Abraham Monotheism all emanated from a series of events or encounters that shaped those faith systems. Some issues were political such as the warring states in China and Taoism; others were social such as the need to stick to certain social

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structures as in Hinduism. In essence, different experiences led to different conceptual frameworks, and hence, diverse religions. It is this statement that makes religious tolerance possible.

Tolerance is not necessarily related to religious beliefs. The word "tolerance" is a noun which corresponds to the verb "tolerate"; and men can tolerate all sorts of things. My teachers often complained about the widespread willingness to tolerate stupidity and bad manners. They could not tolerate such things. My mother claims that she cannot tolerate all of my father's eccentricities. My physician told me many years ago that I did not have a tolerance for penicillin. I often hear it said that my aunt is intolerant with regards to blacks and certain immigrants. So, there are many kinds of tolerance and intolerance which have nothing to do with religion or a religious belief. When people talk about tolerance in these difficult senses, they are always speaking about a kind of acceptance or endurance.

My mother cannot accept or endure some of my father's eccentricities, and she invariably reacts

to them. People who cannot tolerate bad manners cannot accept or endure them, and they show us that they cannot by reacting strongly to them. I cannot accept or endure penicillin; I react to it with a variety of unpleasant "side-effects." So, to tolerate something is to accept or endure that thing without acting strongly. It is not to like or respect the thing. My mother does not like any of my father's eccentricities or respect him for them. I do not like bad IC manners or respect people for them. But often we do not react strongly to things which we do not like or respect people for.

To say that tolerance is a kind of acceptance or endurance is to reveal little, for in this context at least, "acceptance" and "endurance" are themselves nebulous terms. One does not accept someone's eccentricities in exactly the same way as he accepts a gift, an invitation, a challenge, or a belief. The kind of acceptance that is involved here must be understood in terms of the criterion of reaction. Sometimes we speak of people as tolerant or intolerant on the basis of whether their likes and dislikes are reasonable or unreasonable. But for practical purposes, the test and

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determinant of tolerance and intolerance is in action specifically in the way a person reacts to whatever he is or is not tolerating. Moral evaluations are essentially evaluations of behaviour rather than opinion; opinions are only relevant to morality when they influence conduct. Few of us believe that a nasty thought is as bad as a nasty deed; and in any case, we do not possess the power to delve into the recesses of other minds. So, when my mother says she cannot tolerate my father's snoring, she is not saying that she has an irrational dislike for it; rather, she is saying that she has come to the point where she must take action to prevent her being disturbed by it. By not having reacted to it up to this point, she has accepted or endured it.

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Social Evils

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5th Semester, Philosophy Honors

Social evils are the issues that directly or indirectly affect the members of a society and are considered a point of controversy or a problem in regards to moral values. The social evils and superstitions that dominated the society over the centuries made social reforms imperative for the development of the society and the masses. In the 19th century, the newly educated increasingly revolted against the rigid social conventions and outdated customs. They could no longer tolerate irrational and dehumanising social practices. Moreover, the backward features of Indian society, such as the caste system or inequality of the sexes had religious sanctions in the past. Therefore, it was necessary to reform religious practices as well. India is a developing nation that shelters a diversity of all sorts such as religion,

caste, creed, racial background and social stature.

The condition of women was pathetic. The various religions practiced in India as well as the personal laws based on them consigned women to a status inferior to that of men. Polygamy, Purdah system, Sati, ban on widow remarriage, no education for the female child, female infanticide and child marriage were some of the evils that had a strong grip over the society. It, thus, became necessary to take women out of this degraded position and help them realize their true potentials. The problems of female foeticide, sexual harassments at work places and their lack of education are still prevalent; these are mainly responsible for the marginalised status of women in the society. Futile glorification of the practice of Sati and

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the role of women being confined to the four walls of the house, should be checked to combat evils like dowry system, female foeticide, decline in sex ratio, harassment of women etc. This can be achieved by educating women and making them financially independent. Dowry in India, the practice of endowing gifts to the groom by the bride's family, is a tradition which changed its meaning from willingly offering gifts to demanding astronomical amounts. It not only puts immense pressure on the parents, but also brings them under the burden of huge debt. The inhumane circumstances created by the groom's family push many girls to resort to suicide or murder. All these factors together, have only worsened the inequality between the sexes.

Hence the Indian society is more susceptible to social evils in comparison to those in most developed nations. Social evils often take the form of deprivation or exploitation of one community by the other. The major social evils of India are female infanticide, child marriages, dowry, ageism and period poverty.

There are many major social evils prevailing in the Indian society, among which some are:

- **Gender Inequality:** The major evil, which India is still fighting

against, is of gender inequality. In many areas especially villages, people still prefer a boy than a girl. This has resulted in female infanticide i.e., people kill the baby girl in the womb itself if they come to know the gender of the fetus before the time of birth. This leads to reduction in the population of girls. Every child is a gift of God and we should accept it. Many families tend to have many babies in the hope of getting a baby boy. This also leads to poverty and overpopulation in the country.

- **Child Marriage:** The legal age for marriage in case of girls is 18 years and for a boy it is 21 years. But in some villages, they get the children married at an early age. This leads to complicated problems in their married lives. It also adversely affects their health. Children are forced to undertake family responsibilities at an early age of their lives. They should be allowed to enjoy their childhood rather than compelling them to indulge in household activities.

- **Dowry system:** Dowry is when parents give their daughters some gifts on their marriage. But nowadays, dowry has taken a worse form. Rather than just gifts, the groom or his family demands heavy dowry. If the bride's side is unable to meet the dowry demanded, either the marriage is

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broken or she is physically tortured. Some cases of brides burning themselves or committing suicide have come to notice. Government is taking strict actions against those who demand dowry. People living in cities are well aware of the consequences and hence they mostly don't demand it anymore.

- **Caste system:** This is the biggest social evil which has its roots way deep. The entire society is divided into many groups either by caste or by color. People from lower castes still face many problems in villages.

We as responsible citizens of India should not follow these practices and should rather aim at removing them. We all should join hands to make our country free from social evils.

Apart from these, there is another social evil that is 'child labour'. Child labour is a condition when children below the age of 14 years' work in homes, industries or other institutions for making money. Over population and lack of education is the main cause behind this. Child labour can lead to some very devastating consequences such as robbery, criminal offense and other small thefts etc.

Education is the powerful tool to promote a better understanding of the social evils and providing the means to tackle them. It makes us learn to be respectful towards different beliefs, cultures and tradition. It makes an individual self-confident and a good decision maker. Education moulds our thoughts and perspectives and expands our vision and outlook toward life. It provides us with knowledge and skills to adopt appropriate reforms.

To conclude, social evils are inherent in societies as human beings are invariably flawed. In a diverse country like India, social evils are inevitable as stereotypes stemming from cultural and social differences are difficult to resolve. Social evils tend to affect women more than men in the patriarchal social system of India. Despite having several laws in place, age-old social evils are difficult to resolve unless communities are determined to change their cultural outlook.

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Upanishads: The Vedic Texts and Ancient Sagacity

Swagata Changmai

5th semester, Philosophy Honors

The tradition of yoga originates from a long life of complex yet potent written teachings. While the Vedas are considered the most sacred and treasured spiritual texts of India, it is the Upanishads that transferred the foundational wisdom of the Vedas into practical and personal teachings. Upanishads are the late Vedic and post Vedic Sanskrit texts that “document the transition from the archaic ritualism of the Veda into new religious ideas and institution”.

Upanishad is derived from the root word ‘upanish’ which means ‘to sit down near someone’ and denotes a student sitting near a guru from whom he/she learns. Eventually the word began to be used for the secret knowledge imparted by the guru to

his selected pupils. The term Upanishad means knowledge received by a student “sitting close” to the teacher. The knowledge that is acquired by a person about the non-dual SELF from the preceptor whom he approaches, the knowledge that finishes off the ignorance from his mind forever is called ‘UPANISHAD’. The Upanishadic philosophy is fundamentally an endeavor to describe the nature of ultimate reality. They seem to suggest that this reality is one underlining principle which is hidden from the senses but is realizable none the less through the special kind of knowledge or wisdom. The collection of Sanskrit texts known as ‘Upanishads’ are thought to be the direct teachings received at the foot of

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the ancient 'Indian Sages or Rishis'. In these sacred texts, it seems an internalization of the sacrifice and worship extolled in the Vedas and a deeper understanding and exploration of the internal world of mind and spirit. Upanishads reflect a strong need to express and communicate the deep mystical states and spiritual contemplations which were composed over several centuries and in many volumes that the ancient yogis experienced.

Upanishads are the most recent additions to the Vedas and the oldest scriptures of Hinduism, and deals with meditations, philosophy, consciousness, and ontological knowledge. Each of the Four Vedas – Rigveda, Yajurveda, Samaveda, and Atharvaveda consist of a SAMHITA (collections of hymns); a liturgical prose exposition called a Brahmana; and two adjuncts to the Brahmana – an Aranyaka ('book of the wilderness'), which contains esoteric doctrines. Earlier parts of the Vedas dealt with mantras, benedictions, rituals, ceremonies, and sacrifices.

According to the tradition, there are over '108 Upanishads' of which '11 principal' Upanishads, as commented on by the ancient sage Shankara. The

texts are written in a passionate poetic verse describing mystical states and spiritual concepts or in descriptive short stories and dialogues between historical figures. Upanishads also became associated during the middle of the 1st millennium BCE with a genre of textual works claiming to reveal hidden teachings. The Upanishads present a vision of an interconnected universe with a single, unifying principle behind the apparent diversity in the cosmos, any articulation of which is called 'Brahman'. Within this context, the Upanishads teach that Brahman resides in the Atman, the unchanging core of the human individual. Many later Indian theologies viewed the equation of Brahman with Atman as the Upanishads' core teaching. The philosophical principles of Shankara and Ramanuja are derived from these very Upanishads and, by and large, all the philosophical doctrines of subsequent days have borrowed something or the other from these Upanishads. Regarding the Upanishads, Professor Paul Deussen's work has long been recognized as the most important treatises on these texts. According to Deussen, "On the truth of Indian wisdom there is no fairer

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than Upanishads”.

The teaching of the Upanishads revolves around four primary spiritual themes. These four philosophical concepts are described in many ways as they can be difficult to grasp. These main teachings are repeatedly reinforced in the texts of the eleven principal Upanishads. The first, and the most important is the realization that the ultimate formless, and inconceivable Brahma (GODHEAD) is the same as Atman, as our internal soul. Brahman represents the entire universe, and the Atman is a little piece of that divine oneness that we contain inside us. This philosophical idea is summed up in the Mantra ‘TAT TVAM ASI’ (That Art Thou).

Secondly, the idea that the Atman is eternal, and becomes reborn over and over again is central to the concept of reincarnation that is taught in the Upanishads. Thirdly, the concept of rebirth is highly tied to the teachings of karma: the future consequences of one’s current intentions, thoughts, behaviours, and actions. Lastly, it is the accumulation of Karma that binds us to Samsara, the cycle of death and rebirth. To escape the endless cycle of Samsara requires one to attain enlightenment through the realization

of Atman/Brahman. It is the state of Self Realization that most of the Upanishads attempt to describe and encourage us to achieve through the yoga practices of meditations, mental discrimination, and mantra recitation.

Thirteen known Upanishads were composed from the middle of the 5th century through the 2nd century BCE. The first five of these - Brihadaranyaka, Chandogya, Taittiriya, Aitareya, and Kaushitaki- were composed in prose interspersed with verse. The middle five are- Kena, Katha, Isa, Shvetashvatara, and Mundaka, which were composed primarily in verses. The last three are- Prasna, Mandukya, and Maitri, and were composed in prose. Their origin and dating are considered unknown by some schools of thought but, generally, their composition is dated to between c. 800 – c. 500 BCE for the first six (brihadaranyaka to kena) with later dates for the last seven (katha to mandukya). Many orthodox Hindus, however, regard the Upanishads, like the Vedas, as SHRUTI and believe they have always existed. In this view the works were not so much composed as received and recorded.

According to the Upanishad, Mahavakyas are the most revered and

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powerful sayings in the Upanishads. The regular contemplation and meditation on these mantras purify our minds, promote introspection and insight, and lead to transcendental states of awareness. The Mahavakyas present different points of view on how to see the indivisible oneness of all things. Firstly, 'PRAJNANAM BRAHMA' - Brahman is Supreme (ultimate reality); secondly, 'AHAM BRAHMASMI' - I am Brahman (the supreme self); thirdly, 'TAT TVAM ASI' (thou art that); lastly, 'AYAM ATMA BRAHMA' - Atman is Brahman (true self). Upanishads also says, 'Satyam', 'Jnanam', 'Anantam' Brahman or the Brahma is truth, knowledge, infinity. The Upanishads further describe the Brahman as knowledge - 'as a lamp of salt thrown in water and there would not be any of it to seize forth as it were, but wherever one may take it as salty indeed. So, this great being, infinite, limitless, consists of nothing but knowledge (brihadaranyaka).

These spiritual concepts have exerted a profound influence on the development of Yoga, Hindu, and Indian Philosophy. While the Yogic practices taught in the Upanishads

were primarily mediation-based, these philosophical teachings will remain the core beliefs for all the future developments in the many paths and practices of Yoga. In today's period it helps us to learn how to direct our energies with our mind, action, and speech, and learn to discipline ourselves on all these levels. Hence, the above is just a cursory summary of some of the concepts addressed by the Upanishads as each work layers its dialogues on others to encourage deeper engagement with the text. These manifest the richness of the Indian culture and traditions and the myriad ways it addresses the individual and the social concerns at large.

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Universalism

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5th semester, Philosophy Honors

Universalism is the philosophical concept that some ideas have universal application or applicability. The term “universalism” is a concept used to denote various doctrines and ideas that consider all human beings in their origin and formation. To begin with, it is critical to understand universalism as a philosophy. In philosophy, universality is a property linked and acknowledged with an item whose existence is consistent throughout the universe. Universalism are theories or doctrines that claim to be valid for everyone. What they hold to be universal, what aspects of people they are meant to apply to and in what way, vary enormously. It should be a globally accepted concept that everyone deserves to be helped by others around them, regardless of language difficulties, religion, race, education, income, or place of birth. This should be implemented as a universal rule. It implies that it is possible to apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located.

Universalism’s values presumably apply to all humankind and to the natural environment. Among

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universalism's value items, clearly refer for most, to the welfare of others beyond the in-group. Universalism has many variations and different definitions. But one of its most common and significant definitions is the speculation that all humankind will be saved ultimately by God's grace and no one will be condemned by God, eternally. Universalism supports the idea that "religion is a critical quality of human beings." This makes it an important universal value. Universalism is therefore a perspective that prioritises the whole of an entity above singularity, and generality above specificity. The concept contends that some principles and norms are valid for all human beings.

But then a question arises: "Why do we need religion?" We need religion because we want to go beyond the finite in order to commune with the Infinite. This is not only possible but also inevitable, for in us there is a conscious being which envisions God's Reality in totality. Religion is a spontaneous experience and never a theoretical knowledge. This experience is immensely practical, and we can use it consciously at every moment of our

earthly existence. We mean a view that there are broad shared characteristics of humanity. But universalism is important because it is also a normative perspective: a view that there are principles of justice that require that each person, whoever and whatever they are, is treated fairly and equally.

Swami Vivekananda formulated religious universalism for solving various issues of the society. Religion, for him was realization. He gave a broad definition of religion in the form of humanism. Religion does not just teach a man to refrain from evils but it also advocates doing well for others. If religion is understood in the correct sense, much of our social evils in the society would be solved. Vivekananda understood religion did not consist of doctrines or dogmas. For him, being religious did not mean being Hindu, Christian, Muslim, Buddhist etc. and following a set of rituals of that particular religion. "Religion", for Vivekananda, is synonymous with "universalism" of the spirit. For Vivekananda, religion should be universal in spirit and it should be maintained. In the words of Swami Vivekananda - "To devote your life to the good of all and to the

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happiness of all is religion. Whatever you do for your own sake is not religion.” In today's 21st century world, we need a peaceful and universal religion which will be accepted by everybody and that which includes everybody, not excluding anybody. Religion must help every human being to realize one’s infinite potential.

In philosophy, universality is the quality associated and recognised to an object whose existence is reliable throughout the universe. In current days, it might be appropriate to the pursuit for principles for the universality of morality in ecological reflections. Improvement in morals is lagging far behind; therefore, there is a need to understand when the comprehensive extinction of human species is a real opportunity that philosophy and ethics are at least as significant as science. The key objective of the contemporary volume is to show that current ethical thought on universalizability is complicated and alive; and hence it is making advances. Immanuel Kant believed that every person could decide what is wrong and what is right based on the will behind the act, rather than the action itself. According to

philosophers’ discussion of universality in ethics, they distinguished two types of universality by the content of the statements. First, they said abstract analysis of ethical notions is above all happiness and virtue. Second, there is a connection between ethical notions and aspect of reality. Everyone has a personal ethic; by which, any act that one can imagine or that one experiences has a determined moral value. Therefore, everyone can designate any activity as evil, neutral, or good according to his or her personal ethic.

Moral universalism, in theory, promises a society with no moral differences, since everyone thinks the same and in the same way about morality in general. Although it may seem that this is impractical, a pure society founded on moral universalism would defend those principles. There is no space for opinions or biases in a universal train of thought centered on morality that does not differ from one individual to the next. It confers universal legitimacy to morality. Furthermore, moral universalism does not necessarily mean that morals exist aside from humans, but it does

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address morality's sources outside of opinion. However, universal truths about human nature and reason may serve as justifications for morality's universality and objectivism.

Universalism implies that it is possible to apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located. These norms may include a focus on human needs, rights, or biological and psychological processes and are based on the perspective that all people are essentially equivalent. As an example, the United Nations' Universal Declaration of Human Rights asserts various rights to all people, for e.g., to marry, own property, and access equal protection under the law, regardless of culture or nationality.

To conclude, universalism is the

belief that there is a universal ethic that applies to all persons, regardless of their history, preferences, characteristics, or circumstances, and that it applies to that individual at all times. Human beings are equipped with equal human rights merely by virtue of being human, regardless of where they live or who they are, irrespective of age or any unique qualities.

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The First Cause

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5th semester, Philosophy Honors

The cosmological argument is an attempt to prove the existence of God by the fact that things exist. It assumes that things must have a cause, and that the chain of causes can only be ended by a supernatural event. Other names for the argument are argument from universal causation, argument from first cause, causal argument and argument from existence. The universe exists, so there must be something that caused the universe. The first cause is claimed to be God. Thomas Aquinas said that God is the only thing that was not caused by something else, and that God created the cause of existence. The idea has been popular with many theologians and philosophers. A cosmological argument, in natural theology, is an argument which claims that the existence of God can be inferred from facts concerning causation, explanation, change,

motion, contingency, dependency, or finitude with respect to the universe or some totality of objects. A cosmological argument can also sometimes be referred to as an argument from universal causation, an argument from first cause, the causal argument, or prime mover argument.

The basic premises of all of these arguments involve the concept of causation. The conclusion of these arguments is that there exists a first cause, subsequently analysed to be God. The history of this argument that goes back to Aristotle or earlier, was developed in Neoplatonism and early Christianity and later in medieval Islamic theology during the 9th to 12th centuries, and was re-introduced to medieval Christian theology in the 13th century by Thomas Aquinas. The cosmological argument is closely related to the principle of sufficient

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reason as addressed by Gottfried Leibniz and Samuel Clarke, itself a modern exposition of the claim that "nothing comes from nothing", attributed to Parmenides. Entry Navigation.

The cosmological argument is less a particular argument than an argument type. It uses a general pattern of argumentation (logos) that makes an inference from particular alleged facts about the universe (cosmos) to the existence of a unique being, generally identified with or referred to as God. Among these initial facts are that particular beings or events in the universe are causally dependent or contingent, that the universe (as the totality of contingent things) is contingent in that it could have been other than it is or not existed at all, that the Big Conjunctive Contingent Fact possibly has an explanation, or that the universe came into being.

From these facts philosophers and theologians argue deductively, inductively, or abductively by inference to the best explanation that a first cause, sustaining cause, unmoved mover, necessary being, or personal being (God) exists, that caused and/or sustains the universe. The cosmological argument is part of classical natural theology, goal of

which is to provide evidence for the claim that God exists, although contemporary treatments of it generally occur outside of considerations of natural theology but have generated a cottage industry of their own. On the one hand, the argument arises from human curiosity as to why there is something rather than nothing or than something else. It invokes a concern for some full, complete, ultimate, or best explanation of what exists contingently. On the other hand, it raises intrinsically important philosophical questions about contingency and necessity, causation and explanation, part/whole relationships (mereology), possible worlds, infinity, sets, the nature of time, and the nature and origin of the universe. In what follows, we will first sketch out a very brief history of the argument, note the two basic types of deductive cosmological arguments, and then provide a careful analysis of examples of each: first, three arguments from contingency, one based on a relatively strong version of the principle of sufficient reason and two others based respectively on a very strong and on a weak version of that principle; and second, an argument from the alleged fact that the universe had a beginning and the

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impossibility of an infinite temporal regress of causes. In the end we will consider an inductive version of the cosmological argument and what it is to be a necessary being. Kant named the three main sorts of argument for God's existence "ontological," "cosmological," and "teleological." All three sorts were deployed in the Middle Ages.

Ontological arguments are deductive and have no empirical premises. These originated with Anselm of Canterbury and flourished in the thirteenth century, but fell into disuse afterward, re-emerging only with Descartes. Medieval "cosmological" arguments are also deductive, but have at least one empirical premise. Most medieval cosmological arguments depend heavily on material from Aristotle or John Philoponus; the most original medieval contributions were by al-Farabi and Avicenna. Cosmological arguments typically first infer the existence of something, and then argue that it is God. Although medieval philosophers had much to say on the second score, for reasons of space this chapter focuses only on their existence arguments. Teleological arguments - arguments from design - were not prominent in medieval philosophical theology and mostly

remained at an intuitive level. The Middle Ages' real contribution to natural theology thus lies with the first two sorts, and so this chapter discusses only these: The cosmological argument, a form of argument used in natural theology to prove the existence of God. Thomas Aquinas, in his *Summa Theologiae*, presented two versions of the cosmological argument: the first-cause argument and the argument from contingency. The first-cause argument begins with the fact that there is change in the world, and a change is always the effect of some cause or causes. Each cause is itself the effect of a further cause or a set of causes; this chain moves in a series that either never ends or is completed by a first cause, which must be of a radically different nature in that it is not itself caused. Such a first cause is an important aspect, though not the entirety, of what Christianity means by God. The argument from contingency follows, by another route, a similar basic movement of thought from the nature of the world to its ultimate ground.

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All are One

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5th semester, Philosophy Honors

The term secularism was coined in 1851, in the background of the 19th century liberalism. The term 'secularism' was a by product of the Renaissance and the Enlightenment. While Renaissance, in the aim asserted the dignity of the person, enlightenment highlighted the autonomy of science. In proposing secularism is not to negate religion but to counter their rationalism and supernaturalism from Christian theology and to affirm the worth and dignity of a person and the autonomy of secular life. Out of Among the commonly accepted def. definitions of secularism, one is people- centric, another state-centric and yet another is India-specific. Firstly, the people centric. definition Definition emphasizes the idea of separating religion from politics, education, economy, social life and culture.

The purpose of this separation is out not to stamp out religion of from life but to contain it to the private lives of individuals. A secular state is not neither supposed to discourage the practice of religion but neither nor can it base its policy the on religion. The ultimate goal is to make religion a personal affair. The skepticism about secularism has only increased in recent times. The

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defenders of secularism are shrinking and some of them are exploring conditions beyond secularism. The weaknesses of secular practices add fuel to the fire: they confirm the doubts about the relevance of secularism in Indian conditions. At the same time, the unprecedented popularity that religiosity has gained has pushed secularism to the backyard. In assessing the state of secularism today, the impact of growing religiosity as well as the inadequacy of secular practices demand close attention.

The Indian notion of secularism, based on uniform respect for all religions by the state and divorce of religion from public institutional practices, was evolved in the context of this Indian social reality. The obsession with the European experience overlooks the historicity of the Indian phenomenon. The process of secularization is not necessarily similar in all societies. But all societies, including India, have undergone the process of secularization at the onset of modernity. However the agenda of secular forces has neither been innovative nor culturally sensitive to evolve an idiom to communicate with the masses. Much of the secular

activity does not go beyond press statements by intellectuals and seminars in which committed secularists alone participate. There is hardly any attempt from secular intellectuals to reclaim popular cultural consciousness. The accusation that the secular intellectuals and cultural activists circulate alien ideas among themselves appears to stick, even if it is not entirely true. One of the main reasons for the success of Hindu communalism has been the failure of secularism to intervene effectively in the social and cultural domains, in which communalism is ever active. But secularism is as much a cultural and social phenomenon as a political one. The secular forces have not evolved an agenda based on such an understanding. At the same time, anti-secular forces attribute great importance to the non-political sector.

India is a country comprising of various religions such as Hinduism, Islam, Buddhism, Sikhism etc. Secularism is one of the most important achievements of Independent India as it has ensured equal treatment of people in all aspects regardless of their caste, religion beliefs etc. After the colonial struggle and their concept of Divide

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and Rule, our foundation and unity among different religious groups were shattered. This called for the establishment of a secular state where the government does not formulate policies or makes decisions favoring a particular religious group or a caste. The secularism in the Constitution brings along many other fundamental rights of the citizens of the country such as the right to expression and religious freedom. India, being home to people of a large number of religions, is more prone to religious conflicts and other political and social damages.

When the process of secularism began in India would be difficult to locate with certainty, but the historical antecedents in which the process is rooted can be traced to fairly early times, possibly to the period of the Buddha. Let it not be misunderstood that what is suggested is that secularism existed at the time of the Buddha, but that Buddhism and the Bhakti movement and other churnings within different religions, being critiques of the then existing religious practices, created the space for secularism to emerge at a later time. Its modern form, however, found articulation and momentum

during the course of the 19th century when humanism, rationalism and religious universalism provided the intellectual base for a secular discourse.

If secularism is to be a force in society, it has to reinvent itself in cultural and social terms. Then, and then alone, will it will be a part of the ideology of the masses. The Hindu and Muslim villagers in Uttar Pradesh and Rajasthan who greet each other with “Ram Ram” have their own notion of secular inter-personal relations, despite being believers of different religions.

Most societies have followers of different faiths so the state secularism emphasizes the need to keep the state neutral to all religions. The state must neither favor nor discriminate against citizens based on their religion. The containment of religion in life and the separation of state from religion are universally accepted differences of secularism. The India-specific definition of religion underlies the importance of the unity of all people against colonialism and communalism. Secularism is an ideology which consists of the following five ideas –

- It stresses the role of human

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autonomy.

- It asserts that not only the state but "family relation", education, morality, knowledge and values are also completely free from the dominance of religion.

- It seeks not just the autonomy of the individual but also the autonomy of reason.

- It makes room for the values of pluralism and religious tolerance because it does not make any religion final, infallible and beyond rational scrutiny.

- It is not anti-religion. Instead, it is concerned with the affairs of this world and considers that secular life and knowledge is autonomous.

It needs to be understood that any state cannot be truly secular with secularism just written in its books. The entire ideology has to be accepted with grace and implemented equally

to all the people, meanwhile keeping a check on the governmental bodies for any unfair use of religious groups to gain power. Each individual should be considered subject to law, regardless of gender, religion, majority or minority status, etc. The young generation should be taught about the ideology and the struggles of people in the past for the establishment of the principle of secularism in the constitution.

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বেদ-উপনিষদ

হুমিতাৰিনি ডেকা

দৰ্শন বিভাগ, তৃতীয় বাৰ্ষিক

বেদ হৈছে বিশ্ব সাহিত্যৰ আটাইতকৈ প্ৰাচীন গ্ৰন্থ। ভাৰতৰ এক প্ৰাচীনতম আৰু আদিমতম ধৰ্মীয় আৰু দাৰ্শনিক গ্ৰন্থ হৈছে বেদ। বেদৰ পৰাই ভাৰতৰ সকলো ধৰণৰ দৰ্শন, নীতি, সভ্যতা, সংস্কৃতি, সাহিত্য আদি গঢ় লৈ উঠিছে। ভাৰতীয় দৰ্শন সাহিত্যত বেদৰ ভূমিকা অতি গুৰুত্বপূৰ্ণ। বেদতেই আৰ্য্যসকলৰ প্ৰাচীনতম বৈদিক সাহিত্য-সংস্কৃতিৰ পৰিচয় পোৱা যায়। বেদৰ উৎপত্তি খ্ৰীষ্টীয়পূৰ্বৰ জন্মৰ বছৰপূৰ্বেই হৈছিল বুলি কোৱা হয়। 'ৱিদ' নামৰ ধাতুৰ পৰা সংস্কৃত শব্দ বেদৰ উৎপত্তি হৈছে। বিদ + অচ্ - বেদ। 'ৱিদ'ৰ অৰ্থ হৈছে 'জ্ঞান'। গতিকে বেদ শব্দৰ ধাতুগত অৰ্থ হ'ল জ্ঞান বা বিদ্যা। অতীন্দ্ৰিয় পৰমজ্ঞান লাভ কৰা যায় কেৱল বেদৰ পৰা। গতিকে বেদ শব্দৰ সম্পূৰ্ণ অৰ্থ হৈছে অতীন্দ্ৰিয় পৰমজ্ঞান। বেদ হৈছে প্ৰাচীন ভাৰতৰ পৰা উৎপত্তি হোৱা ধৰ্মগ্ৰন্থৰ এক বৃহৎ সমষ্টি। বৈদিক সংস্কৃতত ৰচিত এই গ্ৰন্থসমূহে সংস্কৃত সাহিত্যৰ আটাইতকৈ পুৰণি স্তৰ আৰু হিন্দু ধৰ্মৰ আটাইতকৈ পুৰণি স্তৰ আৰু হিন্দু ধৰ্মৰ আটাইতকৈ পুৰণি শাস্ত্ৰ গঠন কৰিছে। যি জ্ঞান প্ৰত্যক্ষ বা অনুমানৰ লাভ কৰাৰ কোনো উপায় নাই, সেই জ্ঞান বেদৰ পৰা লাভ কৰা যায় বাবে এই ধৰ্মগ্ৰন্থক বেদ বুলি কোৱা হয়। বেদৰ দ্বাৰা ধৰ্ম আৰু অধৰ্ম আদি সকলো বিষয়েৰে জ্ঞান লাভ কৰা যায়। বেদৰ ৰচয়িতা হৈছে ব্যাসদেৱ। ব্যাসদেৱে বেদক চাৰিভাগত ভাগ কৰিছে- ঋকবেদ, সামবেদ, যজুৰ্বেদ আৰু অথৰ্ববেদ। ঋকবেদত দেৱতাসকলৰ স্তুতিৰ কাৰণে গোৱা মন্ত্ৰ সংগৃহীত হৈ আছে, সামবেদ হৈছে সংগৃহীত প্ৰধান, যজুৰ্বেদত যজ্ঞৰ বিধিসমূহ বৰ্ণনা কৰা আছে আৰু অথৰ্ববেদত যাদু, তন্ত্ৰ-মন্ত্ৰ আদি নিহিত হৈ আছে। এই চাৰিবেদ কেইখনৰ ভিতৰত ঋকবেদ অধিক প্ৰাচীনতম বেদ। ঋকবেদক প্ৰধান আৰু মৌলিক গ্ৰন্থ বুলি অভিহিত কৰা হয়।

প্ৰত্যেকখন বেদকে আকৌ চাৰিটাকৈ অংশত ভাগ কৰা হৈছে। সেই অংশ কেইটা হৈছে মন্ত্ৰ বা সংহিতা, ব্ৰাহ্মণ আৰণ্যক আৰু উপনিষদ। মন্ত্ৰৰ সংকলনক সংহিতা বোলা হয়। সংহিতাত দেৱতাসকলৰ প্ৰাৰ্থনাৰ বাবে ৰচিত মন্ত্ৰসমূহ থাকে। ব্ৰাহ্মণ অংশত বৈদিক যজ্ঞৰ সুস্থ সম্পাদনৰ বাবে ৰচিত বিধি-নিয়ম সমূহ নিহিত আছে। বেদৰ তৃতীয় অংশ আৰণ্যকত বসবাসী সকলৰ উপাসনাৰ দিশসমূহ লিপিবদ্ধ কৰা আছে। উপনিষদ হৈছে হৈছে বেদৰ অন্তিম অংশ। ইয়াত জগতজীৱনৰ উচ্চতৰ সত্যতাৰ উমান

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পোৱা যায়। বেদৰ এই চাৰিটা অংশক আকৌ বিষয় বস্তুৰ ফালৰ পৰা তিনিটা ভাগত ভাগ কৰা হৈছে। কৰ্মকাণ্ড, উপাসনাকাণ্ড আৰু জ্ঞানকাণ্ড। বেদৰ সংহিতা আৰু ব্ৰাহ্মণ অংশ কৰ্মকাণ্ডৰ ভিতৰত পৰে। আৰণ্যক অংশ হ'ল উপাসনা কাণ্ড, আৰু উপনিষদ হ'ল জ্ঞানকাণ্ড।

উপনিষদ হৈছে বেদৰ অন্তিম অংশ। বেদৰ অন্তিম অংশ হোৱাৰ বাবে উপনিষদক বেদান্ত বুলিও কোৱা হয়। উপনিষদতেই বেদৰ সকলো মূলতত্ত্ব, শিক্ষা আদিৰ পৰিনিতি লক্ষ্য কৰা যায় বাবে উপনিষদক বেদান্ত বুলি অভিহিত কৰা হয়। উপনিষদ হ'ল ভাৰতীয় চিন্তাধাৰা আৰু সংস্কৃতিৰ মূল উৎস। উপনিষদসমূহ হৈছে হিন্দু ধৰ্মত বৰ্তমানো পূজনীয় ধৰ্মীয় শিক্ষা আৰু ধাৰণাসমূহৰ শেষৰ বৈদিক সংস্কৃতি। উপনিষদ শব্দটোৰ উদ্ভৱ হৈছে 'সদ' ধাতুৰ 'উপ' আৰু 'নি' উপসৰ্গ যুক্ত কৰি। উপ + নি + সদ + ক্ৰিপ- উপনিষদ। 'উপ' মানে হৈছে 'নিকট' বা 'ওচৰত'। 'নি'ৰ অৰ্থ হ'ল শ্ৰদ্ধাসহিত বা ধ্যানসহকাৰে, আৰু 'সদ' ধাতুৰ অৰ্থ হৈছে - 'বহা', 'বিনাশ' কৰা, 'অৱসান ঘটোৱা' বা 'প্ৰাপ্তি'। গতিকে অবিদ্যা বা অজ্ঞানতা নাশ কৰি যি বিদ্যা বা পৰমজ্ঞানে মুমূৰ্ষক জীৱক পৰমব্ৰহ্মৰ কাষলৈ লৈ যায়, যি বিদ্যা পৰমব্ৰহ্মৰ প্ৰাপ্তিৰ সাধনৰূপ সেই পৰমবিদ্যা বা ব্ৰহ্ম বিদ্যাক বুজা যায়।

উপনিষদবোৰ কোনো সুসংবদ্ধ দাৰ্শনিক গ্ৰন্থ নহয়। উপনিষদৰ কোনো ৰচয়িতা নাই। উপনিষদবোৰ গদ্য আৰু পদ্যত ৰচিত হৈছে। উপনিষদৰ ভাষা হৈছে সংস্কৃত, বচন কাব্যময়ী। উপনিষদৰ সংখ্যা বহুত। সকলোবোৰ উপনিষদক লৈ উপনিষদৰ সংখ্যা ১০৮খন বুলি মুক্তিকোপনিষদত উল্লেখ আছে। কেইখনমান উপনিষদৰ নাম হ'ল- ঈশ্ব, বৃহদাকাৰণ্যক তৈত্তিৰীয়, ঐতৰেয়, কৌষীতকি, ছান্দোগ্য, কেন মুণ্ডক, প্ৰশ্ন ইত্যাদি।

বেদৰ অন্তিমভাগ হৈছে উপনিষদ। উপনিষদক বেদৰ জ্ঞানকাণ্ড বুলি কোৱা হয়। কাৰণ উপনিষদত বেদৰ সাৰভাগ নিহিত আছে। ভাৰতীয় দৰ্শনৰ উৎস হিচাপে উপনিষদৰ গুৰুত্ব অতুলনীয়। বহু ভাৰতীয় দৰ্শন আৰু আৰু ধৰ্মৰ ভিত্তি হ'ল উপনিষদ। উপনিষদবোৰ দৰ্শন আৰু ধৰ্মৰ তাত্ত্বিক কথাৰে পৰিপূৰ্ণ। উপনিষদত ব্ৰহ্ম বিদ্যা, আত্মতত্ত্ব, সৃষ্টি ৰহস্য, জীৱ-ব্ৰহ্মৰ ঐক্য প্ৰভৃতিৰ গভীৰ তত্ত্বৰ উমান পোৱা যায়। গতিকে দেখা পোৱা যায়- যে, উপনিষদৰ গুৰুত্ব সমগ্ৰ বিশ্ব জুৰি বৈ আছে। উপনিষদ এক বিশ্ব গ্ৰন্থ, শাস্ত্ৰত দৰ্শন-সাহিত্য।

(প্ৰাসংগিক পুথিঃ উপনিষদৰ দৰ্শন- হেমন্ত কুমাৰ বৰা।)

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Student Achievements

1. 'Devajani Devi Memorial Scholarship' is awarded to Prerana Devi, offering major in philosophy with highest aggregate marks in the Higher Secondary Final Examination, 2020 from this College under AHSEC.
2. 'Devajani Devi Memorial Scholarship' is awarded to Jahnabi Saharia, offering major in philosophy with highest aggregate marks in the Higher Secondary Final Examination, 2022 from this College under AHSEC.
3. Bhabananda Dutta memorial Cash prize is awarded to Amrita Roy for securing the highest mark in philosophy major from our college in the TDC(Arts) final examination 2023.

Extra-Curricular College Week Participants/ Prize Winners

4. Bhumika Devi, a B.A. sixth Semester Student won the second prize in a singing competition (Parbati Prasad Baruah Geet) at College week. She also won the 3rd prize in Jyoti Sangeet and in the Classical Singing Competition respectively at College Week, 2022.
5. Darshana Bordoloi, a B. A. sixth Semester student won the second prize in Story Writing Competition (English) at College Week, 2022.
6. Abhilekh Sharma, a B. A. sixth Semester student won the First Prize in Skit (Drama Category). She also won the Special appreciation Prize in One Act Play (Drama Category) at College Week, 2022.
7. Krishna Moni Das, Jagriti Goswami, Bandita Bharali from B. A. sixth semester won the first prize in Rangoli Competition held on the occasion of Annual College week 2022-23.

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8. Sunita Karmakar, a B. A. sixth semester student won the first prize in Basketball Competition held on the occasion of Annual College week 2022-23.
9. Jagriti Goswami, a B. A. sixth semester student won the second prize in Nail Art Competition held on the occasion of Annual College week 2022-23.
10. Khinlak Keren Gangmei, a B. A. fourth semester student won the first prize in Sack Race competition at college week. She also won the third prize in Relay Race Competition respectively held on the occasion of Annual College week 2022-23.
11. Fardina Saleh, B. A. First Semester student, of the department of philosophy Achieved 2nd position in Poster Writing Competition organized by Department of Telecommunications Assam LSA, Guwahati under Govt of India, on the occasion of Vigilance Awareness Week, 2022 on the theme "Corruption Free India for a Developed Nation" in collaboration with IQAC, Handique Girls College on 5th November, 2022.
12. Fardina Saleh, B. A. Second Semester student, of the department of philosophy Achieved 3rd position in the Poster Making Competition organized by Handique Girls College as a part of the G-20, a Y-20 pre-event program held on 3rd February, 2023.

News

1. A fifteen-day Yoga Course was organized by the Department of Philosophy, Handique Girls' College from 14th March, 2022 to 31st March, 2022. The Honours students from the department of Philosophy participated in the course. Mrs. Dipali Brahma, Mrs Sashiprabha Saikia were the Instructor of the course and the course was Co-ordinated by Dr. Madhuchanda Chaliha Bhuyan and Dr. Merry Halam.
2. The Department organized a talk under its 'Alumni Talk Series' on 'Practical Ethics with focus on Euthanasia' on May 21, 2022. Former Student of the Department Dr. Urmimala Hazarika, Former Associate Professor and HOD, Department of Philosophy, Pandu College delivered the lecture.

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3. On 6th June, 2022 the department Celebrated World Environment Day. As an annual event of the department, the new edition of the Departmental wall magazine, 'One Earth' was inaugurated by the Principal, Dr. Utpal Dutta.
4. On the occasion of International Yoga Day, A three-day yoga session was organized in Handique Girls' College by the department of Philosophy from 18th June to 20th June, 2022 in collaboration with Indian Yoga Culture and Yoga Therapy Centre, Guwahati. Dipali Brahma and Sashiprabha Saikia, two alumni of the college serve as the instructor of the Yoga Sessions. Almost 30 students from various departments of the college successfully participated in the sessions.
5. On 21st June, 2022, a special yoga session was held in the college campus. This session was organized by the department of philosophy, with NSS and NCC unit in collaboration with Vivekananda Kendra Institute of Culture, Guwahati. Principal Dr Utpal Dutta, Vice Principal Mr Rajib Kr Das, Mrs Meenakshi Sharma Pathak, senior faculty of the dept.. of Philosophy, Dr.Bandana Nabis Das, Coordinator IQAC ,HGC and Dr. Madhuchanda Chaliha Bhuyan inaugurated the program by lighting lamps. Students and teachers of the college actively participated in the event. Principal Dr. Utpal Dutta encouraged the students by participating in yogasanas. Mrs. Swapna Goswami, the resource persons of the event explained the importance 'Suryanamaskara' and other members of VKIC, Ghy. have demonstrated dhyana, Sankalp, asanas and pranayama's before the participants. The program was started with Vedic prayers and concluded with Shanti path.
6. Philosophical Study Circle, of the department of Philosophy in association with the students of the Department of Psychology, organized a discussion on 'Interdepartmental Discourse on the Co-relation of Philosophy and Psychology with Context to the Modern Education System' on March 7, 2022.
7. A Parent-Teacher Meeting was held on 1st July, 2022 for the honours students of the Department of Philosophy, Handique Girls' College. More than 60 parents of the students were interacted with teachers about mental physical and academic aspects of the students.

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8. On the occasion of the Birth Anniversary of Dr. Sarvepalli Radhakrishnan the Department of Philosophy, Handique Girls' College celebrated Radhakrishnan's Day on 5th September, 2022 to acknowledge the contribution in the field of philosophy. They also published a wall Magazine on that occasion. Both Student and teachers discusses about Radhakrishnan's philosophy.
9. The department of Philosophy organized a memorial talk in memory of (late.) Dr. Juthika Das, a former teacher of the department and an eminent educationist, jointly with Pachim Guwahati Lekhika Sanstha on 7th September, 2022. Dr. Dayananda Pathak and Dr. Joonmoni Devi Khaund was the resource person of the event. Teaching and non-teaching stuff of Handique Girls' College, members of Pachim Guwahati Lekhika Santha along with the family members late Juthika Das were present in event.
10. The department of Philosophy, Handique Girl's college Pre-celebrates Gandhi Jayanti on 30.09.2022. the students took active participation in the discussion on few Gandhian concepts like truth, Non-violence, Religion, God, Satyagraha etc.
11. World Philosophy Day was created by UNESCO to encourage critical thinking and philosophical debates around the world. The department of philosophy Handique Girls' College celebrated world philosophy day by conducting a quiz competition among the students of the department on 17th November, 2022. The program was coordinated by Mr. Nayan Jyoti Boro. Principal Dr. Utpal Dutta in his inaugural speech talked about the relevance of philosophy. Students and teachers of the department actively participated in event. Jeemoni Das, a student of the department inaugurated the event with a Borgeet.
12. A lecture was delivered on "Contemporary Indian Philosophy" by Dr. Karuna Mohan Sarmah, visiting Professor Bhattadev University, Bajali on 20th December, 2022, on the occasion of Indian Philosophers Day.
13. On 31st January 2023, the department felicitated Mrs. Meenakshi Sharma Pathak, Associate Professor of the Department of philosophy on her superannuation day.

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14. A fifteen-day Yoga Course was organized in Handique Girls' College by the Department of Philosophy, Handique Girls' College from 27th February, 2023 to 13th March, 2023. The 6th Semester Honours students participated in the course. Mrs. Swapna Goswami, Mr. Subhabrata Mukherjee were the resource persons of the event and the course was Co-ordinated by Dr. Madhuchanda Chaliha Bhuyan and Dr. Merry Halam.
15. Subhabrata Mukherjee delivered a lecture on 'Vivekananda's Philosophy, on 11th March 2023. Honours students of the Department of Philosophy, Handique Girls College participated in the talk. The talk was attended by the teachers and the students of the department of Philosophy.
16. A Students' Seminar was conducted by Dr. Pallabi Dutta on 13th March, 2023, on the topic "Gilbert Ryle's Philosophy of Mind" and "G. E Moore: Indefinability of 'Good'". The 6th Semester Honours students from Philosophy Department, participated in the seminar.
17. A student Seminar was conducted by Dr. Merry Halam on the topic Animal Rights and Animal Killing for the 6th Semester Honours Students on 15th March, 2023.
18. The students of the Department of Philosophy, Handique Girls' College, took part in the Cultural Rally as a part of college week on 13th February 2023. The theme was 'An Impressionistic Display of Assamese Society Through Cinema'.
19. Students participated in Wall Magazine Competition which was held as a part of College Week Activities on 16th February, 2023. The topic of the wall magazine was Eco-Feminism and it was inaugurated by Mrs. Meenakshi Sarmah Pathak, Retired Associate Professor, Department of Philosophy, Handique Girls' College.



Departmental Activities

Alumni Talk (May2021)



Wall Magazine 2022



Yoga Day Celebration, 2022



Inter Departmental Activities, 2022



Educational Tour, 2022



Dr. Juthika Das, Memorial Talk



World Philosophy Day (17th November, 2022)



Teachers Achievements



Mrs. Meenakshi Sharma Pathak took the charge Vice Principal on 1st January 2023

On 31st January 2023, the department felicitated Mrs. Meenakshi Sharma Pathak, on her superannuation day.

Wall Magazine Competition2023



Yoga Course 2023

A fifteen-day Yoga Course was organized in Handique Girls' College by the Department of Philosophy, Handique Girls' College from 27th February, 2023 to 13th March, 2023.



Cultural Rally 2023

The students of the Department of Philosophy, Handique Girls' College, took part in the Cultural Rally as a part of college week on 13th February 2023. The theme was 'An Impressionistic Display of Assamese Society Through Cinema'.



Students from the Department of Philosophy participated in the National Unity Run Program, which was led by Honourable Chief Minister, Dr. Himanta Bishwa Sharma.



Exhibition cum Sale for Fund Raising, 2023



A little amount from the profit of the exhibition cum sale carried out by the present and alumni of the department donated to Karunadhara a Non Profit Organisation.

Induction Day For B.A First Semester Students Session 2023



