

5. What to do and why?

- **Introduction**
- **The nature of Ethics**
- **Ethical thought in Indian tradition**
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Introduction

From morning since we wake-up till night when we go to sleep, all the time we keep doing something or the other. Only in sleep we are completely inactive for some time, otherwise we are constantly doing something. But what are we exactly doing? Why are we doing it? How are we doing it? We rarely think of this consciously. Some of our actions are just done habitually; some are as told by others, while some are the results of our decisions. Sometimes our natural instincts are responsible for our behaviour, whereas sometimes our emotions are responsible. In the previous year, we have seen the difference between involuntary action and voluntary action. Involuntary actions are mechanical, we do not have complete control over them. However, voluntary actions are prompted by free will and they are based on values. That is why, they can be good or bad, right or wrong. Most of the times we try to perform actions following the rules taught to us about what is morally right and what is wrong. We have already studied the need for moral laws.

If, you take a closer look at your own behaviour, you will notice that at times your behaviour is determined by the teachings you have received or by the conditioning that has happened over the time. For instance, while travelling in a bus if you see an old man standing by, you would quickly get up and give him your seat. But, occasionally, when you have to go out for a movie with a friend

you literally lie that you are going for study. At that point at least you do not feel that you have done anything seriously wrong. Sometimes, we wonder exactly what would be the right thing to do or whether what our friend is doing is right or wrong.



When during the exam your closest friend asks you to show an answer of some question, you face a dilemma about what has greater value; the friendship or the rules of the exam? When your friend lies to her ill mother, that she has passed the exams even though she has failed we wonder whether it is right or wrong to do so. How should one exactly think in such situations? Ethics provides us with a guidance regarding the basis on which right decisions can be made.

The nature of Ethics

The function of ethics is to explain how to evaluate whether an action is morally good or bad, right or wrong. Ethics examines the criteria for evaluating our actions or the actions of others. There are mainly two criteria that are considered in this regard. One is the purpose/intention with which an action is performed and the other is the consequence of the action. Every consciously performed action is performed with some or the other objective/purpose and every action

produces some consequences. These intentions and consequences are not necessarily interconnected. In case, if, they are related, then one may say that the desired consequences are achieved. But, sometimes there are consequences that are unforeseen and unexpected to the doer/agent.

For example, when some people witness an accident they run to help the accident victims, but if they do not know what is exactly to be done in such a situation, they might unintentionally harm the injured through their actions. If, we evaluate this example on the basis of intentions then the action taken would be considered right but if we consider its consequences then it would be wrong!



Let's talk!

Share and discuss in class any similar incident as mentioned above that you have experienced or that you know.



Many times we answer the question, 'What should be done?' with the help of moral laws. These laws are derived from years of experience and from the reflections based on them. But, sometimes a situation arises where it is right to make exceptions

to the law, while sometimes we find that two laws have recommend two opposite actions. The law states that you should feed the hungry, but in certain cases of treatment of a specific disease not feeding him/her is beneficial for the patient even if he/she is hungry during the treatment. Due to this, one has to make an exception to the law. The laws state that one should never lie and one

must save a life whenever it is possible to do so. But, in an exceptional case, the question arises as what to do if one cannot save one's life without lying.



Let's do!

Write dialogues on such situations where two moral laws suggest contrary actions and present them in the class.

The laws that are made for a particular society, in a particular period, for the benefit of the society have a historical context. In every period, following these laws in specific circumstances is beneficial for an individual and the society. But, at times even if the circumstances change drastically, the laws remain unchanged. At that time they do not prove to be beneficial. The traditional practices and customs, the Do's and Don'ts of religion (the rules regarding what should be done and what should not be done), the laws made by the government, all these are mostly made for the betterment of the society. From time to time they need to be critically discussed from an ethical perspective. Accepting these laws blindly may be detrimental to the society. The study of ethics provides guidance about how to examine actions, rules, values and what factors are to be considered in this regard and why. For a good life, critical contemplation related to ethics is as important as the moral conduct. Such contemplation and discussion is the peculiarity of philosophy. The study of ethics is very important for all of us, since, we all desire a good life. For this purpose, let us now get introduced to the ethical concepts and doctrines that have been presented in Indian and Western philosophy.

Ethical thought in Indian Tradition

As you all know the Rig-Veda is considered to be the first treatise/text in the known traditions. The concept of Ruta is one of the most fundamental concepts in Indian

ethical thought. We find its mention in Rigveda. Derived from the root 'ऋ' this word is formed from a verb and is an indicator of motion or movement and order. The Ruta concept suggests that there is a motion in this universe and in this motion there is a sort of order or sequence. The cycle of seasons found in India i.e. summer-monsoon-winter or the cycle of day and night are examples of Ruta. However, the concept of Ruta is not merely related to the order of nature. Alongwith this, the concept of Ruta also suggests existence of a moral order. According to this notion, there is an implicit order in human behaviour and its consequences. That is why good deeds result in good consequences, while bad deeds lead to bad consequences. Man must perform actions keeping this in mind. Although, in this context there is no clear discussion regarding what is good or bad, still it is clear that the intention is to encourage man to perform good actions. The culmination of

this concept of Ruta can be seen in Karmasiddhanta or the theory of Karma.



Let's do!

Write a note on, the people that you believe you are indebted to and the ways in which you will repay them.

Law of Karma (Karmasiddhanta)

You know that the word 'karma' literally means action. We have also studied last year that ethics is concerned with voluntary actions. According to the law of karma, such intentional, that is voluntary actions inevitably lead to some consequences. These consequences are called 'fruits of actions' (karmaphala). The karma theory states that every person someday has to enjoy/suffer the fruits i.e. the consequences of his/her actions. In a way, the relationship between karma and its fruit is an extension of the cause-effect relationship found in nature, to the realm of human

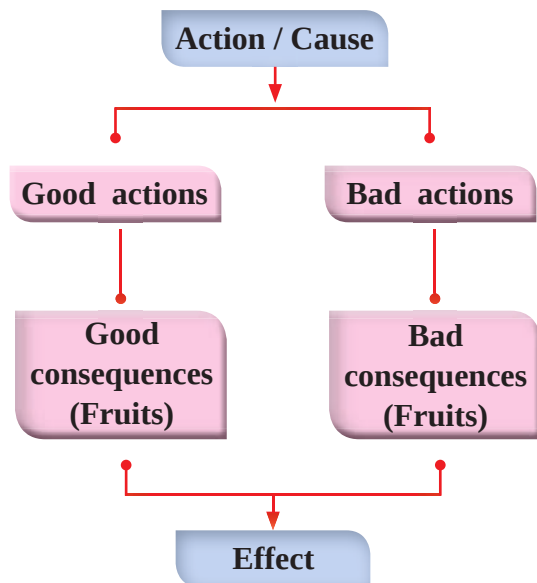
Concept of Runa : Runa is a valuable concept of Indian ethics. The term 'Runa' literally means 'debt' or 'loan'. Indian tradition believes that our life and many things that we enjoy in our lives are given to us by someone, therefore we owe them a debt. It is stated that one should become free from debts by repaying them in a proper way. The thought of expressing our gratitude towards those who have benefited us is at the root of the idea of becoming debt free.

Indian tradition mentions three main types of Runas, these are – Deva Runa (debt towards deities/ divine debt), Rishi Runa (debt towards sages/ teachers), Pitru Runa (debt towards ancestors). The natural forces/are considered as Gods-Goddesses. The tradition believes that we get life and everything that is necessary for survival from these forces. Our parents and our ancestors are responsible for our birth. We get knowledge from our teachers. That is why we should be grateful to all of them. Performing sacrifices and other rituals as per

the given instructions is a way to become free from the Divine debt. By attaining knowledge in a proper way one becomes free from the debt towards sages. By begetting children the individual becomes free from the debt of ancestors. Apart from these, Indian tradition also mentions Manushya Runa that is debt towards other human beings. The society contributes a lot in making us whatever we are or in whatever we achieve. Charity and co-operation are the suggested ways to repay this debt.

The concept of Runa is important because the feeling of gratitude makes the relationship amongst people more and more friendly and meaningful. Such relations are beneficial for both, the individual as well as the society. It is possible to extend the range of our gratitude beyond the traditionally stated debt. Today, if we believe in the debt towards nature and show gratitude towards it, then would it not help in reducing the issues pertaining to human-nature relationships?

conduct. Karma is the cause whereas the fruit is the effect. The relationship between cause and effect is inevitable. The law of karma says that just as the cause inevitably produces an effect, similarly, the fruit will be produced from the karma. It further states that the doer/agent gets the fruits of the action whether he/she desires it or not. The proverb ‘Reap as you sow’ is nothing but practical version of the karma theory. The common man too expresses the understanding that he/she has of the karma theory while stating, ‘you have to bear the fruits of your actions’. Although, this awareness is embedded in the minds of all those who have grown-up in the Indian tradition, everyone does not necessarily have information regarding the types of karma and their significance and regarding the types of karma essential for a good life. Let’s know about them.



Classification of Karmas

The most basic types of karma is the one between voluntary action and involuntary action. You have studied the meaning of these terms in the previous year.

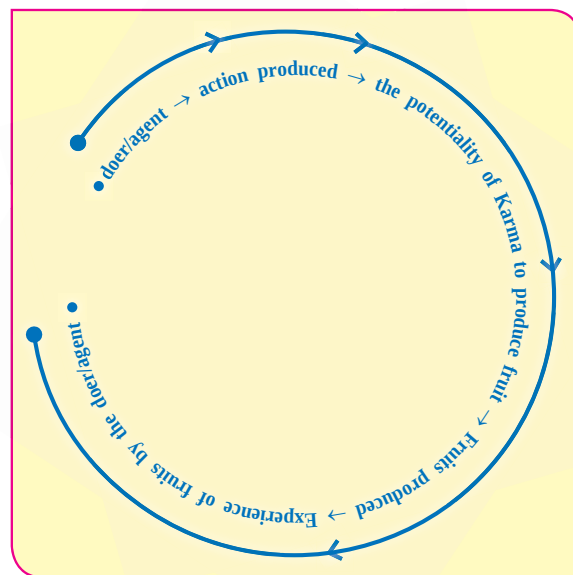


Let's do!

Take examples of various actions performed and classify them in the above mentioned types.

According to Indian intellectual tradition, the two main motivations behind voluntary actions are ‘Raag’ and ‘Dvesha’. It should be noted that the word ‘Raaga’ here does not mean anger or rage. Raaga here means attraction, temptation, desire. Dvesha means aversion/dislike. All of our actions are based on the basic motivations of ‘wanting’ something and ‘not wanting’ something.

The relationship between the action performed by the doer and the fruits it produces can be explained in detail. Proponents of karma theory believe that this relationship works in two ways. It is from the present karma to the fruit that follows, as well as from the present fruit to the previous karma. As per the first relation, good or bad consequences of whichever actions one performs are to be enjoyed/ suffered by the doer. As per the second relation, the pleasure and sorrow that we experience in the present must be the results of the past good or bad deeds.



In Indian tradition, karma theory has always been associated with the concept of re-birth. Let us try to understand the reason behind it. According to the law of karma, the fruits of good actions are good and bad actions are bad. If a person enjoys a lot of happiness and satisfaction then it is believed that his/her meritorious actions (punyakarma)

have born these fruits. Similarly, when a person has to face pain and suffering it is believed that it must be due to the sins or bad actions committed by the person. In reality it is often seen that those who perform evil, wrong or immoral acts enjoy pleasures, while those who perform good, righteous or moral actions suffer. According to the law of karma this would be impossible. The notion of re-birth offers explanation for this. According to this belief, if the cause of happiness and suffering that people experience in the present is not found in their existing lives, then, they are believed to be the results of the actions performed in the previous births. At the same time, this view encourages individuals to do good deeds by assuring them that if good deeds are performed in the present, then, they will certainly bear good fruits in this life or in the next life.

In a way, we notice, that the belief that the result of good action is good and the result of bad action is bad is found everywhere. But, generally we do not find the notion of re-birth in the traditions other than the Indian tradition. So how do these traditions explain the discrepancies that we have just mentioned? The answer to this is, according to Christianity and Islam, even if the body dies, the soul does not perish. God keeps an account of all our good and bad deeds. As per this account, on the final Day of Judgment, the good souls/spirits are sent to heaven and sinful souls to hell. These traditions believe that even if there is no re-birth, the consequences of the actions have to be borne. But, the different ideas presented by them in this regard are in accordance with their cultural beliefs.

Let's find !

See if you can find examples of 'actions and suffering the consequences of the actions'.

Though we use only one word i.e. 'Indian tradition' with reference to India, it actually consists of a **rich and diverse heritage** as is proudly stated in the pledge. This tradition consists of darshanas like Charavaka that denies the existence of soul, God or re-birth. In the same way there are darshanas like Sankhya, Yoga, Nyaya, Vaisheshika and some Vedanta schools that believe in soul, God and re-birth. It includes Bauddha darshana that believes in re-birth even if it rejects the existence of soul and God and also the Jain darshana that rejects God but believes in soul and re-birth. Except the materialist philosophy of Charvaka, all other darshanas have endorsed re-birth and law of karma. All these schools of Indian philosophy also agree that the soul is bound to be born again and again in different bodies and that the highest goal of the soul is to get rid of this bondage, that is, from the cycle of re-birth. This liberation or freedom is 'Moksha' or 'Nirvana'! All these darshanas regard liberation as the 'Parampurushartha' i.e.highest goal of human life. The concept of Purushartha is important in Indian ethics, now let's understand it.

Purushartha

The word 'Purushartha' is analyzed as "purushaihi arthyate iti purushartha". The word 'artha' has several meanings. Here, it means a goal or a purpose. The term 'Purushartha' means the goal or the end that every human being (man or woman) ought to seek in order to lead a better life. In the early period, three goals were suggested viz. Dharma, Artha and Kama. This is known as the 'three-fold' ('Trivarga') theory. In the later period, Moksha was added to these three goals and this version is known as 'Chaturvarga' theory. Let's get introduced to these four purusharthas / goals of human life.

Kama

Semantically speaking, the word 'kama' refers to man's desires or wishes. In the

framework of purushartha the word kama is related to the physical pleasures. It includes sexual pleasure, other sensual pleasures as well as appreciation of art and beauty. Since, the desire for these pleasures is natural it is considered to be one of the purusharthas.

Artha

Although, the word 'artha' refers to money, wealth, possessions, the broader meaning it has is that it is the material means necessary for the fulfillment of the desires of physical pleasures. It means artha has an instrumental value. Without this means kama cannot be satisfied, therefore artha has been included in the purusharthas.

Dharma

The word 'Dharma' is very rich in meaning. Let us first understand different shades of its meaning and then we shall consider its nature as a purushartha. First of all, it should be noted that the connotation of 'Dharma' is not as limited/narrow as it seems to be when applied to the religions like Hinduism, Islam, Christianity, Judaism, Sikhism, Zoroastrianism etc. Today, we often use the word 'Dharma' as an alternative to the English word 'religion'. Here, by Dharma we mean a community of people that shares similar conduct, beliefs, values, practices of worship etc. In fact, the concept of Dharma has several shades of meaning like community, customs, mores, laws, rules, morals, duties etc. Moreover, when we make statements like 'the dharma of fire is to burn' or 'the dharma of water is to flow', we are talking about the natural or essential attributes of objects.



Let's write!

Make a concept-map of the several shades of meaning of the term 'Dharma'.

The word Dharma is derived from the root 'Dhru'. 'Dhru' means to hold, to support or to hold together. According to this basic

sense, Dharma is the principle that holds the whole universe together. This meaning of Dharma is closely related to the word Ruta. Like the word Ruta, the meaning of the word Dharma too has significant ethical dimensions. Dharma is essential in order to maintain the society. The function of the above-mentioned laws, rules, norms etc. is to keep the society together, hence, in a broader sense they are included in Dharma. In order to hold the society together, each person must perform his/her duties honestly. What are these duties? What are the Do's and Don'ts for an individual? Directives in this regard are found in the Dharmashastras. Dharmashastra gives information about what rules an individual should follow in personal and social life. The text /treatises of Dharmashastras can be said to be the books of law of ancient times. In Indian tradition, morals, law, customs, beliefs, rituals have all been discussed together.

The duties that Dharma dictates are divided into Sadharan Dharma (general duties) and Vishesha Dharma (specific duties). The duties that individuals of any age, race, gender or class are supposed to perform are called Sadharan Dharma. Satya (truth), Ahimsa (non-violence), asteya (non-stealing), patience, non aggression, temperance etc. are included in Sadharan Dharma. This Dharma is social in nature. The duties that a particular person is supposed to perform on the basis of his Varnashrama, which means the duties based on his or her social position and the particular stage of his or her life, are called Vishesha Dharma. You have studied the varna system and the ashram system in school.



Let's do!

Draw a table consisting of the four Varnas, the four Ashram and the duties associated with them.

Indian tradition seems to have given a lot of importance to varnashrama Dharma.

You must be familiar with the story from Mahabharata, of war between the Kauravas and the Pandavas. Right at the beginning of the battle, after seeing his own relatives, teachers, friends in front of him in the battlefield, Arjuna faced a moral dilemma whether it is right to kill all these people who are mine, just to establish the Pandavas' right over the kingdom. In this moment, Shri Krishna asks Arjuna to follow his svadharma that is the varna dharma. According to Krishna, being a Kshatriya, it was Arjuna's duty to fight.



Let's discuss!

Conduct a discussion on the topic 'The present times and varnaashrama dharma'.

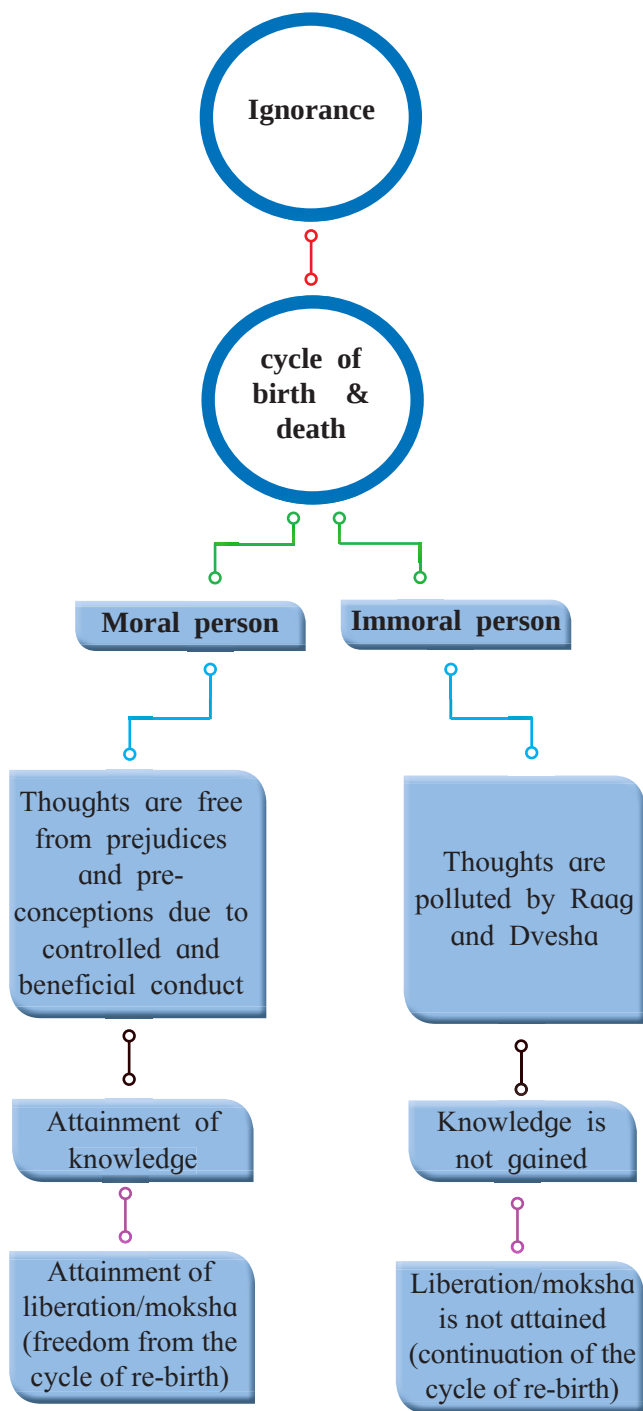
The Dharma purushartha mainly comprises of sadharana dharma and vishesha dharma. The goals of artha and kama, are to be fulfilled in the framework of Dharma. Violation of the principles, values and duties stated by Dharma in order to earn money or to enjoy pleasures is not acceptable to the tradition. The principles of Dharma, that is the principles of morality provide guidance regarding what should be the relation of man with nature and the society. There is harmony and balance in the relationship between man, nature and society if dharma is followed, whereas if the control of dharma is violated while pursuing artha and kama it causes hindrance to the well-being of the individual and the society. Performing actions in accordance to Dharma leads to material prosperity and is also essential for spiritual well-being.

Moksha

While studying the theory of karma, we have seen that all other schools of philosophy except Charvaka accept the idea of re-birth. The tradition believes that being born again

and again is to suffer again and again; hence birth is a constraint and being released from the cycle of re-birth is the supreme goal of a human being. Dharma, artha, kama are the goals to be attained in this birth, but Moksha is the highest purushartha that liberates an individual from the cycle of birth and death. From this perspective, the first three purushartha are kind of material goals, while moksha leads to spiritual well-being. This role of moksha purushartha is consistent with the metaphysical idea, according to which man's 'self' is not material but spiritual.

As we have seen in the second chapter, ignorance regarding our real nature is the main reason of getting trapped in the cycle of birth and death. Naturally, knowledge is necessary in order to attain liberation. But, moral conduct is as important as knowledge. The combination of spirituality and morality made by the tradition is noteworthy. Lust for material pleasures, unethical means used to acquire these pleasures, deception, hypocrisy, the craving for fame are not the signs of true spirituality. An unethical person cannot gain knowledge because this person's thought-process is greatly affected by the motives of raaga and dveshas i.e. likes and dislikes. With such a polluted thought process neither the nature of the universe nor the nature of self can be known. Obviously, due to the lack of knowledge, moksha too remains unattained. There is an inter-dependence between a person's knowledge and morality. To behave ethically and according to dharma is to regulate our desires, intentions, feelings, emotions and doing what is beneficial for one's own self and for others. By doing so, one liberates the intellect from the prejudices, pre-conceptions and increases its ability to gain knowledge. In the same way, as the depth of knowledge increases, the foundation of morality becomes stronger.



The most important question related to moksha purushartha is how to attain liberation. As long as the person is alive, he or she has to perform some or the other action. According to the theory of karma if the karma is performed, its fruits have to be borne. If so, then, the question arises as to how is it possible to get released from the cycle of re-birth. In this regard it is important to consider how an action is to be performed

and which action is to be performed. Ethical thought of Indian tradition has developed majorly in this context.

According to one of the classifications of karma, there are three types of karma, Sanchita, Prarabdha and Sanchiyaman or Kriyaman. All the actions that we have done in the past (not only in this life, but also in the previous lives) and are yet to bear fruits are called Sanchita karma. The actions, the fruits of which we will necessarily receive in the present are called Prarabdha. The actions that we are performing at present are Sanchiyaman or Kriyaman karmas. Once, these actions are performed, their fruits/consequences get determined. If, these actions are performed wisely, dutifully, they will bear good results. However, there is no escape from the fruits of prarabdha karma. The potentiality of prarabdha karmas to bear fruits is fully developed, so they are to be enjoyed/ suffered. Since, the potentialities of the sanchita karmas are not yet fully developed we can get rid of them. The Vedic tradition has suggested various ways of getting rid of them. According to one view, if one acquires knowledge one does not have to bear the fruits of sanchita karmas (accumulated deeds). According to the Mimamsa school of Indian philosophy, the proper way is to perform the Nitya karma (regular, daily) and Naimittika karma (to be performed occasionally) as stated in the scriptures.



Let's write!

Make a list of nitya and naimittika karmas.

Bhagavadgita has propagated the path of Nishkama Karma, the path of performing an action without the expectation of some fruit. Whatever action we perform, is performed due to some desire. You expect some outcome from it, that is, such karma

is performed with the desire of getting its fruit. Nishkama karma means action performed without any expectation of fruit. According to the teachings of Bhagavadgita such actions do not generate the fruits/ results which are binding to an individual. If we perform all our actions without expectation we get liberated from the cycle of birth and death.

Now, you may wonder why anyone would perform any action if one does not want to get any fruit or result from it. Is it possible to do karma/ perform action without expecting its fruit? To this Gita replies, such actions are possible. These are the actions that we perform out of the sense of duty and we do not expect any fruit/result from them. This is nishkama karma. If you look back at the example that we took at the beginning of the lesson, while travelling in a bus if, you give a seat to an elderly person with an intention of following your duty, then, it would be a Nishkama karma. But, if you offer the old man a seat in the bus with an expectation of being rewarded by him in return, it would be sakama karma. Then, you will have to bear its fruits. It should also be noted here that whether the fruits of sakama karma are good or bad, in both the cases they are binding and must be borne. That is why performing nishkama karma is the only right way to attain Moksha/ liberation.

Although, the theory of karma states the relation between karma and its fruit, it does not provide guidance regarding which actions should be considered good or bad. From the given explanation, by now, you must have realized that it is the function of dharma, i.e. morality to provide such guidance. Dharma tells us about our duties. Performing these actions only because they are our duties is Nishkama karma. At the same time, it is to be noted that only those actions which are moral and are considered to be desirable for the individual and the society have been

given the status of duties.

Non-Vedic Traditions

The heterodox, non- Vedic traditions like Buddhism and Jainism also believe that the cycle of re-birth is bondage and in their opinion too, liberating oneself from this bondage should be the highest goal of human life. Like the Vedic traditions, these traditions too consider knowledge and moral conduct as essential for attaining this goal. However, as we have studied earlier their understanding regarding the nature of the world and self is different from that of the Vedic tradition.

Jaina Ethics

According to Jaina metaphysics, jiva or soul has the potentiality to attain four-fold perfection, namely, infinite knowledge, infinite faith, infinite power and infinite bliss. But, because of the limitations of the body, these potentialities are not actualized/ realized. It is due to the passions and desires of jiva that the pudgala that is the material particles are attracted towards it and the jiva gets bound with the body. That is why in order to get freedom from the body, it is not only important to eliminate the particles of matter that have already accumulated, but stopping the influx of new matter into the soul is also equally important. These two processes are called Nirajara and Samvara respectively. It is true that the soul is bound with the body, but basically this bondage is created only because of desires, cravings and motivations. This bondage is an internal bondage, while the bondage of the body is an external one. In order to be freed from this bondage, one must keep faith in the teachings of the liberated beings, and gain knowledge of the world and of one own self. But, as long as this knowledge does not reflect in the conduct of an individual, it may not lead to liberation. When a person controls his thoughts, desires, feelings, speech, behaviour through with moral conduct, the process of Nirjara begins and the Asrava that is the influx of pudgala

(new matter) comes to an end. In the Jaina tradition right faith, right knowledge and right conduct are known as the Triratnas (three-jewels).

Ethics is indeed related to right conduct. In this the Panchavratas (five great vows) are central. Ahimsa (non-violence), Satya (truth), Asteya (abstinence from stealing), Brahmacharya (celibacy) and Aparigraha (abstinence from attachment) are the five great vows. Aparigraha means not storing more than what is required, carrying only necessary things with oneself. Ahimsa has a very important place in Jaina ethics. Any kind of harm to any being at any level of body, speech or thought is unacceptable to Jainas. According to Jainas, every jiva (living being) has the right to attain liberation and it is not moral to cause any kind of hindrance in its path of liberation.

These vows are necessary for those who are not on the path of renunciation and are house holders, ordinary lay persons, as well as for the ascetic monks and nuns. The vows of the lay person are less stringent, so they are called Anuvratas. In case of the monks and nuns the rules related to these vows are rigorous, hence they are called Mahavratas. By adhering to these vows and other moral rules, the conduct, knowledge and faith become impeccable and perfect and the fourfold perfection is attained. Jiva is liberated from the cycle of re-birth.

Let's find it!

Find examples of Anuvratas and Mahavratas.

Charvaka's views on Ethics

Charvaka's ethical position is considered to be unique. Like other schools of Indian philosophy, Charvaka's ethics too is consistent with its metaphysics and its understanding of

'self'. Moksha cannot be the goal of life for Charvakas, who denied all the concepts like soul, re-birth, heaven, hell etc. Since they believed that 'I am my body', the attainment of pleasures of the body is the goal of human life according to them. Since with the death of body the human existence gets destroyed, Charvaka thinks that it is not wise to deny the materialistic pleasures of this life in the hope of attaining imaginary pleasure in next birth or in order to attain moksha. Similarly, they also believe that pleasure and pain are inevitable aspects of human life. Therefore, the complete cessation of suffering that Buddhists speak of is possible only after death. While struggling to gain pleasures in life one may have to face miseries, but to turn one's back to happiness simply because of this reason, is like throwing away the whole grain because it comes with the husk.

This ethical standpoint of Charvaka is described as 'Hedonism' as per the terminology of Western ethics. Hedonism believes that an action which gives you pleasure is a right action. Pleasure is the only objective of human life. Although pain cannot be completely avoided, man must try to gain as much pleasure as possible. The hedonist Charvaka states that a good life is a happy life. They believe only in two purusharthas, kama and artha. Therefore, they believe that, gaining pleasure and collecting the wealth and other means for attainment of pleasure are the only two goals of human life.

Buddhist Ethics

One of the important goals of Buddhist philosophy is cessation of the suffering in human life. The four noble truths stated by

Gautam Buddha are related to the existence of suffering and its cessation. These noble truths are : (1) Life is full of suffering. (2) There is a cause of this suffering. (3) Cessation of suffering is possible. (4) There is a path which leads to cessation of suffering. This path consists of eight components (steps) and is therefore, called the eightfold noble path (ashtangika-marga). The ethical contemplations of Buddhist philosophy are primarily woven in this eight-fold path. Here, the emphasis is on the knowledge of the noble truths, efforts to live life by constantly remembering them and moral conduct. One of the aspects of this conduct is appropriate use of language or speech. One must abstain from lying, slander, unkind words and frivolous talk. One should earn one's livelihood by honest means. It is not right to earn money through forbidden, wrong, unethical means. Our normal behaviour should be in accordance to 'Sheela'. The basic meaning of 'Sheela' is conduct, behaviour. Here the word 'satsheela' is used which means good moral conduct. Buddhist philosophy mentions the Panchasheela that is the five vows/rules of right conduct. Lying, stealing, killing or hurting, enjoying unrestricted bodily or sexual pleasure and any type of intoxication are prohibited acts. One must not perform them. In other words one must observe satya, asteya, ahimsa, brahmacharya and apramada. By doing so, the body and the senses are kept under control and the mind remains stable and calm. This discipline of the body and mind is very essential for the attainment of nirvana. In Buddhism the state in which the chain of re-birth completely ceases is called 'Nirvana'. Nirvana means cessation of all sufferings and utmost peace. In this state all the impressions (samskaras) of the previous birth are destroyed and hence the body that is a collection of five fleeting aggregates (panchaskandha) is not born again.

Arya Ashtangika Marga

(1) Sammaditthi or Samyakdrishti (Right views) : Correct knowledge of the four noble truths.

(2) Sammasankalpa or Samyaksankalp (Right resolve) : Right resolve includes, giving up ill-feeling towards others, desisting from any harm to them and renouncing worldliness (attachment to world or renunciation)

(3) Sammavacha or Samyakovak (Right speech) : Right speech consists of abstention from lying, slander, unkind words and frivolous talk.

(4) Sammakammanta or Samyakkarmanta (Right conduct) : Right conduct, following Panchasheela.

(5) Samma-Ajiva or Samyakjivika (Right livelihood) : Choosing right means of livelihood, honesty, avoiding forbidden means of earning livelihood.

(6) Sammavayama or Samyavyayama (Right effort) : Constantly making right efforts, filling the mind with good and right thoughts, taking efforts to keep it away from evil thoughts, conduct and feelings.

(7) Sammasati or Samyasmrti (Right mindfulness) : Constantly remembering the knowledge that is learnt. Never forgetting impermanence, non-existence of the soul.

(8) Sammasamadhi or Samyaksamadhi (Right concentration) : By way of living the life in the right way as per the teachings, getting rid of craving, evil thoughts etc., experiencing the state of being free from suffering.

Ethical thought in Western tradition

Ethics is one of the major branches of western philosophy. What is? How do we know it? How does it affect our actions? These are the three prominent questions in

philosophy that we have discussed in the previous year. The branch of ethics deals with the third question. We have already taken a brief account of the virtue ethics of Socrates and Aristotle. The medieval ethics was mainly theocentric and influenced by Christian ethics. In this chapter we shall get acquainted with the two major theories of modern philosophy.

As we have seen earlier, the two main criteria for evaluating an action are the intention behind the action and the consequences of the action. Accordingly, two major theories have been put forth in western ethics, namely, deontology and teleology/consequentialism. Deontology states that an action is morally correct, when it is performed only with an intention of performing a duty. On the contrary, according to consequentialism, that action which produces good results is an ethically good action.

Kant's Deontology

According to the deontological view it is more important for an action to have moral value and status rather than being good on the basis of the consequences it produces. Deontology believes that an action performed with a sense of duty is morally right rather than an action performed with an expectation of specific result. You must have noticed that the significance of nishkama karma mentioned in Indian philosophy lies in its deontological perspective. For this perspective the question 'what is duty?' is important. It is answered in various ways such as, the commandments of God, traditionally ordained rules, social laws etc. Any action that is in accordance with the law is considered to be ethical and any action that breaks the laws is considered immoral. Indian tradition states that the duties of an individual are determined by the varnashrama - by his/her aptitude (varna) and stage of life (ashrama). In the Western tradition, the well-known German philosopher

Immanuel Kant has tried to answer this question in a completely rational manner.

Before Kant, David Hume had propounded that man's desires, motivations, passions determine his wants and reason only tells how to achieve them. According to Hume reason is the slave of these passions and motivations. Kant did not agree with this view. Like Socrates and Plato, he believed that the moral laws, duties should be universal and equal for all. Our evaluation of what is right and what is wrong should be impartial. He insisted that the moral values of an action had nothing to do with the agent. If Hume's view is considered valid, then ethics will not remain objective. It will become subjective and will no more be universal. According to Kant, ethics must essentially be universal. Therefore he rejected Hume's view.

As long as morality is determined on the basis of emotions, motivations, desires, it cannot be free from being subjective/ relative, because emotions, desires etc. change from person to person. Therefore what is right for one person may be wrong for another. This causes a threat to the objectivity and the universality of ethics. Hence, Kant constructed his ethics with reason at its base. All human beings are rational and everyone has to agree with the truths and facts discovered by the reason. Likewise, Kant argues that everyone will have to accept whatever command intellect gives regarding the human behaviour. Suppose one finds someone's mobile on the college playground, one may wish to keep it to oneself, someone else may just avoid picking it up in order to avoid the troubles that follow, someone else may even wish/ want to sell it secretly. But their reason would tell them, that the mobile should be deposited in college office. Whoever finds the mobile, whatever may be the wish or circumstances of the person who finds it, this command of reason would be appropriate and beneficial to all.



What is good? Is an important question in ethics. Kant's response to this question is unique. Generally health, wealth, knowledge etc. are considered as good. Kant contends that these things and things like these that are considered to be good are not unconditionally good, because they can be misused. When knowledge, power, money are used for wrong reasons, how can you call them 'good'?



Let's think!

Discuss some examples where you find the misuse of knowledge, wealth and power. Think about the reasons behind such misuse.

Does this then mean that there is nothing in the world that is inherently good or that cannot be misused? Kant answers this question negatively. What he calls Good will, is good irrespective of the circumstances. The Good will does not merely mean good wish/desire. The word 'will' is not only associated with desire, but also with the resolution to fulfill the wish. Desires are many. Every time we may not give our best to fulfill each desire. It is only when we are determined to get something; we work really hard and give our best to it. Many people wish to sing well, but the person who decides and states, "I will certainly sing well" works hard for

it. The will has the power of determination along with desire. Good will means a will or determination to perform a duty. When knowledge, power and wealth are accompanied by good will, then they will never be misused. Therefore, Kant believes that good will always reflects in moral laws. But how do we know what our duty is? Kant tells us a simple way to find this out. Now let's see what it is.

What should you do when your friend asks you to show your answer paper in the exam? Don't you ask yourself, what is your duty? At that point, you should think that, I may feel that I should show my answer paper to help my friend, but should everyone help his or her friends in the exams in the same way? You may even ask, what is wrong in doing so? If we think a little deeper, you will realize that if this becomes a general rule to help one another in the exam, then the exam system would make no sense. Because, the aim of the examination is to evaluate, how far the student has learned, to what extent and in what way the student has understood the subject. If the students copy, the objective will not be achieved. This means that there is an inconsistency between the purpose of the system of examination and writing the answers with the help of others rather than writing them on your own. That is why 'everyone should help each-other in this way' can never be a general rule.

Kant gives a similar example of breaking a promise. If you make a rule that 'if it is possible to break a promise, one should break it', then within a few days, the practice of 'making a promise' will disappear. From this, Kant has concluded that if an action or the rule on which it is based, cannot be universalized, then that action cannot be our duty. Only the action that can be universalized is a duty. An action is universal and therefore moral if It is an action that; not just me, but whoever might have been in my place in this situation should have done.

When our actions are based on personal feelings, desires, it is not possible to universalize them. On the contrary, when they are based on reason, they can be universalized. It is as if we decide what we should do, what we should not do, as per the commands of our emotions or reason. But the commands based on emotions, motivations etc. are of the 'if - then' nature. Kant calls these 'hypothetical' imperatives. The command, 'If one wishes to gain good

physique then one should exercise regularly' does not apply to someone who does not wish to earn a good physique. On the contrary, the command 'everyone must exercise' does not depend on an individual's wish. It is a 'categorical' imperative. It is applicable to all. Any person's reason would accept this rule. Any action based on it becomes a moral duty because it can be universalized.

Categorical Imperative

From the actions that are performed according to the moral laws, man does not expect anything apart from morality. Performing a moral action with a sense of duty is the objective of moral action or ethics. The resolution such as "If I wish to get good marks in exam, then I must study regularly", is made with some expectation. Therefore it is of if-then nature that means it is conditional or hypothetical. However the moral imperatives are not intended towards any goal, therefore they are categorical.

Kant has suggested four formulations of these moral imperatives. These are described as Categorical Imperatives. As the law of nature is universal and necessary, similarly Kant expected moral laws to be universal and necessary. The formulations of Kant's imperative are as follows :

1. Act according to that maxim, which you at the same time can will to be a universal law.

In this imperative Kant suggests that while performing a moral act an individual should consider oneself as the representative of the whole human community. Any person irrespective of his /her state, religion, family, caste, gender etc. would choose the same action that I have chosen. That means, one should choose that action which goes beyond state, religion etc. and can be universalized.

2. Act only on that maxim, by which the action becomes a universal law of nature.

In the first rule Kant explains how to attain universality. In the second rule Kant expresses how an action becomes necessary. When every moral agent performs an action free from emotions, passions or selfish desires and with a sense of duty for duty's sake then the action

becomes necessary. This sense of duty is towards the moral law. The laws of nature are universal and they can not be violated. Moral laws are man-made. Even then, Kant stated that the moral agent should see himself as the creator of moral systems in human society. The universality and unavoidability of these moral laws would be the base of the moral systems. Thus is every agent performs duty for the sake of duty, it will create a universal and unavoidable system of moral laws. The sense of duty that the moral agent has, is the reverence that he has towards the moral laws or the feeling of honor. Thus even if these laws can be violated, the reverence that the moral agent has for the moral laws would endow them with the status of inviolable laws.

3. A moral agent should not use any person including oneself merely as a means.

Every individual is an end in itself. In order to achieve the universality and necessity of moral laws, every individual must uphold the value of human dignity. An individual should not use another individual as a means but should respect the dignity of every individual of being a human.

4. Act according to that maxim, by which the life goals of the individuals do not come in conflict with each-other, the freedom and behaviour of the other does not prove to be restrictive but is complementary to one another and helps in building a society where the dignity of every individual is upheld.

In a sense this imperative is a summarised version of the other three imperatives. While pursuing one's own ideals or ends one has to take care of the fact that it will not bring any harm to others. If this happens, then there will be an ideal order of human ends in the society.



Let's do!

Make a list of the actions that can be universalized and perform an act based on such an incident. (For example, always speak truth)

Kant says that the categorical imperative is a moral law. The unique feature of this law is that it is not imposed on us externally. This law is not given to us by any external person or power. This law is a law one creates for oneself. Reason as it gives this command to control our desires, emotions and motivations. To obey this law is to act rationally. Man is rational. That is why he can be moral. No beings other than humans can control their natural instincts, because according to Kant they do not have the capacity to reason. Human existence has dignity due to rationality. The idea of human dignity is very important to Kant.

Kant's ethics honors human rationality and it is based on it. In his ethics the place and status he gives to universality and impartiality is important. Likewise, his standpoint of treating every individual as an end in it-self and preserving an individual's dignity gives valuable guidance for the social life.



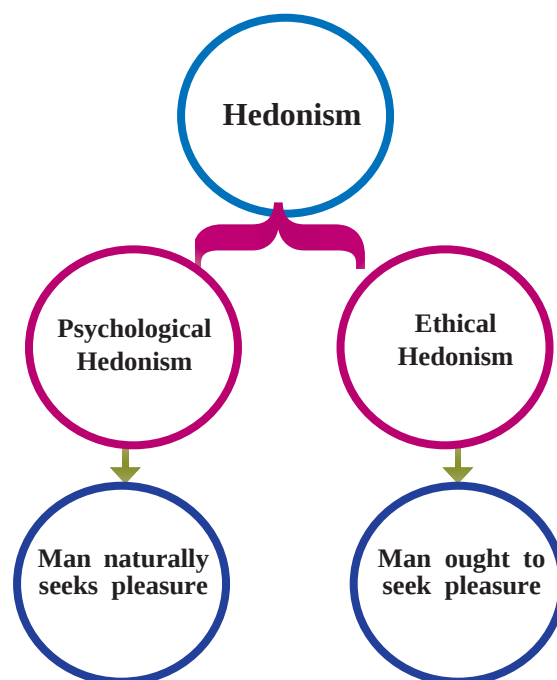
Let's Talk!

Analyze the relationship between two individuals from the perspective of means and ends. Discuss why it is wrong to treat a human being merely as a means.

Utilitarianism

In Kant's deontological ethics the consequences of the action, whether they were good or bad, do not have any significance. As utilitarianism is a kind of consequentialism, according to utilitarianists the moral value of an action depends on results, i.e. the goodness of the consequences.

An important question for consequentialists is which consequences are to be considered as good? What is the criterion of goodness? The responses that we get to these questions are classified into the hedonists and non-hedonists theories. Utilitarianism is a form of hedonism. There are again two subtypes of hedonisms. They are psychological hedonism and ethical hedonism. Psychology is a descriptive science describing the human behaviour and the factors related to it, while ethics is a normative science that evaluates human behaviour and critically discusses the criteria and theories of evaluation. According to psychological hedonism, while performing any action man naturally aims at attaining pleasure. Man does everything with an intention of gaining pleasure. This description of the natural tendencies of human behaviour



is very close to today's science. Ethical hedonism propounds that attaining pleasure ought to be the aim of every action performed by an individual. Any action that gives pleasurable consequences, any action that creates pleasure is a moral action. This is what the Charvaka's hedonism states as well.

It is not enough to say that the purpose of the action is pleasure, because immediately

the next question arises, whose pleasure? One's own? Of others? Or of everyone? According to these three alternatives hedonism can be classified into three sub-types, Egoistic hedonism, Altruistic Hedonism and Universalistic Hedonism. The ego-centric view which thinks of one's own happiness while performing an action, challenges the common sense understanding of ethics. In the same way, it is not always possible for a common man to always think and act considering the happiness of the others only.

Therefore, the universalistic hedonism, which states that the universal happiness i.e. the happiness of all those who are affected by the action has to be considered as more practical and desirable than the other two alternatives. Utilitarianism advocates Universalistic Hedonism.

Jeremy Bentham

Jeremy Bentham and John Stuart Mill are the two major proponents of utilitarianism. According to Bentham, human behaviour/

Bentham's Hedonistic Calculus : We measure a shape of a thing with the help of its length, width and height. According to Bentham in the same way with the help of some qualities we can measure pleasure. We always notice these qualities when we compare two actions or pleasures.

Qualities of pleasures stated by Bentham to measure pleasure are as follows:

1. Intensity : The action from which we experience more intense pleasure compared to other actions is considered superior. As for a singer the pleasure of singing is more intense compared to the pleasure of reading a book then for him the quantity of pleasure gained from singing is definitely more than the quantity of the pleasure gained from reading of a book. Similarly, in winter season sitting near a bonfire is more pleasurable than sitting near the flame of a candle. As the earlier one would certainly give more warmth.

2. Duration : That action is considered an ethically better action which produces long lasting pleasures. As the fragrance of the perfume stays longer if applied on clothes instead of applying it on the skin/hand, similarly the pleasure should be long lasting.

3. Certainty : Any action of which we are certain that it will lead to pleasure is ethically good. This quality is well explained in the proverbs like, 'Better an egg today than a hen tomorrow', 'A bird in the hand is worth two in the bushes' etc.

4. Propinquity (nearness or remoteness) : That action is a good action

which is immediately followed by pleasure. E.g., the pleasure that one gets by going for a trip that is planned on the immediately following holiday is better than the pleasure that one gets by going for a trip that is planned after a month.

First four qualities demonstrate the value of pleasure.

5. Productivity : That pleasure is superior, which leads to other pleasures too. If I book a stall in the exhibition then certainly my products will be sold there. Those customers might even continue buying products from me. They will tell others about products and the sale of my products will increase. As a result, several goals will be achieved such as; economic stability, growth of business etc.

6. Purity : The more the pleasure is devoid of pain the more it is pure. E.g., while eating delicious rice, if one happens to find stone in it, the best thing to do is remove the stone and continue relishing the rice.

These two above mentioned qualities/characteristics bring to light the consequences that are produced from the pleasures.

7. Extension : That action is a good action which gives pleasure to not just me but many people. Organising of a concert gives pleasure not only to the singer but also to all the music lovers. The principle of 'greatest number of pleasure of greatest number of people' propounded by the utilitarianists distinctly appears in the quality of extension.

action is governed by two masters namely, Pleasure and Pain. That is, human action is regulated only by the desire to gain pleasure and to avoid pain. Bentham's peculiarity lies in his view that even animals have sensations of pleasure and pain. This view of Bentham has been foundational for the discussion of animal rights. He Bentham's this view becomes the base for animals' rights.

He suggests that even if it is true that human beings naturally act with the desire to gain pleasure; yet ethically that action is right which creates maximum happiness of maximum number of people. This principle is well known as 'the greatest happiness of greatest number'. Most actions lead to both kinds of consequences, pleasurable and painful. Several alternative actions are available at the same time. Bentham believes that one must choose the alternative that creates more happiness and less suffering. If the available options are just the ones that would cause pain, then obviously one must choose the action that is less distressing.

Bentham was influenced by mathematics and science of his time. He proposed that although happiness is subjective, it can be measured. Due to the possibility of measuring pleasure hedonism can help in objective selection of pleasures. Bentham created Hedonistic Calculus in order to make such measurements. The criteria are as follows: (1) Intensity (2) Duration (3) Certainty (4) Proximity (5) Productivity (6) Purity and (7) Extension. Using these seven criteria, we can have a comparative study of different actions from the hedonist point of view. Of these the first six criteria are related to individual's happiness; whereas the seventh criterion is concerned with the number of people affected by the action. This is why Bentham's utilitarianism becomes universalistic rather than egoistic. Since Bentham adheres to the principle of equality, he asserts that the pleasure and pain of every person has equal value. This means no matter what the social,

political or economic status of an individual is, everyone's pleasures and pains have equal value. No matter however high a person's position is, that does not change the value of his/her pleasures and pains.

John Stuart Mill

According to Bentham there is no qualitative difference between various pleasures. Therefore, he believes that pleasures can be distinguished by merely measuring them. Since pleasure is an abstract emotion, it is obviously very difficult to measure pleasures systematically.



Moreover, there is a general understanding that pleasures have qualitative differences. Mill agrees with this standpoint. He believes that pleasures differ not only quantitatively but also qualitatively. He is known for his quote that, "It is better to be a person dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied." From this proposition, it is clear that Mill believes that a hierarchical order of pleasures can be built based on their superiority or inferiority.

Like Bentham, Mill accepts psychological hedonism. Not only that, he also presents arguments for ethical hedonism on the basis of psychological hedonism. According to Mill, a man always desires pleasure. The

only subject of man's desire is pleasure. Although superficially it appears that man wants many more things other than pleasure, but ultimately all these are desired either as means to pleasure or as a part of pleasure. Only pleasure has intrinsic value. All other things that are valuable only have instrumental value. Mill goes further and asserts that everyone desires pleasure; this itself proves that pleasure is good and desirable. Since pleasure is desired by all, in that sense it must be something good. Just as the pleasure of a person is good for that person, similarly the happiness of the society is good for all. That means, Mill believes that it is good for every individual. Although it is normally believed that there is a difference between Egoistic Hedonism and Universalistic Hedonism, through this argument Mill indicates that, there is no such difference.



Let's Talk!

Discuss in group the similarities and dissimilarities in Mill and Bentham's Hedonism. Present the important points of your discussion in the class.

You must have noticed, that both the theories, namely, deontology and consequentialism suggest different but useful standards for the ethical evaluation of actions. We must evaluate our actions by applying these criteria. It is not the function of ethics to give specific orders regarding what one should do and what one should not do in particular circumstances. As we have seen earlier in this lesson, ethics guides us about how should we think while taking moral decisions and evaluating actions. We have briefly taken an account of the contemplations made in both the traditions considering their culture. Of course it is our job to select our actions with respect to the beliefs, doctrines and criteria available. Although ethics is a subject matter of theoretical contemplation and discussion, it is also equally related with

practical life. Ethics has evolved by assessing the rightness and wrongness of the doctrines by applying them to the actual situations confronted in the practical life and by contemplating on these over and over again.

The Scientific Perspective

So far, we have been introduced to the deliberations made by the historical traditions of philosophy, on how to behave and why. This introduction gives information regarding different theoretical perspectives that provide guidance regarding what is good and what is bad in a person's life. We must consider that these theoretical standpoints have a history of a few thousand years. In the course of history, human life has kept changing. But the changes were gradual and the primary problems that humans had to face were of same nature.

With the emergence of agriculture, classes were created and man-woman relationship also changed, in accordance with agriculture. It was during this period that the religious framework started becoming rigid. Religion provided guidance regarding how to act in the prevalent situation. The industrial era began two centuries ago. Even at that time things were not very different. Hunger, disease, war were the major problems that man had to face. He had no cure for old age and death.

Nevertheless, today in the 21st century the situation is changing rapidly. Even today, hunger, disease, war are the major problems, but their intensity has reduced compared to last few centuries. Even today, the old age and death have remained mysteries for us, but now technology does not look at them as something that is beyond human reach, but as 'solvable problems'.

Through the theory of evolution it became possible to objectively understand, how was life generated and how did it evolve. It was also understood that humans are a product of evolution. It was also

realized that what humans are today, that is, not only their bodily structure but also their behaviour, are influenced by the history of evolution. Later, with the study of brain it was known that the interconnections concerning human behaviour are found in the structure of the nervous system and in the peculiar working patterns of the brain. After realizing that the functioning/working patterns of the brain must be examined in order to understand why humans behave as they do, investigations began to accelerate in that direction.

This was a significant change. If we view history we discover that so far philosophy and religion have discussed moral issues concerning human actions. However now, the study of human behaviour itself has become important. Through this study some significant facts were noticed. For example, if we look at the structure of the brain there are two parts, viz. the one that has evolved initially is Amygdala and the other that has evolved later is Cortex. Amygdala is more influential in the initial stage of the growth. It was found out that the functions like, thinking about the past and the future; comprehensive thinking, are the functions of the neo Cortex which grows gradually. The brain nerves cannot be regenerated and in old age the function of brain slows down. Such observations helped to understand why a person behaves in a particular way. But now this science can explain in an objective manner the subtleties of human nature or at least the study seems to be oriented towards it. Efforts are also underway to find objective answers to the traditional questions like, whether the inborn qualities are more important or the upbringing.

The answers to these questions regarding how to behave and why; can now be found in the light of laws of evolution. For solving the problems ranging from the choice of food



Let's find it!

Collect more information about the functioning of human brain which offers analysis human behaviour.

to the choice of profession; religious and traditional perspectives were used so far. The alternative that is available now of solving these problems is that of considering the biological inheritance and person's likes-dislikes, capabilities and limitations. Instead of using the religious and traditional perspectives one can refer to this recent alternative.

All these developments also raise some questions. For example, recent research has shown that the emotion of pleasure, happiness, is important for human beings, for making a decision regarding action. This idea is not new to philosophy. It has also been challenged. In Buddhist philosophy it has been said that the more we desire pleasurable experiences, the more stressed and dissatisfied we become. In order to find the true satisfaction, man should not run behind the pleasurable experiences. Even if it is so, what we see is, everyone is in the pursuit of instant and greater pleasures. The technology that is developing around us is as if created with this purpose. This has given rise to several questions. We will discuss them in the chapter of science and technology.

Glossary

Ruta - ऋत	Nirajara - निर्जरा
Karmasiddhanta - कर्मसिद्धांत	Samvara - संवर
Runa - ऋण	Asrava - आस्रव
Deva runa - देवऋण	Pudgala - पुद्गल
Rish runa - ऋषीऋण	Triratna - त्रिरत्ने
Pitru runa - पितृऋण	Panchavrata - पंचव्रत
Manushya runa - मनुष्यऋण	Brahmacharya - ब्रम्हचर्य
Karmaphala - कर्मफल	Aparigraha - अपरिग्रह
Punya karma - पुण्यकर्म	Anuvrata - अनुव्रत
Trivarga - त्रिवर्ग	Mahavrata - महाव्रत
Kama - काम	Ashtangika marga - अष्टांगिक मार्ग
Artha - अर्थ	Sheela - शील
Dharma - धर्म	Satsheela - सत्शील
Moksha - मोक्ष	Panchasheela - पंचशील
Dhru - धृ	Aprmada - अप्रमाद
Dharmashastra - धर्मशास्त्र	Nirvana - निर्वाण
Sadharan dharma - साधारण धर्म	Samskara - संस्कार
Visheshdharma - विशेषधर्म	Sammaditthi - सम्मदिथी
Satya - सत्य	Sammasankalpa - सम्म संकल्प
Ahimsa - अहिंसा	Samyaksankalpa - सम्यक संकल्प
Asteya - अस्तेय	Sammavacha - सम्मवाचा
Svadharma - स्वधर्म	Samyagvak - सम्यकवाक्
Raag - राग	Sammakammanta - सम्मकामंता
Dvesha - द्वेष	Samyakkarmanta - सम्यककर्मता
Sanchita - संचित	Samma-Ajiva - सम्म-अजीवा
Sanchayiman - संचयीमान	Samyagajive - सम्यगजीव
Kriyaman - क्रियमाण	Sammavayam - सम्म व्यायाम
Sanchitakarma - संचितकर्म	Sammasati - सम्मसती
Prarabdha - प्रारब्ध	Samyaksmti - सम्यक स्मृती
Nityakarma - नित्यकर्म	Sammasamadhi - सम्मसमाधी
Naimittikakarma - नैमित्तिककर्म	Samyaksamadhi - सम्यकसमाधी
Nishkama karma - निष्कामकर्म	

EXERCISES

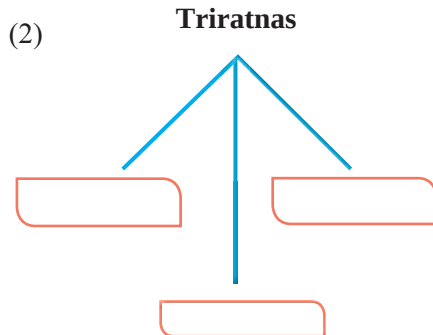
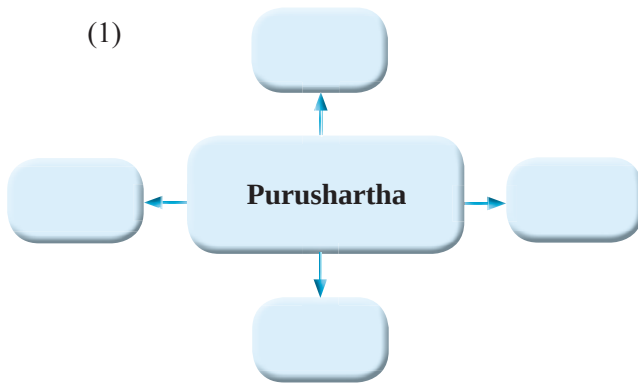
Q.1 Take the odd word out.

- (1) Right-wrong, good-bad, voluntary-involuntary, customs- mores
- (2) Devruna, Mitraruna, Pitruna, Rishiruna.
- (3) Truth, pleasure, non-violence, non-stealing.

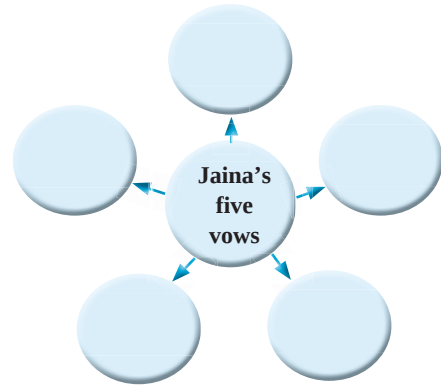
Q.2 Write the answers in 20-25 words.

- (1) What are the two motivations, viz., Raag and Dvesha behind voluntary actions?
- (2) When does the process of nirjara begin?
- (3) What are the noble truths of Bauddhas?
- (4) What are the main criteria of moral evaluation of an act?

Q.3 Complete the concept map/flow-chart.



(3)



Q.4 Write a short note on the following.

- (1) Evolution and morality
- (2) Bentham's hedonism and hedonistic calculus
- (3) Buddhist Ethics
- (4) Purushartha

Q.5 In Indian tradition why has karma theory always been associated with the concept of re-birth?

Q.6 Why did Kant not agree with David Hume's view that reason is the slave of passions and motivations?

Q.7 Discuss in detail ethics in Jain Darshan.

Q.8 Write a dialogue on the following.

Can a happy person be a moral person?

Q.9 State the contribution of Technology in search of pleasure.

Activity

Have a conversation with the elders in your family about the challenges they face in correlating Morality with the problems in day-to-day life.

