CHAPTER V
CONCEPT OF EVIL IN CONTEMPORARY INDIAN THOUGHT

Contemporary Indian Philosophy is neither dialectic nor rhetoric. Strictly speaking it is not original philosophy. It is an elucidation of the truths of ancient Indian philosophy. It arises from fullness of heart and becomes an attitude of life. It has three-fold appearance, i.e. cognitive, affective and conative.

In classical Indian philosophy we see a general stagnancy in Indian thought. This was the period of stupor in Indian philosophy and it lasted up to the middle of the 19th century. Then began Indian renaissance. The present age is an age of renaissance. It consists in the revival of the past and the evolution of new thoughts and the systems of philosophy. There is growth, synthesis and evolution of the principles, concepts and morals in the renaissance thought. The modern Indian thinkers have new configuration of the essential truths of the past. The themes, values, ideals, tendencies and outlook of the ancient Indian thoughts and modern Indian thoughts are separated by a wide gulf of time. The contemporary thinker is no more revivalist but creative, synthetic and integral. Its chief characteristics are—

1) Positive attitude towards the world. 2) Cosmic and spiritual outlook.
3) Integral and synthetic view. 4) Reconciliation of theism and absolutism.
5) Monism of speed and matter 6) The self's activism.
7) Evolution of superman. 8) The new approaches to salvation.
9) Dynamism and openness. 10) Humanistic tendencies.

Although there are many characteristics of Indian philosophy but among all those we will have to give much emphasis on the first characteristics
i.e. positive attitude towards the world and sixth characteristic i.e. the self's activism.

In the world of today man is so trouble with highly complex and intricate problems in the world that it is not possible to escape the harsh realities of the world. No modern philosophy can wish away the fact of the world and concentrate wholly on the eternal values. The aim of philosophy is not simply to console man but to ameliorate and improve his lot, i.e. modern philosophy necessarily has a reformist tinge. Contemporary Indian philosophers regard the world a fact and not a myth. Ancient Indian philosophy believes that life is full of suffering and that the aim of religion and philosophy is to attain freedom from suffering. The contemporary Indian philosopher acknowledges the reality of suffering and speaks about the possibility of an escape from it and yet they approach the problem in a different way. They give to life a meaning and purpose and make it an aspect of the process of spiritual growth. According to them it is through pain and suffering that life gets a dignity and a human significance.

According to contemporary Indian philosophers religion is for man, not man for religion. The main reason for this humanism is the fact that India being a multi-religious society there was great need for religious harmony. Contemporary Indian thought has not overlooked the importance of physical and mental growth along with spiritual development.

B. K. Lal says that 'The contemporary Indian thinkers are still struggling with the same old problems that had kept the ancient Indian thinkers engaged. Concepts of karma, rebirth, immortality, salvation, etc continue to stimulate the Indian mind. Perhaps, these thinkers feel that problems do not change, and that they can be viewed and reviewed from newer and newer perspectives. Whatever might have been the reason, the contemporary Indian thinker treats these notions in a manner quite different from that of the ancient Indian thinker. According to the ancient Indian thinker all these notions are beyond the grasp of ordinary experience or of the intellect. That is why
notions appear to be very much abstract even unrealistic. Contemporary Indian thinkers keep on relating these notions to actual life and experience. The problem of suffering leads one naturally to think of the problem of evil, although it may not directly relate itself with the theological / philosophical problem of evil. The theological / philosophical justification of evil is also called Theodicy, derived from the greek word 'theos' and 'dike' (justice). The usual belief among modern scholars is that Indians did not recognize the problem of evil. Even Arthur Herman, who has written a researched dissertation on theodicy and Indian thought, has commented that Indians are “strangely silent” about this problem. This lack of concern for the problem is sometimes assertive to be a virtue of Indian religions. And it is often pointed out that a problem regarding evil does not arise because evil is unreal in Indian thought.

Now in this chapter we are going to discuss a general account of ideas of some representative thinkers. The discussion will be confined to the views of Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Radhakrishnan.

V.1. Swami Vivekananda

Vivekananda’s philosophy arises from the awareness of the social, religious and economical conditions of the Indian masses. According to him some of the social evils were due to the superstitions prevalent in the society of the time, as this was due to a loss of faith in spiritual awakening of mankind. Nehru says that any of his generation were very powerfully influenced by Swami Vivekananda and he think, it would do a great deal of good to the present generation if they also went through Swami Vivekananda’s writing and speeches. It is not only Jawarharlal Nehru, but also Tagore and Gandhi who have recognized his place in the national movement in a similar way. Tagore said, “If you want to understand India read Vivekananda’s works”. Swamiji’s ideal in social reforms was the intensity of a fanatic plus the extensity of a liberal man.
He says “here the earth is soaked sometimes with widow’s tears, there in the west, the air is rent with sights of the unmarried. Here poverty is the great bane of life; there the life weariness of luxury is the great bane that is upon the race. Evil is everywhere, it is like chronic rheumatism. Drive it from the foot, it goes to the head, drive it from there, it goes somewhere else. It is a question chasing it from place to place, that is all. Our philosophy teaches the evil and good are eternally conjoint, the observe and the reverse of the same coin. Nay, all life is evil. No breath can be breathed without killing someone else. Not a morsel of food can be eaten without depriving someone of it. All this work against evil is more subjective than objective, more educational than actual however big we may talk”.3

Vivekananda’s philosophical career may be said to have stated with his Great master Ramkrishna Paramhansa, although he had a profound knowledge even before his meeting with Ramkrishna. Though he was propagating merely as a disciple of Ramkrishna, his life and teachings present a versatile antithesis of Ramkrishna’s personality and ideas. Swami Vivekananda says that it was his master who had taught him the divinity of the soul, the non-duality of God-head, the unity of existence and one more great thing—that is the universality or harmony of all different religions. The greatest contribution of Vivekananda to Indian Philosophy lies in a new interpretation of the Advaita Vedānta. This new interpretation of Vedānta is known as Neo-Vedāntatitism of Vivekananda as distinguished from the traditional Vedānta propounded by Sankaracharya. “It is true that Vivekananda always emphasizes the need of re-interpreting Vedānta in accordance with the demands and needs of the time. In fact, his philosophy itself is an attempt in that direction, but this remains a fact that some of the basic ideas of the philosophy of Vivekananda are derived from ancient Hindu philosophy—specially the Vedānta”4. Vivekananda is influenced by Buddhist philosophy also. There are at least three ideas in Vivekananda’s philosophy for which he remains indebted to Buddhist thought. The first is the idea of ‘mass-liberation’. It has a clear similarity with the Buddhist ideal of
Bodhisattva. Secondly, Vivekananda is impressed by the Buddhistic assertion that the raft with the help of which one crosses a river in storm, should be left for the use of others. Buddha himself, even after attaining Nirvāṇa, kept on roaming about and helping others in their struggles against suffering. Vivekananda impressed with the worth of such humanitarian and altruistic work. Thirdly, some of the Buddhistic ideals, like Samyak Karmānta and Ājiva have also inspired Vivekananda a great deal. His thought was influence by Christianity also. He was impressed by the strength of character, the soul-force that the man of the cross possessed. He think that it required a supreme spiritual strength to forgive the oppressor even in the midst of acute physical suffering. From Christianity, Vivekananda takes up the ideal of service and love. According to Swamiji, a man contains within himself the spark of Divinity. His optimistic belief in the possibility of man’s redemption contain elements that greatly resemble the Christian notion of the Kingdom of God. He was influenced by the personality of Dayananda Saraswati. It can be said that Dayananda’s emphasis on the indeterminate nature of reality and his practical insistence on the quality of fearlessness had left a deep mark on Vivekananda. Gitā is a source of constant inspiration to Vivekananda and the philosophy of Vivekananda is idealistic.

Vivekananda preached the gospel of strength both in mundane and in spiritual life. He said to his countrymen that this is not the time for us to weep, even in joy. What our country now wants are muscles of iron and nerves of steel. gigantic wills, which nothing can resist, which will accomplish their purpose in any fashion, even if it meant going down to bottom of the ocean and meeting death face to face. He expressed the importance in having faith in oneself, “If you have faith in the three hundred millions of your mythological Gods and still have no faith in yourselves, there is no salvation in you. Have faith in yourselves and stand up on that faith. This was the reaffirmation of the Upaniṣaditic statement “the Ātman is not realizable by the weak”, which he characteristically put forth as “Strength is religion, weakness is sin.” By strength, he meant not only physical but also mental and spiritual, mental strength signifying emotional stability and
sound intellect. Swami Vivekananda’s life itself is the expression of this strength.\textsuperscript{5}

Vivekananda has given us a scholarly exposition of the basic principles of all the Yogas prescribed for God-realization or self realisation, viz jnana yoga, karma yoga, bhakti yoga and raja yoga with commentary on Yoga Sutras of Patanjali. The yogas discipline the different aspects of the human personality, gradually encompassing within its fold the whole of it. Vivekananda sought rational explanations and justifications for his views and preached these to others. He never thought that science was an impediment to religion or reason to faith. These scientific attitude was as valid in religion as in secular knowledge. In order to purify Hinduism of its superstitions, he believe that, the spirit of scientific enquiry is necessary. Of course, he was also of the opinion that if religion has its superstitions, science has its superstitions too.

Swami Vivekananda has an important contribution to make on every subject concerning human progress and happiness. It is not possible to cover all that he has said in an introductory discussion like the present one. He was a prophet of spiritual life who preached and practiced universal humanism. He harmonized, in himself, East and West, reason and faith, material values and spiritual ones. He was a brave warrior who fought to the last against ignorance and poverty, discrimination and hatred. He wanted others, especially the intelligentsia, to do the same.

Vivekananda had firm faith in the existence of God. He has given proofs for the existence of God and these are similar to those offered by some western philosophers. Vivekananda also make an attempt to describe the Absolute as Sat-Cit-\textit{Ananda}. In his words, “All attempts of language, calling him father, or brother, or our dearest friend, are attempts to objectify God, which cannot be done. He is the eternal subject of everything”.\textsuperscript{6}

Swami Vivekananda says, ‘My idea is what you call a Personal God is the same as the Impersonal Being, a Personal and Impersonal God at the same time. We are personalized impersonal beings’.\textsuperscript{7} Each soul is a circle whose
centre is in one point and circumference nowhere. The centre is where the body
is and the activity is manifested there. For Vivekananda, God is a circle with its
circumference nowhere and centre everywhere. Every point in that circle is
living, conscious, active and equally working; with us limited souls, only one
point is conscious, and that point moves forward and backward. As the body has
a very small existence in comparison with that of the universe, so the whole
universe in comparison with God, is nothing. He speaks through His universe;
and when we speak of Him beyond all limitations of time and space, we say He
is an Impersonal Being. Yet He is the same Being. So according to Vivekananda,
“the lowest man sees God as an ancestor; as his vision gets higher, as the
Governor of a planet; still higher as the Governor of this Universe, and the
highest man sees Him as himself. It was the same God and the different
realization were only degrees and differences of vision.”

According to Vivekananda it is in ignorance that struggle remains,
because we are all really atheist. We do not see God or believe in Him, “He is G-
O-D to us and nothing more. There are moments when we think He is near, but
then we fall down again”. Vivekananda says highest man cannot work, for there
is no binding element, no attachment, no ignorance in Him. He states, ‘Shall we
teach the Architect of the universe how to build’. So those are the highest of
mankind who not work. Like Kant, Vivekananda believes that reason can go only
a little way and it has to stop. But unlike Kant, Vivekananda believes God in a
different way. He says, “We cannot imagine anything which is not God. He is all
that we can imagine with our five sense and more”.

Vivekananda’s concept of man is vedāntic. According to him man
is potentially divine. This potential divinity of man is the universal ground of
human relationship, because it transcends all differences between man and man.
He states that the potential divinity of man is the fundamental teaching of
religion irrespective of doctrine or dogma. Vivekananda says, “Never forget the
glory of human nature. We are the greatest God ..... Christs and Buddhas are but
waves on the boundless ocean, which I am”. According to Vivekananda to
realize the divinity is the goal of human life. He says none is greater than man. “This human body is the greatest in the universe and in a human being the greatest being. Man is higher than all animals, then all angels, none is greater than man. Even the Devas (Gods) will have to come down again and attain perfection through a human body. Man alone attains perfection, not even the Devas”. According to Vivekananda, freedom belongs to human being only and man is spiritually free. Man are struggling towards individuality and that is the infinite, and that is the real nature of man. It is only the Spirit that is the individual, because it is infinite. Infinity cannot be divided. It is the same one, undivided unit for ever and this is the individual man, the Real man. The apparent man is merely a struggle to express, to manifest this individuality which is beyond, and evolution is not in the Spirit. So Vivekananda says, ‘When you think you are a body, you are apart from the universe; when you think you are a soul, you are spark from the great Eternal Fire, when you think you are the Ātman, you are all’13. So man should try to realize his own nature which is divine. “Each man is the infinite already, only these bars and bolts and different circumstances shut him in, but as soon as they are removes, he rushes out and expresses himself”. 14

Vivekananda observes that Man’s moral nature is closest to his spiritual self, which is ever pure, free and illuminative finds expression in other levels of life such as intellectual, volitional, emotional, aesthetic, sensory, physical. It is man’s moral nature that determines his dealings with others in collective life. In the pure minded the luminous self maintains the clarity of vision, by which they find the right way of living. Clarity of vision is indispensable because it enables man to realize the inherent incompetence of power and prosperity and turns man to the Eternal. According to Vivekananda observed, in the course of development and self-expressions, man generates various forces, physical or mental, social or political. The development of man’s forces needs to be matched by a corresponding development of his inner spiritual forces which alone can provide the factors of stability to an evolving personality
or social system. Vivekananda maintain, “There is no one system in the world, no real religion which does not hold the idea that the human soul, whatever it be, or whatever his relation to God, is essentially pure and perfect whether expressed in the language of mythology, or allegory or philosophy. Man is the greatest being in the universe and this world of work the best place in it because only herein is the greatest and the best chance for him to become the perfect”\textsuperscript{15}.

To Vivekananda Ātman and soul are entirely different things. He observes that the self, the Ātman is by its own nature pure. This self is prior to the stream of consciousness, truth and falsehood, reality and illusion and good and evil. Radhakrishna shares with Vivekananda his belief regarding the nature of the self, which is spiritual. He says that a Brahman is the eternal quiet underneath the drive and activity of the universe, so Ātman is the fundamental reality underlying the conscious powers of the individual, the inward ground of the human soul. According to Bhāgawat Gitā, “The man who looks upon the learned Brahmin, upon the cow, the elephant, the dog, or the outcast with the same eye, he indeed is the sage and wise man. Even in this life he has conquered relative existence whose mind is firmly fixed on this sameness for the Lord is one and the same to all. “All these things which we call causes of misery and evil, we call causes of misery and evil, we arrive at that wonderful state of equality, that sameness. This is what is called in the Vedānta attaining to freedom. The sign of approaching that freedom is more and more of this sameness and equality. In misery and happiness the same, in success and defeat the same-such a mind is nearing that state of freedom”.\textsuperscript{16} This is the view of Vivekananda on freedom which is solely based on Vedāntic thought. According to Vivekananda, the source of freedom is the Bṛahman, cherished by every men and women. With every movement man asserts his freedom, from highest thinker to the most ignorant man everyone knows that he is free. Individual attains freedom only when individual is one with Bṛahman. This is self-realisation—the end of human life. He not only advocates spiritual freedom or emancipation from the bonds of Māyā but this freedom is the freedom in its totality—physical, mental and spiritual
“Freedom is the watchword. Be free. A free body, a free mind, and a free soul. That is what I have felt all my life, I would rather be doing evil freely than be doing good under bondage.”17 He regarded man as the highest being in creation because man alone attains freedom. “Man is the highest being that exists, and this is the greatest world, for here man can realize freedom”.18 He further says that the goal of each soul is freedom, and freedom from slavery of matter and thought, mastery of external and internal nature.”

According to Vivekananda God has been conceived as supreme goodness. In God there is no distinction between good and evil. For him, we have to move through tremendous contradiction, that wherever there is good, there must also be evil and wherever there is evil, there: must be some good, wherever there is life, death must follow as its shadow. According to Vivekananda, Every soul is divine or there is divinity in every soul only that each individual soul varies in its degree of divine consciousness. Realization of its divinity is liberation. In his words each soul is potentially divine. So every soul has the inherent capacity to realise in its divine nature. Evil or bad in man belongs to mind and not to his soul or Ātman. In the words of Vivekananda fear is sure cause of degradation and sin. It is fear that brings death and fear that breeds evil. Ignorance of our nature is the cause of it. The world can be good and pure, only if our lives are good and pure. When we cease to see evil, the world must end to rid us of mistake as its only object. In every good there is some evil inhere in it; but if we do something without regard to personal result and give up all results to the Lord, then neither good nor evil will affect us. It is only attachment and identification, which makes us miserable. We should do good to all like everyone, but we should not love anyone. Because it is bondage, and bondage brings only misery and creates evil. Principle of individualism is the principle of evil. All universal political, social evils or calamities are due to individuation. And ignorance is the cause of it. Mans life is a continuous struggle for existence which is extremely painful. But he can overcome it by constantly thinking about his real nature as pure consciousness and bliss. Vivekananda wants us to follow it
first. It is not running away from life but acceptance of life with both ends. It is not annihilation of rebirth (as contemplated by Buddha) or holding life as illusion as in Advaita- Vedānta by struggling with life. He said that men are taught from childhood that they are weak and sinners. We should teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. If positive and strong helpful thoughts enter in to their brains from very childhood day, then their selves open to these thoughts, and not to weakening and paralyzing ones. That "I am He, I am He". That is the truth; the infinite strength of the world according to Vivekananda.

According to Vivekananda, good can never be done without doing evil all cannot breathe without killing thousands of poor little animals. National prosperity is another name for death and degradation to millions of other races. So is individual prosperity the beggaring of many. The world is evil - and will never remain so. It is its nature, and cannot be changed. According to Vivekananda God did not create evil in the world at all. We have made it evil and we have to make it good.' The sun shines on the wicked and the good alike. God is always' the same eternal, merciful Father. The only thing for us to do is to bear the results of our own acts. So we are maker of our own lives. There is no such thing as fate according to Vivekananda. Our lives are the result of our previous actions, our Karma. And it naturally follows that having been ourselves the makers of our Karma, we must also be able to unmake it. The main cause of bondage is ignorance. According to Vivekananda man is not wicked by his own nature. His nature is good and pure. But nature is concerned by ignorance. Ignorance is the cause of all evil and knowledge will make the world good. Man should himself fight against evil. Vivekananda advises the aspirant not to resist evil but to face it. Every action produces evil for somebody. Seeking worldly good is avoiding evil that should be suffered by somebody else. Soul is pure, and the appearance of evil is just as a piece of crystal, which is pure is itself, but appears to be variously colored when flowers are placed before it. But according
to Vivekananda, what is evil for one person, may be good to someone else and what is good to me may be evil for other. We are all linked in a chain.

Vivekananda says, “Getting the human birth, when the desire for Freedom becomes very strong, and along with it comes the grace of a person of realisation, then men’s desire for Self-knowledge becomes intensified. Otherwise the mind of men given to lust and wealth never inclines that way. How should the desire to know Brahman arise in one who has the hankering in his mind for the pleasure of family-life, for wealth and for fame? He who is prepared to renounce all, who amid the strong current of the duality of good and evil, happiness and misery, is calm, steady, balanced, and awake to his Ideal, alone endeavours to attain to Self-knowledge. He alone by the might of his own power tears asunder the net of the world, -one emerges like a lion, breaking the barriers of Maya”.19

Freedom, as Vivekananda understands it, is something that was not caused by some factor. However, since there are no causeless phenomena in nature, there can be no freedom in it either. From this standpoint there can be no freedom of will either, for any will is causally conditioned. Vivekananda believes that freedom (in his understanding) is only possible in the hereafter, in the world of the Absolute, of Brahman. As for nature, it merely wants to be free. It continually, eternally strives after freedom. Freedom in this view is the motive force and ultimate goal of the development of nature. The laws of nature are modes by which all that is strives to attain its freedom.

He writes: "The awakening of the soul to its bondage and its efforts to stand up and assert itself-this is called life’. Success in this struggle is called evolution. The eventual triumph, when all the slavery is blown away, is called "salvation, nirvana, freedom".20

According to Vivekananda, when man is able to pass beyond the cycle of birth and rebirths, he is able to attain immortality. Here evil cannot work and suffering is destroyed completely. Therefore the ultimate destiny of an individual is the realisation of immortality. This realization can be attained according to Vivekananda, through the path of yoga, which is the path of
discipline and union. There are various methods of union—such as—Karma yoga, Bhakti yoga, Rāj yoga and jñāna Yoga. Karma-Yoga is the method of release through work, practice, activity. Vivekananda endeavoured to lend great civic spirit to the Karma-Yoga doctrine of work. Doing one’s civic duty, working for the common good, sacrificing one’s personal interest is, in his words, not less important than believing in God or studying philosophy.

Karma covers all phenomena of the material and spiritual world and manifests itself in this sense as a universal law. In other words, all that we see, feel, and do, all that takes place in the universe is, on the one hand, the result of past actions, and itself becomes the cause of certain effects on the other. Hence the conclusion: ‘We are responsible for what we are; and whatever we wish ourselves to be, we have the power to make ourselves’²¹. Vivekananda accept the proposition of the Sāṅkhya philosophy that nature is composed of three forces: rajas (activity), tamas (inertia), and sattva (equilibrium). According to their views, in everyman there are these three forces. When tamas prevails, man becomes lazy. On other occasions activity predominates, and on still others, the calm balancing of both. Karma-Yoga has specially to deal with these three factors. Vivekananda offered a new interpretation of its basic propositions. In speaking of the factors which function in man’s nature, he objects to the tyranny of extremes, particularly of the tamas force which in his words gives rise to inertia among the people and to non-resistance to evil. Rejecting the theory of non-resistance is the strongest part of Vivekananda’s philosophy. Non-resistance is the highest moral ideal. Though all great teachers have taught not to resist evil, according to Vivekananda, if only one day of such non-resistance were practiced, it would lead to disaster. To teach this doctrine only would be equivalent to condemning a vast portion of mankind”. Thus, although in his heart of hearts Vivekananda felt the truth of the doctrine of non-resistance, he understood fully well that this doctrine could not be used as a guide in social practices. He noted that only when he has gained the power to resist, will non-resistance be a virtue. His positions do not contradict the classical canons of Hinduism, as Vivekananda
turns to the Bhagavad Gita recalling that, when Arjuna preached the idea of non-resistance during hostilities, Sri-Krishna called him a coward and a hypocrite.

Vivekananda believed it to be the worst kind of evil in man to have a passive contemplative attitude to life, to reject vigorous activity, and to be indifferent to one’s own destiny and the destiny of one’s people. The question arises of man’s motives for work. To this Vivekananda answers that there are various forms of motivation for work. Some persons desire fame, others, money, still others, power, etc. All these kinds of work have a right to exist, and none should be held in contempt. But Karma-Yoga recommends working for the sake of work itself. We have a right to work but we have no right to the fruit of our work. Vivekananda says, that there is not a single act of man that would be sheer goodness or sheer evil. Any act is by nature composed of good and evil. There can be no act that would not bring some good somewhere, and there can be no act that will not cause harm. Yet we are commanded to work incessantly, for “good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect: bad action, bad. But good and bad are both bondages of the soul”.

All human actions and deeds, both good and evil, are intimately connected with each other. We cannot put a line of demarcation and say, this that action is entirely good and this is entirely evil. Any action is simultaneously good and evil.

According to Vivekananda, there is no action which is perfectly pure, or any which is perfectly impure, taking purity and impurity in the sense of injury and non-injury, just as there are no absolutely pure phenomena in nature in general. Good and evil, happiness and unhappiness, life and death are the obverse and reverse of the same coin.

Bhakti-Yoga is a method of attaining release through love and loyalty to the God or Ishvara. ‘Bhakti is a series or succession of mental efforts at religious realisation beginning with ordinary worship and ending in a supreme intensity of love for the Ishvara’. Vivekananda is able to determine the steps
through which the Bhakti-yoga progresses towards the realization of the Supreme.

The first stage is the stage of external worship. In this stage, idols and images, representations of Gods and Goddesses, incarnations - even prophets and God-men - are all objects of devotion and worship. Idol-worship is the most popular form of external worship. Then, in the next stage, prayer and repetition of God's name, chanting of religious hymns and singing the songs of God's glory would become prominent. In the third stage, this kind of prayer is transcended, and in its place a sort of a silent meditation starts. In this stage there exists for the devotee nothing but God. In the final stage even this distinction vanishes, the devotee becomes almost one with the Supreme. This is a kind of inner realisation - a vision of the omnipresent God. It is a feeling that there is nothing besides Him. So, external worship, prayer, repeating of God's name, meditation are all stages of Bhakti, through which the devotee attains a realisation infeeling of the essential oneness of everything.

Jñāna Yoga is the mode of release through knowledge (jñāna); as soon as ignorance (Avidyā) is destroyed, the human soul (jiva) becomes free. As for the Vedāntic and other philosophers of the Indian schools, writes Vivekananda, they think that knowledge is not to be acquired from without. It is the innate nature of the human soul. According to Some Indian philosophical schools, this infinite wisdom remains always the same and is never lost; and man is not ordinarily conscious of this, because a veil, has fallen over it on account of his evil deeds, but as soon as the veil is removed it reveals itself.

From the standpoint of Vivekananda man does not receive knowledge from the objects and phenomena of the external world. Man always has knowledge, but it is covered by a veil or hidden like fire in flint:

It so appears that knowledge is realized within, not obtained from without.
Vivekananda recognizes three states of consciousness: instinct, reason, and super consciousness; or the unconscious, the conscious and the super conscious states; all of them belong to the same consciousness. There are no three kinds of consciousness, according to him, but one kind develops into another. Consciousness itself has the form of super conscious state superior to intellect. When consciousness attains the supreme state, man possesses knowledge that is superior to intellectual knowledge. The person who has developed his consciousness to this supreme state becomes free. Here the individual may attain the stage of complete concentration or samadri, in which all kinds of distractions, including evil would melt away.

Patanjali formulated the so-called eight-stage path of freeing the soul. A diagram is given below.

**The Diagram of the Eight-Stage Path of Freedom**

<table>
<thead>
<tr>
<th>Prakṛti (the material substance)</th>
<th>and</th>
<th>Puruṣa (the spiritual substance)</th>
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<tbody>
<tr>
<td>Man (interpreted as mixture of pakṛti and purusa particles, that is, of body and soul)</td>
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To free his soul from the body, man has to go through the following eight stages:

1) Yama, abstention
2) Niyama, culture
   Āsana, posture
3) Prāṇāyāma, control of breathing
4) Pratyāhāra, removal of feelings
5) Dhārana, attention
6) Dhyāna, contemplation of the object.
7) Samādhi, concentration or absorption of the mind in the object of contemplation
According to Vivekananda, the man that has practiced control over himself can not be acted upon by anything outside, there is no more slavery for him such man alone is fit to live well in the world. Those who have not controlled their own minds, the world is either full of evil or at best a mixture of good and evil. This very world will become to us an optimistic world when we become masters of our own minds. Nothing will then work upon us as good or evil, we shall find everything to be in its proper place, to be harmonious. Who says that the world is a hell, often end by saying that it is a heaven when they succeed in the practice of self-control. In Vivekananda’s words if we are genuine Karma-yogin and wish to train ourselves to the attainment of this state, wherever we may begin we are sure to end in perfect self-abnegation; and as soon as this seeming self has gone, the whole world which at first appears to us to be filled with evil, will appear to be heaven itself and full of blessedness. Its very atmosphere will be blessed; in every human face there will be good. According to him Rāja-yoga is absolutely necessary for every individual to become divine. Raja-yoga is the method of realization through the mystic union of the lower self with the higher self. It restrains the activities of mind and stops them with the cessation of the activities of mind, attachment and bondage disappears. That is only possible when every individual hat absolute mastery over his own thoughts. Then only it is possible that evils will vanish.

It is said that individual souls are created by Māyā. In reality they cannot exist. So we are all one and the cause of evil is the perception of duality. According to him when we begin to feel that we are separate from this universe, then first comes fear, and then comes misery. This misery is evil. Misery of man is an effect of ignorance. This misery is permanently removable only by getting rid of ignorance. According to him we are not. here to suffer. There is no other devil stronger than the devil of the darkness of ignorance. The outward form of the man who has touched the feet of the Almighty is not changed, but he no longer does any evil.
Vivekananda maintains that Change is always subjective. All though evolution we find that the conquest of nature comes by change in the subject. If we apply this to religion and morality, and we will find that the conquest of evil comes by the change in the subjective alone. That is how the Advaita system gets its whole force, on the subjective side of man. To talk of evil and misery is nonsense, because they do not exist outside.

Good and evil are only a question of degree: more manifested or less manifested. We see in our childhood which we think to be good, but which really are evil. What we thought very good at one time we do not think so good now. So good and evil are but superstitions, and do not exist. The difference is only in degree. So Vivekananda insists that it is all a manifestation of that Ātman; He is being manifested in everything; only, when the manifestation is very thick we call it evil; and when it is very thin, we call it good. "The great error in all ethical systems, with exception, has been the failure of teaching the means by which man could refrain from doing evil. All the systems of ethics teach, "Do not steal!" Very good; but why does a man steal? Because all stealing, robbing, and other evil actions, as a rule, have become automatic. The systematic robber, thief, liar, unjust man and woman, are all these in spite of themselves! It is really a tremendous psychological problem. We should look upon man in the most charitable light". Vivekananda says we read in the Bhāgavad-Gītā again and again that we must all work incessantly. "All work is by nature composed of good and evil. We cannot do any work which will not do some good somewhere; there cannot be any work which will not cause some harm somewhere. Every work must necessarily be a mixture of good and evil; yet we are commanded to work incessantly. Good and evil will both have their results, will produce their Karma. Good action will entail upon us good effect; bad action, bad. But good and bad are both bondages of the soul. The solution reached in the Gītā in regard to this bondage-producing nature of work is that if we do not attach ourselves to the work we do, it will not
have any binding effect on our soul".  

This is the one cause of misery: we are 'attached; we are being caught. Therefore Gitā says that Work constantly; work, but be not attached; be not caught. "Reserve unto yourself the power of detaching yourself from everything, however beloved, however much the soul might yearn for it, however great the pangs of misery you feel if you are going to leave it; still, reserve the power of leaving it whenever you want."

Gitā teaches Karma-Yoga, we should work through Yoga (concentration). In such concentration in action (Karma-Yoga), there is no consciousness of the lower ego present. The consciousness that I am doing this and that is never present when one works through Yoga. He who is one with the Lord through Yoga performs all his works by becoming immersed in concentration, and does not seek any personal benefit. Such a performance of work brings only good to the world, no evil can come out of it. Those who work thus never do anything for themselves.

Vivekananda says "It is not law that we want, but the ability to break law. We want to be outlaws. If you are bound by laws, you will be a lump of clay. Whether you are beyond the law or not is not the question; but the thought that we are beyond law—upon that is based the whole history of humanity."

In his words every man is a slave except the Yogi. He is a slave to food, to air, to his wife, to his children, to a dollar, slave to a nation, slave to name and fame, and to a thousand things in the world. The man who is not controlled by any one of these bondages is alone a real man, a real Yogi.

For Vivekananda, to avoid evil, inactivity should be avoided by all means. Activity always means resistance. He says to resist all evils, mental and physical. He says, 'It is very easy to say, "Hate nobody, resist not evil", but we know what that kind generally means in practice. When the eyes of society are turned towards us we may make a show of nonresistance,
but in our hearts it is canker all the time .... This is hypocrisy and will serve no purpose.

Vivekananda maintains that a householder must be a hero to his enemies. Then only he may resist evil. Each man is responsible for the evil anywhere in the world. That what unites with the universal is virtue or good and that separates in sin or evil. So no one can be happy until all are happy. When we hurt anyone, we hurt ourselves, as we are all part of the infinite. According to him faith in ourselves and faith in God is the secret of greatness. If there is evil, this is the only evil- to say that we are weak or others are weak. If we think ourselves weak, weak we will be, if we think ourselves strong, strong we will be. So strength is good and weakness is evil. It is constant strain and misery. To resist evil we must kill our brutal nature and become human, that is, loving and charitable.

According to Vivekananda, if the cause of evil is removed the effect will be removed naturally. That is the real reform work which we need today. We must first of all try to realize our spiritual nature as well as our relation to the Absolute and then out of the fullness of the heart the mouth will speak, and the hands will work.

V.2 Mahatma Gandhi

Mahatma Gandhi has been rightly recognized as the man of “the age” all over the world. Nations are farging nuclear weapons which, if used in a war, are likely to destroy or poison life on this planet for generations. Man has therefore, for his very survival to find some other way of overcoming conflict than war. Against this background of Gandhi’s life, message and work derive vital significance for he points to an alternative to war. He turned his back to violence, but he did not on that account meekly submit to evil. He discovered a way fighting evil, a dynamic way, which he felt could never know defeat.

Gandhi was a multifaceted genius who applied his mind to a large number of problems of human concern. His social ideas exemplify a deep and
abiding interest in a fundamental reformation of the Indian society. At the political level Gandhi believed that the state was an instrument of coercion since it was likely to undermine the cherished fundamental freedoms of individuals. As an individualist par excellence, he believed that individuals could enrich their personalities through truth and non-violence, saturated with an atmosphere of freedom.

Trained in the law rather than in religion or philosophy Gandhi nevertheless had a consuming interest in religion and sought to live a truly religious life. He not only succeeded as few men have done, but he devised a new religious approach to the problem of combating evil. Horace Alexander observed, Gandhi's whole life was "a kind of dialectic," first preparing his people for freedom and then helping them to attain it. Gandhi said "I must confess to you that when doubts hunts me, when disappointments stare me in the face, and when I see not one ray of light on the horizon. I turn to the Bhāgavad Gitā and find a verse to comfort me and immediately begin to smile in the midst of overwhelming sorrow .... I owe it to the teaching of the Bhāgavad Gitā."³⁰

Gandhi was influenced profoundly by the concept of Ahimsā (non-violence) which is the bed rock of Jaina and Buddhist thought. But while the latter understand Ahimsā more as an ethical value than a social concept, Gandhi enriched the traditional concept of Ahimsā by applying it to the collective sphere of human life. Gandhi believed that Islam stands for the brotherhood of man but not the brotherhood of Muslims alone. His intense faith in God was constant strength and support to Gandhi in his own struggles. The Christian ethic of love had a great impact on Gandhi. He was much impressed by the New Testament, specially the 'Sermon on the Mount' which went straight to his heart. The love that Jesus taught and practised, as Gandhi understands it, is not a personal virtue but a social virtue. He applied this message of love in the social life and practiced it throughout his life.

With the help of Hindu and Christian scriptures and insights from Henry D. Thoreau and Count Leo Tolstoy he devised a new method of warfare,
which whole nations could use against the greatest manifestations of evil; racism imperialism and war. The term Satyagraha was coined by Gandhi as a mere satisfactory phrase than "passive resistance" or "civil disobedience."

Gandhi said that Satyagraha is meant for the common people, not merely for Saints. It is war without violence. It is based on love, not on hate, on loving one's opponents and suffering to convert them. It differentiates between the sin and the sinner, between the evil and the evil doer. It is the weapon or the brave not of the weak. It demands discipline and may entail self sacrifice, suffering, fasting, imprisonment and death. Yet it has the Supreme virtue of providing means consonant with the highest ends. Satyagraha is a method evolved by Gandhi for resolving the social conflicts, a way of conducting a non-violent war against evil and injustice. Gandhi states that it is an "instrument of struggle for positive objectives and fundamental change". Although Satyagraha was practiced by saints in ancient times the outstanding contribution of Gandhi to the technique of Satyagraha lies in the fact that he extended it to all the spheres of human life. Gandhi was deeply influenced by the Jaina doctrines of anekantavada. His anekāntavāda is a result of the two doctrines of Satya and Ahimsā. Absolutely central to Gandhi's thought is his notion of the essential difference between. Human beings do not only have the need to survive, implying the needs for food and shelter, but they also have the need to exercise their capacity to care for others. Above all, there is the inborn quest that characterised every man and man a quest for life-fulfillment, a quest for truth (Satya). Gandhi elevated absolute truth to the status of the highest value by equating Truth with the concept of God.

Gandhi firmly believe that Ahimsā (non-violence or love) was the key, for realizing one’s true self. And his own life bore witness to this. In his own words "In its positive form, Ahimsā means the largest love, the greatest charity." If I am a follower of Ahimsā, I must love my enemy or a stranger as I would my wrongdoing father or son."
Gandhi calls himself a Hindu first and last. He was an Indian through and through. His influence over Indian masses was not because of his ideology but because he was the true representative of Indian masses, who were struggling for a great future and the destiny of making an important contribution to the world. Like Tagore, he admired ancient Indian institutions like Varna system, Panchayats, Cottage Industries, democratic ideals, etc. But like Tagore again he was a reformer and a revolutionary who fought against social, religious and political evils of this great country throughout his life. He was the Vivekananda of political India. Like Vivekananda he worshipped Daridranārāyan. While Vivekananda preached Neo-Vedānta for the regeneration of Indian Community Gandhi presented plans to make this ideal a reality.

According to him all great religions have presented similar ideals for human beings. He said that all religions are founded on the same moral laws. His ethical religion is made up of laws which bind men all over the world. Reality according to him is truth and truth is reality. Again, truth is God and truth is non-violence Non-Violence again is truth. Thus truth and non-violence are reality and reality is God.

Gandhi identified God with truth and law and therefore synthesized religion and morality, religion and politics and politics and ethics. He said, "To me God is Truth and Law; God is ethics and morality; God is fearlessness. God is the source of Light and Life and yet- He is above beyond all these. God is conscience. He is even the atheism of the atheist.

Declaring the importance of non-violence in his social philosophy he said 'Non-violence is the first article of his faith and the last article of his creed." Hence, Gandhi states that Non-violence's spread is his life mission. He has no interest except for the prosecution of that mission. "Violence according to him is the law of brutes while non-violence is the rule of human beings. Here he absolutely differs from Darwinian principles of struggle for existence and survival of the fittest. Non-violence according to him is not merely an ideal, it is a fact. Replying to his critics who called his philosophy utopian and visionary he
said, "I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant for the Rishis and saints. It is meant for the common people as well. Non-violence is the law of our species, as violence is the law of the brute."³³

The weapon of moral power has been depending for its strength on several factors. People could sense and see in the lives of men of moral influence the virtues these men were talking about; integrity, wholeness, love, truthfulness and unconquerable courage. "Such men clearly challenged evil and called on men to search themselves and to change. This they did by talking with individuals, speaking the truth they knew and addressing groups and rulers, warning them of the results of their wicked ways and urging them to turn to the way of goodness. Moral power was also felt from the refusal of men to compromise their integrity with the power-that-be and consequently faced persecution, imprisonment and even death. Men who could stand on the courage of their conviction and the strength of their inner being could not but have great influence."³⁴

"In recent years this weapon of moral power was refined and given new expression and increased strength by Mohandas K. Gandhi. This resulted from his efforts at spiritual development and his experiments in new ways of combating social evils and building a just world. In his hands moral influence was combined with active, dynamic and militant action against social evils. This involved the use of new techniques, the refinement of old ones, and the use of social strategy and tactics. With these additions the effect of the weapon of moral power was multiplied."³⁵ So, Gandhi's weapon is an expression of a way of looking at life. His method of opposing and fighting against evil is Satyagraha.

The word 'Satyagraha' was coined to meet the requirements of accurately describing Gandhi's philosophy and method of fighting against evil, individually and collectively.

He aimed at the attainment of truth through love and right actions. The satyagrahi look upon all as his brothers. He believes that the practice of love
and self-suffering will bring about a change of heart in his opponent. The satyagrahi tries to change both individuals and institutions. He believes that the power of pure love, is great enough to melt the stoniest heart of an evil doer.

Gandhi declared that cowardice and love do not go together any more than water and fire. The satyagrahi must have the courage and love to be able to face all violence. He must love his opponent and seek to change him. The satyagrahi’s lack of fear and his faith in truth enable him to challenge evil. Gandhi states that the satyagrahi must appeal to morality of his enemy through words, purity, humility, honesty and self-suffering. The satyagrahi refuses to compromise on basic moral issues in the face of punishment, persecution, and infliction of suffering on him. Thus he hope to produce in the opponent’s mind and heart an emotional upsurging or stinging of his conscience. This will cause him to have a change of heart in the matter at issue. There are social evils in the world which require direct and active challenging for their removal. These may be the result of social tradition, international policies of the government, the economic power that may be or some other social group or individual. These specific social evils which hinder the constructive programme of society require the application of the values of satyagraha. Satyagraha as resistance and direct action is a substitute for violent direct action, such as rioting, violent revolt, or war.

Gandhi prescribed seven vows for a Satyagrahi viz. 1) Truth, 2) Non-violence, 3) Celebacy 4) control of Palate 5) Fearlessness 6) Nonstealing 7) Non possession:

1. Truth : Truth is the highest ideal in Gandhian Social Philosophy. He has, however, taken it in the most comprehensive sense. He said that there should be Truth in thought, Truth in speech and Truth in action. Thus truth should be practised in all walks of life, social economic, political etc.

2. Non-violence : The basic principle of non-violence rests on that what holds good in respect of oneself equally applies to the whole universe. "This is in agreement” with the famous Kantian principle that act upon the principle
which you want to make a universal law and exceptions are always wrong. Anyone who objected to non-violence as the creed of the coward was reproached by Gandhi. He clarified, Ahimsa is not the way of the timid and cowardly. It is the way of the brave ready to face death. He who perishes with sword in hand is no doubt brave but he who faces death without raising his little finger and without flinching is braver." Western thinkers, including Prof. Toynbee, have hailed Gandhian application of non-violence to human society. Gandhi firmly believed that no real democracy can be established by violent means.

3. Celebacy: Literally speaking Brahmacharya (Celebacy) means conduct adapted to the search of Brahman i.e. Truth. In the practical sense however, it means primarily chastity and ultimately control of all the senses. Gandhi's emphasis on Brahmacharya has always been a subject of controversy, as it clearly condemns marriage as a necessary evil. He said that one who would obey the law of ahimsa cannot marry, not to speak of gratification outside the marital bond. Naturally this principle can not be acceptable to contemporary thinkers. Gandhi however, permitted marriage to those who can not live without it. He said that marriage is the most natural and desirable state when one finds oneself even against his will living the married life in his daily thought.

4. Control of Palate: According to Gandhiji, "Control of the palate is very closely connected with the observance of Brahmacharya. His restraint in diet both as to quantity and quality is as essential as restraint in thought and speech.

5. Non-Possession: Non-possession has been considered a virtue by every great religion including Hindu, Muslim, Christian, Jain and Buddhist. Explaining his ideal of non-stealing he said that if we take anything that we do not need for our own immediate use and keep it, we thieve it from somebody else. We should refrain from it.
6. Bread-Labour: Bread Labour is the principle that in order to live man must work and this work should be not mental but physical. Gandhi like Adam Smith called it productive labour. A person can spin or weave, or take up carpentry or smithy, instead of tilling the soil, always regarding agriculture however to be ideal."

7. Fearlessness.: Gandhi said that fearlessness connotes freedom from all external fear of disease, bodily injury and death, or dispossession, of losing ones nearest and dearest, of losing reputation or giving offence, and so on.

Gandhi describes Satyagraha as a force against violence, tyranny and injustice. All these evils arise on account of a neglect of the truth that is all-pervasive and all-comprehending. Therefore Gandhi says that if we start resisting evil with evil, violence with violence, anger with anger, then we are only adding fuel to fire.) The most effective force against these evils can be the one which would force them to evaporate, and that can be done only by Satyagraha. It gives out the opponent a chance to see and realise his mistake and thereby to mend his ways. It is based on the conviction that there is an element of essential goodness in every man because man contains divinity within himself. Evils result because this element is either pushed to the background, or is clouded by passion, hatred and anger. What is, therefore, required is to awaken this aspect of man. If the element of goodness is aroused, the individual himself will realise the wrong that he had been doing. The Satyagrahi can do this by subjecting himself to suffering for the sake of Truth.

So it can be said that like J.S. Mill & S. Radhakrishnan, Gandhi also says that men are naturally good as they are divine. If the element of goodness is aroused in men, they will overcome evil. According to Gandhi a satyagrahi who has been able to fullfil the above mentioned seven vows can overcome evil easily. He insists that a satyagrahi requires a very strict moral & religious discipline. Some of the basic ones is given below:
1. A Satyagrahi must be basically honest and sincere. It implies honesty of purpose and sincerity of effort. Without this a Satyagraha will remain satyagraha merely in name.

2. A Satyagrahi must not have any mental reservations, he must be open-minded. Gandhi feels that a change of heart can be brought about only when the other party is approached open-mindedly, with no second or 'hidden' ideas or motives.

3. A Satyagrahi must be a disciplined soldier. Truth alone 'should be 'his master and conscience his guide. He should be loving, but firm.

4. This means that a Satyagrahi must be completely fearless. He must not fear anything worldly - even death. Gandhi says that one who has not conquered fear cannot follow the way of Satyagraha effectively.

5. Fearlessness leads to another virtue, sacrifice. A Satyagrahi must be prepared for the greatest possible sacrifice. He has to be completely selfless; and no sacrifice is great for him. He must be prepared to undergo any amount of suffering for the sake of Truth and for the good of others.

6. Suffering and Sacrifice have to be undergone in an attitude of simplicity and humility. If a Satyagrahi becomes arrogant and starts feeling that he is doing something great, his satyagraha would go in vain. Humility, according to Gandhi, is one of the prime virtues of a Satyagrahi.

7. Gandhi asserts that a Satyagrahi is required to practice truthfulness and non-violence not only in his actions, but also in thought and speech. He admits that this is not possible all at once, but asserts that constant discipline and sincere effort would be of great help.

8. A Satyagrahi must be firm in his dealings and behaviour. He must have a strength of character and a resoluteness of will.

9. There must be a conformity between the thought and action of a Satyagrahi. Gandhi knows that the absence of this character-gives rise to many kinds of evils. A Satyagrahi has to win the confidence and love of the adversary, and
therefore there must be a co-ordination between what he thinks and says and what he does.

10. Gandhi also recommends that the Satyagrahi must learn to put on restraints upon his own, self. One of the effective suggestion in this regard is the practice of Fasting.

11. The Satyagrahi must also have tolerance in him. Gandhi is not happy with this word, but for want of a better word he uses it. He says that a Satyagrahi has always to deal with adversaries. If he does not have tolerance, he will lose self-control, and thus, will upset the way of Love.

12. The Satyagrahi is also required to observe other ordinary virtues of life like punctuality and order which are forms of Discipline that help in the cultivation of the power of self-control.

13. The most fundamental requirement is that a Satyagrahj must have a living faith in God, that there is one God and also on the faith that there is an element of Divinity present in everyman.

Thus according to Gandhi satyagraha is essentially based on love. So we can conquer evil by love & tolerance. Here we see the influence of Christianity in Gandhi.

The forms of Satyagraha that Gandhi seems to favour most are Disobedience, Non-co-operation, Direct Action and Fasting. Disobedience is considered to be a protest against unjust laws. Gandhi, in this regard,' seems to be influenced by Thoreau and accordingly feels that it is morally proper to be right and true than to be law-abiding. He resorted to this technique chiefly in South Africa when he protested against the unjust, discriminatory and racial laws. Non-co-operation, according to Gandhi, is essentially a cleansing process, it affects the Satyagrahi more than the other-party and is able to give the Satyagrahi a power to face evil and to endure suffering. Non-co-operation, as Gandhi conceives it, amounts to a 'kind of a refusal on the part of the exploited to be exploited. Gandhi feels that the exploited is also to be blamed for being exploited.
because he has allowed himself to be exploited. Non-co-operation, therefore, is refusal on the part of the exploited to succumb to the forces of exploitation.

The importance of renunciation was something Gandhi found in the Gitā, "The Light of Asia and The Sermon on the Mount". He believed that it was right-to curb one's needs and to extinguish the base in us. He held that all life was sacred and that one should reduce one's self to zero as far as is humanly possible. Gandhi says, "love never claims, it ever gives, love never suffers, never resents, never-revenge itself." He believed that 'Ahiṃsā' means 'love' in the 'Pauline sense' and he confessed that 'Though I cannot claim to be a Christian in the sectarian sense, the example of Jesus' suffering is a factor in the composition of my undying faith in non-violence which rules all my actions, worldly and temporal.'

While Hinduism does not persecute anyone as an "unbeliever", its social system has allowed and tolerated the practice of untouchability. The distinction between caste and caste, the superiority of one over the other is a phenomenon now extending to race to the domination of one race by the another. Mahatma Gandhi stood against this division of man from man or man against man within Hinduism and outside it in the civilized world. Therefore this message of the equality of mankind also comes from Gandhi who was a Hindu and more than a Hindu.

'Gandhi was clearly against socialist type of revolution. And yet he was a revolutionary no less than Karl Marx. As against the scientific materialism of Karl Marx Gandhian revolutionary technique can be called scientific non-violentism. Like Karl Marx Gandhi was against capitalism and considered it an evil which should be immediately abolished. But against Marx he felt that a violent revolution cannot lead to a non-violent social order ultimately. On the other hand, violence leads to violence, whether it may be violence of the capitalist as it is in the capitalist society or violence of the state as it is in the communist society. Gandhi, on the other hand, wanted a permanent elimination of violence against any one." Gandhi belonged to the class of Neo- Vedānta
thinkers that India produced in contemporary century, including Aurobindo, Vivekananda, Tagore and others. His socio-political ideology is based upon Vedánta Philosophy. The essential of Vedánta philosophy is that there is one universal essence underlying all human beings and therefore a law applicable to one person should be applied to all and vice-versa. Gandhian socialism was religious and spiritual in the tradition of Vedánta Philosophy.

"Gandhi was against untouchability and caste-system these two are great social evil for Gods. In fact he joined in the controversy on this issue and defended varna system against the onslaught of Dr. B. R. Ambedkar. Replying to him he said, "Varnas and Āshramas are institutions which have nothing to do with castes. The law of Varna teaches us that we have each one of us to earn our bread by following the ancestral calling. It defines not our rights but our duties. It necessarily has reference to callings that are conducive to the welfare of humanity and to no other. It also follows that there is no calling too low and none too high."39

Equality demands that we should not distinguish among human beings on the basis of social occupations. Therefore, Gandhi, throughout his life, waged a war against the evil of untouchability. Elimination of untouchability was an important aspect of his programme. Thus according to Gandhi casteism & untouchability are great social evils which we must try to eradicate by means of love and Ahimsā. His solution of the problems of social, economic & political fields were basically the same, those based upon the principles of harmony, synthesis, cooperation, liberty, equality & fraternity, spiritual evolution & ultimately leading to God realization & the establishment of Kingdom of God on earth.

In Hinduism rebirth is, more or less, a metaphysical doctrine, a belief postulated for explaining mysteries of life prior to birth and after death. Though Gandhi is not going to deny this, he does not feel the need of entering into the details that the concept of rebirth involves. On the other hand, he gives a moral interpretation to this doctrine by emphasizing the pragmatic and ethical
value of this belief. He feels that by believing in the possibility of rebirth one is able to make adjustments with life. This belief enables man to be loving, kind, moral and benevolent even in the midst of his bitter experiences of jealousy, hatred and strife. It is true that life is not a bed of roses. It involves strife, struggle, hardship and consequently suffering. A belief in rebirth opens out before him new ways and new possibilities. He comes to realize that this world is not the end of everything and that acts done in this life have implications for future lives also. Evil and suffering experienced in this life are not final. This realisation enables man to face this life with strength and in a dignified manner. Belief in the possibility of rebirth, therefore, becomes a condition for a pious, moral and noble living and it helps man to stay away from evil. According to most religions and philosophical systems our present life and body are on account of our past Karmas. Gandhi believed that our Karmas create tendencies in accordance with which our subsequent bodies and capacities are built. The Law of Karma is also conceived as a moral law. It is considered to be another name of the moral maxim 'as you sow so you reap'. The ancient Indian seers have suggested that man's bondage and suffering are due to his ignorance or own wrong actions done in the past and that right and good deeds performed in this life will bear fruit in future. It will enable man to make himself free and liberated.

According to Gandhi, "every individual is unique because of his peculiar physical and mental inheritance and equipment. What an individual now is, is the effect of his actions - his habits of thinking, feeling, speaking and acting in the past. Man makes himself through all these diverse activities, internal and external. They appear to be so insignificant separately, but taken together they create the tremendous forces that shape his health, character, and his entire destiny".

Gandhi gave his own idea about the concept of good society. He formed his ideas mostly on the basis of conditions prevalent in his own country where population pressure on the land was too much and he wanted to have freedom and employment for all. He says God created man to work for his good.
Those who enjoy without work are thieves. Service is not possible unless it is rooted in love or Ahimsā. So according to Gandhi Service which is not rooted in love or Ahimsā is evil & the man who do not work is an evil man. Gandhi says ‘Every one of us is a combination of both good and evil”

Gandhi states that one cannot deny that man has anger, lust, envy etc. But these are not essential nature of man. Because man is not only body or mind, but a soul also which is a manifestation of the ultimate substance, namely God. Man’s egotism and other evil propensities are product of his physical frame and not of the soul. As soul is pure and free, it is absolutely unattached with evil. So if man wishes, he can free himself from evil through moral and spiritual discipline. For this Gandhi humbly prays to God to keep him free from evil. He considered that in the midst of death, life persists, in the midst of hatred, love persists, so in the midst of evil, good persists. From this point of view we can say that Gandhi is optimistic in his outlook about evil.

According to Gandhi, the moral significance of the Law of Karma appears to be more important because it is consistent with his moral convictions and also with his kind of faith in rebirth. The realisation that one's own Karmas determine the future nature and status of an individual creates the further realisation that it is man himself who is the maker of his own destiny.

V.3 Rabindra Nath Tagore

Rabindra Nath Tagore was a greatest figure of Indian Renaissance, who conferred illumination on the age in which he lived. He was one of the five representatives of the universal man to whom the future of the world belongs.

He looked at the external varieties through poetry as well as philosophy. He was influenced by the Upaniṣads, Gitā and the Epics of India. He had the highest veneration for the vision of the world contained in the first verse of the Isavāsyopaniṣad, which says that we must realize that God has manifested Himself as the universe and is immanent in it, and that we must give up our passion for possession. Tagore also teaches that God is the soul of our
soul. We must realize our oneness with beauty, love and joy. He writes that our soul when detached and imprisoned within the narrow limits of a self loses its significance, for its very essence is unity. It can only find out its truth by unifying itself with others and only then has its joy. He stated that to know our soul apart from the self is the first step towards the realization of the supreme deliverance.

That is why Tagore as a poet-cum philosopher glorifies the beauty and glory of the universe and the joy of the soul in realizing the same. In his many poems as well as in his essays, he gives expression to his gospel of the beauty and reality of the universe and of the joy of service to humanity and devotion to God. He says, the human soul is on its journey from law to love, from discipline to liberation, from the moral plane to the spiritual. In some well-known poems in the Gitanjali he says that we must realize that God is to be found among living beings, that we must serve all beings, and must not renounce all action and run away from living beings.

Although Tagore is essentially a poet, his works are deeply coloured with metaphysical notions. His philosophy, however, is "a sigh of the soul rather than a reasoned account of metaphysics; an atmosphere rather than a system of philosophy." Tagore's philosophy is an artist's creation and, as such, it is to be understood as a flower is understood. Thus a careful study of his poems shows that his religion and teaching are rooted in the wisdom of the Upanisadic seers and the powerful bhakti movements of the medieval Vaishnavism in North India, including Bengal.

Rabindra Nath Tagore was concerned with the problem of man and his destiny. He tried to establish an all comprehensive view of life. His contribution to the fields of Art, Literature, Music, Religion, Education, Politics, Social reforms, etc. is noteworthy. According to Tagore "Of all manifestations of the Divine, man is incomparable. The human self is unique, because in it God reveals himself in a special manner". Tagore was deeply connected with the humanity. Humanity and immortality are intimately connected.
The concept of freedom is one of the significance concepts of Tagore's philosophy. The substituting words for 'Freedom' are Moksa, Liberation, Nirvāṇa, Salvation, Kaivalya, perfection, Independence, self realization etc. generally it is believed that the concept of Moksa or liberation is the highest expressive type of freedom. (i.e. spiritual freedom). Tagore also believes that the incompatibility of Karma and freedom is only apparent. He says that freedom represents the essence of the soul. Like traditional philosophers Tagore also accept the view that the ultimate aim of human being is to attain Spiritual freedom. He said that man must enjoy socio-economic and political freedom in order to qualify himself for the attainment of spiritual freedom. Man should strive to attain spiritual perfection by constant self-realization. He emphasizes on the cultivation of the Divine power in man. There is an element of divinity present in every man. He maintains that if the Divine elements like conscience, Free will, reason etc. are used in the right manner, man can bring down heaven to this earth.

His concept of humanity and immortality are interacted with each other. So, he says that there may be death of individual, but mankind will continue to exist.

According to Tagore, man has the physical, rational and spiritual aspects and his true freedom is constituted in the realms of matter, mind and spirit. There are some ways (Principles) and means for attaining the highest end or Mukti in every religion. Tagore says that all the higher religious of India speaks of the training for Mukti. "In our soul we are conscious of the transcendental truth in us, the Universal, the Supreme Man; and this soul, the spiritual self: has its enjoyment in the renunciation of the individual self for the sake of the Supreme soul". This renunciation is in the dedication of self. The fulfillment of life is found in our freedom. Tagore says that "Satyam is Ānandam, and the Real is Joy". 43

According to Tagore, society is the expression of both moral and spiritual aspirations of man, which belong to his higher nature. He says that
without spiritual freedom (or free mind) political freedom is meaningless. Prior to the complete political freedom, people must have moral or spiritual freedom. Tagore expressed his feeling that, "Our social ideals create the human world, but when our mind is diverted from them to greed of power then in that state or intoxication, we live in a world of abnormality. Where our strength is not health and liberty is not freedom, therefore, political freedom does not give us freedom, when our mind is not free." So, the concept of spiritual freedom is fundamental in his philosophy rather than other concepts of freedom. Rabindranath pleaded for the all-round development of men. His concept of universal Religion signified by Unity and Spiritual freedom. Tagore believes in the reality of creation, and so, has given a definite view on the nature of creation. His account of creation is, more or less, theistic even though it has a humanistic significance also. According to him God is the ultimate reality, and as such, He is the basis of the universe.

According to Tagore "The account of the origin of man brings to light at least two important factors regarding the nature of man, firstly, man, continues to have that biological and physical nature which he has received from evolution, and secondly, he has within him a spiritual nature which makes him unique and gives to him some amount of freedom. The first can be called the biological or physical aspect of man, and the other can be designated as the 'Surplus' in man or as the Infinite aspect of man. Man then is finite-Infinite." Tagore is critical of those thinkers also who deny the reality of the finite self. The finite self represents the self which lives and moves in the world. "Tagore says that a rejection of the finite self will naturally mean a rejection of the Infinite self also, because it is in and through the finite that the Infinite is sought to be realised. If the finite self is rejected, self would become contentless, and hence there would not remain any basis even for the Infinite self." Tagore lays emphasis on three aspects of man's finite nature. Firstly, he says that in his finite existence man shares some of the qualities and characteristics of the animal world. Secondly, even in his finite existence man possesses certain characters
that distinguish him from other living beings. Thirdly, the finite nature of man itself gives evidence of the spiritual potentialities of man. The most obvious character of the infinite aspect of man is that it constantly impels the individual to go beyond. According to Tagore nothing is impossible for man. He may attempt and fail, but even failures prompt him to make renewed efforts. Tagore says, "Man possesses an extra-awareness that is greater than his material sense - this is his manhood. It is this deep abiding creative force which is his religion."

Man has a self-awareness, which reveals to him the fact that he has a capacity of going beyond himself - of constantly pushing himself ahead towards higher and higher regions.

The presence of Evil in the world presents a problem to every theistic account of the universe. Tagore is also faced with that problem. Specially when he speaks about a state of joy and freedom as the ultimate human destiny, he is obliged to take up and solve the problem that evil presents.

Tagore accepts evils as facts of life. Our experiences of life confirm their reality. Evil is an imperfection, and as such, it has to be there in creation, because creation itself is a limitation of God. As all created beings are finite and limited, and therefore, evils which naturally follow from finitude and limitation have to be there. Evil presents a problem to the theist because he finds it difficult to reconcile its presence with the creator-God, who is omnipotent, omniscient and good. The problem before him is; how can evil be there in the creation of such a God? Tagore does not feel the necessity of accepting that the creation of an omnipotent and good God cannot be imperfect. On the other hand, he feels that creation as creation has to be imperfect. "If existence were an evil, it would wait for no philosopher to prove it. It is like convicting a man of suicide while all the time he stands before you in flesh. Existence itself is here to prove that it cannot be an evil."

According to Tagore, evil is a fact of the finite existence, and yet, existence itself is not an evil. Evil presents a problem only when we come to think that it is a permanent and final aspect of existence. "If we view at evil in
that way, we get the uneasy feeling that it cannot be dispensed with. But, Tagore 
asserts that that is not the correct way of looking at evil. The finite aspects of 
creation or of man are all real, but they have to be superseded. Going beyond 
them is not rejecting their reality, just as crossing a mile-post is not rejecting the 
reality of that mile-post. Thus, evils are facts, but they are not the ultimate facts.\(^{49}\)

Tagore rarely uses the word 'Absolute' for the Absolute. The 
expressions that have been most frequently used are: The Universal Man, The 
Supreme Person, The Supreme Spirit, The Infinite Personality etc. Such 
expressions naturally refer to a theistic God. And yet, God has also been 
described; as formless and featureless. He is called Satyam, anandam, sivam and 
sundaram:

For Tagore if the Absolute is truth (Satyam), goodness (Sivam) and 
beauty (Sundaram) then the Absolute is not a barren and static reality. On the 
other hand, it is highly dynamic. The life process is moving endlessly in an 
infinite pursuit. This is why we find life around us to be, dynamic and 
progressing. But change is not the last word of Tagore's philosophy. According 
to him, The Absolute, contains changes but does not itself change. Absolute is 
changeless but its expressions are in change and movement.

"A question to ask now is how can there be evil if ultimate reality 
is Sivam (goodness)? How can we explain evil and suffering in the world? 
According to Tagore; "the question why there is evil in existence is the same as 
Why there is imperfection or in other words why there is creation at all. The 
questions of evil and finiteness are thus intertwined. Evil or pain is in the. 
Universe, and nobody can deny it".\(^{50}\) Tagore says: "Pain which is the feeling of-
our finiteness, is not a fixture in our life. It is not an end in itself, as joy is. To 
meet with it is to know that it has no part in the true permanence of creation."\(^{51}\) 
Tagore's Absolute does not own the evils of the finite .and phenomenal world.

According to Tagore evil must not be viewed as the very antitheses of 
good, just as imperfection is not the opposite of perfection. So evils appear as
ultimate. "It is because we concentrate on the evil as it is seen without relating it to other aspects of life, that is to say, because we look at it as an isolated and separate fact, that it appears as ultimate. But, truth cannot be known by a fragmentary or a piecemeal point of view, Truth lies in the consciousness of the whole, therefore, the proper perspective to see the truth of a thing is to relate it to the whole. If imperfections are viewed that way they would not appear as denials of perfection."52 "In fact imperfection is not a negation of perfection, finitude is not contradictory to infinity, they are but completeness manifested in parts, infinity revealed within bounds."53 Viewed in this way, imperfection or evil is merely a stage leading to perfection or good.

Death is considered to be the greatest evil. Tagore maintains that death is an evil if it is viewed as a separate incident affecting a particular individual. But, if it is viewed in relation to the whole it would appear not as an evil but as an aspect of the perfect plan of the Universe. Had the phenomenon of death been not a fact, every man and, for that matter, every living being would have continued to exist eternally. Existence, then, would have become like a life in hell with the awareness that everyone has to live eternally with the supply of food, shelter, space etc. continually decreasing. Death appears to be evil because it is taken to be detached from life. Death comes as shadow, but the soul does not cease to exist by the intercession of death. It does not obstruct the soul in its eternal existence. Therefore death should not be considered evil.

According to Tagore, "evil, then, is an impermanent aspect of our finite existence. Its nature is like that of error, which we always come across in our intellectual life, and yet which is always impermanent. For example, if we survey the history of the growth of scientific knowledge, we find that it always progresses through mistakes. Every time a mistake is committed, something new comes up removing the mistake. That shows that error is essentially impermanent. So evil is therefore not final and ultimate existence."54 According to Tagore, evils may be many, but they are aids in the process of the attainment of good. What is then to be remembered is good, not evil. Evil, thus, cannot arrest
the progress of life. The direction of progress is from evil to good. Evil, then, is merely a stage to be superseded, an occasion for the disciplining of the life's ways. The self is finite and ignorant being, therefore it suffers from evil. Evil is a form of bliss. Evil is transferred in bliss. Bliss is final and evil is a creator of it. It is not end in itself, bliss alone is final truth.

Tagore declares that evil can be made good. To conquer evil and suffering one has to cultivate goodness. About goodness Tagore says that when a man begins to have an extended vision of his true self, when he realizes that he is much more than what he seems to be at present, he begins to get conscious of his moral nature. Then he grows aware of that which he is yet to be, and the state not yet experienced by him becomes more real than that under his direct experience. "Necessarily, his perspective of life changes, and his will take the place of his wishes. For will is the supreme wish of the larger life, the life whose greater portion is our present reach, whose objects are not for the most part before our sight. Then comes the conflict of our lesser man with our greater man, of our wishes with our will, of the desires affecting our senses with the purpose that is within our heart. Then we begin to distinguish between what we immediately desire and what is good. For good is that which is desirable for our greater self". Evil and suffering will be conquered when the finite individual sees himself in the Great or in other words, lives the life of goodness.

When evils beset us, Tagore tells us not to lose heart in cowardice. Come what may, moor in your own self. Evil and pain shall come and shake the very foundations of life but never lose confidence. In the dark, gloomy days of pain and sorrow the poet's prayer is:

"Let me not pray to be sheltered from dangers
but to be fearless in facing them
Let me not beg for the stilling of my pain
but for the heart to conquer it."

Finite souls live in this world of pain and evil and try to conquer plan
and evil by leading a life of goodness. But what is the ultimate destiny of the finite individual? Can he realize the Infinite, and if so, in what form does the realization take place? Tagore's answers to these problems are clear and definite. For him, pain and evil are not the final state of things.

Through death, soul hood is sure to win and pass into a state of fuller perfection. Death, according to him, is, not a negative principle. Life is not the opposite of death or alien to it; instead, one is the complement of the other. In Gitānjali, Tagore writes:

"O, Thou the last fulfillment of life, Death, my death,
Come and whisper to me!
Day after day have I kept watch for thee;
for thee have I borne the joys and pangs of life.
All that I am, that I have, that I hope
And all my love have ever flowed towards thee
In depth of secrecy. One final glance from thine
eyes and my life will be ever thine own
The flowers have been woven and the garland is ready for the bridegroom. After the wedding the bride shall leave her home and meet her lord alone in the solitude of night." 57

According to Tagore the soul make its journey from one life to another and goes on continuously. When the body becomes weak and the sense organs becomes useless, it takes up none ones. So death is not an evil, but it brings about some good in itself. Evil is want of adjustment of our individual self to the universal self." Evil and pain should stimulate us to rise above narrow selfishness and find our unity with the universal, the supreme perfection and joy. The evil exists, according to Tagore, because man is not adjusted to society or the environment.

"In his Hibbert lectures, Tagore described the Upanisads parable of two birds sitting on the same bough, one feeding and the other watching it feed, an image of the relationship of the Infinite being with the finite self. Tagore is of
the opinion, that if man's goal is the identification of his self with that of nature and all other men, he can realize it in action, in love, in art and in religion. His life becomes joyful and harmonious in every sphere. When a man is self centered and egoistic, he thinks only of himself and thereby suffers from pain where one identifies oneself with the masses, where one is free from egoism, there remains no suffering for him. If there takes place perfect adjustment of the individual with the environment he becomes free from the torture of evil. Tagore was deeply concerned about world peace and brotherhood. "Recognizing that science and technology had a two-fold, contradictory effect, he wrote, "Countries are physically brought closer to each other by science. But science has not brought with it the light that helps understanding. On the contrary, science on its practical side has raised obstacles among them against the development of a sympathetic knowledge." Science and technology have multiplied the things over which men quarrel and has enabled men to create devastating weapons of warfare and destruction in a world filled with barbarity, about which he wrote, "The primitive barbarity of limitless suspicion and mutual jealousy fills the world's atmosphere today-the barbarity of the aggressive individualism of nations, pitiless in its greed, unashamed of its boastful brutality."

Tagore believed that religion is the highest value of life because it emphasizes unity and love for all beings. He All religions are manifestations of a single, universal religion, an outlook grounded in metaphysics. It affirms that the true universal finds its manifestation in the individuality which is true. Tagore believed in a fundamental unity of religions in that they face common problems and have common ends: Social disunity, the threat of war, jealousy, rivalry and greed confront all believers everywhere. Tagore believed that the task of religion is to unite, not separate, people. He wrote that the consciousness of God transcends the limitations of race and gathers together all human beings within one spiritual circle of union. God has no evil and there is gradual manifestation of the perfect with the imperfect and of God within the finite beings.
According to Tagore reality of evils cannot be doubted in so far as they are experienced by men. In the life of conscious beings, contradictions, pain and conflicts are actually felt and experienced. Therefore, the problem of evil in Tagore's philosophy is related itself not to the existence of evil so much as to the way in which the experience of evil arises. Tagore says: "The question why there is evil in existence is the same as why there is imperfection, or, in other words, why there is creation at all".  

According to Tagore, "evil is a necessary aspect of existence. Making this point clear Tagore says: "If existence were an evil, it would wait for no philosopher to prove it. It is like convicting a man of suicide, while all the time he stands before you in the flesh. Existence itself is here to prove that it cannot be an evil". 

Tagore does not take a gloomy view of life. On the other hand, he is an optimist who believes in the ultimate goodness of the world process. He is firmly convinced that what appears as evil will ultimately be transformed into good. Tagore says that Evil cannot altogether arrest the course of life on the highway and rob it of its possessions. For the evil has to pass on, it has to grow into good; it cannot stand and give battle to the All. That is why, Tagore asserts that although evils are facts, they are not ultimate facts of existence.

"He says that knowledge scientific or otherwise, invariably progresses through mistakes. Likewise, the good can be discovered only through and by superriding evils. Just as in the history of scientific knowledge what one values is truth and not the mistakes, which are forgotten and lost sight of, so also what has to be valued is not the evil, but the good itself, that is, the adventure towards 'the good', which emerges by overriding evil. From this Tagore infers that evils can be regarded as conducive to the attainment of good." 

Tagore explains that evils although inherent in life do not retard its progress but act as its aids. A child learns to walk through countless falls. There is in the child an impetus of joy—a realisation of being able to do something new and this enables him to attain his ideal. Evils thus can be regarded as un-
successful attempts at the realisation of the good. God creates evil for the good of man. Evil gives suffering to man, but helps him in the realization of God. It is the suffering that reawakens man towards God. So, Tagore states that evil does good to men for it arouses love for God. Tagore feels that the theist finds the problem of evil a puzzling problem only because he is not able to take a balanced view of the presence of evil in the universe. He goes either to one extreme, and is not prepared to accept that the creation of an omnipotent God can be imperfect, or he goes to the other extreme and feels 'that once the reality of evil is accepted it becomes a necessary factor of existence. Tagore says that both of these ways of viewing evil present intellectual as well as existential problems that the theist is unable to solve.

According to him, Evil is related with the imperfection of the world wherever there is imperfection there is evil. As we are imperfect, so we suffer from evil. The very fact that creation has been created implies that it cannot have the perfection of the creator, being created is itself an imperfection. But, that does not mean that imperfections are permanent aspects of existence. Evils are not ultimate facts; it means that they have to be transcended. If God does not limit Himself to imperfect existence there can be no creation. If God remains forever infinite and perfect, there can be no creation. If this is accepted, the problem of reconciling the presence of evil with power and goodness of God will not arise. According to Tagore, “Man is called the spark of the Divine and the Supreme is conceived as the ideal which man has to realize. This ideal, consequently cannot be an impersonal and indifferent Absolute. His presence has to be felt everywhere because he also is an actual participant in the drama i.e. perpetually going on.”

He says that when a man begins to have an extended vision of his true-self, when he realises that he is much more than at present he seems to be, he begins to get conscious of his moral nature. Then he grows aware of that which he is yet to be, and the state not yet experienced by him becomes more real than that under his direct experience. Necessarily, his perspective of life changes and his will takes the place of his wishes. For will is the supreme wish of the larger
life, the life whose greater portion is out of our present reach, whose objects are not for the most part before our sight. Then comes the conflict of our lesser man with our greater man, of our wishes with our will, of the desire for things affecting our senses with the purpose that is within our heart. Then we begin to distinguish between what we immediately desire and what is good. For good is that which is desirable for our greater self.

The real problem of Evil, then, is this: 'How is one to expedite or help this progress from evil to good or from imperfection to perfection', 'how can evil be transformed into good?' Tagore conceives that evil appears as evil on account of a limited and short-sighted point of view. Sometimes a selfish individual undergoes pain and sufferings and faces hardships just to satisfy some selfish ends. Pain or suffering is an evil, but he willingly and joyfully undertakes pain because he does not view at pain in isolation - as a separate fact, but he views at it in relation to the whole scheme or project of his own. Now even pain becomes a source of joy to him. So Tagore maintains that evil is evil when we view at it from the point of view of our limited ego, That has to be changed to a whole point of view. The consciousness of the self has to be changed into a soul-consciousness. That is the way to realization of human destiny. Tagore says 'The evil which hurts the natural man is pain but that which hurts his soul has been given a special name, it is sin.' Evil is the failure of man to remain true to his moral self. Tagore says "Like all artist he has the freedom to make mistakes, to launch into desperate adventures contradicting and torturing his psychology or physiological normality. These freedom is a divine gift lent to the mortals who are untutored and undisciplined; and therefore the path of their creative progress is strewn with debris of devastation and stages of their perfection haunted by apparitions of startling deformities"

Tagore regards evil serving the purpose of disciplining our ways of conduct and behaviour. So evils are aspects of the progress towards meaningful living. As Tagore says, "Life's fulfillment finds constant contradiction in its path; but these are necessary for the sake of its advance. The stream is saved from the
sluggishness of its current by the perpetual opposition of the soil through which it must cut its way. It is this soil which forms its banks. The spirit of fight belongs to the genius of life”\textsuperscript{67}

The ultimate human destiny is the realisation of complete freedom and complete identity with the Brahman. Only then man would be able to free himself from evil. So to remove evil the individual must go beyond his egoistic existence and try to realize the universal. Thus according to Tagore the so called evil may turn out to be good and evil is not an ultimate fact.

V.4 Dr. S. Radhakrishnan

Radhakrishnan is a contemporary Indian thinker. In “To the Indian mind” he writes, “philosophy is essentially practical, dealing as it does with the fundamental activities of human beings, which are more insistent than abstract speculations. We are not contemplating the world from outside. We are in it.”\textsuperscript{68} He is well versed in both Indian and western philosophies. Prof. P.T. Raju said, “There are few scholars like him, who have grasped the spirit of eastern and western thought alike”.\textsuperscript{69} C.E.M. Joad says about Radhakrishnan as “liaison officer between civilizations”. Radhakrishnan is regarded as the outstanding representative of the modern vedantic thought which is characterized as Neo-vedantism. Radha Krishnan has been successful to represent the modern Vedānta in India. He represents the most important interpretational development of Vedānta in the present day. He believes that “opinions cannot gave unless traditions are altered”.\textsuperscript{70} He accepts the convenient parts of the classical Vedānta & he forms his own opinion son it to adjust it with modern thinking. He widens the narrow circle of traditional Vedānta and touches it with science and practical life. He does not nullify vedantic concept of the truths of spirit but only he changes the rules which according to him “change from age to age”.

According to him, to face the demands of the present age, new approaches are necessary. He says that our times are different, our habits of thought, the mental background to which we relate our experiences are not quite
the same as that of classical commentators. The problem we are facing today is
the reconciliation of mankind.

Radhakrishnan does not say that the world is an illusion. According
to him the world is actual, existent, but its truth is in the absolute. He says the
absolute is the higher principle. Man requires ethics & religion as means for the
realization of the spiritual principle.

Radhakrishnan’s basic philosophical interest have centered on
religion. He has been the foremost exponent of a modern Hinduism based upon a
version of the Vedānta which modifies and re-interprets in his own manner. Radhakrishnan is against materialism and pluralism.

Regarding the concept of ultimate reality Radhakrishnan is mainly
concerned with both the Upaniṣadic “Bṛahman” and “Absolute” in the western
manner. Absolute or Bṛahman is highest realization of individual in which man
becomes union with him.

Radhakrishnan interprets different concepts like God, world, self,
man and his empirical and spiritual nature destiny of man, ways for liberation.
Karma and freedom, rebirth etc. Radhakrishnan is not prepared to reduce God in
unreality by making it a product of Māyā and ignorance. God creates the world.
the universe and therefore it is conceived as revealing aspect of the divine plan.
God is not separated from the world. He is the past, present and future of the
world, yet he is quite distinct from the world. The world is the actualization of
one inherent possibilities of the Absolute.

The human self is an emergent aspect of the world process. It is the
same in regarding to the human self which is a unity of diverse parts with an
enduring structure. The human self is able to save the past, bind it with the
present, and face the future. It is a teleological unity, which is the only thing
constant in the concrete, busy, active, dynamic self. As an organized whole the
self is to be distinguished from the self as subject. He can consciously join and
work for the whole and embody in his own life. This embodiment differs vastly
in degree from individual to individual.
Radhakrishnan describes man as a peculiar combination of egoism and self-transcendence, of selfishness and universal love. He declares the ultimate spirituality of man and his biological and psychological individuality. “In India philosophy has been interpreted as an enquiry into the nature of man, his origin and destiny. Man is not only biological animal. The development of scientific ages is not enough for man. Because there is a spirit over and above biological man that cannot be satisfied by science. There is essence of spirit in man to attain the ultimate reality of spirit. There is an insistent need in the human soul to come to terms with unseen reality”.

Radhakrishnan accepts the traditional Hindu view of the self and describes it in contemporary language. He says that the self is distinct from the changing physical body and mental states. It is present in all human activities, yet is different from them and endures in the midst of changing events. The self is the source of the sense of identity through numerous transformations. It is the one thing that remains constant and unchanged in the incessant and multiform activities of the universe, the slow changes of the organism, the flux of sensations and the fading of memories. Our personality, which we take to be our self, often has gaps and fissures in it, but there is some conscious substratum which never ceases to be or is never broken. The self is different from the body, senses, sensations, perceptions, ideas, memories, mind and even the intellect. Feelings and thoughts are on the same plane as objects and events in so far they are observable. Things can become different from what they are, but the self cannot become different from itself. This persisting self, is the essential awareness which nothing has the power to suppress. It has neither a beginning nor end. It cannot be proved nor does it need any proof. The empirical self, being tossed about on feeling and contradictory experiences, is not men's real self. Man's real self assumes several forms or faces and the term Māyā is used to indicate the tendency to identify ourselves with our apparent selves and become exiled from our spiritual consciousness. The Ātman, the universal self, which is infinitely simple and is the trinity of transcendent reality (sat), awareness (chit) and delight
Radhakrishnan is an exponent of the spirituality, universality, sanity, decency and dignity of man. He attributes supreme value to man, his freedom, autonomy and dignity. He ascribes highest importance to man's self and spiritual perfection and secondary importance to other things like the body, senses, mind and intellect and worldly activities, attainments, aspirations and glories. Since he values all material and worldly attainments less than man's spirit, Radhakrishnan is an avowed spiritualist. He maintains that man should consider himself, his inner life, self and spiritual richness of supreme importance and gives secondary value and a lower position to all material, scientific, technological and even economic and political progress. He was influenced by the ancient Hindu ideal of a pure and spiritual life and tries to show that it is of the highest kind, even in the world of amazing intellectual, scientific and technological progress and prosperity. He says that we are called upon to grow from ignorance to wisdom and from conflict into freedom and love.

The philosophical thinking of Radhakrishnan was influenced by a number of factors of which Indian religious tradition, Advaita Vedānta philosophy and Hegelian absolute idealism were the most important. He was clearly against materialistic thinking and refuted materialistic or mechanical explanation of the world. There is an order, harmony and purpose of things in the world and only an idealistic explanation can explain this. We cannot explain unity in variety unless we conceive that there is one ultimate reality. The supreme reality is conceived by Radhakrishnan as Absolute and God. About the reality of God, Radhakrishnan asserted that as long as the world is real, God is also real. One cannot doubt the reality of God while accepting the reality of creation. Radhakrishnan maintained that while we recognise the spiritual nature of man we cannot consider the physical aspect as unreal. In fact man has finite as well as infinite aspects. The physical aspect does not contradict the existence of soul which represents his spiritual nature. In order to overcome the present state of restlessness in the world it is essential that we assert the importance of spiritual dimension in man. The true nature of man, as it is manifested by the soul, is the
expression of Divinity. Within the framework of the Indian tradition, Radhakrishnan accepted the concepts of karma, rebirth and liberation. He accepts the view that karmas in this life determined the next life after rebirth. The concept of Jeevanmukta or liberated-in-this-life particularly impressed Radhakrishnan as only a liberated could act for the redemption of mankind (sarvamukti).

Radhakrishnan was deeply religious in his thinking. He said, that religion is not a creed or a code but an insight into reality. Religion implies a discipline which transforms man's nature, and he develops an insight into his own true nature or his essence. Religion implies firm faith in the existence of God, the soul of man and absolute spiritual values. Religion is an integral experience involving awareness of reality, indifference for worldly pleasures and sense of fullness. For this reason, religion according to Radhakrishnan, must contribute in the process of man's evolution into his divine stature. Besides this, religion has to develop the spirit of love tolerance and universal brotherhood. Thus, a religion which breeds narrowness, dogmatism, selfishness and communalism must be abandoned.

Radhakrishnan regards the problem of evil as fundamental to religion. Religion, in a way originates in the awareness of evil. Radhakrishnan says: "Religion is the discipline which... helps us to struggle with evil and sordidness...."72

Since Radhakrishnan’s conception of the universe is also more or less theistic, existence of evil poses a problem before him. Radhakrishnan poses the problem in the following way: "The problem of evil has always been regarded as a serious obstacle to belief in the Supreme. Hume's statement puts the, case thus: 'Is he (God) willing to prevent evil, but unable? Then he is impotent. Is he able but not willing? Then he is malevolent. Is he both willing and able? Then whence is evil?' The problem of evil and suffering tends to destroy faith in God"...73
Radhakrishnan accepts evil as facts of life. He says: "That evil and suffering exist is certain. We cannot dismiss them as merely negative. We have a great deal of useless suffering, hopeless sorrow". Evils, according to him, are all pervasive in so far as all human beings are subjected to suffering and torture. We do come across certain persons who appear to be free from all sufferings as apparently they are materially very well off. But, even they are not free from suffering. They may outwardly appear to be so but a careful scrutiny will reveal that they have their own worries and troubles. Radhakrishnan says: "people richly endowed with physical health and material possessions are seen wrestling with care and suffering. They may appear in drawing-rooms with smiles pinned to their faces while their hearts are broken with pain. They use their power and wealth to hide from themselves their real state and by concentrating on outer achievements satisfy certain of their impulses. But deep down they understand that something is amiss with them".

"Radhakrishnan is aware that assertion of the reality of evil often leads people to the other extreme and makes them imagine that evils are inherent in existence and therefore inescapable. Radhakrishnan feels that this again is a misunderstanding both of the nature of evil and that of existence. Anything other than the spirit has a reality only from a particular point of view a change in which will make the spirit transcend good-evil distinction." Radhakrishnan says: "As good' and evil belong to this world, and as the real is beyond good and evil, the problem for man is to pass from symbols to reality. When he succeeds in his attempt he is beyond good and evil In the life of spirit, all symbolism is overcome." Thus, Radhakrishnan also thinks that evils are facts of experience but are not ultimate facts of existence. Like Tagore he says that evil is not final. Bradley's distinction between 'appearance' and 'reality' can very roughly give an idea of Radhakrishnan's way of looking at metaphysical notions. According to Bradley, appearances appear to be conflicting with each other only in the realm of appearance, but as belonging to reality—in the reality—they are not inconsistent with each other. In some such manner, Radhakrishnan says that the good-evil
distinction can be viewed either in relation to the world of experience or in relation to reality as such. Viewed in the former way the distinction has a basis, but viewed in the latter way the distinction is irrelevant.

Radhakrishnan states that in the world evils are experienced as facts. All evils are antithetical to 'the good'. "Although even in this realm it is not possible to give an exact or precise definition either of 'the good' or of 'the evil'; but this can be said that they are opposite in nature, the basis of their difference being determined differently in different societies. Radhakrishnan regards even physical evil as morally depressing. But, he asserts that this distinction cannot be made absolute. In the last analysis this distinction melts away as it were, because the realm of the real transcends this distinction." He says: "The distinctions between good and evil belong not to reality as such but to the human world which is a part of this cosmic process. The distinctions of good and evil are not arbitrary or conventional; they are certainly reasonable and natural, and they express absolute, truths of the moral order, but they are' fundamentally the categories of this world. They are symbolic, not images or shadows.

The symbolism is not artificial, accidental, or false. It tells us about the ultimate reality. Thus, Radhakrishnan regards good and evil as categories of the world and as such they are symbolic in nature. But although evil is real in the worldly realm, evils have been assigned a good purpose. Evils, according to him, give incentive to progress. Radhakrishnan says: "Pain and trouble purify the soul. The metal shines the brightest when it passes through the furnace ...." Evils are helpful in the attainment of the ideals of life. Evils, posing a challenge to the individual provide an occasion to the individual to face them and to rise above them. According to Radhakrishnan, the words, truth, beauty and goodness is meaningless if there is no error, ugliness and evil is there. So error, ugliness and evils are not distinct possibilities but positive tendencies which we have to resist. Radhakrishnan asserts: "If suffering leads us to the fulfillment of our ideal, it is as much happiness as life of pleasure is. The most poignant pain
can be joyously accepted if it is recognized as contributory to the realization of one's ideals".80

Most of the evils of the world are explained as the results of the human freedom. He asserts that the possibility of misuse of freedom' is a necessary component of the concept of freedom itself. The theist feels that freedom is a boon—a special gift given to man by God.

God, according to the theists, could have made men in such a way that they would have always done 'the right'. Moreover, theist feel that God has a foreknowledge even of the ways in which God-given freedom may be misutilised. If God is conceived as having a foreknowledge of what is going happen, he cannot be absolved of the responsibility preventing it. Once 'this foreknowledge' is admitted, either God's omnipotence or his goodness will have to be sacrificed. Radhakrishnan says: “The possibility of the misuse of freedom becomes an actuality. Freedom passes into willfulness and willfulness gives rise to evil. The fact of moral freedom produces sin though sin is not a necessary consequence of it. The abuse of freedom results in sins”.81

Radhakrishnan says that Suffering is not an accidental accompaniment of life but is central to it". Thus, even if evils are accepted to be the results of a defective point of view, they would remain as evils so long as the defective point of view persists. Suffering, pain, sin are all facts of life. All these are too real to be denied. Radhakrishnan accept the reality of the world. They also accept that the world, being a created world, has to be limited and imperfect. As such, evils have to be real as aspects of the created world.

Radhakrishnan accepts the reality of evil also on the ground that it makes religion meaningful. The ideal of happiness and the constant striving towards happiness are become relevant and significant only in the wake of the vivid consciousness of evils of this life. Radhakrishnan says: “As a discipline of the mind, it contains the key and the essential means of coping with evil which threatens the existence of the civilized world".82 He says: "Evil, error and ugliness are not ultimate. Evil has reference to the distance which good has to
traverse. Ugliness is halfway to beauty. Error is a stage on the road to truth. They have all to be outgrown. Whatever is taken to be an evil they ultimately turn out to be good:

Radhakrishnan's says that sin is selfishness. It is the failure of man to be true to his real self. It is the revolt against the spirit in man, the divine in him. It is the rejection of the all. The tradition of India treats the problem of evil as an existential problem, whereas the theistic tradition of the West takes it up as an intellectual problem. Radhakrishnan try to comprehend both these traditions in their formulations of the problem of evil. Radhakrishnan treated evil as an existential problem because it is a problem for existence. Life is full of suffering and evil. Evil is there, in this world, due to bondage. The problem here is to find a way out of this state—to try to put an end to the state of suffering and bondage. Therefore, the problem for philosophy is to find a permanent escape from this situation—to transform this existence into an evil-free existence.

The Western theist, is not interested in finding ways for the eradication of evil, for they believe that, that is not the concern of an intellectual thinker conceives God as omnipotent, omniscient and good, and finds the presence of evil irksome for such a conception of God. His problem, therefore, is to try to reconcile the omnipotence and goodness of God with the presence of evil. That is an intellectual problem and not an existential problem.

Thus, they treat evil as an existential problem, and in this respect they try their best to remain faithful to the Indian tradition.

It is chiefly because we View at things by relating them to our ego that they appear as evils; if somehow we could transcend this egoistic attitude, the very things would appear different. This realisation leads these thinkers to assert that the usual examples of evil are not evil-in-themselves, and that their appearing as evil or good ultimately depends on the perspective that we adopt. Such a nature of evil evidently does not contradict the theistic character of God.

If evil is taken really as evil, the question of its opposite (the good) arising out of it would not arise. Radhakrishnan treat the problem of evil as a
Spiritual problem. The problem of evil is related to only mankind. The problem is to go deep into the nature for final escape. It is called spiritual because it gives due regard to both the existential conditions of life as well as to higher aspirations of man, it includes both the empirical problem as well as the intellectual and moral problem. Radhakrishnan also regards evils almost as blessings in disguise. Hardships and suffering enable man to develop perseverance, patience, strength of character and a confidence on one's own capacities. Radhakrishnan remarks: "If the purpose of this life is the emergence of moral and spiritual values, then it cannot be free from pain and difficulties .... The cross which is the emblem of sorrow and suffering is also the sign of salvation." 84

Here Radhakrishnan agrees to Tagore when he says: "Things created have an element of imperfection; if they do not have it, there will be nothing to distinguish God from his creation. Imperfection is an aspect of the existent world." 85 Tagore also maintains that evil is an imperfection. It is our desire to see the world as perfect without evil with disapproval. But if we realise that this desire is almost logically impossible, the problem would melt away because everyday good is bounded up with evil.

Evils are not permanent feature of the universe. Radhakrishnan says that evil is not the end in itself. It exists only to be overcome in the perfect. Radhakrishnan also remarks that evil is a negative conception. It is the lack or the insufficiency of good. It is growing good which makes the distance, which good has yet to traverse. The opposition between good and evil is not an ultimate one. The problem of evil can be solved because good can come out of evil.

Radhakrishnan says that as man has freedom of will, as a self conscious being he is able to remove evil. Because evils are not created by God. When Radhakrishnan say that evil can turn out to be good, what he mean is that things that appear as evil will ultimately appear as good. This enables us to view at the concepts of good and evil in a new way. We can now say that rationally good and evil are definitely opposed. It is quite possible that what appears as good from one point of view will appear as evil from another. This is also
possible what appears as evil today may appear as good tomorrow. Death may be considered as an evil in relation to our own selves but if we were capable of cultivating a higher point of view we may win over the death. Thus the so called evil may turn out to be good. Radhakrishnan compared evil to error just as 'error' can be corrected, 'evil' can be removed.

Our experiences of evil are so intense and varied and numerous that life itself is considered to be evil. But the fact remains that the progress of life is not towards evils. According to Radhakrishnan, a continuous realization of our mistakes life is progressing towards the good.

Radhakrishnan’s main object is to free modern man from all kinds of false, fanatic, irrational and mechanical adherence to different kinds of schools, systems, religious creeds and patterns of life. His aim is to show contemporary man: the right way of seeing, thinking, believing and acting. He is keen on developing a scheme of life which is at once rational, ethical and spiritual in character. He has interpreted the ancient Hindu scriptures in such a manner that modern man can understand, appreciate and accept the elements of everlasting wisdom contained in them.

Radhakrishnan believes dharma is an extremely complex concept. It includes both religious aspiration and ethical and social practice. Dharma is the complex of institutions and influences, which shape the moral feeling and character of people. The end of dharma is the realization of the dignity of the human spirit. There are different virtues and duties (dharma) for the four Varnas: the Brāhmin, Kṣatriya, Vaiśya, and Shudra, in accordance with the fourfold purpose of life (dharma, artha, kāma and mokṣa). Radhakrishnan's ethics emphasizes the moral obligation on the part of each person to aspire to divinity and conform to the discipline of society. If person performs his special duties evil cannot come to his life. According to Radhakrishnan, individual and social ethics are inseparable for an individual’s actions are either conductive or detrimental to social wellbeing. The practice of non-hatred to all beings in thought, word and deed good-will and charity, regard and love for others by
individuals in their personal life does and is bound to create cooperation and good-will in society, ultimately resulting in removing the causes of social discord and conflict. Radhakrishnan renders Ahimsā as love and called it the Supreme ethical discipline. This Ahimsā or non-violence reduces more evil. He asserts that the major vices are egoism, attachment, hatred and self-love and that the root cause of moral evils is due to ignorance. The supreme virtue is to live in accordance with Truth because it provides the proper basis for right character and conduct. Moral good and evil have limited reality in the context of the social reality of man. Brahman or the Absolute is not conscious of the moral distinction of good and evil, as both are the same to it. A person who realizes such an all pervading identity of existence ceases to think in terms of the duality of moral good and evil. According to Radhakrishnan as long as he does not reach that state, he has to stand by the side of good and fight evil because the practice of moral virtues helps him attain spiritual realization. Practicing moral virtues makes man less dogmatic and reduces his attachment to worldly matters. By weakening his attachment and developing in him a universal and comprehensive state of mind, he himself purify his mind and inner life which helps him to eradicate evil. Radhakrishnan gives due importance to moral virtues in the life of the individual as they prepare the spiritual seeker for his highest attainment.

Radhakrishnan's believes that yoga helps man to purify his mind as it reflects ultimate principle of pure consciousness by means of undisturbed concentration. He is convinced that the development of a physically and mentally sound personality needs and is dependent upon regulating the working of the body, sense organs and mind. He believes that the practice of moral virtues and yogic discipline is necessary and useful for the spiritual development of the individual.

Yoga teaches us how to acquire freedom from all kinds of external influences and dominations. Man's suffering is due to his false attachments caused by ignorance. For that yoga prescribes a proper understanding or reality through discriminative knowledge (vivekakhyati). When the mind is purified and
freed of all false impressions, passions, desires and attachments, it becomes still and feels its inherent calm and peace intrinsic with the puruṣa.

According to Radhakrishnan yoga tries to make thought steady and this is done by purificatory action, continence, knowledge & faith. He accepts the eight-fold path or (astāṅga yoga) of yogic philosophy. The end of yoga is Kaivalya or liberation. Moral practice helps man to reach the goal of perfection. According to Radhakrishnan desires, biological urges and cravings are the cause of evil. Among them are ignorance (Avidyā), egoism (asmitā), attachment (moha), aversion (dvesa), clinging to life (abhinivesā), heedlessness and attachment. If one practices yoga, he could make himself free from evils of the world & could gain the highest experience by transcending lower faculties.

For Radhakrishnan the specific problem of evil arises because of a false notion of a personal extra-cosmic deity who is responsible for creating a universe filled with suffering and pain. Since Radhakrishnan believes there is nothing but Brahma who is the supreme reality, the phenomenon of evil must ultimately be traced to Brahma's integral nature. Brahma according to him, is both transcendent and immanent, and is said to have two aspects: the Nirguna Brahman or Brahman without qualities and the Saguna -Brahman or Brahman with qualities. The Nirguna Brahman is the Absolute-in-itself whose transcendence defies all human characterizations, whereas the Saguna Brahman represents the free, creative power of the Absolute which partially express itself in and through the finite world of space and time, and acts as the foundation for the whole cosmic process.

This Nirguna -Saguna distinction casts a double perspective on the problem of evil. From the standpoint of Nirguna Brahman there is no problem since it is beyond all dualities including good and evil. It is thus only from the perspective of Saguna Brahman, or the Brahman-in-relation-to-the world, that the problem of evil arises. This is because Brahman manifests itself as a world only for the sheer joy of it and so there appears to be a contradiction between Saguna
Brahman’s pure joy or bliss on the one hand, and the existence of human pain and suffering on the other.

According to Radhakrishnan the perspective of Nirguna Brahman, self-manifestation occurs out of playful joy or self-delight. In this sense creation remains a mystery. But from the standpoint of Saguna Brahman this playful joy is not entirely meaningless. Indeed, Radhakrishnan insists the analogy (Lilā) is not intended to suggest that the universe is a meaningless show made in jest,¹⁸⁶ this suggests is that Saguna Brahman’s play is teleological for it works towards a particular goal.

For Radhakrishnan evil has a positive role to play in Saguna Brahman’s journey of self-rediscovery. ‘Suffering’ in Radhakrishnan’s words is not punishment but the prize of fellowship. It is an essential accompaniment of all creative endeavour. Evil actually points to the bliss & transcended when ignorance is transformed into integral knowledge. According to Radhakrishnan it results in individual & cosmic liberation, (mokṣa). This produces what Radhakrishnan terms ‘jivanmukta’s’, when the whole cosmos becomes divinized, a state which Radhakrishnan refers to “Brahmaloka.

According to Radhakrishnan attempts to solve the problem of evil by putting in the context of Brahman’s integral & dynamic nature. Brahman allows evil to exist in himself because he is engaged in a meaningful play of self-concealment and self-disclosure with evil facilitating the movement from the one to the other. Radhakrishnan states that the self or ego becomes subject to ignorance (Avidyā) & believes itself to be separate & independent, this gives rise to selfish desires & it leads to evil & suffering. According to Radhakrishnan evil helps the individual to grow & develop spiritual values. So evil has a positive value. Here we find similarity of Radhakrishnan’s view of evil with the view of ‘the best of all possible worlds’ of Leibniz. Again Radhakrishnan’s view has he similarity with that of Augustine’s ‘Discipline Solution’ that evil disciplines us & builds our character.
Radhakrishnan does not see evil as a permanent feature of the world. Evil can be transcended by self-effort & God's grace.

According to Dr. S. Radhakrishnan, man is not completely a victim of circumstances. He can say “no” to life. So man can deliberately reject satisfaction at one level for the sake of satisfaction of another at higher level. He can impose discipline on his nature and check the drive of desire. He can create a new nature in which the different elements of his being are harmonised. The law of Karma governs the growth of the human individual. Our acts determine our character which in turn determines our acts. An individual is full of desire and desire is said to be agent of action. According to him evil is not disobedience. It is corruption, moral obliquity by which we abuse our creative powers. When the soul of man realizes that it is one with the power of self-existence which manifests the universe, it ceases to be bound by Karma. Mind, life and body become its apparatus. Man is one with the Supreme in his innermost being and the spirit in him is superior to his Karma but when he mistakes himself for the ego his will is not altogether free.

Each thought, each action has definite consequences. What a man wills he does, what he does even so he becomes, we can never separate ourselves from our past. We may recover completely from a disease, we repent for wrong deed but we bear forever the scar of these evils. Garuda purana tells that the result of our deeds, good or evil, must be experienced and these that are not experienced donot fade away even in hundreds of millions of ages. The law of Karma our sense of the tremendous significance of every decision we make for the right or the wrong. Every choice has an influence on our whole moral being not merely for this life but for ever.

According to Radhakrishna human being is responsible for his acts. Evil is the free act of the individual. Man's freedom is taken for granted in the Upanisad. Man chooses to be morally good or morally bad. But the Upanisads donot merely assume man's freedom, they seem to held that certain psychological conditions predispose man to virtue or vice. By overcoming the
tendency towards vice one opens one self for virtue. That is why the Upnisads advocates the practice of negative virtues such as Brahmāsarya, tapas, mauna and meditation. If Brahmāsarya is practiced, the physical body remains youthful and beautiful, the brain keen and alert, the whole physical expression becomes the image and likeness of the Divine. Through mauna we curb the excesses which flow from the tongue, hereby avoids, backbiting, flattery.

Tapas not only does away with the dark and passionate qualities, but induces in man the positive disposition of peace and purposefulness. Silent meditation is not merely learning but continuous devotion to knowledge. It is therefore the value of an injunction. To avoid evil three main virtues are necessary for man, according to Radhakrishnan. These three gunas are austerity, meditation and forms of self-control. Radhakrishnan quotes from Brahma Purāṇa which speaks of the many forms of self-control: “The wise man over comes anger through mind control, lust through the renunciation of desire. He can attain mastery over sleep by developing the quality of Sattva. Through steadfastness he should protect the organ of generation and the stomach. With (the help of) eyes he should protect the hands and feet. Through (the power of) mind he should protect the eyes and the ears and through conduct he should protect mind and speech. Through constant vigilance he should shed fear and through the service of the wise, he should overcome Pride.”

According to contemporary philosophers mankind seems to be involved in a corporate system of evil to which it seems to be in bondage. It appears as though some monster had taken charge of it, which it possesses, men and situations making the best endeavours of honest men and using their good impulses for evil purposes. The nature of man is divine but he has in him the element of non-being, which exposes him to evil. So he should labour to become one with the divine. To do so, our actual self must cease to be a private self, we must give up our particular will. When we forget our true nature and lose ourselves in the things of the world, we have evil & sufferings.
They held the view that though there are limitations of karma, in Indian philosophy the freedom of the human is assumed. The good man is he who concurs with the divine purpose and the bad man is he who resists it. If one's mind is good, one's acts will be good. From good will good works flow, from evil will evil flow. So good and evil do not depend on the acts of the agent but on the will or frame of the mind.

If we do not abstain from wrong doing we can not attain spiritual wisdom. Evil is the free act of the individual. It is the result of our alienation from the real. Man is responsible for his acts. So he has the power to resist evil. The teachings of contemporary thinkers are purely humanistic and intensely activistic. The aim of human life does not lie in an escape from the world, but in active participation in the divine purpose in converting the life of man into the life of an angel. Man can realize his divinity treating any religious path he chooses for himself. According to them if a man discovers and learns how to control the internal forces, he will get the whole of nature under his control. From the study of contemporary viewpoint about evil it can be said that it is positivistic in nature not negativistic.

According to contemporary philosophers mankind seems to be involved in a corporate system of evil to which it seems to be in bondage. It appears as though some monster had taken charge of it, which it possesses, men and situations making the best endeavours of honest men and using their good impulses for evil purposes. The nature of man is divine but he has in him the element of non-being, which exposes him to evil. So he should labour to become one with the divine. To do so, our actual self must cease to be a private self, we must give up our particular will. When we forget our true nature and lose ourselves in the things of the world, we have evil & sufferings.

We may conclude by saying that according to contemporary philosophers every man should freely choose his proper sphere of action in the world in accordance with the dictates of his conscience. But for that proper education is needed. Indeed it is necessary that the individual be well educated in
order that conscience may arise in him. Each and every individual has his particular place in society in which he has to labour for the whole. The state of universal peace among man is not something to be possessed for its own sake, but the ideal should be produced by all man as one free moral community.
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