CHAPTER II

NATURE-PHILOSOPHY AND ITS ACCOUNT OF MAN

2:1 Nature-Philosophy

Most of the ancient philosophers are nature-philosophers and the spiritual thinkers from the East have always viewed man as a product of nature, developed from and destined to be absorbed in it.

Man knows nature through scientific studies and recognizes himself as an expression in nature. And in the light of modern studies it is very clear that nature is only seemingly inert. It is only seemingly inert, because, a close observation reveals such coordination and unity, that renders nature into a grand process of progression. This progressive coordination of the process of nature cannot be ascribed to mere matter, that expresses itself in the form of sheer physico-chemical process. For, the physico-chemical process of living beings does not maintain, anymore, the discrete tendencies of its various reactions, a characteristic feature which is universal with regard to all physico-chemical processes at purely physical level. Further, this difference between the purely physical and the biological levels is witnessed along with the recognition of a continuity from the physical to biological.
This continuity in the process of nature proceeds still more to express itself in the form of self, which in turn recognizes the whole process as a manifestation of the same reality. In the historical process of nature, the continuity from the purely physical to the biological level expresses itself more directly in terms of material processes, the discrete physico-chemical reactions and the non-discrete, highly coordinated physico-chemical reactions. But, from the emergence of life onwards, the progress is more pronounced in terms of the self or inner aspects of the living beings. Of course, the self may in turn bring about better material process, as for example the proper coordination of environment to eventuate bodily health and growth, but it is more for the satisfaction and growth fulfilment of the inner self. This is very well illustrated by the fact that, most of the scientists, as Pasteur, and Ross and many others who took to serve humanity, have taken up the cause and strived for it for years, more in order to fulfill their inward feeling for the welfare of mankind. And even today, it is the inner urge that strives to solve all the problems of mankind.

As such, questions regarding self-nature relationship are of crucial importance in nature-philosophy. Accordingly, the various aspects of the knowledge of self and nature, as
expounded by the self-inquiry of various thinkers, more particularly of those who took to nature for their study, forms the right basis for a true and complete philosophical account of man. And Errol E. Harris seems to confirm this view when he says that, mind is a product of nature and that any examination of the,

... seemingly different questions, of the relation between finite minds, of the relation between the mind and the body and of the relation between the finite mind and the infinite, ... must be closely concerned both with the conception of nature which results from scientific discoveries and is set out in cosmological theory, and with the conception of mind evolved by philosophers.1

The ancient Greek thinkers, Anaximander, Anaximenes and Thales considered matter, air and water to be the underlying substance of the world. All their inquiries bid them to consider nature itself for the world's ultimate force. The later thinkers, the atomists as Leucipus, Democritus and Lucretius spoke of the world in terms of empty space and atoms moving within it. Their claim of mind and soul to be atomic in nature, that too of atoms of finer quality, is in line with the Śāmkhya thought. The Śāmkhya thought the world to be an evolutionary process, brought about by the random colliding of entities and the mind as a product of Āhaṅkāra, an evolute of Prakṛti, the material basis of the universe. Talking about nature,

Lucretius also speaks of tranquil life for man as life, free from struggles and tensions, and according to him, life of simple food-habits and delightful feeling, as opposed to the life of fear and care, is the life in harmony with nature.

The Greek conceptualised nature as a living organism characterised by change. As change means impermanency, impermanency characterises nature. And this characteristic feature of change, questioned the possibility of knowledge of nature, because, validity of knowledge depended on the permanency of things known. According to this criterion of knowledge, anything to be known has to be related to reality, which alone is permanent and unchanging. As such, the Greek thought, if we are to have knowledge of nature, which we have, eventhough we are aware of its fleeting tendency; then nature has to be knowable which means, the natural things and events that we come across in nature, are all part of the unchanging permanent reality. They also thought that this permanent reality, is itself cognized by mind, which does not belong to nature, but dependent on the body, which is a product of nature. As mind was conceived to be something apart from nature, the mind was considered to be an entity more real, than the body which was itself, only a container for the mind.
This idea of mind and body as two different entities gave rise to the body mind dualism, and on this count, the ancient Greek conceptualised an education to attain, 'sound mind in a sound body'.

In the later period, all the unbiased thinkers were naturalists and until man became prejudiced, he could only be an inquirer of nature, of which alone he is a cognizable entity. To mention a few of them, Hobbes considers, motion as an aspect of our experience, and speaking about individual liberty, he related it with necessity in nature.

Jean Jacques Rousseau, speaks high of life in quietude and peace, that man has when he is close to nature. For him, God is the greater power of nature and nature is of an ever dependable order. According to him, nature has freedom and necessity for us and smooth flowing rhythms of life, while society is in all hurry and haste and full of ignorance. Herbert Spencer puts all observable reality within a single scheme of an all embracing nature, and natural evolution is given as an account of this process.

In the modern era, nature-philosophy reconciles the body-mind problem. On the account of natural history, the metaphysics of nature-philosophy views nature as a continuous process, giving rise to man from the lower

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forms through evolutionary development. Here, mind and consciousness are only higher manifestations of the same reality, that has given birth to the lower inorganic realm as well. And moreover, it recognizes consciousness and self as the subtle expressions of the continuum, the continuous process, where the lower realm has only evolved into the higher. This account thwarts the body-mind dualism and also puts to an end the mechanical theory of causation with regard to nature, and makes knowledge of nature, a natural and inherent possibility.

Now, let us consider the views of a few thinkers, in order to illuminate the above ideas. J. S. Haldane, while talking on philosophy and biology states that,

... when, however, we attempt to form any detailed conception of what sort of physico-chemical process could, on the prevailing mechanistic conceptions of physics and chemistry, correspond with the characteristic features of life, the attempt breaks down completely. We can form no conception on these lines of how it is that a living organism, presuming it, as we must on the mechanistic theory, to be an extremely complex and delicately adjusted physico-chemical system, maintains and adjusts its characteristic form and activities in face of a varying environment, and reproduces them indefinitely often.\(^3\)

Life must thus be regarded as something which from the standpoint of biology is objectively real. We cannot describe it in terms of ordinary physical and chemical conceptions because these conceptions apply only to what we regard as isolable phenomena in both space and time, whereas the phenomena which we perceive as life are not isolable from one another and can only

\(^3\) J. S. Haldane, THE PHILOSOPHY OF A BIOLOGIST (Oxford, 1936), p. 43
be described as manifestations of the unity which we call life.4

And Errol E. Harris, says that nature, is a process of change which is not unknowable, because the theory of knowledge consequent to the modern conception of nature, makes the relation of mind to its objects and the self, intelligible. It is intelligible as seen through the evolutionary process; which is, self evolution of a consciousness. He also says, that the whole process is knowable and intelligible particularly on the count that it is the process of coming to be of what is essentially and entirely intelligible, namely mind.5

To prepare man to meet the problems of life in this world, makes it necessary to have a thorough study of the world, nature. We find this study of nature to be ontological in character. Ontology, science of the being, reveals change as the characteristic feature of this universe. This change, which is being expressed constantly and continuously through all the phenomena of nature, emphasises the need to help man to become dynamic, so as to meet the world as

4Ibid., p. 49.

5Ref., Errol E. Harris, NATURE, MIND AND MODERN SCIENCE (London; George Allen & Unwin, 1968), pp. 57-58.
a moving force.

The world confronts man in the form of a flowing entity with man himself forming a part of the flux. All through the process of change, one not only observes order and evolution of the same reality, but also a progressive aspect. This progress is from the indescribable force, of energy quantum- simpler aspects as atoms, and molecules to higher forms as life and man. Parallel to this progressive development of the being in nature, in its material form, there is also the evolutionary expression of consciousness in the form of, contactile stimuli, instinct, intellect, insight and intuition.

The non-living becoming living makes the inert matter attain consciousness and that consciousness in turn becomes conscious of the eternity, ethics and aesthetics as well as the Absolute.

It is only necessary that man recognizes this truth, the progressive aspect found all along the evolution and expressed so profoundly in the world of living beings; then man would know himself as the being capable of knowing the spirit expressing itself through nature.

Accordingly, reality is one, and it expresses itself in the form of nature, as well. This warrants man to feel one with nature and it is on the basis of this knowledge
that the ancient Greek, Lucretius laments upon the ignorance and the unnatural life of his fellowmen and calls them to take up that simple but high tranquil life of nature, free from all struggles and tensions.  

Nature, is no more a mere quantum of energy or substance, because, we do not come across permanent laws and relationships in nature. While the general feature of energy or substance lies in its static conditions and permanent laws, nature is organic and progressive and expresses itself as one all-inclusive whole. This phenomenon of nature, aids us to visualize in nature, an underlying all-inclusive aspect, a totality. And to quote Donald J. Butler, he says,

There is a kind of unity in Nature; but it is not the closely knit unity of a machine. Rather it is a continuity which runs throughout all things natural.  

And Herbert W. Schneider, in his chapter in Naturalism And Human Spirit says, nature is a mother matrix in which all things normal transpire and form a part thereof.  

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8 Ref., Yervant H. Krikorian, (Edr.) NATURALISM AND HUMAN SPIRIT (Columbia University Press, 1944), pp. 124-134.
On the above account one might ask, what about the abnormal? One finds the answer to this question, as one observes the process of nature. The process is one of continuity characterised by regularity and progress. In this progressive process, anything that falls back and short of the necessary activity to move with nature, will be the abnormal. This abnormality is due to the unnatural functioning and as such the fallen entity shall retake its natural activities towards progress and thereby become a part normal of mother-matrix, nature. It is for this reason, that, man has to be taught to become dynamic to form a part of the progressive nature.

Nature is one whole process and everything merge in it. Neither the abnormals are kept aside nor the normals shown to accommodate the fallen. Each moves ahead at its own pace. Today the natural sciences maintain, that the whole universe, at the beginning, was an undifferentiated homogenous form of energy called plasma which later on diversified itself into the numerous organisms and man himself.

The possibility to trace instinct, intellect, and even intuition, all through these advances in the nature and through the physical reality itself, makes room to speculate upon a greater force to eventuate them. This may be divinity or a force beyond the physical reality, yet expounding in
the reality, to evolve it and to express itself therefrom.

Errol E. Harris seems to substantiate this recognition of divinity in the following account:

with anticipating future discussions, however, it is possible even at the physico-chemical level to discern a hierarchy of forms in which the criteria of advance are complexity, degree of organization and coherence of unification: from space-time to energy, energy to particle, particle to atom, atom to molecule and molecule to crystal...

It would therefore be rash, in the face of the evidence, to ridicule or deny the presence, in the very matrix of physical reality, of some sort of nisus to the construction of coherent complexes, in which its potentialities are progressively more fully and fruitfully realized.9

From the above account it is very clear that man is a part of nature and that the nature of this world and ourselves ought to be known through patient observation and careful investigation of the various details of nature. As this knowledge of the living world cannot be deduced as long as man treats himself as something away and apart from nature, man has to stop that negation of nature and be in nature, all in harmony with it. By virtue of his consciousness of being inseparable from nature, man can learn about the world and himself. It is to this process of knowledge acquisition that natural science becomes an handy tool of

man.

Even if it is for the divinity to reveal itself to man it ought to and it does, only with man as a part of the process of nature. As such, nature-metaphysics does not exclude science and let philosophy fall as a bundle of opinion and belief, but rather, lets science give the lead. This is so, because, it is only through or in terms of the various branches of science as physics, chemistry and biology that nature is observed and understood.

Nature-philosophy is unique in stating that reality and nature are identical and that there is nothing beyond nature. From this standpoint, epistemology is to account for the above view. One account is that reality is a physical substance; may be matter or energy, which, as explained by Epicurus, Lucretius and by Hobbes, point out to certain extent that all our knowledge of the objects in the world is possible by way of motion of the particular particles of the objects. These particles move by certain natural impulse and make way to the knowing mind through the process of sensation. This shows that the empirical and scientific methods are the ways available for the nature-philosophers to attain knowledge of the world. We start with sensation; then again, it the keen observation of the world, that characterizes it. Then sense-experience
is analysed and each of the datum collected is put to thorough explanation. This helps us to fit the various observations into one system of a whole.

Nature-philosophy, has sense-perception as its basis to the process of knowledge acquisition, particularly because, we have in philosophy of nature, an intuition, as Jacques Maritain claims; 'of being particularised in sensible natures, of being imbued with mutability.'\textsuperscript{10} And the being is taken to be an intelligibility only because of its being vested in the sensible.\textsuperscript{11}

In this process of knowledge building, we start with the analysis of the sense perceptions and arrive at the wholesome knowledge by way of synthesis of the various observations, as we trace their inter-relationships and identity. It is the synthesis that helps us to arrive at a world view of harmonious whole. This method helps man to have a grasp of the process of evolution, the process of nature. The various branches of natural sciences, by their empirical nature explicate the various relationships of the various stages of evolution, and the science in its

\textsuperscript{10}Jacques Maritain, PHILOSOPHY OF NATURE (New York: Philosophical Library, 1952), p. 32.

\textsuperscript{11}Ref., Ibid.
inter-disciplinary, all-inclusive study, strives to disclose the actual nature of reality.

With this theory of knowledge, we see nature as physico-chemical expanse to start with and progressively developing into the biosphere and so on, to social and mental spheres. But still, it is known, not as a linear process, because we see ramifications at every stage, leading to the diversifications. Still the whole is a totality with the parts therein being mutually consistent. It is also possible by this method, of inter-disciplinary, all-inclusive science to find the newer aspects of every higher level of the process of nature, and trace it to have developed from the immediate lower and as well as to predict the next higher level. For example, our observations and their explanations show that the living, though evolved from the non-living and physico-chemical, are more stable, continuous and progressive than the physico-chemical realm. Thus scientific method helps us to know the continuity in the process of nature.

Then, for the question, how to prove the conception of nature as the reality to be true, nature-philosophy answers by saying that, man comes to know himself only, 'as an entity of nature'. And as an entity of nature; man finds only nature, of which he is an integral part.
He finds himself to be in such a harmonious relationship with nature, that it is hard to think of man from nature. In all aspects, be it at the level of matter or consciousness, goodness or beauty, man is in total harmony with nature, he is in oneness with nature. Even the 'spiritual' is to be known only in nature and through one or other of its forms, and aspects, because, man knows divinity only in nature as he is a natural entity himself. From this, it is sure that all our knowledge shall be of nature in nature and through nature. Now, let man set forth to investigate the various ways of knowing nature. The way to attain knowledge is to go to nature for direct observations, wherein the observer is face to face with the facts of existence. Here, the method adopted is inductive and not deductive, as Bacon contends, and by accumulating the observations, we build our knowledge. This observation of nature and accumulation of data therefrom, shall be analysed and synthesised into more dependable sum of knowledge. As this knowledge is derived from particular observations, it will be more useful in resolving our problems. We find the scientific method to be the method of nature-philosophy, particularly because, 'the philosophy of nature is part of the area of over-lap between science and philosophy, as species of knowledge'.

In the process of passage from induction to deduction, we arrive at the generalities from the particulars, through their synthesis.

This is also the view of Comte, who took science as the basis for proving all knowledge problems and derived a pyramid with mathematics in the base and sociology in the apex and called science the highest intellectual knowledge. This has also been the method of yet another nature philosopher, Herbert Spencer, who collected immense data and synthesised them into one larger, all encompassing, comprehensive theme of evolution, as propounded in his synthetic philosophy.

Evolution, explains all observable reality and is in contrast to the external and unchanging static reality of the realists, where there is no frame of reference. In nature-philosophy,

science as both a means of deriving data and as a way of using data for effective action, is itself the frame of reference, and the content of all living.\(^{13}\)

There is also no attempt in this method to reduce matter and life to thought, as is the case with the idealists. Matter and life are taken as they are seen or obser-

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\(^{13}\text{Donald J. Butler, }\text{FOUR PHILOSOPHIES AND THEIR PRACTICE IN EDUCATION AND RELIGION (New York: Harper & Row, 1968), p. 77.}\)
ved or rather as given in the perceptual knowledge, and
this in turn is subjected to elaborate explanation,
through thinking. Again, it is analytical thinking ini-
tially and synthetic finally.

In this procedure, we do not see the drawbacks of
pragmatists, for whom it is only the utility value that
decides the truth. This theory of knowledge, is out and
out scientific in that, it is progressive, open and of
high order. We use, all sensation memory, intellect, in-
sight and intuition to arrive at knowledge. By sensation
we gather the data, through observation and retain it in
memory. This, we analyse, with the help of intellect,
and by insight arrive at the synthesis, the various inter-
relationships and connecting links of the data, of natural
phenomena. And from the ensuing deductions, generalities,
or theories, we intuit reality in conscious form. And
the whole process to knowledge is from the content of
our experience.

As for the validity of this theory of knowledge, the
following account of Errol E. Harris, explains very clearly;

The world and the mind each guarantee the reality
of the other. The mind is the possession of a finite
creature in the world, because it realizes itself in
and through the evolutionary process of the world.
The world is in the mind as the object of its know-
ledge, because its knowledge is the world come to
consciousness of itself, through that same process, in and as the mind. The process of coming to consciousness is the process of nature, which is excluded in that late phase, the consciousness of nature; and that again is the self-consciousness both of nature and of mind. The mind, therefore, is aware of the relation between itself and the object.  

This knowledge of oneness, of the knowing mind and the objects known, not only reveal reality to man, as it is, but also helps man to enhance his living, thereby. This is because, science is not only to disclose the necessary data, but science is also a guide to action which opens the way to the resolution of problematic situations and enables us to exercise control over our circumstances.  

All this show that formal logic is of much lesser place in nature-philosophy because, attention is directed towards applying the logical methods to obtain the actualities of nature, and does not stop with the formal deductions.

It is not only naive and inductive to start with. It is also realistic in that, there is a swift progress to the relations which are derived through deduction and also because, there is the pragmatic strain, as it ultimately


aims at proper understanding of human life.

Thus we see this nature-epistemology to be free from the errors of idealists, realists, and pragmatists and so on, who took to lop-sided views. It is an empirico-scientific method which includes all the aspects of knowing the reality and puts them into one unifying study. Therefore the nature-philosopher's theory of knowledge is found to be very much in accordance to the all-acceptable scientific mode of explaining the world and its various processes. And finally, the whole process is only a conscious activity of man.

The philosophical inquiry of the nature of world reveals certain aspects which may be called values. These values are found to be inherent in nature and expressed all through nature. Jacques Maritain, refers to this aspect of nature, as that to which, the mind's eye turned back after its having fallen upon the sensible flux and that it turned back to contemplate the world of essences, the Platonic archetypes to end up in a metaphysics of the extra-real. We can trace them to be the ethical and aesthetical values, necessary and natural to the well being of man in nature. True to the spirit of nature-philosophy, one can very well

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trace the very origin and development of ethics and aesthetics in nature.

Man finds himself to be an inseparable constituent of the process of nature, and in that process of nature, man is one being who reveals the value realizing force and revels in the splendours of nature. These splendours, are the finer qualities of man as well and express themselves in terms of ethics and aesthetics. Ethics and aesthetics, speculative though and may be extending beyond nature, are to be known only in nature. As far as man is concerned, even if ethics and aesthetics are divine, as they may prove to be, they are to be realized only through nature. If axiology propounds values for the betterment of life, these values are nothing but the ideas deduced from the observations and understanding of nature as a process. In this process, life cannot be completely explained physico-chemically. It is not to deny that biological processes have a physico-chemical basis which is a proven fact, as put forth by the modern empiricists, the biologists and other natural scientists. They all show that the biological processes are all taking place in chemical substances. But, after all the chemical explanations have been given, there remains the underlying essences of life, to be explained. It is these essences in nature, which are recognized as
values. In affirmation of this moot point, L. Von Bertalanfy says,

... when the chemical explanation has been given, and however complete it may be, the changes which occur in living organisms remain radically different from those which occur in inorganic matter, in that they are subservient to biological ends and are mutually adapted to produce organic wholes. 17

and Errol E. Harris adds to this affirmation by saying that,

This teleological character of biological functioning has been more and more obviously revealed as biological discovery has progressed, and clearly it cannot be explained in physico-chemical terms, so long as such explanation is assumed to exclude the notion of final causality. 18

On the count that values are deduced from the scientific study of nature, the values may very well be called as scientific, in modern terms, and are rather the dialectical outcome, more in terms of Plato. It is so, more because, we see and know nature to be not only a physical entity but as something more.

Nature does not get explained fully with the explana-

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tion of mind as well, it demands ethics and aesthetics
either, to let man realize the Absolute through them.
Moreover, if this speculative aspect of nature, which is
beyond the physico-chemical realm, can be called, as
'nisus', then, in the words of Errol E. Harris,

the precise nature of the nisus presents a problem
which may very well be insoluble at the purely
physical level.19

Thus, according to nature-philosophy, existence
characterised by peace, quietude and pleasant ways of
life is the highest good. Again, this existence is consis-
tently 'refined by recognizing values in nature, because,
the man of nature-ethics will decide his actions by a con-
tinuous exercise of choice, a phenomena of moral, ethical
development brought about on the basis of observation and
evolution of actions and consequences. This is an evolu-
tionary concept of moral values, in line with historical
nature of nature. This day by day moral choice helps
man to claim for himself the fullest measure of happiness
and satisfaction in the actions and to avoid evil.

The critic of nature-philosophy claims that the nature
and man in nature lack ethics or morality and that the self

19 Errol E. Harris, THE FOUNDATIONS OF METAPHYSICS IN SCIENCE
is always jealous, selfish, warring and so on. This criticism is set aside by the fact that patient obser-
vation of life in nature, shows all the individuals to be
variously inter-related and mutually dependent. This in
turn eventuates, not only mutual development, peace and
prosperity but a progressive evolution towards more and
more perfection. Man knows very well that he is not only
dependent on other men but also on other living beings
and on the non-living as well, and it is only in co-op-
eration with all the other entities, as non-living and
living, that men find the best of their existence.

This sense of mutuality is not new to man, for one
can see birds and fishes living in groups. The insects
and plants themselves exhibit the tendency of mutuality
in the form of symbiosis. For example, the blue green
alga, 'Anabaena', is given a berth in the roots of
Cycas' a gymnosperm. And while the Cycas provides food
for the alga, the latter provides the necessary nutrients
in the form of raw materials, as minerals by fixing them
from the environment.

To substantiate the claim that mutuality is natural
to man, the following account would suffice:

By nature, man is found to be gregarious and is al-
ways found in mutually beneficial company, or otherwise
the company may not be maintained. This forms the basis for all morals and further it is the simple form of emotion, or feeling of love, as exemplified in the parental love, exhibited all along the living world, amidst both plants and animals that constitute the very crux of ethics. As such, it is the inter-relation and inter-dependence of selves that gives rise to the system of moral and political institutions, where each person contributes to the welfare of the group through mutually complimentary actions.

Thus nature-philosophy puts forth an account of ethical process, evolutionary in character, with certainty of progress in its standards in due course. This phenomenon of evolutionary progress in ethics is all the more good for the living man, because, it helps man to develop his morality gradually and naturally and to use his intellect, to aid nature, in the process of selection of behaviour, as does nature itself, in the process of the evolution of organism. In this process of development of morality, the ethical standards are evolved through life as a whole, and on the basic principle of natural wellbeing of one another. Therefore, in nature, we find ethics both as immanent and transcendent. As immanent, it is existential and enhances the welfare of the whole nature and as trans-
cendent, it makes man reflective to become conscious of the divine, that is to trace the Absolute.

Butler, in his, *Four Philosophies and Their Practice in Education and Religion*, states that nature has a qualitative aspect, experiencing which we experience its values, and from there, he proceeds to disprove the notion that nature is a machine with no values, as follows,

Nature is more than a machine, in that there are overtones of enjoyment and suffering which go along with its functioning; and these overtones are qualitative, they are values which are enjoyed or endured as the case may be, concomitantly as the functioning goes on.20

The transcendent aspect of ethics of nature, stresses the need for harmony of human and all living beings and the necessity of living upto the terms and conditions of nature. Life, which is in accordance to nature and its rhythms gives peace and freedom from pain and diseases. Man in nature, is also endowed with a sense of aesthetics which is strengthened by the well developed communication system man has in nature. Aesthetics is not new to man and he can trace it even among the birds and other creatures as honey bees, butterflies and moths. The sense of beauty and melody seem to be pervading all through

nature. From bird to man, there is love for music and recognition of beauty. Man is conscious of beauty and melody, more as he experiences them in the haunts of nature itself. A serene scenery, may be a tranquil sunset, a lovely sunrise, a bed of flowers, or dance of a peacock and all melodious voices, may be a note from a song-bird, fix the attention of a sane and natural person. And the person, some how or other revels in that enjoyment, at times an inexplicable sense of awe and wonder grips him, he loses himself in ecstasy to merge with it, and not only finds joy in it, but a message as well. Man also finds, peace and pensiveness in them.

All these show vary clearly, that nature ethics and aesthetics are but realities, in practice and theory. And Rabindranath Tagore says that a person in view of a serene scene in nature is in view of divinity in repose. He further aims at the divinisation of man and humanisation of God, as God without concern for man and away from man is by no way related to man and claims that birds and plants are brethren of mankind and man away from nature is man out of his world. All these make it clear, that it is the alienated man, leading a mechanical life and ignorant of his sense of aesthetics that loses sight
values.

As such, one may very well conclude that man in nature, is capable of knowing values, and also that man knows them only when he has the freedom of thought and peace of mind.

Freedom of thought and peace of mind form vital conditions in the process of value realization, because, men caught up in rat race and activities of unnatural life lack clarity of thought, which is a stumbling block to human reflection, and unless man reflects upon the worldly phenomena, he will never grasp its saner aspects. And, as the present day society of mankind does not offer a congenial atmosphere for the inner development of man, due to the factions that riddle human social institution, it is upto the education system to help man set new patterns of social order to help achieve the necessary ways of life to realize oneself in fullness. To which process, it will be helpful to know that the Aesthetic values are within nature, and man as a being in nature is capable of experiencing them, and also that it is important for man to ally himself with the value realizing forces in himself and nature. And thus, the social value of this philosophy is that man and his group form mutually contributing and inseparable part of nature.
2.2 Nature-Philosophy Of Man:

In its account of man, nature-philosophy poses man in terms of biological, social and aesthetical dimensions, and it is like saying,

(1). that man is a member of the living world,
(2). that man is a highly developed organism with organic relationship to other organism and the inorganic nature, and
(3). that man is capable of self-consciousness and self-awareness.

The implications of the first point of the above saying are two and they are, (1) that man, as a member of the living world becomes a subject of the biological realm, and (2) that, in order to get the details of man as a living being, man must take up a study of life sciences.

If he has the wisdom to know that his fitness of survival lies within the realm of nature and that man and his environment contribute mutually and progressively, then he can influence nature to-wards peace and prosperity. For, the fitness of survival is also seen as the result of multiple interactions he has with the non-living, the edaphic factors, such as, air, water, earth, and the biotic factors that consists of all plants and animals
and other members of mankind. As such, it is for man to acknowledge this and live accordingly, by creating a congenial atmosphere for the mutual welfare of all living and well-being of non-living, as well.

The biologists being none other than the empiricists, their understanding of nature, as illustrated in the evolutionism, crave for due recognition, especially by those who plan the education of man. The empiricist account of Man's place in nature and that we are controlled by environmental factors prove that, our welfare lies fundamentally with nature and that the very realm of life can never be separated from its natural environment.

For example, organisms living in water, have developed gills to help them get their oxygen supply from water, while the organisms living on land have evolved lungs for the same function and purpose. Thus the structure of the parts of the organisms are also in accordance to their functions and are modified as per the modifications in function, which is itself in accordance to changes in environment. This phenomenon of environmental control of human survival illustrates the necessity to maintain proper environmental conditions. And while, interpreting the relationship between the environment and the organism, J. S. Haldane gives the following account:
In the development and maintenance of a living organism the co-ordination is very evident. The development of each part can be shown to be dependent on that of other parts and the environment; and the more closely development and maintenance are studied, the more evident does this become. But the particular manner in which the parts and environment influence one another is such that the specific structure and activities of the organism tend to be developed and maintained. They are unmistakably developed and maintained as a co-ordinated unity, and this is what we mean when we say that the organism lives a specific life. The unity is thus actively and persistently present in each part and activity, including the influence of environment. The conception of an organism’s life enables us to predict the maintenance and general manner of its reproduction from a rudimentary part, in which the necessary genes are present, of the parent organism. This conception thus expresses a working hypothesis of utmost value in biology we are constantly looking for and finding the co-ordinated maintenance which we call life.21

To conclude we may say that, forming a part and parcel of nature, man as a biological being, has to see that his indulgences does not extricate him from the realm of nature, for he has no survival value out of it and that in his practical life, he has to recognize the Lamarckian principle of the existence of a built-in drive in organisms towards perfection and enhance his adaptive capacity with environment.

This account of man as a biological entity in terms of

evolution is not to render man to a mere conglomeration of inert matter of a complex structure, but it is rather to highlight on the higher aspects of nature expressed through the living forms. Although evolution proceeds from the physical to the biological there is a great difference between the two.

J. S. Haldane seems to support the above view by saying that, whenever we try to interpret biologically any observation we had previously tried to interpret in physical or chemical terms; we have radically transformed our mode of perception because in biological terms, physically interpreted phenomena, become mere imperfectly perceived phenomena, awaiting further interpretation and perception. Thus we cannot account fully, the continuity of life, by simply considering the organism as a mere labile structure.

As we try to limit our inquiry into the reality, to the biological level alone, it is necessary that this inquiry should be in due course related and continued with the rest of the study of reality, to arrive at the comprehensive knowledge of man in nature. And in the continuous process of evolution, the every isolation of

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biological realm, is only seemingly possible, because, modern biology reveals the continuity in nature, more profoundly and the life of the organism is found to have no set bounds.

This condition of the biological dimension of man leads us to the second point that man has organic relationship with the organisms and the in-organic world.

As the saying implies, this organic relationship of man expresses itself in the modes of,

(1). the ethical relationship man has with other members of the mankind and,

(2). the relationship man has with the other living beings and,

(3). the relationship man has with the non-living.

Among these relationships, the relationship man has with the non-living and other living beings are of greater importance with regard to his biological well-being. For, they provide the basic raw materials for the very evolution and survival of man. It is the non-living, purely physical elements which seem to constitute the body of the living organism. Accordingly, man has to provide the necessary material for the proper build-up and functioning of his organism. To do this, man has to know himself, in every possible way, and in all details as an organism in
the physical environment. But this consideration of the living body of the organism in all its minor details and in the physical environment should not let man lose sight of himself, as something more than the physical elements and that which is life, in its totality. And man has to be cautious enough to avoid viewing himself as a mere physical entity and consider the physical aspects as just one side of the marvellous phenomena of life. The purely physical level interpretation of the living organism of man has thus to be regarded as only one among the various essential interpretations of man, and as contributive to the biological dimension of man. To quote J. S. Haldane, he says,

when we consider in minute detail various phenomena in the living body of an organism or in its environment we lose sight of what we otherwise interpret as life. A higher organism, for instance, seems to us to consist of individual molecules and or atoms. The environment, also, seems to consist of separable physical parts and processes.

... We may thus say that physical interpretation is involved in biological interpretation. But the fact that life appears to us as a struggle against chaos is in reality only part of the nature of life as essentially active, and we shall see that in higher phases of interpretation a similar character appears. Life is, however, not something apart from physical reality, but only the same reality seen and interpreted more fundamentally, and including within itself the chaotic elements which we cannot in detail interpret biologically.23

And apart from the physical elements being the building materials of human organism, they also warrant an ethical element in our activities with regard to them. As the environment, non-living and other living, they determine the human beings and the human actions determine the environment in turn, it is morally binding on man to avoid such actions as denudation of forests, nuclear adventurism, pollution of natural resources with industrial effluents and ruthless use of poisonous chemicals. For, these are some of the devastating actions, that can cause grievous injuries and erase life from the face of earth.

In addition to their harm to life they will also bring about such distortions in the earth’s structure and composition that, may set in a chain-reaction whose impact will have to be borne by the whole universe. This raises an ethical question, what right man has to disturb the set patterns of nature, especially when the patterns are themselves so congenial to human welfare, in his own standards. The inner sense of man acting as the conscience keeper, reveals the necessity to know nature, to enhance it for mutual welfare and to desist from fantasies.

As regards the relationship man has with other members of mankind, it makes him a member of the human society, and as a member of the society of mankind, man
exhibits his social relations. The social relations are so intricate and essential that the mutual dependence becomes the characteristic feature of all mankind. This social life warrants a highly coordinated atmosphere, or else it would not be conducive for the peaceful and mutual development of each other.

If the biological dimension of man can be considered as his existential aspect, then the social dimension of his existence can be considered as the essences of that existence.

Mankind has intelligence and foresight, which capabilities humanity has to express through proper and necessary organization of the society of mankind to forestall the doomsday march and set its foot on the path to harmony.

Man differs from other creatures in his capacity to modify the surroundings, and his ways of life. As such, human actions are to be based on the knowledge of the process of nature. For example, a close observation of nature reveals the truth that all along its course of becoming, it has been both creating and continuing all the congenial features of life as the underlying order of the progressive process. Every living species of today seems to be the outcome of an age long accumulation of qualities, congenial to its life.
From this, man may deduce that it is natural and necessary for mankind to locate all the advantageous activities, develop them further and disist from those which are injurious to human welfare.

For example the human social organisation has itself a long evolutionary history. The social cohesiveness is found to be a characteristic feature of all anthropoid primate societies like those of the great apes and gibbons. This aspect can also be traced in birds and amidst insects, as exemplified in ants, honey bees and termites. Moreover, every human being feels for other and each one is constantly affected and influenced by the emotions, feelings and actions of others. As such, man has to accord due recognition to these natural co-operative tendencies, and try to realize them in his practical life. And in order, to have a peaceful and tranquil existence, he ought to live in harmony with each other. Mankind has to bring about a social order wherein equality of rights and duties prevail, wherein no one tries to live at the cost of other, bearing in mind that the ultimate survival value lies not in misappropriation but rather in the co-operative endeavour. A social order that can necessitate and facilitate each of its member to live with all individuality in identity with the group at large.
Reflecting upon the day to day life, man finds many things which are common to his self and the environment and some of them are, love, mutual trust, and co-operation. To quote Bertrand Russell he says,

There are certain things in human nature, which takes us beyond self without effort, and the commonest of these is love, more particularly parental love, which in some is so generalized as to embrace the whole human race.²⁴

He proceeds further to claim that, even though the critics may reject the conclusion that life processes are essentially and fundamentally directive and creative as metaphysical or mythical, it is nothing of the sort, for we make no hypothesis as to the physical, philosophical basis of ground of directiveness and creativeness, instead we only accept the patent evidence that they are characteristic of living things and of them alone.²⁵ And Charlotte J. Avers claims, that the social aspect of the primates forms the frame-work or basis to which additional qualities may be incorporated through learning and that experience would lead to modifications of the


²⁵Ref., Ibid., p. 15.
whole social pattern with plasticity for a variety of life styles.

Accordingly, it is for the mankind to grasp this aspect of nature and enhance it for our progress, as love can bind one and all and usher in the social order of one with all, and for realizing our own being in the surrounding world. It is such a social order which is the need of the present day mankind. It is this end towards which mankind has been moving through the long process of social and moral evolution. Though slow and steady the movement has been progressive and as a result, ethics having started in terms of instincts, in lower organisms has developed through intellect and insight to the level of intuition in man.

For example, the ancient man who lived in the caves and jungles had to lead his life only in accordance to the herd-instinct but the present day mankind, descendant of the cavemen live more by complex culture. His culture is full of such values as to eventuate a social order of total and mutual well-being. His day to day life, often pertains to the norms of culture, while the ancient man, his ancestor, knew not the very concept of marriage and

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lived like any other organism in polyandry and polygamy. Today's man is governed by such ideals as one man one wife, and a family where love is the principle of guidance. For he could visualize in family norm, a protected atmosphere of culture, wisdom and love. As parents try to foster love and affection among the children, the children upon their growth would in turn contribute towards an affable society. Again, the ethical standard has evolved from the punitive to the reformative ideal and this advancement is not a jump from the herdsman to refined modern man, but it is rather a gradual process, as man recognized the unwary problems inherent with that life of all unguided instincts, and tried to set them right one by one.

As such, man as an ethical entity has to visualize and strive for a social set-up where men are not segregated in terms of artificial divisions into a variety of fragments, each competing with every other for what is not worth of real value to anybody. It is to look for a socially related group, where the inter-relationships prevail on mutuality, and has no more need for any coercive force, but works mutually for mutual welfare. Man in such a group will not be alienated, instead he would feel himself as a small part of the world and value the rest
as his self. As this will be possible only in nature, this living group must have nature for its home.

Leading unnatural life leads to alienation, in frustration and unfulfilled longing for freedom and happiness. But, as an ethical being, man would have chance to give expression to his sense of independence and harmony, and can be a full-fledged being with self respect and impersonal outlook. If only man can foster, sympathy and feeling of oneness with all the other beings on earth, man can, with his vast learning capacity, solve the problem of attaining well being and put an end to the problem of evil.

As the above account shows, the ethical dimension of man is recognized not only as he is a social being, but also as he is, a biological being and also that they are to be carried on as he is an aesthetical being. The only difference is that as a social being, his ethical aspect is more pronounced. Though ethics is traced from the very haunts of nature, and all along the process of evolution, it is in man that it takes its highest level of expression. Man finds it necessary, not only to suit his actions to the mutual well being of one and all, but also to reflect beyond all material or empirical plane. And this helps man to express himself as an aesthetical
Thus both the biological being and the social being find their perfection only in the aesthetical expression of an aesthetical being, the individual discovers the self and realizes oneself in fullness.

The aesthetical expression of man is yet another dimension in which nature-philosophy accounts for man. And the aesthetical dimension of man, as revealed by nature-philosophy lies in his capacity to achieve self-awareness and self-consciousness.

The aesthetical being expresses itself at moments of reflection and it is characterised by the sense of arts, fine arts and the spiritual sense. Whenever, one has a sense of contentment or one is free from the day to day routine affairs, and during those moments when one experiences harmonious life, one comes to know in oneself the sense of appreciation, fineness and perfection.

Man's sense of arts and fine arts gets expressed through his perception of beauty and serenity. Man's sense of beauty and serenity, lends him an hand to raise himself above the level of spatio-temporal phenomena. For, then he has an experience in which the experienced is not different from the experienced. Man is one with the perceived and his experience helps him deduce at least
two things very clearly and they are,

(1) that this experience is more than both physio-chemical and biological responses or experiences and,

(2) that he has in himself a cognizing element, a consciousness or self, which is the cause for that experience.

This self awareness after letting man to perceive beauty and such other as peace and tranquility, makes man trace a continuity, between himself, the things of consciousness. And this continuity traced with the help of self awareness, is of high order and seems to be parallel to the other continuity, the physico-chemical relationship, man has with the rest of the universe.

This continuity is of high order because, it is a continuity in terms of consciousness, as the self consciousness of the individual experiencer merges invariably with the beauty, serenity, peace or tranquility or whatsoever it may be of that sort, that is experienced. That is there is oneness of the self and the beauty or serenity itself, of the objects of experience, and not that man recognizes himself as one with the objects themselves, though that also seems to be a reality, as far as his physical nature is concerned. Perhaps the following example would make it more clear:
when ever we come across a lovely scene, say a
sunrise, particularly a sunrise over a riverside, lake
or sea-shore, we recognize a serenity, a beauty and may
be tranquillity as well, or at least any one of them.
Then, we might reflect as to how we recognize 'beauty'
or such other, and what is that in us which helps us to
do so. And these reflections being inescapable on the
count that, we as well as the sun, the river, the verdure
and all the accessories of the occasion are known, so far
only as, the outcome of the mere material quantum; lead
us to deduce the following;

that we are possessive of a power, in ourselves and
that it is more than the energy quantum and that it traces
the beauty, or serenity, which is also as is the tracer
itself, something more than the material quantum. Further,
as we experience beauty, we become one with it, and for
the moments beauty is realized we are one with it. As
such, self awareness and self consciousness help man express
his aesthetical dimension.

This perception of beauty, Saint Augustine says, in-
volves a normative judgement. It is normative in the sense,
there is the element of appreciation, cognition of value

27 Ref., Paul Edwards (Edr.), THE ENCYCLOPAEDIA OF PHILOSOPHY
in the perceived.

Man not only perceives beauty and serenity but also
endeavours to contribute towards creation of beauty and
serenity. And all the talents in arts and fine arts are
found to be of creative nature and inborn, and mankind
has only to develop them.

The creative talent is the expression of genius in
man and it is in his capacity to visualize them in his
mind with the help of knowledge and imagination that man
creates fine arts and builds human civilization.

This creativity also helps man to have a foresight on
social progress and plan his daily activities accordingly.
It is this aspect that has led to the cultural progress
of mankind. The aesthetical talents being varied, and in-
dividual, it gives variety and entertainment to the socie-
ty and provides mankind with the necessary atmosphere
of enjoyment. And free leisurely mood being the prime
necessity for the blossoming of creative talent, one can
say, that provided, there is ample leisure, the sense of
appreciation proceeds further to visualise fineness and
higher level of perfection.

Contentment being one of the basic necessities of
aesthetical development, one finds all through the history
of mankind, the phenomenon of best civilization taking place in the fertile river valleys that assured the people with a life of plenty. In a land of plenty, one acquires his minimum needs very easily, or with less efforts and as a result the leisure is utilised well, for the development of culture, architecture, music, painting and so on. It is here that the Marxian concept of, 'economic determinism', sounds good, in that it craves for a social order of equality and freedom from alienation. Alienation abhors man from individuality and hence from aesthetics, and makes a machine of him. It is more the concept of a society where each contributes according to his capacity and receives according to his needs, that assures the aesthetical well-being of man, for, there is no more room for fear and doubt of survival.

Once the sense of fine art is found out, man moves towards fineness in everything in his life and the self moves persistently towards perfection. There is also the other moment when man comes to reflection. As the awesome man is confronted by the thundering vagaries or precision of nature, he is made to reflect upon their reality and therefrom finds his inner self. It is at this level and thereafter, aided by inquisitiveness and reflection, that mind comes to view itself as part of one universal entity
and recognizes himself as one with the all pervading reality.

This helps man to have insight into various inexplicable aspects of life on earth. For, as Hegel makes it clear, in his thought, nature is not only a process with natural kinds as its phases but a process not exhausted in merely physical nature, or animate nature or in both taken together. It goes beyond life to produce mind and so is mind not a part of nature but is what nature becomes, when it achieves consciousness. Thus man finds in mind the universal consciousness, while the organism itself is not merely a quantitative aspect but the culminating phase of the natural process in which all other phases are also contained. In this state the being of man transcends not only the animate level but the social level itself and sustains in-itsel

As man transcends the animate level in the process of evolution, from creatures which were not men, reflection calls forth into question the ground for our humanness,

This makes us to realize that each particular interpretation of the origin of all our faculties including that of the spiritual sense, crave for an analysis that takes us over and above the assumptions of factual studies.

The aesthetical sense also leads towards the communion
of the self with the world in oneness, and it is only then that the content of experience gives us the world of reality, the world of graded forms in which one sees a continuous process of evolution as given by science and philosophy. It is this consciousness of experience that lets man have a grasp of the totality and it is not only conscious of the world but of the mind itself, and aids man in knowing the Absolute, the cause, the causative and the end.

This is very well illustrated by Errol E. Harris, in his statement that, as mind the self conscious nature,

makes its own history and reflects upon itself and the process of its own development and by so doing makes still further progress, towards the completion of the development in the infinite spiritual consummation which is God.  

And it is this spirituality that gives its special character to the realm of mankind, as claimed by Tillich in his systematic study of religion.

As an aesthetic entity man finds his true religion, where God is not a ghost as propounded by the empiricists but the Ultimate which is omnicient, and found in each and every encounter with the world. For, God transcends

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the process of development, as its fulfilment and yet He is immanent in it through out as its very development.

In this thought, nature-philosophy, we therefore find science and philosophy to be giving out not only an account of mankind as a form of historical process but also make way for man to have a grasp of God, as the Absolute and indispensible.

To sum up, nature-philosophy and its account of man leads to the following conclusions:

(1). That reality is grasped by man only through nature.

(2). That man is one with nature.

(3). That, if at all, mankind is to know all its ills, mankind must undertake a thorough inquiry of nature and arrive at its philosophy.

(4). That the ills of mankind would be solved, only by adhering strictly to the nature-philosophy, in their day to day activities.

\[29\text{Ref., Ibid., p. 452.}\]