CHAPTER V.

DEATH AND THE PROBLEM OF VALUES

1. Introduction. The Nature and types of value. The criteria of value. ... 283 - 292
2. Philosophical view of value. ... 292 - 301
3. Religious concept of values with special reference to Indian Thought. ... 301 - 309
4. Science, Evolution and Value ... 309 - 321
5. Life, Death and Values. ... 321 - 328
I. Introduction

In this age of science there appears to be a crisis of faith as well as values. In the social, political, religious and spiritual fields we find that people have cherished ideals and these ideals can be said to be values. Thus, life is a search after values. The fundamental problem arises about the definition of the term "value". As usual there is no unanimity of opinion about the definition and nature of values. We do not wish to go into the details about the nature types and criteria of values because our main concern in this chapter is to show the inter relation between the fact of death, idea of death and the concept of values. Hundreds of volumes have been written on values but hardly has any attempt been made by anybody to show the inter relation between the concept of values and the fact of death. In fact we maintain that the whole problem of values gets a very different perspective if we see the origin of values and the consciousness of death. There comes a very radical change in the nature, type, criteria and consequently the relativity of values if viewed from the consciousness of death.

Incidentally it may be said that any object seen directly is a fact. Value is a satisfaction of desire or attaining of ends as a result of knowing facts. Sometimes the realisation of value ( ) implies the proper securing of some appropriate means
and these mediating factors are also often described as values. Value has often been described as any object of any interest. J.S. Mackenzie in his Manual of Ethics has regarded value as synonymous with good. According to Hartmann values are essence. Prof. Laird defines value as that which stands for worth, admirability or excellence. Mr. Munsteberg defines value as ideal. Lastly Prof. Urban has explained that value has neither a thing nor a quality nor a relation but an ought which has the reality of validity. Value is a mid-way between being and non-being. We can thus find that various aspects have been stressed by different philosophers. All these definitions pre-suppose a value situation. The value situation consists of (i) a valuable object, (ii) an organism or activity to which it is valuable (or by which it is valued); (iii) an end or purpose for which or with reference to which it is valuable. To put it differently, every human situation is almost necessarily a value situation, the activities of human beings being purposeful. Though philosophers have discussed the problem of value right from the beginning of philosophical thought, axiology as a science is relatively a recent development in philosophy and particularly in the last century. Axiology has four parts (i) the nature of value; (ii) the type of value; (iii) the

200. Prof. Perry 'General Theory of Value'.
criteria of value; and (iv) the metaphysical status of value. In this chapter we are not going to consider these parts of axiology in detail but as stated previously we are going to consider the relation between the phenomenon of death and the concept of value. Value itself has been viewed differently by different isms in philosophy and it has a very strong relation with reference to the advancement of science and technology. Further human life, if viewed as a part in the evolution of the cosmic universe we have to study values very minutely. But all these studies shall not be mere study of inter relations. We wish to go into the details which will lead us to know 'value' in its real perspective. During man's life he thinks, behaves and feels according to certain patterns. After considering the different values, now, I hold, it is possible to maintain that "value is a preferred thought or pattern of behaviour." A human being has a capacity to choose alternatives put before him so far as his thought or a pattern of behaviour and action are concerned. He chooses certain thought or a pattern of behaviour. Here he prefers one thing to another. This preference for certain thoughts or patterns of behaviour is the essence of value. Values of today turn to be more thoughts of tomorrow and valuable acts of today may turn to be nonsensical acts of tomorrow. This shows the relativity of value. This relativity of value is implied...
in the definition of value. We hear a person saying that though a certain fact or a pattern of behaviour was valuable to him yesterday, it has no more a value today. This shifting of stress on particular thoughts and acts is the relativity of value. There has been a controversy among the philosophers about the nature and types of values. Value is called extrinsic when it is the means to something else which is either valuable in itself or in its turn a means which ultimately leads to what is valuable in itself. Intrinsic value is the character of being good or valuable in itself or for its own sake i.e. self realisation has been regarded as of intrinsic value.

The question now arises "Do objects possess value because we desire them or do we desire them because they possess value?" In other words, the problem is whether values are subjective or objective. Without going into the details of the controversy I may suggest that this distinction is not very material for our purpose. We should also add that values are not objects but according to our definition they are preferred thoughts or patterns of behaviour. Perhaps those philosophers who call values as objective may mean that values are apriori. No doubt there are certain thoughts and patterns of behaviour which are universal in the sense that some thoughts and patterns of behaviour are being shared by people irrespective of class, creed, nationality and religion. But this
universality is qualified by the relativity of values. Once we understand the relativity of values much of the controversy about values would disappear. In short, I feel, that values are not things nor the tertiary qualities of things but a subjective preference to a thought or a pattern of behaviour.

Human life is short, terminating in death, is the end of conscious life. During our life we have to think and we have to act as it is in the nature of being. Circumstances arise wherein we fumble to prefer a thought or a pattern of behaviour. We are perplexed and are at a loss to understand what course of thought and action is to be preferred. We look for guidance from parents, friends, society and social and moral conventions, religious authority, the masters and so forth. With the help of some of them we fix up our pattern of thought and action. In most of the cases people prefer them and behave according to them till their death. We find people offering their lives for such preferred thoughts or actions e.g. Socrates died for preserving the value of justice although the charge against him was false and he had to succumb to death unnecessarily. Same was the case with Aristotle. Even though the friends of Socrates were urging him to run away from the prison, Socrates declined to do so because he valued justice more than his life. This is accepting death for the sake of value. Secondly, we find people sacrificing their lives in war for the sake of preserving national
honour or the freedom of a country. Thirdly, we find people renouncing everything for the sake of self realisation and for them, the work-a-day-world is almost a nullity. The great mystic saint of Maharashtra Tukaram says that for the sake of realising God one should renounce everything including our closest relatives. This body of ours has an immense value because in this very life with this body we can achieve God or self realisation. Thus we find that for the sake of values people sacrifice their lives. But there is another side to the problem. Once we realise in the real sense of the term that death is going to be the end of our conscious life we think in altogether a different way than when we have no consciousness of death. By consciousness of death I do not mean mere verbal understanding of the term. There must be a certain emotional tinge to the understanding of the problem.

A story is often told from the life of Ekanath. Once a sinful man approached Ekanath and asked him why saints behave always in the right manner and why do they never go astray. Ekanath instead of explaining the material point told him that he would die within eight days. The sinful man was very much afraid of these words of Ekanath because he knew that the words of saints like Ekanath always came true. He was almost sure that he is going to die within eight days. Death consciousness arose in that man and there was a total transformation in the life of that sinful man. He had a craving for money, power and youth (enjoyment), but...
when he realised that the end of those things is bound to occur within eight days his desire for money, power, enjoyment lessened and the thought of renunciation arose in his mind. He started thinking about the meaning of life. He was afraid of death. He was perplexed and after recapitulation he found the earthly life to be meaningless. It is said that he started uttering the name of God and went to Ekanath after eight days and told him that he was not dead. Ekanath asked him about the pattern and thought of behaviour during those eight days. The sinful man told Ekanath that due to the thought of death, death consciousness arose in him and practically he renounced everything and started uttering the name of God for the sake of God realisation. Ekanath told him that that is why saints always behave in a proper way. This story is very much enlightening in so far as it clearly depicts the implications of understanding the consciousness of death. Here we will find that due to the consciousness of death all the so-called normal values were a nullity to him. The only value that remained was of self realisation.

These two sets of examples show that people offer their lives for values like freedom, love of a nation and self realisation. At the same time we have seen that a man may renounce all other values for the achievement of self realisation or in other words for understanding one's own self. For, in both cases the fact is clear that the problem of value is very closely connected with the phenomenon of death.
There will be no end to controversy if philosophers merely rationally discuss the problem of values and the phenomenon of death. Volumes have been written by so many philosophers but very few have shown the inter-relation between the phenomenon of death and the problem of values. In fact according to me values cannot be discussed without reference to the phenomenon of death. Our life is a wonderful intermingling of patterns of behaviour and it is no use taking cross sections of them and to consider them each independently of the rest. Life is a continuous flow. Personality manifests itself through all the facts and actions of the individual. In other words if there is death consciousness (I do not mean crippling fear or morbid fear due to the thought of death), actions of a man are bound to be different from those who have no consciousness of death. Persons without death consciousness behave as if they are immortal. Till people have lost sight of the very certain thing in life i.e. death, they are bound to indulge in money, power, sex and enjoyment. There is no doubt that these things have also place in the life of a man but death consciousness will not allow indulgence in them but will give them a proper place in their life. If man really behaves as if he is really immortal he is likely to be desperate and his desperate actions will not only be injurious to himself but also to the society and the nation. We maintain that from death consciousness spontaneous
morality arises. This spontaneous morality is the super morality; far more important than the conventional patternised morality. Man must be dynamic and he must be out of the many conventional channels.

Thus, we are to see in this chapter the philosophical and religious view of values, the implications of the impact of science and evolution on the values and lastly we are going to discuss the consciousness of death and human life with its values. We do not want to discard the traditional values because they have a place though not very significant unless viewed from the angle of consciousness of death. People are very apt to know the technique as to how and why of a thing. It is therefore the consciousness, in consciousness that we are going to bring out this radical transformation in the thoughts and actions of men. Prima facie it may appear that we are nullifying all sorts of values but it is not so. We want to understand values in their proper perspective. If life is value-oriented as most of the religions believe and most of the people follow then it is all the more important that the real nature of the value through consciousness of death should be made clear. Particularly, the new scientific developments i.e. technology and evolution have made a great impact on the concept of values and it is necessary to see the nature of value in the life of a man due to the impact of science and evolution. Even considering the impact of science and evolution
we have to bear the consciousness of death in mind and then alone it is advocated that we can understand the values in their proper way. The chapters of the thesis have certainly an axiological orientation and this axiological orientation could be seen to have percolated through every chapter but in order to give it a systematised form it has been decided to bring them together under the head 'Death and the Problem of Values.'

2. Philosophical View of Values.

The term 'philosophical view of values' is a very misleading one. In that the cause of variety of theories creeps in. There are contradictory theories involved under the heading 'philosophical view of values'. We are not going to narrate here the view of each philosophical theory but only referring to that part of philosophical theory of value which is concerned with the consciousness of death and the consequent change in the philosophical view of values.

Generally speaking the realms of value could be said to be (i) morality; (ii) arts; (iii) science; (iv) religion; (v) economics; (vi) politics; (vii) law; (viii) moral customs; (ix) social customs and conventions. This list is not exhaustive but for the purpose only nine realms of values have been selected. Again, I do not intend to deal with examples from each of them through the angle of idealistic, materialistic,
pragmatic, existential and logical positivist view.

I wish to generalise the problem with an explanation showing the connection between the different philosophical systems.

If we divide the common philosophical systems we find most of them to be theistic and very few to be atheistic. The atheistic systems do not believe in values profoundly but brush aside them treating them to be insignificant. The theistic particularly the idealist regard values to be eternal, universal, sublime as the end of human life. In other words, life of a theist or an idealist is oriented towards some sort of values in the realisation of which he places himself. Sometimes a value is attached to a thing if it is found to be workable or useful. This is the pragmatic approach given to values in which relativity of values is deeply connected with the thought of death and therefore stress will be given to understand existential view of values. Again, logical positivism gives a vital shock to the notion of traditional values.

In the foregoing discussion we will have to bear in mind that our human life is not an eternal one and that the fact of death is inevitable in our short span of life. Unless this fact is borne in mind we will not be able to know the end of our life or in other words we will be at a loss to understand why we should live in this world and how. Knowing the
significance of life is another version of knowing the significance of death. Death and life, life and death are very much the same or the sides of the same coin. If our pursuits are regardless of the shortness of life they are bound to be hasty or nasty also. We have been in value situations from moment to moment. This value situation must be known by the valuer from moment to moment. Action is contemplated after knowing the value situation. Success or failure really do not matter, once thought and action are contemplated in deciding value situation. But if we blindly follow as in the case of religions or a philosophical dogma we have very little hope of understanding both value and life. Socrates died for the sake of value, might be for the justice to be adhered to in the society and thereby he might have given due importance to law-abiding faculty in social relations. Martyrs also died for the love and freedom of their country. No doubt to avoid the disgrace of the women, massacre of the children and the expansionist policy one may have to fight but what is the result? In the end of one war we sow the seeds of another war and this nasty chain of destruction, hatred and war continues. This has been so much one with us that to call a national hero otherwise amounts to treachery. Thirdly, in the name of self realisation people accept some sort of values either from the scriptures, the indivi-
duals or self made values. What is the result of these pursuits? Do we not see openly that most
of them grope in dark and have no courage, capacity, ability or desire to disclose the result of their meditations to the society?

The society in which we live has to be offered something either in the form of dogma or cooperation, etc. What should be offered is a matter of controversy. So there comes the relativity of values. Naturally there is relativity in so far as treating the apex of the values. Even the Indian materialists Charwakas say that value is there till one lives. The materialists are aware that one cannot escape the clutches of death and therefore whatever is possible to enjoy during one's life should be enjoyed. We need not misunderstand this materialism because it is a very powerful philosophy which chooses the desire-fulfilment as the value of life. They do not believe in the other world like God, soul, the incarnation, the law of karma, etc. They think that death is the total annihilation. There is nothing wrong if we have not been told or we have not experienced the unknown things inspite of sincere efforts. Naturally the concept of value based on this life is the only legitimate conclusion about values which the materialists can draw. The Charwakas have opened the eyes of most of us by saying that if you sacrifice animals in order that a human being may get happiness in the other world, why not sacrifice the human beings themselves in order to get direct happiness in the other world? The Charwakas have nowhere stated that people have never disregarded
morality though the charge is made by the people very often. There are thinkers like realists, logical positivists and existentialists who do not believe in soul, God and immortality. Even then they have a very sane consistent philosophy of values based on solid grounds. But in India, there is a tradition of the religious people to call these systems as atheist systems of philosophy and they disregard these systems with utter scorn. This attitude must be changed. In the veil of spirituality, sublimity and universality, havoc have been made by the religious people in the name of religion. The selfish priesthood must have dominated to such an extent that they modified the religion or rituals so as to be useful to them only. Enough it to say that these religious thinkers have made a mess about values implicating the end of life to be realised and the life of action.

What is required is the understanding of the human conditions on this earth. Let us begin very near to go very far. Let us understand human dignity with an empirical approach. Let us understand the subjectivity in man and the concreteness which is sure to understand the issue of value very clearly. Our life is always on the brink of success and failure and that was the consequent feelings of success, happiness, bliss and misery, pain and despair. Human situation is a concrete situation which gives us a choice of selecting the course of action which is
either authentic or inauthentic. Authentic life is itself a life of freedom while the inauthentic life is a life of bondage. We do not want bondage. We want freedom if we could have it. Bondage is psychological and so the freedom must be psychological. We do not know whether there is a freedom-liberation after the human life. What we can aspire for is a freedom here and now. Unless we understand life we cannot understand pursuits to be made in our life. And as a corollary unless we understand death we cannot understand the choice of freedom to be made unless we understand the limit of death during the short span of our life. The existentialists affirm very firmly the inevitability of death and they give an ethical touch to the fact of death. At any cost, self delusion is to be avoided. We must look into ourselves to know what this self is. That looking into ourselves will awaken us from the inauthentic existence and we will automatically be attracted towards the authentic existence i.e. the life of freedom. Human life is no doubt contingent, transitory, helpless, lonely, absurd but after all what can we do except accepting them as they are. At the apex of all these feelings there is death which is absolutely going to nullify our very life to dust or ashes. Therefore there cannot be a philosophy in which there is no concept of death to be central to the philosophy of finiteness. Whether the human life has any sense or meaning is to be decided not by others but by each individual for
himself. Let us accept the finiteness and the phenomenon of death, however unpalatable it may be, to be the only reality in our life. If this is accepted, there is no reason why anybody should accept any transcendental goal meaning thereby transcendental values. We do not know with our reason whether there is God, self, immortality, etc. to whom man can turn for solace. Man is already burdened with so many unpleasant mental conditions and how is he to choose the values when nobody is there to help him unless he decides to be one of the following sheep blindly. The existential thinkers teach us to be very realistic and not to be dejected with despair. Because they emphatically repeat that there is no point in lamenting after the inevitable. Equally, there is no charm in accepting something unknown. Therefore they call human life as ridiculous or absurd. All the values thought of by existentialists are empirical humanistic and non-spiritual and all these values are subjective or relative to human existence and there are no apriori absolute values. Man is the ground of all values and all values are values because he chooses them to be so. Man creates all values and death annihilates all values. The universe has no ultimate value or purpose except what man gives to it and whatever value or purpose man gives to it disappears with him in death. This view, the existentialist could take only because death was regarded as the final patent reality and the cognisance of death
was purely realistic. A question may be asked how the consciousness of death could change the view of our value. The answer is, once the finiteness is understood, once it is understood that death is the full stop of all our desires and pursuits, then human life with its nature must be accepted and then alone our consequential search for values could be begun. Existentialism has very rightly pointed out that the consciousness of death is the beginning of transformation in man towards his journey to the understanding of oneself. It does not matter even if human life is ended in total annihilation at the time of death and it gives therefore tremendous courage to face death. All the so-called worldly values are changed if only we look from the angle of death consciousness and that there remains nothing to be pursued for. Even if we take the so-called eternal or universal values from the angle of consciousness of death we find the futility in the universality, sublimity and eternality or substantiability in the values cherished by mostly religious people. Such search is of no value. The search must be dispassionate and disinterested. The insistence of existentialism on the freedom here and now reminds me of the life of a liberated soul here. Therefore the status of existentialism is much more heightened due to the possibility of freedom in it.

There is no use glorifying human life if it is subjected to innumerable odds and death as its
The psychological condition of the awareness of death will certainly give us a new vision instantaneously. Every moment there is a riddle before us, challenge from life and the test of our intellect. A man can come out of these only if he has the awareness of death or awareness of life from moment to moment. The ordinary man flees from the thought and fear of death because he has no courage to abandon the mundane values even though the consciousness of death has shown to him the pettiness of those values. In the words of Prof. Olson I may conclude, "Existential values have a common source, common function and a common identifying characteristic. Their common source is an acute awareness of the tragedy inherent in human conditions. Their common function is to liberate us from the fears and frustration of everyday life or the tedium of philosophical daydreaming. Their common identifying characteristic is intensity.

Thus we have seen how philosophically we can look at the values from various angles. We have explained our stand that consciousness of death colours the perspective of our values and really speaking all the worth of values is altogether changed. It may not be acceptable to us prima facie because it is certainly unpalatable, but in our short span of life which we treat to be eternal time we have got to look at the things with their proper worth and we have to prefer
3. Religious Concept of Values with Special Reference to Indian Thought.

We have already seen in the second chapter the philosophical concept of value and now we wish to consider the religious concept of values with special reference to Indian thought. We have seen that religion has been a dominant force in the individual, social, as well as national life. Man's feeling of imperfection, finiteness, helplessness, gives rise to attaining something perfect, finite and secure. The quest for perfection is an attempt of the religions. Here we have to bear in mind the meaning of the terms religion and perfection in a broad way. Philosophy was originally a part of religion and it began in wonder. Religion even if we say that it originates in the fear of the unknown, has definitely something noble to be achieved. Philosophy may have only theoretical orientation while the religion has a practical bearing. Gautama the Buddha realised that there is misery in this world and he tried to find out a way to end the misery and found the way of attaining
perfection. In every universal religion we find that values are cherished and all instrumental values are subordinated to the supreme value either of self realisation or perfection or the realisation of God. This end cannot be achieved overnight. Therefore, in all religions we find the cultivation of virtues or in other words realisation of instrumental values.

Man is not satisfied with bread, shelter and clothing. He has a restlessness with him. He wants security, he wants something everlasting - a permanent bliss. Religion offers such perfection or such realisation of God or self. Truth, beauty and goodness are the values cherished in every religion but often they are subservient to the ideal of Moksha (liberation) or God realisation. It may be objected sometimes that this ideal of Moksha is a mere ideal elevated to the status of an ideal but the religions affirm that this final end of salvation, liberation, self realisation or God realisation is not a mere theoretical but a concrete reality to be realised by man here in this life only. Some religions may not believe in God but they believe in the liberation of man or in the attainment of salvation. Prof. M. Hiriyanna has observed: "It is the presence within him (individual man) of this ideal of perfection that makes a man spiritual." 201 Religious values may not have a clear shape and form in the beginning but gradually they get crystallised.

201. Hiriyanna, Prof. M. 'The Quest for Perfection'.
At times one may feel that there is also a gradual evolution of values but at the same time we have to observe that emphasis is sometimes shifted from one value to another depending upon time and circumstances. Self realisation though insisted upon by almost all the religions can be said to be a purely secular ideal. This statement needs a little elaboration. In fact we may say that when we exclude the obligatory rituals and dogmas from religion there remains a secular ideal for every human being to be realised. Religious values can also be described as perfection. We propose to discuss the religious values with reference to Indian thought in this chapter though we are not going to exclude the concept of values as propounded by other religions.

We have already seen that the study of value has been named as axiology and the whole chapter "Philosophical Concept of Values" has an axiological orientation. Axiology is really a very important discipline if viewed from the consciousness of death. Otherwise it is a mere chaos hierarchy and mere play of words. Such discussion of axiological orientation might have been taken sometime in the past in history of religions but what we need today is a systematic study of axiology both in the spheres of philosophy and religion. So far as values other than the highest value were concerned, we have considered them in our chapter "Philosophical View of Values". Now what we
consider is the religious values i.e. mainly the value of self realisation, perfection and God realisation. Prof. M. Hiriyanna has observed "Indian philosophy is essentially a philosophy of values." We find the concept of four main values (Purusharthas). As the Aitreya Aranyakā says, among the living beings it is man alone that says what he has known, that sees what he has known. He knows the future, he knows this world and the next; and he desires to attain the immaterial thought through the mortal. Thus he is in doubt while other creatures are aware of only hunger and thirst. It seems that human beings are alone capable of realising value. This was keenly realised by the Indian sages and therefore M. Hiriyanna defines philosophy as conceived in India as a criticism of values. The Indian conception of values has a very intimate relation with the phenomenon of death. In fact every religion has accepted the notion of Indian philosophy in general.

It is a fact that man usually ignores this basic fact and is deceived by seeming permanence of things. We have already referred to the statement of Dharmaraja in Mahabharatā that the greatest wonder in this world is that man is mortal but behaves throughout his life as if he is immortal. While considering the Indian concept of values we have to note certain basic tendencies found in Indian religions. Except Buddhism we find that Indian religion accepts substantively
concept of self and accepts it as a changeless and eternally free entity. Secondly the Indian concept of freedom is not secular as the existentialists propound but it is cut and cut religious and not secular. Thirdly, we find that the nothingness which man experiences in human life is not final but is only intermediary and passing through nothingness one can reach ultimate value. Again, in Indian religions life of man is not regarded as a total annihilation at death but we find the acceptance of next birth. The values which are not realised in this life, it is believed, may be realised in the next life. Moksha or liberation is the highest spiritual value to which all other values including dharma (rituals) artha and kama are subservient i.e. instrumental. Prabhakara the commentator on the Jemini Sutra and Poorvameemamsa regards dharma as having intrinsic value and according to him this value is worthy of being pursued for its own sake. Shankaracharya does not accept this view of Prabhakara. Shankaracharya has argued that when death comes nothing except devotion can help a man in understanding or overcoming death. Moksha or liberation is intimately connected with the principles or knowledge of reality because the knowledge of reality is a necessary preliminary to the attainment of liberation. Indian religions recognise that it is the shortness of human life that should make man urgently seek immortality. Had there been no phenomenon of death, I am afraid, hardly any religion could have
viewed values as they view them now. Such is the inner significance of the idea of death. The consciousness or the awareness of death transforms the life of an individual because it is the only certain fact in human life. Unfortunately man forgets this certain phenomenon of death due to his ignorance and selfishness and runs after very superficial and seemingly permanent things calling them as values. This ignorance is to be removed. Knowledge, therefore, is a great value. Knowledge of the self, knowledge of the universe around him and the knowledge of the reality are the basic requirements for the final attainment of Moksha. One of the Indian religions has quoted that as long as man is alive he should seek knowledge of himself to be immortal along with the worldly pleasures but should behave religiously as if he is going to die next moment.

Further it is stated in Hindu religion that man should hasten to follow religion as if the death has caught one's neck.

The Indian religions have made four categories of persons (i) one who is bound by pleasures ( स्नान ) (ii) one desirous of attaining liberation ( ज्ञान ) (iii) a man who is practicing sadhana i.e. discipline ( साधन ) and (iv) a liberated man ( mukta ). This sort of distinction is very clear verbally but very difficult
to realise it in practice. There is a thin mathematical line supporting each category. This difficulty is aggravated by the fact that the Hindu approach to religion is deductive (it is deduced from scriptures) and apriori and not merely phenomenological. Though most of the Hindu systems have held that metaphysical enquiries are helpful to self knowledge Gautama the Buddha has very strongly denounced the use of metaphysical enquiries. He says that they are not going to be helpful because our main concern is not the answers to the metaphysical enquiries but removal of misery which is the real need.

It is better to have a secular value for oneself by oneself instead of being carried away by the sway of religious concepts and values. The reason is obvious. There are great chances of self deception in the religious quest for values not from the highly theoretical point of view but purely from the practical side of it. When everybody is groping in the dark the persons who have deceived themselves though unknowingly start deceiving others in the name of the realisation of the value of self realisation. The world would have been much better and beautiful had the persons who realised values of self realisation imparted their knowledge to us all but everywhere in religion at the important step the matter is shrouded in mystery. There is no use of talking about the high principles when in practice we see sects of this or
that Baba or Muni or Maharaj at every twenty miles but what have they done so far as spiritual progress of the masses is concerned? Why do we not affirm with confidence that it is 'I' alone who is going to find out my realisation of the values and of the truth. Probably some sort of fear is lurking in my mind which must be cleared or wiped away and that alone is going to help me. Even the pure philosophical search of value will not be able to help the individual unless one wipes out the fear lying in one's mind. Nevertheless, the attempt on the part of Indian smritis is excellent in dividing one's life in four stages and realising four purushartha by following such life of four ashramas. In this respect one will have to give the highest value to the Indian sages who have tried their best to run the residential schools i.e. Gurukulas in a very selfless way. That is why probably the Indians can very staunchly face death because those who are taught in this way can face death very squarely. We find the references in the Upanishads that even the ladies were allowed to take part in the Brahmavidya i.e. knowledge of self realisation. We find in the discourse of Gargi and Maitreyee along with their husband the noblest discussion on the hierarchy of values and the discussion of the supreme value.

Every religion will have to offer to its adherence a hope for the realisation of the self or
the supreme end. If religion merely binds it would be unpopular. If religion merely pleases it will be a bad precedent. Religion must be a golden mean which must not forget the instincts and which must not give a free hand to the instincts.

4. **Science, Evolution and Values.**

We are really too much with science, evolution and values. Therefore it is necessary to have the basic concept about these three terms. Science can be said to be a systematised knowledge of things based on observation, experiment and verification. Evolution is based on the given data and it is a progress from the most primitive age and things to the evolved things and situation and emergence out of the given to something new which was hidden in the nature. We have seen different values and definitions of values. We have been dissatisfied with each of them and therefore we have decided that value is a preferred thought or a preferred pattern of behaviour. With these definitions we are going to consider this issue "Science, evolution and values." In the primitive times we were very much overpowered by religious values and sometimes a new spirit of science was opposed — nay — sometimes scientists were burnt to ashes. Such was the conservancy of people. Some say that evolution as an idea was never accepted previously but in the last two centuries it has come to stay and it is now offering a solution to the problem of the universe. It cannot be doubted that science and evolution are
the ways to understand the nature of universe. At the same time the value comes in and this value must be understood in collaboration with the other two attempts to know reality, science and evolution. There have been so many isms both in science, philosophy and value. So it is difficult to accept and examine each of them. What we are going to do is to take a very broad resume to discuss the matter along with its relation to the main chapter 'Death and the problem of values.' It cannot be said or maintained that science and evolution are opposed to values the aim of all being to find out the reality in its true nature. Along with science we received scientific technology or applied science and the theories of evolution. We may try our best to understand them from the point of view of religion and philosophy but if we minutely observe there appears no such major difficulty in this attempt to reconcile them. Scientific technology and advancement definitely have wiped away so many dogmas, beliefs, rituals in religion. So evolution also has wiped out them and we need not become sorry at the loss of religious values which we cherished long under the name of religious values. Religion is not unchanging and infallible. There are so many things stuffed as nonsensical things in the religion and it is science, technology and evolution that have brought down the situation to uncover the unmeaningful and unnecessary things from religion. Those who are religious fanatics regard religion to be
infallible but we have got to leave away such type of fanatic tendencies from our mind in the 20th century. As a result we have been left with crisis of values between science, evolution and values. If there are reasons for crisis you must undergo the process of resolving them one by one and cannot dispel them away merely saying that it is hearsay or something irreli–gious or abominable. Science is also not infallible. To begin with, scientific theories also probably after verification and experience become true scientific truths, same is the case of evolution. Its pros and cons are examined thoroughly and properly and then only that part of evolution is accepted to be true in our life. We do not want to commit ourselves to any religion or religious values. The reason is that if we commit to any set form of religion we will surely be holding fast to either this or that religion. Further the value system cannot be said to be solving all the problems of life though in religion we may steadfastly hold to some values regarding them as universal, substantive and objective. The same is the case of science and evolution. They cannot solve all the problems of life. The problems of life are not ideal but real with which we have to face every moment and science and evolution are not organised enough still to claim to have solved all the problems of life. So the matter of evolution remains open and not finally concluded. We may see a particular relation of scientific technological progress and we may
see the implications of the evolution in order to give
the proper place to values in our life. All the science
-tists are not materialists e.g. in his 'Mysterious
Universe' Janes remarks "Mind is no longer an acci-
dental intruder into realm of matter. We are beginning
to suggest it as the creator and governor of the realm
on matter." D.S. Jordan while explaining the
meaning and cosmic evolution remarks "The infinite
expansion of the unfathomed universe, its development
through countless periods of time, the boundless
range of its changes and the order that pervades it
all seem to demand an infinite intelligence behind its
manifestation." We cannot say that the evolution of
the universe is merely chance breeds of fortuitous
dashing of time. We had before us an idea of relati-
vity physics of Einstein that developed the new
concept of the four dimensional space-time continuum.
This has helped us in understanding the Newtonian
concept of time and also the concept of the material
substance as dead and extended something. Now we
talk of dynamic universe where there is conservation
of energy and the transformation of energy patterns.
The principles of indeterminacy is quantum mechanics
developed by Maxplanck and Heisenberg which have made
us agnostic about the nature of matter. But the trans-
formation of energy into matter and matter into
energy matter really does not remain singularly as

---

202. Janes, Sir James *The Mysterious Universe*
matter. It is in fact turned into energy. Thinkers like Bergson, Loyd, Morgan, Alexander, Whitehead who were also scientists by temperament have developed a tendency - a theory of scientific naturalism and evolution which explained the nature of the universe from relationships among men, society and nature on idealistic lines. The classical thinkers like Aristotle and Hegel and the contemporary thinkers referred to above give us teleological interpretation of nature which provides the foundation for the interpretation of the values of life as objective and ontologic. Scientists like J.A. Thompson, Bernard Rensach, E.W. Sinnott, E.S. Russell etc. support the argument in favour of teleology. Broadly speaking, some of the evolutionary thinkers are agnostic, some have put forth matter as the outcome of evolution while some speak of idealistic interpretation of universe claiming universe to be a meaning and progressive line. Now the problem arises, how are we to explain the values of religion on the plane of science and evolution? So far as minor values are concerned we are not concerned, but so far as the major values like love, peace, justice, morality and even of reality are concerned we have to examine them from the point of view of science and technology.

Science does attempt to know the reality like evolution and theory of values but unfortunately they do not go hand in hand. It must be borne in mind that science itself is quite neutral about the values. It is
the technological advances and a sense of evolutionary philosophy that come in the way of values and there seems to be a direct conflict of values with them. The age has come when everybody is in conflict with each other not to speak of values between the scientific world and evolutionary world. This conflict is evolved only out of two positions i.e. where values are subjective or that value has some permanent nature or place in which they are substantially eternal and universal. All the traditional, spiritual sanctions such as heaven, hell, fate, soul, God, immortality are our execution for our ignorance or the real knowledge of the world or truth or they are the sublimation and justification of what we expect. We have considered previously what values are not given by either evolution or science but are purely man-made i.e. they are subjective, they have no objectival nature and that those values could be changed i.e. they are relative. This point of view was stressed previously on the ground that human life is the creator of psychological concepts and due to the fact that we have to die all our religious feelings and values get a different meaning if only we view the phenomenon of death in its proper nature. Dr. Radhakrishnan in his 'Recovery of Faith' has observed "Our society is not sick beyond saving for it suffers from divided loyalties, from conflicting urges, from alternating moods of exaltations and despair. This condition of anguish is our reason for hope. We need a faith which will assert the
power of spirit over things and find significance in a world in which science and organisation seem to have lost their relationship to traditional values." 203 Dr. Radhakrishnan is clearly wrong when he says that we need faith or power of spirit. In fact we do not need anything and if we start showing our needs at a particular moment there will be no end to it. In this respect it will be interesting to note the attack of logical empiricism. Logical positivists do not accept anything unless they verify anything. According to them to apprehend values, to enjoy beauty, is irrelevant to the question of truth. It is to wonder in a world of unrealities, of shadows, of illusions and unseen spiritual reality is an unnecessary intruder in the vast impersonal process of space and time. This account of logical empiricism seems to be appealable to our reason. Though we are in this world accept some things which could be verified, still the arena of the unexperienced or unverified remains in the dark. Hume has further said that evaluating attitudes have no theoretical content, emotional experiences of value do not convey information about matters of fact. It is impossible for us to know any reality independent of experiences."

Human evolution is governed by mind, consciousness, purpose and value. Whether this evolution could

203. Radhakrishnan, S. 'Recovery of Faith'. 
be explained in terms of materialistic interpretation or is governed by a chance of determinism or is guided by creating purposive forces is really a big issue. The theory of intelechy is something which makes life of every single organism a reality. Intelechy is no mechanism, nothing special, it cannot be said to be either here or there but it is like a plant conceived by the mind everywhere at once. If a branch of a tree is broken the intelechy remains whole. Intelechy is a change with definite capacities. Its power is revealed in development, in the revelation and the execution of theological or mental process. It is a power which controls and directs the functions of development of the organism. H.H. Newman remarks: "The principle of evolution is so well established by the amass having derived from every field of science that has come to be regarded in the scientific world as wonder of the great laws of nature and enacting with the law of gravitation in scope of validity." 204 Julian Huxley in his 'Evolution & Ethics' writes: "Since in the process of evolution values emerge, they must be taken into account by the scientists. We find values not merely emerging from the evolutionary process, but playing an active part in its latest phase, we know as an immediate and obvious fact that there are higher and lower values, we

204. Newman, H.H. 'Creation by Evolution'
McMillan 1928 p.317.
discover as a scientific analysis that they are more or less desirable or valuable, directions in evolution." These quotations from the evolutionary scientists are definitely thought-provoking.

The second law of thermodynamics states that the lifeless matter tends to decrease in degree of its organisation to grow more and more random in character, that the universe tends to 'run down' or as the physicists put it entropy increases. From the fact of radioactive degradation it is generalised that it is everywhere in the material universe matter stands as a descending steam energy which is exhaustible. Even some say that the sun energy on which our entire vital functions depend is running down through the process of solar radiation and a day will come when there will be no trace of life on our planet. So it is said that there is no room to be optimistic. Of course this law of running down hypothesis violates the law of conversion of mass and the conservation of energy. We can maintain that the purpose and the principle of organisation in nature are that there emerges the order out of randomness spirit out of matter and personality out of neutral and impersonal stuff. It is really interesting to know from the theory of evolution whether there is a perfect order in this universe. Various scientists have tried to offer solutions on this problem.

but none of them seem to be satisfying. Everywhere the question emerges about the 'why' of a thing. Science has given enough answer to the problem as to 'how' and 'what', but it has failed to give the answer to the problem 'why'. Same is the case with evolution. If we are evolving there should have been absence of so many barbaric things which are still rampant in human mind. Let us assume that evolution has yet to evolve to a great extent so that in the long future the expected ideal, human culture may emerge. In this conflict in situations if we accept the idea of value which we have prepared, then alone the conflict ceases to be. We have maintained that all the values are the preferred thoughts or patterns of behaviour. As the circumstances and situations change we get a new vision of values adjusting with the time. We are tradition minded people. We have accepted so far whatever has been asked from us. Now days are changing fast. Russell says : "There are certain things that each age needs, and certain things that it should avoid. It needs compassion and a wish that man-kind should be happy. It needs the desire for knowledge and the determination to eschew pleasant myths, it needs above all courageous hope and impulse to creativeness the thing that it must avoid, and that being brought it to the brink of catastrophe, are credulity, envy, greed, competitiveness, search for rational subjective certainty and what the Freudians call the death wish."
Russell further observes: "There are two ancient evils that science unwisely used, may intensify; tyranny and war. Science can confer two kinds of benefits; it can diminish bad things and can increase good things. Science can abolish poverty and excessive hours of labour. Fortunately however the growth of industrialism has coincided in the west with the growth of democracy. If world population continues to increase at the present rate the abolition of poverty and excessive work will be totally impossible. Science has already conceived an immense boon by the growth of medicine. There is no obvious limit to the improvement of health that can be brought about by medicine. The sum of human suffering has also been much diminished by the discovery of anaesthesia." Russell has come at last to describe the most disquieting psychological feature of our time. It is one which affords the best argument for the necessity of some creed, evil irrational, is the death wish. Everyone knows how some primitive communities brought suddenly into contact with white men became listless and finally died from mere absence of the will to live. The accounts of lethargic despair which is not now uncommon is now irrational.

Human life is a multi-faceted phenomenon. Glorifying merely a few facets will not do. Unless we have the whole perspective of life and death it is impossible for us to know what science is. It does not matter if a human being remains ignorant till his death about the scientific theories and theories of evolution. What he

207. Russell B. 'Impact of Science on Society' p.140.
needs immediately is the life to be spent from moment to moment in a better way not with blind eyes but with open eyes. During our life we are bound to give some importance to some things, thoughts or patterns of behaviour. This is what is precisely meant by understanding of value. Understanding of values is not a laborious process. The understanding of life instantly has been called its end at death.

J. Krishnamurti has stated "all ideals are foolery and without much significance for a thoughtful man. Then you set all ideas aside and face 'what is' then you will find a beautiful and really indescribable love that is not yours and mine but a thing that is self creative and which has its own eternity." When we start to set up on our journey to understand human conditions the truth which is basically attached to human thoughts, feelings and actions we are sure to understand truth and not the ideal from moment to moment. The only courage which is required is that we may not hold steadfast to traditional ideals or values. Value is the emergence of evolution of the religious outlook - a truly religious outlook. From patterns we cannot expect that which is emergent. From ideals we can go no further than what we have already decided. Let us not bind ourselves to something for which all our life is going to be spent in vain. Let life bloom in its own way, let the ideals be.

---

208. Krishnamurti, J. Value p. 99
fixed as a preferred thought or pattern of behaviour and that is probably knowing the value in its proper perspective of science, evolution and value.

5. Human Life, Death and Values.

We have now seen the problem of value with its bearing on philosophy, religion, science, evolution and the phenomenon of death. Some people advocate that there is a collapse of values in life and some urge that there should be a revival of spiritual values while some have maintained that value itself is an illusion or a misadventure and it is better to do away with it. In this chapter we are going to consider life and death with their interrelation with the problem of values. We have seen from the basic nature of human conditions that values are neither facts nor mere ideas, but are the preferred thoughts and patterns of behaviour which are neither ideal nor nihilistic concepts as they may appear to be. In our way of putting it, values are preferred thoughts or preferred patterns of behaviour. With this definition of value we are going to consider human life and death. Human life is a span from birth to death. Most of the human life is spent in ignorance. When we grow young our only value unconsciously followed is the value of bodily enjoyment. While we are grown up and on the verge of eve of our life we approach death and think about certain values which we pursue till our last. What we maintain is that the time should not come when we should look at values when all our limbs are
incapacitated. We should live a life full with vigour, understanding the span of life with the full stop of death. To believe in the paraphernalia of the unknown like soul, God, immortality, security, permanency without knowing them is indeed an escape from the fear of valueless, lifeless and deathless phenomena. We are to avoid that. Our interactions with life and death and value should be so harmonious that we should not remember when we have reached to our last. Passing away is a sad matter for those who have not at all thought over the problem of values. It cannot be a sorry wasteful life of an individual. When the intelligence sharpens, when the faith fades away, when the religious ideas weaken from sway, we are sure to view our life in a proper perspective and that is what is exactly expected in considering human life, death and values.

Very little is required of a human being to do this. It is to know the impermanence, the transitoriness, the self deceptive phenomenon and the lonely nature of existence of human life. These will definitely make us aware that our life is indeed pitiable from all sorts of angles. Pessimism is the nerve of human life unless we know the unknown. It is perfectly possible for a man who believes in God to accept the eternal, substantial and the so-called universal values but one who is not ready to work with the pill of dogma for him also we prescribe our secular and free attitude towards values viewed from the consciousness of death. Do whatever
you like in thinking about values, if you leave aside the thought of awareness of death, our thinking about the value is bound to remain unsatisfied. Realisation is not a thing to be achieved in future. It is a matter of experience here and now. We are not going to discard the claims of anybody including the mystics who claim to know the reality face to face. The only unfortunate thing is that these mystics have not been able to communicate to us the description of the reality. Therefore the doubt strengthens whether these mystics also have grasped the nature of reality and thereby the realisation of values. With these odds we are going to ask the common man to go ahead with pessimistic nihilism and to find out whether there is any such thing like value which we should enquire into very eagerly. Whatever the results come, we have to verify them. This has remained an enigma no doubt. Nevertheless, an attempt to do so is very much needed and so we have to venture to cultivate in the way we have prescribed so far the awareness of consciousness of death. Life cannot be thought of unless a final point of death is investigated. If this final point remains uninvestigated, let us try all our energies to know the same and inspite of these efforts, if nihilism remains, let us broadly accept it and let us not call it an imperfect stage. There being relativity of values we are sure to understand the hierarchy in values. This hierarchy can be understood only when our approach is a very secular and a free one. We do want to realise ourselves which is much talked
about. In doing so we have been taught by the authorities like scriptures and the Gurus to follow this or that discipline (sadhana) but ultimately they are also helpless in the sense that they cannot guarantee the realisation of the self. Even in the Upanishads it has been said that only he will understand the reality who is chosen by the God.

The path as extremely difficult, the life is extremely short, the death is within our purview and the unknown things are there to horrify us or sometimes glorifying as an escape. There is no wonder if we are bewildered at this situation. But our life need not be a waste in searching out this or that type of value believed in this or that way. That is absolute stupidity. We never look back at our existence. We always hanker for the present and imagine for the future. This too is a stupid life. Life is to be understood in the present moment only without any reference to past and future. Then alone there is possibility of knowing what life is. It must be dispassionate, steady, disinterested and free from all sorts of bondages. For knowing what life is our mind must not be merely credulous. Let hundreds of philosophers have said something or the other, let thousands of prophets have made some assertions this way or that way, but that will not satisfy human beings merely than a sign-post. After all it is the individual, however hard it may seem him to be, he has to tread his path alone in a terrifying situation.

Values cannot be said to be mere illusions or
misnomers since they have been regarded as preferred patterns of thought and patterns of behaviour. Therefore the persons calling them illusions are mistaking the significance of life, death or values. It is true, man has come naked; naked he is going to be. Loneliness is the truth in individual life. Death is the most beloved friend in this loneliness. To live the life in the shadow of death amidst loneliness, boredom, vacuum and helplessness requires much more courage than following certain dogmas or traditional values. But this is the delusion of idea of permanence, security and immortality. Why should one be afraid, why should one feel the utter vacuum, and why should one fear if life in fact is going to be a total annihilation at death? Why not accept it if that is the fate of human life?

If we want to know something from the unknown, that unknown which is rather vast and immeasurable considering the human position, must come to us and the situation demands that we cannot go to the unknown. In the same way we do not know the fate of the individual, the fate of the God or the fate of life. We are confronted with the situation which is human, with the odds which we have already mentioned. No religion, no ism, is true unless it expresses the express feelings of man like love, brotherhood and respect for creation. We are not the only persons to change this world radically without limited means. In fact we are just a bubble or pebbles in the ocean wherein our position itself is absolutely negligible.
We proclaim that the mysterious nature of life will come out as soon as the consciousness of death or, in other words, the philosopher's stone is applied to the problems of life in the anticipation of death. All our lower type of cravings must go automatically if we view that there is a death in human life after a short period. Moreover, the uncertainty of death makes haste for an individual to find out values of higher type. Of course that does not mean that we are plunged into traditional values again. Some of the traditional values may be values according to new patterns, but these values must be being realised from moment to moment and not in the something unknown future.

The values emergent out of the consciousness of death will make our life extremely sublime and this is what is needed in the present warring society. About 30,000 wars were fought on this earth since the beginning of history of mankind and still the belligerent tendency in us has not been lowered. On the contrary, new destructive weapons have been created to kill people. There have been numerous of atomic and biological weapons which are now really enough for the destruction of the whole human race within a few minutes. So, have we become sane from our forefathers? We are on the brink of war. We do not know when war will break out, and what will be the result of it? Even then all our actions are going on indifferently. When it comes to us we have a painful consciousness of the results of the war going on in the remote places. This is the tragedy of mankind.
Both warring belligerent countries pray in the name of God and cherish the value of justice and freedom in order to have victory. Is this life? It is all humbug hypocrisy, self deception and mass deception. We have not been taught to understand what life is, what death is and what values are. In short, unless we understand the significance of values in our span of birth and death we will be continuing these nasty things. Man must have a consciousness of death that one is going to die uncertainly within a short period, but unfortunately man behaves throughout his life as if he is immortal. Life must change and then welcome death at any point spontaneously cherishing the greatest values emerging out of the awareness of death. The heaven is not far away. It can be experienced here and now. Hell is too near us, we are experiencing it now. Human life is simply extinct. Mere academic discussions on values and philosophical and religious thinking is absolutely valueless and nasty, that is creating confusion more and more. Individual deception leads to mass deception and mass deception leads to the life of a hell. History has shown us, but we are rather indifferent to history. Thinkers have shown the significance of having a brotherly life but it has gone in vain. Humanity must be weeping at its failure. It is in our hands to lead a human life which may be in other words a divine life. Let us be human, Confucius said and let us think of the things of the present life and then we may think of the other world and the things in the other world. This is perhaps
the greatest message Confucius has given. Such is
the significance of human life, death and values.