Chapter –II
Reviews of the Literature:-

Introduction:-
According to the reviews of the literature, as we know that the history of human thought impresses on our minds the importance of innovations in thought and practice, as also the need of occasional departures from, and even rebellion against, the established modes of thinking and behavior, But a careful review of that history also reveals to us the essential continuity of the present with the past and the future. New ideas and schemes do not flash upon minds that are empty and unconcerned on the contrary they appear in or occur to only the persons engrossed in interested contemplation of relevant materials.
It is not an accident that the principle of gravitation revealed itself to Newton, a keen student of physics and mathematics, and not to a poet and dramatist like Shakespeare or a historian like Jacob Burckhardt This show how the achievements of the greatest genius in any field depend on those of his predecessors. Another circumstance connected with the creation or attainment of new knowledge should lead the pupil to discover the need and virtue of co-operation. A theory or idea becomes true acceptable only through co-operative testing and successful use by many observers. The present writer’s approach to educational and other problems is humanistic.
Humanism, as conceived by the present writer, characterizes man as being essentially concerned to produce and enjoy values both in his contemplative acts and in practical conduct. Man behaves as a pursuer of values and his pursuit invariably fulfils itself through creative activity. Man behaves creatively not only in the production, both physical and spiritual, involves disposal or arrangement of materials in a manner that would ensure the emergence of a significant whole. Even when such a whole is produced by man in accordance with the mechanical laws governing the functioning of its parts, it acquires, by its sheer association with human will and action, a quality or set of qualities that make it useful or meaningful to the human consumers. The new set of qualities in a consciously fashioned whole somehow owes its incidence to the creative will of its maker.
Some of the Reviews

Towards the reviews of the literature about the concerned topic, some of the reviews are given below as per-particulars-

Deva raja N. k. (1999)

According to value and reality N. k. Deva raja says what relation if any does value bear to reality those who ask this question ultimate value and ultimate reality. Our initial question them may be u split up into the sub-questions what is to be understood by the terms ultimate calve and ultimate reality and how is the relation between the to be conceived.

Deva raja N. k. (1999)

According to morality and religion N. k. Deva raja says a fruitful discussion of the relationship between morality and religion presupposes clear conceptions of the phenomena denoted by the two terms. Unfortunately it is far from easy to give precise descriptions of the concepts of morality and religion particularly the latter.

Deva raja N. k. (1999)

According to modernity and religion N. k. Deva raja says it seems to be widely supposed that the attitude of modernity is in some way hostile to religion. The typically modern man it appears tends to be either indifferent to religion or irreligious for one thing the modern man is per-occupied with simply not there to brother men and women during ancient and mediaeval times.

Deva raja N. k. (1999)

According to a discussion of the relationship between language and reality seems logically to presuppose an acquaintance with the nature both of reality and of language. It happens, however, that our knowledge of reality, particularly the knowledge that can be shared and com-muncated, necessarily depends on language. In our experience of linguistic expressions of that knowledge, the latter is found to be continually being modified or improved upon. Any formulation of the relationship between language and reality, therefore should proceed not on the basis of a fixed conception of reality, but on that of the changing or developing character of those conceptions. In other words, the relation language and can be comprehended if at all, only through reflection on the nature of the attempt or attempts made by man to delineate and describe the real.

Deva raja N. k. (1999)
According to one of the main functions of formal logic is the study of those relations among propositions upon which valid inference depends. These relations are known as implication. As Cohen and Nagel observe: ‘we infer one proposition from another validly only if there in an objective relation of implication between the first proposition and the second’. Here an important question arises: what is the source of the relation called implication between two or more propositions? In the final analysis, propositions are nothing but certain kinds of assertions or statements.

**Deva raja N. k. (1999)**

According to religion has been and continues to be an important force affecting human behavior both at individual and at collective levels. In the earlier stages of civilization religion acted as a civilizing agent, by inducing the individual to rise above his biological and economic needs and to look forward to the realization of a higher transcendent goal. Religion has taught man to be contented with his indifferent lot on the earth, and to love his fellow-being instead of seeking constantly to exploit or subdue them. Laying emphasis on the transient character of worldly goods and pleasures, religion has sought to hold before man’s imagination the vision of life eternal consisting in the transcendence of all the limitations imposed by life temporal.

**Deva raja N. k. (1999)**

According to the term creativity carries a positive and a negative connotation. Negatively, creativity may be opposed to the propensity to mechanistic or mechanically repetitive behavior. Such behavior flows from the fixed dispositions of things and is completely predictable in principle. It is in this sense that the physical phenomena, studied by the so-called physical sciences, are said to be exemplars of mechanistic behavior. These phenomena are supposed to be “determined” in the sense that they are logically deducible from their causes, or from the laws that regulate the movements and changes composing those phenomena. We are not interested here in explicating or understanding the exact significance of these definitions, or expressions of the meaning of, mechanical behavior.

**DEVA RAJA N.K. “Philosophy religion and culture”- 1999**

According to theology and ethics views-As-
Gods also exist and are composed of atoms; the gods are mortal like men-though longer-lived. They are knowledge by men in dreams and perhaps in other ways, but they do not interfere in the
affairs of men and hence they need not be feared or propitiated. Like all other things, the gods are subject to the impersonal law of the motion of the atoms. The superiority of reason to sense which we have noted in Democritus’ epistemology is extended to the sphere of ethics: the end of all conduct is well-being, by which he means not the pleasures of sense alone but rational faculties. Form the side of ethical movement to Democritus. We can say the hints of fine ethics are useful.

A view for materialism and hedonistic, encountered here for the first time, no doubt reflects a natural affinity between these two doctrines; Pleasure has a quantitative and palpable character which harmonizes well with the materialistic and naturalistic philosophy.

**DEVA RAJA N.K. - “Philosophy religion and culture”-1999**

According to inter religious understanding’s views- As-

Religion has been and continues to be an important force affecting human behavior both at individual and at collective levels. In the earlier stages of civilization religion acted as a civilizing agent, by inducing the individual to rise above his biological and economic needs and to look forward to the realization of a higher transcendent goal. Religion has taught man to be contented with his indifferent lot on the earth, And to love his fellow-being instead of seeking constantly to exploit or subdue them. Laying emphasis on the transient character of worldly goods and pleasure, Religion has sought to hold before man’s imagination the vision of life eternal consisting in the transcendence of all the limitations imposed by life temporal.

The inspiration of religion has been at the root of the careers of some of the greatest teachers and benefactors of mankind.

Religion has been and continues to be an important force affecting human behavior both at individual and at collective levels. In the earlier stages of civilization religions acted as a civilizing agent, by inducing the individual to rise above his biological and economic need and to look forward to the realization of a higher transcendent goal. Religion has taught man to be contented with his indifferent lot on earth, and love his fellow-being instead of sealing constantly to exploit or subdue them. Laying emphasis on the transient character of worldly goods and pleasures, religion has sought to hold before man’s imagination the vision of life eternal consisting in the transcendence of religion has been at the root of the careers of some of the greatest teacher and been benefactors of mankind. While man has always abhorred persons who are self seeking and unjust and admired those who are self-sacrificing, and courageous
actors in the cause of justice, they have extended reverence and even worship to the religious heroes who have renounced completely the claim to all earthly possessions, rewards and honors. Unfortunately, history also bears witness to another, darker side of religion. While individuals living under the impulsion of religious motives and ideals tend at the lowest level, to be God-fearing, up right and just, and, at their best to grow into saints and holy men with the sole vocation of being helpful to their fellow-being, the behavior of organized religious communities frequently falls short of the ideals professed by their religion. It is a well-known phenomenon that the behavior of even a well-meaning individual undergoes a change for the worse when he joins a crowd. Except on the occasions when the members of a religious community gather for worshipping their god, the behavior of those communities is hardly different from that of organization pursuing diverse economic and political goals.

DEVA RAJA N.K. - “Philosophy religion and culture.-1999

According to cultural confusion’s views-as-

The term confusion connotes a condition of Disorder; cultural confusion is a state or condition of the communal or national mind. Inasmuch as the concept of culture has reference to the perception and pursuit of values, cultural confusion implies absence of order or intelligible connection in the perceptions and responses relating to value phenomena. These latter phenomena, in our view, constitute the peculiar field or subject matter of philosophy. Hence cultural confusion may be equated with the failure of the national mind to create a philosophy that would beacon its way to effective response and action relating to different values. Man is essentially a value conscious and value pursuing being.

He constantly breathes lives and moves in a field of value; both the physical and the social environment have meaning to him as bearers, sustainers and promoters of different values and disvalues. The term confusion connotes a condition of disorder; cultural confusion is a state or condition of the communal or national mind. Inasmuch as the concept of culture has reference to the perception and pursuit of values, cultural confusion implies absence of order or intelligible connection in the perception and responses relating to value phenomena. These latter phenomena, in our view, constitute the peculiar field or subject matter of philosophy. Hence cultural confusion may be equated with the failure of the national mind to create a philosophy that would beacon its way to effective response and action relating to different values. Man is essentially a value conscious and value pursuing being.
live and moves in a field of value; both the physical and the social environment have meaning to him as bearers, sustainers and promoters of different values and disvalues. Heat and cold, rain and drought, no less than moral and aesthetic approbation and disapprobation affection and apathy, regard and contempt affect human beings as consumers, appreciators and cherishers of various values. A state of cultural confusion exists when the acts of appreciation and cherishing as well as those of disparagement, disregard and neglect, fail to priced smoothly due to uncertainty, doubt or suspicion concerning the true and the worth-while in the actor’s minds.

The point of his definition or description of cultural confusion may be illustrated Arabia and perhaps India, knew in definitely that it was desirable and proper to inculcate in his children a firm confidence in the god who controlled all of the physical universe no less than of the human world; it is by no means easy for the modern man, conversant with the findings and trends in the physical sciences and with the far-teachings changes in the organization of society brought about by technology on the hand and by socio-political upheavals engendered by revolutionary, utopian ideologies on the other, to be so thoroughly convicted of the theological dogmas under reference.

**HICK JOHN H.**-“Philosophy of Religion (Fourth Edition)-1999

According to religious reform’s views-as-

Spirit of the Reformation- the Indian Renaissance rebelled against authority and the scholastic system, and found inspiration in the literary and artistic products of classical antiquity. It was the protest of the mind against intellectual coercion. The German reformation was a religious awakening, or renaissance- the protest of the heart against the mechanization of faith. As human is had turned to ancient the mechanization of faith. As humanism had turned to ancient philosophy literature, and art for help, so religion now turned to the bible and the simple faith of the early Fathers, especially St. Augustine, for support.

In place of ritual of the church, the reformation emphasized inner religion and personal worship: justification by the faith instead of justification by works. It resembles the renaissance I its contempt of “barren scholasticism,” its opposition to ecclesiastical authority and temporal power, and in its exaltation of the human conscience; but it does not go with it in its glorification of the intellect, nor share its optimistic joy of life. There is not necessary that a religion is equal being because religion descreis about being is true or false. A civilized human status describes about religious being the same differences between the eastern and western mentality that are revealed
in characteristically different cultural, religious, moral, legal and illegal ideas including Indian and western religious thoughts.

A meaning of religious ideas declares that the religious development of high ideals, thoughts of budha, Christ Iqbal are equal in philosophical ground. In its institutions a philosophical development increased as the various questionnaires, ideals, events, thoughts, behavior with many doctrines.

So the reality of religions may develop in philosophical study because a man does not know about ethical views without philosophy. So this study becomes both possible and appropriate for religious status in cultural circle nut what form might such new thinking take, and how would it affect the problem of conflicting truth claims? To see the historical inevitability of the plurality of religions in the past and it’s no inevitability in the future, we must note the bros course that has been taken by the religious life of humanity.

Philosophy of the spirit-soul

**HICK JOHN H. - Philosophy of Religion “Forth Edition”-1999**

According to philosophy of the spirit’s views-as-

We shall be in a position to appreciate fully the nature of the philosophy of the spirit when we come to discuss Krishna Chandra’s notion of subjectivity, but it would be fruitful to have some idea of it in relation to the grade of theoretic consciousness which has the self-subsistent as its content. Metaphysics, as we have seen, elaborates the concept or the form of the object in relation to the subject. That shows that no metaphysical concept is intelligible without reference to the subject or the spirit. In fact, within the realm of the philosophy of the object, logic deals with pure forms which are the forms of pure object and these pure objects form the subject matter of metaphysics.

That is to say, logical activities are symbolic its forms symbolizing the metaphysical content. Now, what do metaphysical objects signify? Metaphysical concepts cannot be the symbols of facts, because they are self-subsistent. Thus, they can be symbols only of contents that are enjoying believed.

**Lal Basant Kumar – “Contemporary Indian Philosophy”-1999**

An account of Vivekananda doctrine of creation has to refer to the doctrine of Maya. Vivekananda, in a sense, is a Neovedantist, and as such, the Maya- doctrine naturally makes its appearance in his philosophy. It is true that Vivekananda has borrowed this doctrine from
Advaita Vedanta, but his conception of Mayas is not exactly similar to that of Shankar. Like Shankar, Vivekananda also believes that Maya is a power of the creator; he also thinks that Maya is the principle of change, a Shakhty that makes creation possible. But in aviate Vedanta, Maya is the power that creates illusion, it is that Divine Shakhty which has the capacity of deluding man into believing that the world is real. Vivekananda does not accept this position. According to him, Maya does not necessarily mean being illusory or unreal.

In Vivekananda philosophy Maya, is conceived just as a fact about the nature of the world, it seeks to express the essential characters of the world as it exists. An account of Vivekananda’s doctrine of creation has to refer to the doctrine of Maya. Vivekananda, in a sense, is a neo-vedantist, and as such, the Maya-doctrine naturally makes its appearance in his philosophy. It is true that Vivekananda has borrowed this doctrine from advaita Vedanta but his conception of Maya is not exactly similar to that Maya is a power of the creator; he also thinks that Maya is the principle of change, a sakti that makes creation possible. But in advaita Vedanta, Maya is the power that creation illusion, it is that divine sakti which has the capacity of deluding man into believing that the world is real.

Vivekananda does not accept this position. According to him, Maya does not necessarily mean being illusory or unreal. In Vivekananda’s philosophy Maya, is conceived just as a fact about the nature of the world, it seeks to express the essential characters of the world as it exists. Vivekananda explains the nature of this fact in a very clear manner when he says the explanation of the world, it is not the theory of Maya, it is general theory of facts and it exist that the original base of being is forever. Its-where is pain there is relief, where is alive there is death certainly etc. So the grief and happiness have been belonging to the man as it is shadow because a man sometimes smile and sometimes weeps in his life.

Lal, Basant Kumar – “Contemporary Indian Philosophy”-1999

According to the finite aspect of men’s views-As-

It is now clear that by finite aspect of man’s nature Tagore means that aspect of man which can be explained in terms of natural and environmental factors. In other words, it can be said that the psychological individual is the finite man. In order to give an idea of the nature of the finite man Tagore’s lays emphasis on three aspects of man’s finite nature. Firstly, he says that in his finite existence man share some of the qualities and characteristics of the animal world. He is also determined, to some extent, by the stimuli coming from the environment. He has some
instinctive and mechanical ways of action and behavior. Like other animals, he is also conscious of his self, and many of his actions are guided by the motives of self-satisfaction or self-preservation. Like animals he also quarrels with others for the satisfaction of his needs and desires.

These disposition and activities are expressions of the finite aspect of his nature. Secondly, even in his finite existence man possesses certain characters that distinguish him from other living beings. It is now clear that by finite aspect of man’s nature Tagore means that aspect of man which can be explained in terms of natural and environmental factors. In other words, it can be said that the psychological individual is the finite man. In order to give an idea of the nature of the finite man Tagore lays emphasis on three aspects of man’s finite nature. Firstly, he says that in his finite existence man shares some of the qualities and characteristic of the animal words He is also determined, to some extent, by the stimuli coming from the environment. He has some instinctive and mechanical ways of action and behavior. Like other animals, he is also conscious of his self and many of his actions are guided by the motives of self-satisfaction of self-preservation. Like animals he also quarrels with others for the satisfaction of his needs and desires.

These dispositions and activities are expressions of the finite aspect of his nature. Secondly, even in his finite existence man possesses certain characters that distinguish him from other living beings. For example, all his senses are keenly developed and are under the control of the self. He can withdraw them, place them at any point and can train them to work particular manner. Moreover, the possession of mind is a unique privilege of man. On account of this his reactions to environmental factors become very different from those of other aspects of nature.

The animals, for example, have to suffers and affects of nature’s power has rain, flood, fire, storm etc. man on the other hand just by dint of his physical capacities, evolves methods for meeting the challenge of these forces. So, even in his finite nature man is evidently superior to other aspects of existence. That is why animals can be tamed by man. Tagore says, ‘the trunk of elephant, paws of tiger have combined explain in the man’s arms /thirdly, the finite nature of man itself gives evidence of the spiritual potentialities of man.

**Lal Basant Kumar**- “Contemporary Indian Philosophy”-1999

According to Men and women in society’s views-As-
A survey of Gandhi’s Social ideas makes it clear that Gandhi aims at the establishment of a society in which peace and happiness will reign supreme. He feels that this would be possible only when men and women realize their status and duties in society. It is a fact that women today are trying to compete with men in every walk of life by imitation the ways of men. Gandhi is also aware that men are not prepared to give up their sense of mastery over women. This appears to Gandhi as unfortunate.

He feels that is an ideal society duties and functions are distributed not only among the different Varna’s, but also among men and women. But men and women have the same soul, and therefore are equal. The work assigned to one is not inferior to the work assigned to the other. Man, by nature, is physically strong, and therefore is qual. The work assigned to one is not inferior to the work assigned to the other.

Man’s by nature, is physically strong, and therefore he puts in hard labor to support and protect the family. Women, by nature, love, and therefore, they are equipped by nature to play the role of a mother and the caretaker of the home. A survey of Gandhi’s society ideas makes it clear that Gandhi aims at the establishment of a society in which peace and happiness will reign supreme. He feels that this would be possible only when men and women realize their status and suites in society. It is a fact the women today are trying to compete with men in every walk of life of life by imitating the ways of men.

Gandhi is also aware that men are not prepared to give up their sense of mastery over women. This appears to Gandhi as unfortunate. He feels that in an ideal society duties and functions are distributed not only among the different varnish, but also among men and women. Both men and women have the same soul, and therefore are equal. The work assigned to one is not inferior to the work assigned to the other. Man, by nature, is physically strong, and therefore he puts in hares labor to support and protect the family. Women, by nature, are equally important and necessary; this must be realized by both men and woman.

Lal Basant Kumar-“Contemporary Indian Philosophy-“1999

According to ignorance, its origin and nature’s views-As-

An analysis of Sri Aurobindo’s conception of Man, creation and evolution would clearly show that the concept of ignorance has been given an important place is Sri Aurobindo’s metaphysics. Creation has been described as the plunge of the spirit into ignorance, the entire world is conceived as being in the realm of ignorance and evolution is conceived as gradual pro-grass ion.
from ignorance to knowledge. Therefore, it is essential to try to determine the nature of ignorance. Indian philosophers have thought on the problem and have been able to develop various conceptions about the nature of ignorance. Some of them have called it Anjana or Avidya; some of these thinkers have attributed this to the principle of Maya, which according to them, is the power of the reality to produce cosmic illusion.

An analysis of Sri Aurobindo’s conception of man, creation and evolution would clearly show that the concept of ignorance has been given an important place in Sri Aurobindo’s metaphysics. Creation has been described as the plunge of the spirit into ignorance, the entire world is conceived as being in the realm of ignorance and evolution is conceived as gradual progression from ignorance to knowledge. Therefore, it is essential to try to determine the nature of ignorance.

Indian philosophers have thought on the problem and have been angling to develop various conceptions about the nature of ignorance. Some of them have called it Ajnana or Avidya, some of these thinkers have attributed this to the principle of Maya which according to them is the power of the reality to produce illusion. But almost all of them agree in believing that ignorance is the opposite- the antithesis of knowledge and the ignorance is bondage-the cause of suffering and that the aim of spiritual activity is to free man from the setae of ignorance and to lift him up to the state of knowledge.

Lal Basant Kumar-“Contemporary Indian Philosophy”-1999

According to Philosophy of Truth’s views- as-

Religious consciousness, as we have seen, is the highest kind of spiritual activity, but this does not involve a theoretical denial of the subject as ‘I; on the other hand, is this consciousness, along with the awareness of the over-personal self, There is an enjoying consciousness of I am not. K.C. Bhattacharya speaks of the possibility of consciousness of the denial of ‘I’. The content of this consciousness is truth, because this consciousness is above the subject distinction. This is the consciousness of the absolute that is of the Truth. The absolute is not the same as the over personal reality that is enjoyed in purely subjective attitude.

The over-personal reality constitutes the content of religious consciousness, and religious consciousness is a process of inward sing, that is, It is a process in which ‘I’ is not negated but enjoyed as the whole process becomes completely inner and subjective. Religious consciousness, as we have seen in the highest kind of spiritual activity, but this does not involve a theoretical
denial off the subject as ‘I’; on the other hand, in this consciousness, along with the awareness of the over-personal self, here is an enjoying consciousness of I and not. K. C. Bhattacharya speaks of the possibility of the consciousness of the denial of ‘I’. the content of this consciousness is truth, because this consciousness is above the subject-object distinction. This is the consciousness of the absolute that is of the truth. The absolute is not the same as the over personal reality that is enjoyed in purely subjective attitude.

The over-personal reality constitutes the content of religious consciousness, and religious consciousness is a process of inward sing, that is, it is a process in which ‘I’ is not negated but enjoyed as the whole process becomes completely inner and subjective. The absolute cannot become an aspect of the purely subjective life, it is positively believed, it is understood only negative by way of symbolism. That is why K. C. Bhattacharya says, “the consciousness of truth as what is believes in but not understood either an the objective or in the subjective attitude, as not literally speak able at all but separable only in the purely symbolist way, is extra-religious or transcendental consciousness. Thus the absolute as transcending the subjective and the objective-as the indefinite-constitute the subject matter of the philosophy of truth.

**Lal Basant Kumar-“Contemporary Indian Philosophy”-1999**

According to absolute and God’s views-as-

Over and above the principle of the Absolute of Brahman Radhakrishnan also talks about the principle of God. We come across a similar account also in the Advaita Vedanta of Shankar, But there the two principles are conceived as basically one, as different ways of apprehending the same reality. Shankar makes a distinction between Paramarthika Drsti and Vyavaharika Drsti and the difference between the two principles of absolute and God is ultimately reduced to these two poi of view Radhakrishnan also distinguishes between the absolute and god although he does not reduce their distinction to the empirical and the transcendental points of view as it has been done in the Vedanta.

He feels that in order to explain the universe it is necessary to think of a principle that would account for the order and purpose of the universe. Like whitehead Radhakrishnan also believes that one cannot account for the dynamic and creative character of the universe if the primary Being is also not conceived as creative. Over and the principle of the Absolute or Brahma Radhakrishnan also talks about the principle of god. We come across a similar account also in the Advaita Vedanta of Sankara, but there the tow principles are conceived as basically one, as
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He feel that in order to explain the universe it is necessary to think of a principle that would account for the order and purpose of the universe. Like whitehead Radhakrishnan also believes that one cannot account for the dynamic and creative character of the universe if the primary being is also not conceived as creative. Like him again he that there has to be a principle, a God - a non-temporal and actual beige-by which the indeterminate principle. This shows that the Divine Intelligence-the creative power-has to be conceived as the Intermediary between the Absolute being and the comic process that is how the principle of God appears in the philosophy of Radhakrishnan. The supreme has been conceived as revealing itself in one ways-absolute and Isvara. God is the Absolute inaction; it is God, the creator.

The real in relation to itself is the Absolute and the real in relation to the creation is God. Radhakrishnan feels that the demands of experience. Metaphysical as well as religious aspirations have to be satisfied. The Absolute is the object of metaphysical aspiration. God of the religious aspiration.

**Lal Basant Kumar-“Contemporary Indian Philosophy”- 1999**

According to the world as an Ego’s views-

If such is the nature of space and time, we shall not be logically justified in believing that the world consisted of fixed substances or things located in objective space and time. What then is the nature of the material world?

Iqbal says that it is not possible to have an idea of the material world though ordinary sense-impression or intellectual apprehension. Both these faculties work on one basic presupposition, namely, that the world before our view is there- rigid, fixed and static. When senses To intellectual deliberations apprehend the object, They work under the belief that the object continues to be in the same state in which it had been when contacted initially.

Thus they views at the object in the traditional mound of space and time without realizing that every object is essentially a dynamic process of growth and development. If such is the nature of space and time, we shall not be logically justified in believing that the world consisted of fixed...
substances or things located in objective space and time. What is the nature of the material world?

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Therefore Iqbal asserts that it is intuition that can reveal the true nature of the physical world. Iqbal, at this place, seems to be influenced by Bergson. Who says that intuition reveals reality as a continuously changing, developing and growing process and as constituting a duration. Iqbal is not completely atone with Bergson because he does not give to the ego its proper place in his philosophy of duration. Iqbal feels that an intuition into the nature of time and life-process reveals the centrality of the ego. Bergson had to realized this initially, but even he had to make room for this in his philosophy of consciousness.

There are two latest philosophical events in India as

This is the first type of philosophy that both sides as intellectual and common people take in interest in philosophy.

Second is as philosophical actions are purely academicals sites.

So this work is not eligible to give regard as the philosopher Krishna Chandra Bhattacharya and S. Radhakrishnan.

**Lal basant kumar –(1999)**

According to reality and god Tagore says that it is safe to say to say at the very outset that by the terms reality and god Tagore does not mean two different entities. Here both these expressions are being used only as a precautionary measure against a possible misunderstanding that may wrongly be created. In metaphysical context, a distinction between ‘god and reality’ is maintained. For Tagore such a distinction is unnecessary. Although, at times one gets the impression that Tagore also is using the two expressions differently, but on a closer only because the poet cannot be philosophically precise in his writing. There are descriptions in Tagore that create the impression that Tagore’s absolute has been conceived almost in Shankara’s manner.
He asserts that everything is a manifestation of the absolute. In Gitanjali he says, “Though art the sky and thou art the nest as well”. Again, there are passages in Tagore’s writings that clearly indicate that his position is fundamentally different from that of Shankara.

Lal basant kumar –(1999)

According to soul and body Tagore says that a body reflects the finite side of the existence of a man. A soul reflects the infinite side of the nature of a man. In this Tagore trusts in reality and its aspects. So he believes in soul and body because soul and body are real. Tagore does not believe that body id a false aspect to the life of a man. A body is the temple of the god. But in this views Tagore believes the site of its temple and the good. So we do not understand about the mistake and importance of the temple for god. Because the temple belongs to importance of reality with the realization of god reflects in its temple. Hence the Tagore declares that body has been show in its reality. We must not forgive the existence of an aspect the nature of a man, because the nature depends of the existence of the soul.

Lal basant kumar –(1999)

According to existence of god Vivekananda says that it is somewhat philosophically unusual to treat reality and god under the same head with the site of Vivekananda philosophy that it is concept less situation. So the reality treated metaphysical concept by traditional philosophy with too that God is in religious concept. So Vivekananda also combines, in his thought, towards the importance of God, he regards all of the complete existence of god. There we find tow currents almost side by side in the philosophy of Vivekananda as he regards the Advanta Vendanta. He regards one of the theism of the bhakti-culture. Vivekananda is almost convinced that these two current are not really two currents, that they are just two ways of looking at the reality. But then, an attempt can be made to determine the features of both these aspects of his thought.

Lal basant kumar (1999)

According to karma marga Vivekananda says that karma yoga Vivekananda says that karma yoga is influenced by good work which affected by ethical religious system. Karma yogi does not believe in any doctrine. He believes in hard work and yoga but not in metaphysical system he realizes the importance of special aim but not selfishness. He has worked in such position and description to doing work for firstly the importance and valuation of karma and for secondly the unselfishness karma. The first stage in this stage karma yoga does not recommend to flying away from the worldly karma because he reminds the events of his life as good evil, pain, suffering etc
are dependent up on his work. The second stage in this stage karma yoga has worked out for unselfishness it means that his work has to be none attached.

Lal basant kumar (1999)
According to truth is god Gandhi says that the truth is god mahatma Gandhi calls to the truth that it is equal to the god. He says that where is truth there is god therefore god and truth are connected say that when was young I have been hoarding that these many hundred names of Hindu god and goddesses.

Lal basant kumar-(1999)
According to religion and morality Gandhi ji says that in a philosophical account of the thought and beliefs of a particular thinker religion and morality ought to be dealt with separately because philosophically speaking the two concepts are basically different moral values are essentially this worldly they are concerned with life as it is lived. Religious values have a reference to the ‘beyond’. It is quite possible for the two to coexist, but conceptually they are different. In Gandhi’s though however they almost overlap Gandhi believes that religion and morality are connected to each other. Gandhiji says that without religious stage morality useless. He would be prepared to accept even in valid religious statement is equal to mortal statement. Gandhiji dyad that as we have lost the morality thoughts too lost religious thoughts because both are impressive in the like of a man so a man can not to replacement to the god without combination of religion and morality.

Lal basant kumar-(1999)
According to the super mind Aurobindo says that we have seen that the realm of reality has been divided into two hemispheres the higher and the lower. The retune principle of represents the higher sphere and matter life psyche and mind belong to the lower hemisphere. We have also seen that evolution has reached the level of mind and is preparing for its next leap into the realm of the spiritual-the higher hemisphere. Now a question arises how can this leap be brought about? How can an evolutes belonging to the lower sphere transform itself in such a way that it is able to enter the higher or the spiritual sphere. Sir Aurobindo feels that this can be possible only if a principle mediates between the two. That principle must serve as the link between the two sphere it must on the one hand be similar in nature to Sachidananda and on the other it must not be the opposite of the mental. Such a link is the super mind belongs to the higher hemisphere and yet it is end and the ideal of mind that which mind is going to be high ideas.
Lal basant kumar-(1999)

According to Yoga and its aim Aurobindo says that the from the side of yoga of means unity which control to the man body so the main aim of yoga for man to realization of the power of divine and unity. Some of the philosophers regards mostly greatest evil is the separation of the finite from the infinite and therefore the importance of the legal unity too combined with its aim so Aurobindo feels that somehow or other believes in some such concepts of Yoga, but he makes it consistent with the general nature of his philosophy. Even a causal look at the main aspect of his thought will make it clear that there are certain basic ends that his Yoga seeks to serve. We have seen that evolution has reached a particular stage both at the individual level and at the cosmic level. We also have noticed that evolution is preparing for a leap into the spiritual or the super mental level. Yoga is needed to facilitate and expedite this leap.

Lalbasant kumar–(1999)

According to theory of knowledge K.C. Bhattacharya says that Krishna Chandra describes knowledge before we knew and that there was them no awareness of the distinction of the object believed from the belief. knowledge as distinct from mere belief involves the awareness of distinction. It is apparent that knowledge. Here has been described in terms of belief. It is true that nothing can be known unless it is believed and also that there is a difference between “belief” and ‘the object believed’. The awareness of this distinction is also an essential aspect of knowledge. That shows that fundamentally knowledge is always a kind of an awareness. Awareness can be of tow types: awareness in the objective attitude and awareness in the subjective attitude. In the former a distinction is made between the object of awareness and the subject of awareness; in the latter it is difficult to make such a distinction.

Lal basant kumar-(1999)

According to absolute Bhattacharya says that we have just described the absolute a completely indefinite. Even earlier be described neither as objective nor as subjective. In fact, it is not safe to ascribe any epithets to it strictly speaking, it is not even thinkable. At best, an attempt can be made to have an idea about it in terms of certain symbols. K. C. Bhattacharya feels that the western philosophers have committed the error of trying to describe the characters of the absolute Kant for the first time, realized the futility of such attempts but even he made the
mistake of calling it unknown and unknowable. He did not realize that to call the reality unknown and unknowable was to give a description of the reality. On account of some such reasons K. C. Bhattacharya feels that the absolute cannot be described even as reality. It is pure Indefinite that is why transcends the subjective and the objective.

Lal basant kumar-(1999)

According to Iqubal the universe is of the nature of a free creative force. He also says that the world-process is not blind but purposive. The teleological character of the world shows that the world-process is being rationally directed. He says further that rational egos have the capacity to regulate and direct their own creative life. There we are constrained to think that there is Being cannot be outside the universe, because in that case the end and the goal of the world would become world. In fact Iqubal believes that individuality is a matter of degrees. There is rising note of ego hood throughout the inverse; it has not reached perfection even in human beings. There Iqubal comes to conceive God as the Supreme ego as the ideal of ego hood.

Lal basant kumar-(1999)

According to importance of a prayer Iqbal analysis of ‘prayer’ becomes significant in relation to another question, ‘how can the ego develop his ego-capacities? Iqbal believes that the world provides a field for –activity, an opportunity for the ego to express its potentialities. In fact all activities performed in the world are ego-sustaining or ego-developing activities. Even the pleasure giving or pain giving acts unfold and enrich the ego-capacities. Man has accepted at very great risk the trust of personality and freedom. How can he justify this trust? How can he use freedom in the right way? He must have a respect for the ego and a faith in its capacities. This requires patience-patience in all kinds of situation, even in the midst of hardship and suffering. Patience hardens the self against every kind of ills, and enables him to cultivate the capacity of applying concentrated energy to every situation that confronts him. The purest example of concentration of patience is prayer. Prayer or the act of worship intensifies life.

Lal basant kumar-(1999)

According to doctrine of rebirth dr. Radhakrishnan says that the doctrine of the plurality of selves along with the consciousness of the fact of death leads Radhakrishnan to develop a doctrine of Rebirth also. If souls have to retain their individuality till the end of the cosmic process, they must continue to exist in some from or the other even after death.

Lal basant kumar-(1999)
According to moksa Radhakrishnan says that man is a finite –infinite being. Even in his finite embodied existence his spirituality asserts itself from birth to Rebirth he, even in the midst of his finite surroundings, has yearnings of a higher kind. That shows that the being of man is a continuous towards the realization of that higher spiritual state. The soul has to pass through various stage of embodies life but all these stage are only resting places for him not his goal. His various births merely provide him with opportunities for directing his energy towards the realization of the goal of existence which is the ultimate human destiny. Ancient Indian philosophy describes this ultimate goal of existence as the state of complete salvation on moksa. It is conceived as a state free from suffering –a site where is to understandable to the nature and its realization.

**Masih Y** – “A critical history a western Philosophy”

(Greek, Medieval and Modern)

According to knowledge and conduct’s views-

The Socratic Schools for Socrates, we can say that he did not explain metaphysics and a theory of knowledge for its establishment. Socrates has behaviorism to his students for developing steps for philosophical study. For the side of logical problems suggested by his method the subject of their study. Others turned their attention to the questions implicit in his ethical techniques, and founded by Euclid’s (450-374 B.C.), combined the Socratic teaching that virtue is knowledge with the Elastic doctrine of the unity of being: the notion else-neither matter, motion, nor the changing world of sense-has real being. Hence, there can be but one virtue, and hence, also, external goods can have no value.

The successors of Euclid’s exaggerated the dialectical phase of his teaching, And in the tradition of Zeno, the Elastics, and the Sophists, delighted in all kinds of subtleties and hair splitting. A man, who can guard the treasury best, is the man who knows all the ways of committing theft. So he is also a kind of thief. This was seen in the art of rhetoric for evil purpose. But what is the kind of knowledge through concept? We have already seen that concepts are given by reason and is not given by the perception of the particulars. Concepts are always in the mind of everyone and they have to be enkindled by skilful questionings. But if virtue is knowledge, then certainly it can be taught (meno89c). But certainly it can be taught by one who knows what is virtue or the good. However, where are the teachers of the concept of the good? (meno89d,e)
Secretes does not accept that the sophists are the real teachers of the good, for they believe in customary morality, based on opinion which is based on feeling and tempting desires. Can Socrates claim to be a teacher? No, for he knows that he does not know. Then we give up theory that knowledge is the concept of the good? Indirectly by his assumed ignorance, Socrates has guided us toward the direction in which the seeker can have kind of knowledge of the concept of the good. The real concept is always a matter of recollection of and b meditation on the idea of the good. In this way one can get a glimpse of the good. The process, Says Socrates, Is recollection, as we agreed earlier. Once they (all sorts of goose) are tied down, they become knowledge is something more valuable than right opinion. What distinguishes one (the real seeker) from the other (man of right opinion) is the tether (the idea of the good) (meno98a)

The conclusion of Socrates is: Our present reasoning then, whoever has virtue gets it by divine dispensation. (meno100b) In our Indian language the intuition of the good is a matter of enlightenment (buddhi) which metaphorically can be said to be the gift of God. One part of the whole discussion has been left out, i. e. virtue is knowledge and vice is ignorance. No man knowingly dose wrong. This follows from another tenet of Socrates, namely, virtue is one. The kind of knowledge to which Socrates is pointing is not mere intelectua achievement. It is the kind of knowledge which controls the will and necessarily issues in action. Some sort of this think is contained in what is known as idea-motor theory.

The theory means that is one concentrates on an idea with sufficient intensity and frequency them it issues into an appropriate action. For Socrates, however, the idea of the good controls all other ideas and ultimately guides the whole man, his will and felling too, and necessarily issues into goose acts. Hence, it lays the culture of the soul which ultimately leads the soul, in a virtuoso man, towards regaining its pure, pristine glory. The is the real interpretation of ‘no one dose wrong knowingly’, and that ‘knowledge is virtue, and virtue is true knowledge’ this is the eudemonistic theory of Socratic ethic, which was taught by Aristotle. But in Plato the knowledge of the good has stereological end, which one finds in the philosophy of shankhya and Adventism. There is also another sense in which Socrates says that virtue of goodness is one.

**Mash, Y. – “A critical history of western philosophy”**

(Erick, Medieval and Modern)- 2002

According to morality and religion’s views-
A fruitful discussion of the relationship between morality and religion presupposes clear conceptions of the phenomena denoted by the two terms. Unfortunately, it is far from easy to give precise descriptions of the concepts of morality and religion particularly the latter. As is well known, Plato wrote a whole treatise called the republic in order to define the concept of justice or moral propriety, and there is so end of books on the origin and nature of religion. Etymologically the Sanskrit word dharma, which is our synonym for morality, stands for the principle that upholds society, or holds together the people composing society. Dharma is what maintains social harmony. Taken in this sense, it is very close to the term justice as used in the Republic.

This description of dharma or morality may be taken to be tolerably correct and acceptable. But it is difficult to give an account of religion which would be as acceptable. In theology he abounds in myths and for supporting the nation of god leans on the verdict of wise man, ancient thinkers and so on. Naturally there is really no knowledge of god, nut more opinion about god. Under the circumstances there is a conflict between Plato’s ontology and ethics and his theology. Can therefore be any logical relation between theologies? God is a person with a will and purpose who has designed the world so that all men may be as good as he is himself. Here ‘good’ appears to be moral concepts and not the good of his ontology of ideas. In contrast, the ideas towards itself, exactly as insects are attracted towards the light. There relations may be imagined to exist between god and the good.

God may be the cause of the whole system of ideas, including the good. This will not do because ideas are eternal and substantial and do not exist as ideas in any mind whatsoever. If god cannot be the creator of god, can the good be the basis of god? This dose violence to the nature of god himself, who must be thought as absolutely real and not dependent on anything else. Can we imagine that both god and good, both are equally real? But this is not possible, for instead of one there will be two absolute realities which will do violence to the unity and orderliness of the whole system of thought. Then what is our conclusion with regard to the relation between god and good? All that we can say that there is no harmony between the ontology and theology of Plato. However, there are a few place where Plato drops a hint of come relationship between the tow with relation to the stereological search of man.

In his ethics especially in phaedo it appears that man b his unaided divine help can win his freedom. But in god is said to help the deliverance of man, later on, Plotinus tried to show
through his theory of emanations to show the relation between the system of ideas and god. On the whole Plato maintains monotheism.

**MASIH Y – “A critical survey of western philosophy”**

(Greek, Medieval and Modern)- 2002

According to Aristotle’s genius in Greek philosophy –as-
The stoic metaphysics may be described as a materialistic version of the Aristotelian metaphysics; It is Aristotelians translated into the more primitive idiom of pre-Socratic nature-philosophy. The stoics agree with Aristotle that everything that exist results by tow ideas. The first is for activates momentary steps. The second is for completed for actives momentary formation. They agree with him also that these two things are not separate entities—although they any is distinguished in thought, but united in one reality. They differ from him, however, in their notion of the nature of the principle. For them nothing is real unless it either acts or is acted upon; and since only bodies are active passive, from of force and matter are both corporeal. These, however, differ in agree of their corporeality; power fixation type of action, material ism, deals by force. The two are inseparable, as we have said; there is no force without matter and no matter without force: matter is everywhere permeated with force.

The meaning of metaphysics for Kant. For Kant, ‘knowledge’ meant ‘scientific knowledge’ as was contained for him in mathematics and physics. His analysis of knowledge revealed that metaphysics in not capable of yielding scientific knowledge of God, soul and the world. Therefore, for Kant metaphysics as a science is not possible. But laid down that a existence of metaphysics is not a science but it is natural event. A thinker is driven to metaphysical problems by virtue of son inward need within him. In our current language, we would say that there is some extra-logical, often called psychological motivation by which metaphysic is initiated and sustained. As yet people have not fully stated the problem concerning the nature of that inner need by virtue of which some sort of metaphysics becomes a necessity for philosophers. What so important here to state is that at beginning of the movement of logical positives, schlock, carnal, and Ayer dismissed metaphysics as nonsense.

Now Kant had as much reason for discarding metaphysics as these positivists had, but he did not. That does show a greater appreciation of the problem by Kant than by these empiricists. Later development has shown that after all metaphysics may have some non-cognitive sense, and therefore empiricists are trying to ascertain emotive, persuasive or some such meaning of a
metaphysical statement. Nor unfortunately empiricists are not recognizing the lead of Kant in this direction.

Kant frankly stated that metaphysical entities have some practical interests and religious needs of man to fulfill. Metaphysical statements, therefore, have moral and religious meanings. But what are they? This problem is being disused very much in recent years and the present author has expressed his view in three articles. But probably the view is not much different from that of Kant hoped to achieve a truce between science and religion by demarcating their respective region.

MASH, Y – “A critical history of western philosophy”
(Greek, Medieval and Modern)- 2002

According to medieval western philosopher’s views-as-

It seems to be widely supposed that the attitude of modernity is in some way hostile to religion. The typically modern man, it appears, tends to be either indifferent to religion or irreligious. For one thing the modern man is pre-occupied with many of these were simply not there to bother men and women during ancient and mediaeval times. The numerous means of communication invented by man, including the automobile and the aero plane, the press and the radio, have interlinked individuals, societies and nations in a thousand ways; Each of these ways demands time and attention and, occasionally, a measure of affective and or volitional involvement. Both as a citizen concerned with the daily marched events affecting national interests and international peace, and as an intelligent and active individual more or less determined to secure amenities of an industrial civilization, The modern man has but little left by way of time and energy to think about and pursue religious matters.

MASIH, Y –“A critical history of western philosophy”
(Greek, medieval and Modern)

According to western modern philosophy views-as-

Our highest good remains wisely interest in god. which is eternal, like reason itself.

As we think by past all of as iternal with the mentality power is unlimited except durability of time. The term God is variously employed in Spinoza’s system; he is identified with the universe, or he is identified with his attributed, or he is the unified substance itself, higher than these attributes. His real meaning probably is that Gods exists controlled to all the essential anything because Spinoza explains to the existence of super natural power or god. By the side of
many events Spinoza says that everything controlled by nature’s law and his action is causal, not purposive. God’s thinking is constituted by the sum-total of the ideas in the world.

**Masih, y-(2002)**

According to ethics Socrates says that metaphysics and psychology from the basis of his theory of ethics. Which deals the principle scientific and moral status too with it’s a correct response from the question of Socrates for the highest good. So the action of a man is come to an end. In ethics Socrates cleared the real mean of ethics by the attitude of solvates in morality goodness. So the question what is good and life now justify such a life to reason? How should a rational being act, what ought to be his controlling principle. Having raised the problem, Socrates gave his answer though soerates was not info our of only philosophical life but laid the foundations for such a system of moral philosophy. He solved the problem in ethical circle. From the side of word view in ethics, he has cleared that the question of humanity and ethically has been regarded by the natural laws in the life of human being which depends on the theory of knowledge. A ethical knowledge has been controlling by the morality systems. This has dialed by universal spirit. Therefore Socrates was also philosopher who believed in morality ethics.

**Masih, y-(2002)**

According to immortality Plato says that describes immortality to the soul and in several of his dialogues offers arguments for immortality. The most characteristic of these is the argument from the soul’s knowledge of forms: he declares that the soul or spirit has own pure existence. It does not mortal, so it has pure idea to immortality. He also makes use of the permanent existential power of the soul because the existence of the spirit is universal. The has left the body after the death of a man. This argument infers the per-existence of the soul from its possession of interpretative principles and axiomatic truths which have not been acquired in this life. Since these principle are part of the native endowment of the soul, they must be recollections of eternal verities apprehended in an earlier state and recalled on the occasion sense experience.

**Masih, y-(2002)**

According to view of go Aristotle says that view of god as reflective thought reflective in the literal since of turning back upon itself-has been subjected to considerable ridicule and not without some justification. Is it not unintelligible that god should play the individual role of the subject? And the object of knowledge it is not self knowledge of a literal and Direct sort an utter impossibility, even for god and even though it were admitted to be possible could it have any real
significance? Such thought would be thought in vacuous thought as pure as to empty. A god whose thought has no object but its own activity of thought may be likened to a mirror which reflects another mirror and hence. Reflects nothing the inadequacies of the Aristotelian conception of god is too patent to require further consideration. God’s activity consists in thought in the contemplation of the essence of things, in the vision of beautiful forms. He has no impression no appetites no will in the sense of desire, no feelings in the sense of passions; he is pure intelligence.

Masih, y-(2002)

According to philosophy of men Bacon’s ideas- towards the philosophy of a man has considered that it calls human philosophy, so man has its own philosophy, because a man has membership of his philosophy a man has been doing study of body and soul. Its studious topics are as physical and mental worries, relation of the mind and the body, dreams and its effects on the body mind. He describes as science of knowledge of man as a psycho-physical individual; his is a comprehensive philosophical anthropology which draws upon the more specialized psychological and physiological inquiries. In the sense of the study of man and his scientific issues which was far removed from the classical humanism of renaissance philosophers, and destined for a twentieth century revival by philosophers like John Dewey.

Masih, y-(2002)

According to mind and body Rene Descrates says that relation of mind and body-about it R. Descrates has gave his thought some difference can be seen as-
Mind has the sensitive power for thinking in overall, but body does not do same.
Mind is active but body is passive.
In philosophical language mind and soul has suitable thoughts in all circles but body is depends on mind for all activities. The mind certainly feels that what I am? It is so clearly and truly for the body. It is existed with mind. So he declared that substance which has intellect power and imagination for doing action-motion of mind and body. In thought, however Descartes include will and evidently also such higher emotions as are not the result of the union of body and mind.

Masih, y-(2002)

According to intellect and will Benedict Spinoza says that in so far as the soul knows ideas, it is intelligence or intellect; in so far as it affirms and denies what is true and false, we call it will. Neither the intellect nor the will is faculty of the mind; there are no soul-faculties, only ideas
exist in the mind. The soul is reduced to ideas; it is an idea of the body: it mirrors philosophical processes. No ultimate distinction is mad by Spinoza between knowing, felling or emotion and willing. Volitions too are nothing but ideas of thins; the particular act of will and the particular idea are identical. Hence intelligence and will are essentially the same: the will is an idea affirming or negating itself. This act of affirmation or negation which is an act of judgment is not, as with Descartes, an act of free or capricious choice, but is determined by the idea itself. There is no such thing as free will: Everything in nature is determined, everything follows necessarily from something else and all things are ultimately conditioned by the universal substance. The human soul is merely a mode of the divine thought: besides, every particular act of will is made of thought determined by another mode.

Masih, Y-(2002)

According to nature and validity of knowledge- Jhone Locks says that the complete matter for getting knowledge is essential for the mind, because a mind acts on them and makes complex ideas. The question arises, what cognitive value do such ideas have what condition must they fulfill in order to be knowledge. Ideas should be clear and distinct, because an obscure idea makes the use of words uncertain. Real ideas are such as have a natural background in which confirmed to the real existence of thing eith which they correspond and which are their archetypes. Our all thoughts must be real because all of these ideas have been reflecting from the existence of mindly images. The valuation of some thoughts in depends on the qualities of the body because all of these are from outside of our mind. Mixed mode and relations have no reality other than in the mind of man. They do claim to be copies of things really existing; they are in real situation because they have their validity towards their existing. John Locke says that the natural and real thoughts have their validity, because the natural validity is essential for knowledge.

Masih, Y-(2002)

According to the world of spirit Gorge Berkeley says that every man says these must be some cause of the sensations or ideas in my mind. And so there is, and this cause must be an active substance. It cannot, however, be a material substance, for there is no such thing; hence it must be an incorporeal, active substance or spirit.

Masih, y(2002)
According to god David Hume says that we cannot demonstrate the independent existence of a world, although we continue to believe in it: rational cosmology is impossible. Now can we demonstrate the existence of a soul-substance and the immortality of the soul; rational psychology is impossible. Finally we cannot demonstrate anything have connected with God’s nature and with controlling system all of the world. Human reason is too weak, too blind, and limited in its scope to solve such problems as these: rational theology is impossible. In this way some of the philosophers have agreed for this authority has dealt with unbreakable stage. Its action motion has been regularized in the world because there are various mountains, rivers and every type of creatures including a human being. Hence all of the nature’s routine has running by unseen existence, which can we have called the God.

Masih, y-(2002)

According to knowledge of the Ego-Kant says that the question arises, how do we reach the ego-principle? We can infer it as the ground of experience and of the form of thought, as the unity of theoretical and practical reason but Schulz had warned against such reasoning as being contrary to the spirit of the critique, and Fichte himself sometime sees no more speculative warrant for assuming a spiritual ground than a material ground. He offers several there lines of argument in support of his idealism. One of them is inspired by the main insight of kant’s ethical philosophy, and ends its way to basic principle through the moral law. Fichte shares kant’s view of the insufficiency of the intellect: We cannot grasp the living reality by the discursive understanding with its spatial, temporal, causal ways of thinking. Only when we have seen though the nature of ordinary knowing, detected its superficiality and relativity, can we grapes the living behind the surface: freedom, the moral world order, and God.

Masih, y-(2002)

According to external world John Stuart mail declares that the existences of things are present and not things in themselves. On the inmost nature of the thinking principle, as well as on the inmost nature of matter, we are and must always remain in the dark. As physical objects manifest themselves to me only through the sensation of which I regard the external objects as the causes, so the thinking principle, or mind in my own nature makes itself known to me only sensations, the effects of an unknown external cause, how do we some to believe in things independent of us? Mill gives a psychological explanation of our belief, based on memory, expectation and the laws of association. When I sew the table with a white paper then I shut my
eyes or go into another room; I no longer see the paper but I remember it and expect or believe I shall see it the conditions recur. I from the nation of something permanent enduring the so-called external thing is simply the possibility that certain sensations will in the same order in which they have occurred.

**Sharma, Dr. Chandradhar.**“critical Survey of Indian Philosophy”-1991

According to Maya or Avidya’s views-

‘A Constructive survey of Upnishadic Philosophy’, has rightly pointed out the origin of this doctrine in the Upanishads. He gives the following points;

1. According to Isha a truthfulness is bright as gold. Its rays run from eternal mind.
2. By katha unknowns takes away to the man from actuality.
3. Mandka says us that unknowness is unimpressive because it has not being form our heart.
4. Chhandogya says that unknowness is powerless but knowledge is impressive.
5. Brhadaranyaka says that reality is being but unreality is not being for its darkness equal to death.
6. Krishna says that we cannot arrive the Brahman because we suffers falsehood.
7. Brhadaranyaka says that Maya is a deceiving event.
8. Chhandogya says that everything else is destroyable but atman is not destroyable.
9. Shvetashvatara the views are that Maya spread out its controlled to the world.

So the doctrine of Maya or Avidya is either borrowed by shabkara from Buddhism or it established by the mind of shankracharya both these views are wrong. The actuality of Maya mentioned in the upnisdas. Shankara describes it.

R. D. Ranade has rightly pointed out the origin of this doctrine in the upnisdas. He gives the following points.

10. Isha describes that truth bright as equal golden brightness.
11. By katha a man live in unknown site though he thinks like a wise man.
12. Mudakya says that a man who does not know anything he compares with intelligent person.
13. Chhansogya’s thinking is that intelligence is a good and ignorance is bad.
14. Brhadaranyaka ideas is that reality is being equal to bright and unreality and darkness is equal death.
15. By prashna’s thinking we cannot reach the Brahman because we are living with falsehood.
Brahdaranyaka describes that Maya’s outlook is equal to blindness
Chhandogya tells us that atman reflected in reality.
Shvetashvatara says that god controlled to the world.

**Sharma Dr. Chandra Dhar** –“A Critical Survey of Indian philosophy.”

According the God and Prakrti by Sankhya’s view’s-as-
The original Shankhya suffered monistic with theistic. The classical Shankhya affected by Jainism and Buddhism. In its views the authority of Vedas in universe. It believes too existence of god. The situation of prakrti and purusa are connected with controlling power of the god. Some of the thinkers produced the god but sankhya’s views the presence of god’s activities are suffering in the world as the particulars like VIJANBHIKSU. A man who believe the god or not believe in it both say that god is not free to create the world, because it remains with pain and misery. A god is not most powerful it affected by the law of karma. So his is not free but it has complete knowledge about being of the world.

According to causation its theory declares that the means of causation is a real transformation the material cause leads the parjrti, because the root cause of the world by objects called prakrti and nature.

Prakrti is the affective of the universe sallied pradhana. As the unmanifested level of all affects, it’s called Avyakta. A extremely thing which produced by products, its called anumana. Where is not intelligence and conscious site called shkti. The products reflect in caused by generation and its site of birth and death. Prakrti is uncaused absolute being for production and destruction. The existence of caution through the products a motion of prakrti depends on the forms of rajas. It is the source of the world object its.

This world of objects while dissolutions the returning of this world to prakrti. Shankhya believes that consciousness dose not regarded for the world as Vedanta and Mahayana believe that wiseless thought may not change the world. On the other hand, the material atoms of the physical elements too cannot valid cause for the world as Vaishesika, Jainism and hinayana Buddhism, and minamsa wrongly believe, because they cannot explain the subtle products of matter like intellect, mind and ego (these are different from pure consciousness which belongs to purusa alone, and are regarded here internal organs), for the world.

**Sharma Dr. Chandra Dhar**-“A Critical Survey of Indian philosophy.”-1991
According to the way of psychology’s views-
The systems of raj yoga or psychology regards to thinking valuation for construction of mind
with body because the construction of mind and body affected by Jana-yogi, it is controlling the
systems of body construction with all activities. By Patanjali yoga its system mentioned in the
yoga sutra. In its system the most and time method reflects the supreme construction of the mind
and body. By definition, its aim is the realization of unity with God. It is believed that this
margay consists in a ruthless suppression of all hindrances that create difficulties in way of
realization. By this yoga the body and are in good disciplined. Its depend on the physical and
mental actions and motions regularly.

In the raj yoga conversed the soul and body but not waste the energy of the soul and body. It has
been growth for physical and mental site. This yoga called Patanjali yoga. In this yoga chitta had
concentrated. In its through meditation or concentration which is also called yoga. Chitta means
the three internal organs of sankhya-buddhi or intellect, ahankara or ego and means or mind.
Chitta is the same as antahkarana. It is mahat or busshi which includes ahankara and mamas.
Chitta is the first evolutes of prakrti and has the predominance of sattva. It seems conscious less
towards the purusa. So the conscious power reflects in purusa because the object and form are
correlated. So we may called its virti and consciousness but being finest and nearest to purusa.
The refection power of purusa appears in the object, form and conscious is called Janana purusa
and conscious are correlated to the prakrti. So Its reflection in the chitta and appears to be
undergoing change and modification. Chitta, therefore, is the physical medium for the
manifestation of the spirit. Just as in a red-hot iron ball, formless fire appears spherical and cold
iron appears hot, similarly on account of its reflection in the chitta, purusa appears changing and
chitta appears conscious. Just as the moon appears as moving when seen reflected in the moving
waves, and wave appears as luminous similarly purusa appears as undergoing modification and
chitta appears as conscious due to purusa’s reflection in it. When the purusa realizes that all of
the activities deals by prakrti. These activities reflected by the chitta. So the chitta’s action
motion deals by the purusa on the life ground which we may called the psychological raj yoga
with to its original perfection.

Sharma Dr. Chandra Dhar—‘A critical server of Indian philosophy.’

According to God and karma by Vaishesika’ views- as- The Vaishesika A regards the Vedic
authority as the rules karma but Kanada does not know about god. He recommended the Vedic
authority and he has been interpreted to the source of Veda. Towards ‘Tadvachana’ the Vedas are the literature of the sagers and seers. Vaishesika and the Nyaya systems, including Prashastapada, Sridhar and others have given the various proofs for the supernatural power. We cannot, therefore, treat the founder of the Vaishesika as an atheist. Moreover, Kanada believes in spiritualism and makes the physical universe subservient to the moral order.

The Veda is authoritative, but it is neither eternal nor authorless. It is the word of God and this makes it authoritative. God is omniscient, eternal and perfect authority. All of the birth and death governs by the rules of karma. Karmayoga is not opposed to jnana yoga. In fact the former is possible only when the latter is attained. By supreme authority and its decision depends on prakriti’s gunas-as worlds worth says:

‘the eye cannot choose but see,
We cannot bid the ear be still,
Our bodies feel where’re they be
Against or wit our will.’

The universe itself depends on actions. Inertia is not liberty, but death. Work keeps up the cycle of the universe and it is the duty of every individual to help it. He who does not do so and funds pleasure in the senses is sinful and lives in vain. The ideal of the Gita is not negativism, asceticism of escapism. It is not negation of actions, but performance of actions in a detached spirit. It is not negation of action, but Niskama Karma. The giving up is not of action itself, but of interest, desire, fruit, attachment regarding action. Desire binds a man; he should therefore act in such a way when action does not bind. The Gita synthesizes both pravrtti and Nivrtti. As Prof. M. Hiriyanna says: ‘the Gita-teaching stands not for renunciation of action, but for renunciations in action.’ It is emphatically stated that samnyasa does not mean the work efficiency except that ambitions. It means the giving up of the fruit of all work. Actions are our sphere; fruits are not our concern. We should never be attached to the fruits of actions and at the same time we should never be inactive. And without knowledge working capacity impossible so only a true jnana can perform niskama karma.

Therefore the Gita says: only fools and not anise people speck of jnana and karma as different and oppose; really they are one. The vaishesika Supported the validity of veda with the rules f karma. But Kanda does not believe it.
Sharma Dr. Chandra Dhar - “A Critical survey of Indian philosophy.” - 1991

The vaishesika too interested in unknown site liberal for knowledge. A spirit deals by actions all activities lead to qualities. They are due to attachment or aversion and aim at obtaining pleasure of avoiding pain. If actions are in conformity with the Veda’s injunctions, they lead to merit; if they are prohibited by the veda, they lead to demerit.

**Sharma Dr. Chandra Dhar-“A Critical Survey of Indian philosophy.”’ -1991**

According to God and Soul by Nyaya’s views - as –

A Nyaya accepts the metaphysics of the Vaishesika School and the accounts of matter, Soul and God are almost the same as those in the Vaishesika. We have discussed the metaphysics if the Vaishesika School and so we need not repeat it repeat it here. The categories, the doctrine of Asatikavada, the Account of creation and destruction, the nature of atoms and souls, the account of bondage and liberation, the authority of the Veda, the nature and function of God, The Unseen Power all these are accepted by Nyaya. The criticisms which we leveled against the Vaishesika also apply against the Nyaya position in so far as both are identical.

While Kanada himself has not specifically the later on the circle have given an elaborate account of God and the later have made god’s Grace an essential thing for obtaining true knowledge of the realities which alone leads to liberation.

They refer to God as the creator, maintainer and destroy of this world and introduce the element of devotion.

**Sharma Dr. Chandra Dhar - “A Critical Survey of Indian philosophy.”’-1991** According to Dharma by Mimansa’s- as-

Dharma is a source of inquiry in Mimansa. Jamini says that dharma as a commander in deals human activities it is dharma’s duty. In must and ought site, all to depends on karma. It deals is its generally motivation by morality. So dharma and moksa deal with our spirituality which reflects in the Vedas. Dharma is supreme its controlled by the Vedas. Working action is clearly import from the Vedas which controlled to do some activities. The supper most authority is the Vedas. Its supported by social and individual conscience dharma deals the human action –motion in which reflect the pleasaultness and sorrowness in man’s late. A human being suffers for from the decisions of the soul because every time the soul suggests to the man to do his work.
Dharma is the point of evaluation in Mimamsa. Jaimini describes dharma as a commander-in-
child injunction which men do their work. It is the most agency to do work is morality. Artha and
Kama which deal with ordinary common morality are learnt by worldly activities. But dharma
and moksa which controlled by spirit are deals only by the veda. Dharma is supper-most and
controlled by the veda. dharma the final source of the veda which commands us to do certain acts
and to refrain from doing certain other acts. The author of the veda is affected by social
consciousness as well as by individual conscience. Dharma and a dharma deal with happiness
and pain to be enjoyed or suffered in the life of a man. All the activities of human being reflected
from his spiritual thinking. A man wants to do some work his spirit give a massage in morality.
When a man depends on his consciousness about the working stage of any work his soul
describes the merits and demerits about his work result. Towards the performance of a man his
work efficiency depends on his performed situation by proper actions.

As on Optional actions are called kamya and their performance leads to merit, e.g., he who wants
to go to heaven should perform certain sacrifices (svargakamo yajeta). Prohibited actions are
called pratisiddha and their performance incurs sin and leads to hell. Then, there are expiatory
acts (prayashchitta) which are performed in order to ward off or at least mitigate the evil effect of
the performed prohibited actions.

**Sharma Dr. Chandra Dhar-(1991)**

According t Shankara in Shankhya Kapila says that taigas or rajas a, when rajas a predominates.
Viewed as cosmic it supplies the energy by which the sattvika and the Tamara produce their
respective evolutes. Viewed as psychological, it produces evil deeds.

**Sharma Dr. Chandra Dhar-(1991)**

According to god and prakrti in Shankhya Kapila says that the original had believed in super
natural power Shankhya had been interesting to materialism with Jainism and Buddhism. It
believed in the Vedas. So it calls orthodox.

**Sharma Dr. Chandra Dhar-(1991)**

According to chitta and Patanjali says that
A virtue of consciousness which comes from the purus and illuminates this from is called Janna
Purus depends on its conscience so it is not bounded to limit by prakrti. If it does not verity the
Chita’s motions with understanding of its modification.

**Sharma Dr. Chandra Dhar-(1991)**
According to yoga god’s existence is universal. Patanjali feels that god is in practically. But some of them have felt too theoretically. So they have proved that its existence reflects in philosophical issues.

**Sharma Dr. Chandra Dhar-(1991)**

According to the category of karma and his conception it belongs to the existence and substance in properly but not separately.

**Sharma Dr. Chandra Dhar-(1991)**

According to Kanada the Vaishesika proves the Veda’s existence with karma and its law. So Kanada does not believe in clearly to the existence of god so the importance of the Vedas reflects in its existence has been interpreted to the thinkers in this actuality that the Vedas are equal to god but the idea of Tadvachana the Vedas are the worlds of the sager and seers. All of the thinkers for Vaishesika and the Nyaya System, including Prashastapada, Shidehara and udayana are clearly supports with various arguments to the existence of the god. We cannot therefore treat the founder of the Vaishesika as an atheist. More ever, Kanada believes in spiritualism and makes the physical universe subservient to the moral order. The veda is authoritative, but it is neither nor authorless. It is the word of god and this makes it authoritative. God is omniscient, eternal and perfect it has been proved the systems of karma and law which have demerits affected by karma’s qualities.

**Sharma Dr. Chandra Dhar-(1991)**

According to the vaishesika declares that the bound age and liberation on equal to knowledge. The ignorance action motion wear its demerits are depends on the activity of the soul they are due to attachment or aversion and aim a obtaining pleasure or avoiding pain. If actions are in conformity with Veda’s injections, they lead to merit; if they are prohibited by the Veda they lead to demerit. The qualities and disqualifies of the personal spirit reflects in the Adrsta moral power. From the karma and his law with actions and his performance whether they are good or bad according to the karmas one performed by the bound age. This Adrsta controlled by the existence of spirit it lexis and spreads the issues of plea absentness or sorrowness for the particular soul. So the spirit performed by the liberation. Therefore bondage of the soul represent in motionless and liberation reflects in knowledge when actions stop, new merits and demerits do not get accumulated and old merits and demerit also are gradually worn out.

**Sharma Dr. Chandra Dhar-(1991)**
According to nyaya mahshri Gautama says that the fourth kind of valid knowledge is Shabda or agama or authoritative verbal testimony. Its means is also called Shabda. Which have speak out by authentic men Aptavakya whenever declares that importance.

**Sharma Dr. Chandra Dhar-(1991)**

According to causation in Nyaya Gautama describes about to causation that cause has not its condition it is affected and affect produced by the particular causes which include in many site. As it is necessary that fastness is depend with effeteness which and say Puravartti. It is necessary that the events are reflected in the effects, as Nivataprva-vartti. It is necessary that the third is it unconditionally of necessity; it must unconditionally precede the effect (ananayathasiddha). Unconditional events are being suddenly expressed which controlled by the cause. So we can say that the theory of Indian philosophy about causation the nyaya says, too same as the western philosophy says—the philosopher Hume says that a cause is conditional but J.S. mill defines it as unconditional and unformed Hence the theory of causation describes by the nyaya.

**Sharma Dr. Chandra Dhar-(1991)**

According to Gautama the soul’s description by the Nyaya the soul controlled by the god, God’s decision depends on law of karma. The Nyaya believes in the action of material assessor the universal being reoffered by atoms as-air, fire, water, earth, controlled by the soul, soul and atoms are related to creation.

**Sharma Dr. Chandra Dhar-(1991)**

According to god in Nyaya Gautama explains that ht system of vaishesika metaphysics reflects in matter spirit and supernatural’s motions. We have discussed the metaphysics if the Vaishesika School and so we need not repeat it here. The principle of Asarkayavada belongs to the power which accepted by Nyaya as the treatey with unreal, the atoms of creativity with spirit liberal ideas they exist of the Vedas neutrality to the god to nyaya. The criticisms which we leveled against the Vaishesika also apply against the Nyaya position in so far as both are identical. While Kanada does not clear the god after Vaisheka. So Nyaya declare the existence of the god and the grace as the existence of god is essential steps to gain the knowledge which leads to liberal thinking. At the we can say the good is the controller of the world.

**Sharma Dr. Chandra Dhar-(1991)**
According to validity of knowledge in Mimamsa Jamini says that the nature of valid knowledge according to Mimamsa Prabhakara gives the ideas of knowledge to the anubhuti which reflected at presently parse. A cognition which apprehends an object cannot be intrinsically invalid in valid. Memory arises from the impression a prior cognition and there cannot be treated as valid knowledge. Kumarila tells us that the knowledge depends on that object which is affected by causation it is free from permanently knowledge. Parthasarathi defines it as apprehension of an object which has not been already apprehended which truly represents the objective circle affected by various steps us with its contradiction. A valid cognition therefore must fulfill these conditions. Firstly it must not arise from defective cause (Karanadosarahito). Secondly, it must be free from contradiction. It must be self-consistent and should not be set aside by subsequent knowledge (Badhakajnanarahita). Thirdly it must apprehend an object which has not already been apprehended.

**Sharma Dr. Chandra Dhar-(1991)**

According to verbal testimony Jamini says that Shabda-Pramana has got the greatest importance in Miasma. Testimony is verbal authority. It is the knowledge of supra-sensible objects which is produced by the comprehension of the meanings of works. Kumarila divides testimony into personal (Pauruseya) and impersonal (Apauruseya). The former is the testimony of the trustworthy person (aptavakyya). The latter is the testimony of the Veda (Vedavajya). It is valid in itself. It has intrinsic validity but the former is not valid in itself. Its validity is inferred from the trustworthy character of the person. It may be vitiated by doubt and error and may be contradicted afterwards. The Veda is eternal and authorless. It is not the work of any person, human divine. The sages are only the seers not the authors of the Veda. The Veda is not composed or spoken even by God. The Veda deals with Dharma and the objects denoted by it cannot be known by perception inference, comparison or any other means of valid knowledge.

**Sharma Dr. Chandra Dhar-(1991)**

According to nature of knowledge Jamini says that we have discussed the Mimamsa theory of the intrinsic importance of the validity and its knowledge. Before we come to the problem of error, we may add a few words to explain the nature of knowledge according to Prabhakara and
Kumarlia. Prabahkara’s theory of knowledge as self-luminous. It manifests itself and needs nothing else for its manifestation. Though self-luminous, it is not eternal. It arises and vanishes. Knowledge reveals itself and as it does so, it also simultaneously reveals its subjects and its object. In every knowledge situation we have this triple revelation. The subject and the object both are manifested by knowledge itself simultaneously with its own manifestation. Cognition is known as cognition. The self is known as the knower and it can never be recognized as an objective system is interchangeable. It is the point of junta, jenny and Janna is simultaneously revealed in every act of cognition.

**Sharma Dr. Chandra Dhar-(1991)**

According to dharma Jaimini says that the Dharma we know about it that it is point of enquiry. Jaimini declares in Mimamsa that dharma controlled the people’s activities there is the most ideas of the ought is effected Bayreuth and karma its deal with moral sense because Dharma and moksa of are represents the action and site of spirit which dialed by the Vedas. So Dharma is supreme and its commanded by the Vedas because one acts and other acts are too depends on the Vedas. All of the consciousness with particular conscience supported by the Vedas, Dharma deal the situations of pleasantness which have suffered by human being. All of the activities held by Apurua presents by spirit which a man consider to do his work that work controlled by dharma.

**Sharma Dr. Chandra Dhar-(1991)**

According to Upanishad vadnarayna says that the means of its is

- Up - Near by
- Ni - Devotedly
- Sad - (I) a student sits to gain knowledge from teacher.

(ii) A student wants to clear acknowledge.

(iii) A student wants to develop of questioner power.

According to kinds of Upanishad are Ramanuj Acharya and Madhvacharya, there are various types of Upanishads

In all of the Upanishads, the Mukti kopanised is the supreme. According to the Mukti kopanised, there are 108. (One hundred eight) Upanishads although ten or eleven Upanishad as valid.

**Sharma Dr. Chandra Dhar-(1991)**

According to as the word ‘Atman’ originally meant life-breath and then gradually acquired the meanings of feeling, mind, soul and spirit. Shankaracharya quotes an old verse giving the
different connotations of the word ‘Atman’. The verse says that the Atma deals all of the actions and moth in the body of human being. Atman is being always as the same forever. The true self has been the main topic of investigation in the Upanishads. Socrates of ancient Greece has also persistently advocated the supreme necessity of “know you. We may select three Upanishads-the Chhandogya the Mandukya and the katha for our present purpose. In a dialogue between Prajapati and indra narrated in the Chhandogya, We find a development of the concept of the self from the waking or the bodily self through the dreaming or the empirical situation mostly depends on as dreamless site also presented by the Atman therefore Atman is supreme controller of the human being.

Sharma Dr. Chandra Dhar-(1991)

According to Brahman we know that it is the objective system of ultra native site of reality. So the word Brahman means gown blitheness reflected in the God, Brahman with creates the nature and human beings. In the beginning it meat sacrifice then prayer and then it acquired its present meaning of ultimate reality which evolves itself as this world all of the nature and souls of men is universal exists. Chhandogya declares it as in Trittitiya for the Trittitiya Brahman is the founder of the words nature in this words all of the being have been taking birth. After birth its living and death controlled by the god Brahman. All of this depends on elements is given in this order Brahman created the word from the elements as either to air five to water to earth it is evolution. So the evolution is given in the doctrine of the sheaths (kasha’s) in the Taittriya. The lowest level is that of matter (Annamaya). Metter is unconscious and dead and cannot account for life. It is purely on the physical plane.

Sharma Dr. Chandra Dhar-(1991)

According to being in Gita the teaching of metaphysical system Gita is where no being is and unreality there is nonbeing and reality. So the soul is Avinashi, Nitya, Ajar, Avyaya, Sarvagata, Achaca, Savatana, Ayyakta and Achintya with Avikarya. After this thinking we can understand that only the human body or a man is mortal and soul is immortal. When the body of a man after his death burn in five then the soul left the body and come out for enters into others that are new. The infinite underlies and animals but finite being and its existence is universe, so it is not effected by birth and death even though our body be “dust returning unto dust” it is sure and truly that the existence of soul remains forever.

Sharma Dr. Chandra Dhar-(1991)
According to janana this Yoga is essentially and predominantly the way comes to know this that the yoga is the fait source of understanding about self realization. Even the devotees are granted knowledge by the lord so that may realize the goal. Yoga, bereft of knowledge, is impossibility. We may weaken the power of the since by fasting and abstaining from necessities but unless we rise above the relish and the desire, the psychological attachment to the sense objects, we are not true yogis. And this relish can go away only with the rise of true knowledge. How high the Gita place knowledge can be seen from the following: Even the most sinful man can cross over the ocean of Samara towards the boating of knowledge it a man does not know about the secret of Gita. He is unknown about the knowledge of the soul. The culmination of action is in knowledge. Having obtained knowledge, one soon embraces peace. There in nothing purer than knowledge”. The knower is identified by the lord with his own self.

_Sharma Dr. Chandra Dhar-(1991)_

According to Bhakti or devotion is defined as in unknown situation of god’s service it may be call karma, disinterested action, as we have seen, is not possible without knowledge. Hence Bhatia too, like Niskama Karma, can be performed only by a true jinni. Only he can completely resign himself to the Lord. The devotee is confident of the guarantee given by the lord –‘Never does my devotee perish’ and ‘The doer of good never comes to grief. The lord says ‘even if a very ill-conducted him till he will not be good and very well. When he will because soon in well site heartily for you, so lord Krishna says oh Arjuna has blessed by me Next a man who believe in my work depends and series to me with any hate to any one oh, Arjuna that person has blessed too by me. The object of devotion is the personal God, the Purusottama on whose mercy the devotee has to throw himself utterly.

_Sharma Dr. Chandra Dhar-(1991)_

According to Jainism shri mahaveer swami says in syadvada that Syadvada which is also called Sapata-Bhangi- judgments. All of these judgments depends on the seven steps and all of seven steps to give decisions by its knowledge the Sapata Bhangi theory depends on the words, perhaps, probability or the doctrine of the may be. But it is not in the literal sense of probability that the word stay is used here. Probability suggests skepticism and Jainism is not skepticism. Sometimes the word ‘stay is translated as ‘somehow’. But this too smacks of agnosticism and jaininsm again is not agnosticism. The word ‘stay is used hare is the sense of the relative and the correct translations of the word Syadvada. It is the theory of real
knowledge for the situation of various aspects reality in the same and related. So all of the judgments are essential related conditional limit for ‘Stay’ or ‘Relatively speaking’ or Views from a particular view-point which is necessarily related to other view-point’ must precede all our judgments.

**Sharma Dr. Chandra Dhar-(1991)**

According to Buddhism shri mahatma Gautama Buddha says in nirvana that The ideal saint of both the schools of Hinayana is the Artha who has simply ‘blown’ himself out of existence by annihilating all desires and passions. The ideal is said to be negative, individual and selfish. Nibhana is said to be a negative cessation of all earthly miseries. Next number in third noble truth is bearing it is often compared with the extinction of the flame of a lamp. Just a lamp when it becomes neither extinguished nor thither, neither to the earth nor to the sky, neither to this direction nor that, it has been utterly blown out on account of the oil being consumed; similarly a sage obtains Nirvana when the desires and the desires and the passions have been consumed; he goes neither this way nor that, but obtains utter peace. The very word ‘nirvana means’ blowing out. It is the dissolution of the five Skandhas. It is the cessation of all activities (Chittavrttinirodha) and of all becoming (Bhavanirodha). But there are many verses and passages in the Pali canon which emphatically reject this negative conception of Nirvana.

**Thilly Franka- “A history of philosophy”-1987**

According to doctrine of Immortality’s views-as-

Plato describes immortality to the soul and in several of his dialogues offers arguments for immortality. The most characteristic of these is the argument from the soul’s knowledge of forms: a spirit has the purest ideas in the performance of ethical views as eternal and external sources. He also makes use of the principles of human being have suffered in his whole life. A man’s life is come to an end once a time. But the existence of the soul will remain after the death of the body. This argument infers the pre-existence of the soul from its possession of interpretative principles and axiomatic truths which have not been acquired in this life. Since these principles are part of the native endowment of the soul, They must be recollections of eternal verities apprehended in an earlier state and recalled on the occasion of sense experience.

Plato ascribes immortality to the soul and in several of his dialogues offers arguments for immortality. The most characteristic of these is the argument from the soul’s knowledge of forms the soul done his work about the work- efficiency of the human being’s action-motion. He makes
use of the high ideals that the existence of body in mortal by the time but the soul is immortal after body. Thus argument infers the pre-existence of the soul from its possession of interpretative principles and axiomatic truths which have not been acquired in this life. Since these principles are part of the native endowment of the soul, they must be recollections of eternal verities apprehended in an earlier state and recalled on the occasion of sense experience. The argument from reminiscence is formulated in the phaedo (where it appears as the second argument) and in the Phaedrus, and its epistemological basis is strikingly demonstrated by Socrates’ questioning of the slave boy in the dialogue meno: by a series of questions Socrates is able to elicit from the boy the proof of a geometrical theorem of which he was previously ignorant. How can this be explained except on the assumption that geometrical knowledge is latent in the soul at birth and was somehow acquired in a pre-existent.

**Thilly Frank** – “A history of philosophy”-1987

According to theory of knowledge’s views-

Towards the Hobbes the philosophical theory of knowledge has effective from his methods and effects.

With the principles of Hobbes, we can say that the proceeding from sensation perception has been recognized the ideas of knowledge from time to time in philosophy. In this Hobbes describes that reasoning power has controlled in calculation. The reasoning and a conceptual knowledge signified by our thoughts. Hence the principles and affects according to Hobbes, a knowledge of which we can know the causes and effects is subject-matter for philosophy.

St. Thomas attitude on this question finds its partial explanation in his method and theory of knowledge, in which he largely follows Aristotle. Genuine knowledge in conceptual knowledge. Concepts however have their basis in sense perception: there is nothing in the intellect that was not first in sensation, the faculty of active intellect (intellecits agens), and the faculty of potential intellect (intellects possible) by virtue of which it can function in different ways. each faculty of the soul receives copies or forms of particular objects, the so-called “sensible species.” In order to be known or received by the potential intellect, which is entirely independent of the body, or hyper organic, the sensible copy must be freed from everything material or corporeal. This is done by the active intellect, which fashions the sensible copy into an intelligible copy by abstracting from it such elements as conform to the nature of this intellect, for the soul can assimilate only what is conformable to its nature. The intelligible copy or “intelligible species,”
as St. Thomas calls it, is, therefore, not the copy of a particular object in space and time with all its accidental properties, but contains only the essential qualities; through it the potential intellect knows or conceives the universal notion of their thing.

The mind could not know if it were not for sensation; nor could it know if it did not have the natural predisposition for forming universal notions on the occasion of sensation. St. Thomas’ teachings take cognizance of both the sensational and conceptual aspects of our knowledge, of its particularity and its universality.

**Thilly Frank**– “A history of philosophy”-1987

According to intellect and will’s views-as-

In so far as the soul knows ideas, it is intelligence or intellect; in so far as it affirms and denies what is true and false, we call it will. Neither the intellect nor the will is a faculty of the mind; there are no need-faculties, only ideas exist in the mind. The soul is reduced to ideas; it is an idea of the body: it mirrors philosophical processes. No ultimate distinction is made by Spinoza between knowing, feeling or emotion, and willing. Volitions, too, are nothing but ideas are identical. Hence, intelligence and will are essentially the same: the will is an idea affirming or negating itself.

This act of affirmation or negation, which is an act of judgment, it not, as with Descartes, an act of free or capricious voice, but is determined by the idea itself.

There is no such thing as free will; everything in nature is determined, everything follows necessarily by the universal substance. The human soul is merely a mode of the divine thought; besides, every particular act of will is a made of thought determined by another mode in so far as the soul knows ideas, it is intelligence or intellect; in so far as it affirms and denies what is true and false, we call it will. Neither the intellect nor the will is faculty of the mind; there are no soul-faculties, only ideas exist in mind the soul is reduced to ideas, it is an idea of the body: it mirrors philosophical processes. No ultimate distinction is made by Spinoza between knowing, feeling or emotion, and willing. Volitions, too, are nothing but ideas of thing; the particular act of will and the particular idea are identical. Hence, intelligence and will are essentially the same: the will an idea affronting or negating itself.

This act of affirmation or negation, which is an act of judgment, is not, as with Descartes an act of free or capricious choice, but is determined by the idea itself. There is no such thing as free will; everything in nature is determined, everything follows necessarily from something else and
all things are ultimately conditioned by the universal substance. The human soul is merely a mode of the divine thought; besides, every particular act of will is a mode determined by another mode. Moreover it is not real connection with body and mind-so: The will cannot move the body. Everything physical may be explained in a physical context in conformity with mechanical laws.

**Thilly Frank** – “A history of philosophy”-1987

According to the world of spirit; s views every men say, there must be some cause of the sensations or ideas in my mind. And so there is, and this cause must be an active substance. It cannot, however, be material substance, for there is no such thing; hence it must be an incorporeal, active substance or spirit. The spirit is a sighed universal being. It has ideas with activeness and so that we called understanding with wellness.

So the soul or spirit has clear and passive ideas, because spirit always remains activeness with creativeness in its acts. For the viewpoints it is only the affects which it produces. Still there are some forms of spirit is the surgeon for the mind as for as wellness, faithfulness are refreshing ideas with motion in contradistinction to idea is the technical term by which Berkeley designates the vehicle or medium of our apprehension of minds and their operations. But you say, there must be some cause of the sensations or ideas in my mind. And so there is, and this cause must be as active substance. It cannot, however, be a material substance, for there is no such thing; hence it must be an incorporeal, active substance or spirit.

The spirit’s authority is in signals side it remains the ideas which called understanding. The understanding reflect from the spirit so the called will power. There are some ideas about the soul that the soul’s ideas are passive with creativeness. So the creativeness deals the acts spirit deals. Only the affects which it produces. still, now then we can say that some notions of the spirit declares that it is the operation of the mind. Nation – in contradistinction to idea- is idea- the technical term by which Berkeley designates the vehicle or medium of our apprehension of minds and their operations.

**Thilly Frank** – “A history of philosophy”-1987

According to logic and metaphysics views-as-

It is apparent that for Hegel logic is the fundamental science, since it reproduces the divine thought process as it is in itself. Dialectical thought expresses the innermost essence of the universal mind; in such thinking the universal mind knows itself as it is. Here thought and being,
subject and object, from and content are one. The forms or categories of thought which logic evolves are identical with the forms or categories of thought which logic evolves and identical with the forms of reality: they have both logical and ontological, or metaphysical value. In the essence of things thought recognize its own essence, seeing it is real and eternal, is the expression of the thought of God. Hence it makes no difference where we being. Whether we begin with metaphysics and investigate dialectic in the universe, we always reach the same results. In logical thinking, pure thought may be said to study itself, since thinker and thought are one; and in the process, the thinker evolves with his thinking.

It is apparent that for Hegel logic is the fundamental science, since it reproduce the divine thought process as it is in itself. Dialectical thought expresses the innermost essence of the universal mind; in such thinking the universal mind knows itself as it is. Here thought and being, subject and object, from and content are one. The forms or categories of thought which logic evolves are identical with the forms of reality: they have both logical and ontological, or metaphysical values. In the essence of things though recognizes its own essence, seeing it as in a mirror. Reason is the same everywhere, and everywhere the divine reason is at work: the universe, in so far as it is real and eternal is the expression of the thought of god. Hence it makes no difference where we being whether we being with logic and study the dialectical process in ourselves, or with metaphysics and investigate dialectic in the universal, we shall always reach the same results. In logical thinking, pure thought may be said to study itself, since thinker and thought are one and in the process, the thinker evolves with his thinking. Logic is the science of pure thought, and the other sciences are applications of logic.

The philosophy of nature studies the absolute, or universal reason, “in it otherness,” in its self-objectification or self-alienation; the philosophy of mind shows how reason. After subjugating objective nature returns to itself and thereby achieves self-consciousness. In all instances of the revelation of reason, whether in nature or in mind, reason appears in as finite variety of temporal and transitory forms. These accidental shapes showing on the surface are not the subject matter of philosophy. It is it business of philosophy to understand the reason on things, the essence or substance of nature and mind, the eternal harmony and order, the immanent law and essence of nature the meaning of human institutions and of history, the eternal element shining though the temporal and accidental, the inner pulse beating in the external shapes.
Moreover, this reason in things we can know only conceptually, through dialectical or logical thought, and the only conceptually, through dialectical or logical thought, and the only knowledge worthy of the name is a priory or philosophical knowledge.

Thilly Frank –‘A history of philosophy’ 1987

According to mind and matter’s views –as-

The absolute or Unknowable manifests itself in two great groups of facts which are diametrically opposed: subjective and objective, ego and non-ego, mind and matter. But it is the one force or power that expresses itself in both; both what we think and our thinking itself is different kinds of force; And both the physical and the psychical are subject to the same laws of experience. If the mental and the material are conceived as two irreducible phases of the absolute, then mind cannot be derived from matter; the material cannot pass into the psychical, as motion passes into heat. In the earlier editions of first principles and in the psychology, Spencer assumed that it could; afterwards he saw the impossibility of explaining consciousness by the principle of the conservation of energy interpreted physically. But he continued to apply to conditions as whole the mental and the material and conceived as two irreducible phases of the absolute.

Then mind cannot be derive from matter; the material cannot pass into the psychical, as motion passes into heat. In the earlier editions of first principles and in the psychology, Spencer assumed that it could; afterwards he saw the impossibility of explaining consciousness by the principle of the conservation of energy interpreted physically. But he continued to apply to all activities with the mind of social member and its evolution stated in terms of force, matter, and motion. This is what gives his system the appearance of materialism, and as such it is often attacked, although he himself warns us against interpreting it in this way. The absolute is unknowable; we can interpret it in materialistic or in spiritualistic terms in either case we can interpret it in materialistic or in spiritualistic terms in either case we are employing mere symbols. A power the nature of which
ever remains unintelligible to us, and which we cannot think of a limited in space or in time, produces certain effects in us.

**Conclusion:-**

We can conclude that a careful review of any aspect of education also reveals to us the essential continuity towards the philosophical knowledge for the present with the past and the future because a man as being essentially concerned to produce and enjoy values both in his contemplative acts and in practical conduct in life.

So we can say that a careful review of any aspect of education also reveals to us the essential Continuity towards the philosophical knowledge for the present with the past and future. Because a man as being essentially concerned to produce and enjoy values both in his contemplative acts and in practical conduct in life forever.

In this in this way, A student and a man can develop his philosophical ideas. They may success in expression power to clear the philosophical education and educational philosophy with its aspects.