



SOPHIA

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DEPARTMENT OF PHILOSOPHY

B. BOROOAH COLLEGE

ULUBARI, GUWAHATI-781007

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Warm Welcome to Ms. Bithika Ray



Rejoicing the Ethnicity

SOPHIA

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EDITORS

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Uddipta Ranjan Sarmah

Department of Philosophy

B. Borooah College

Ulubari, Guwahati-781007

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Date: 28th June, 2022

From :
Dr. Satyendra Nath Barman, M.Sc., Ph.D.
Principal
B. Borooah College, Guwahati

Message

I am happy to know the Department of Philosophy, B. Borooah College is bringing out the Annual Departmental Magazine "SOPHIA". I am sure that "SOPHIA" will provide a platform to the students to sharpen their writing talent and will strengthen the academic activities of the Department as well as of the college.

I extend my greetings and best wishes to the teachers and students of the Department of Philosophy and hope the "SOPHIA" will be immensely beneficial to all concerned.

Date: 28th June, 2022

(Dr. Satyendra Nath Barman)

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Editorial



"I know you won't believe me, but the highest form of human excellence is to question oneself and others"- Socrates

Philosophy is an inquiry or quest for wisdom. Philosophy has provided immense contribution and helped mankind in the various spheres of life. Philosophers belonging to diverse backgrounds, have put forward their immense contribution in the field of Philosophy. Philosophy as a discipline, enquires the issues related to man and nature, through deep investigation and critical thinking.

The art of thinking critically is an important requirement in order to understand the issues related to various human understanding. Since Philosophy encourages logical thinking, so Philosophy gives importance to critical thinking in order to be able to explore the various rudiments of knowledge. Philosophy helps us to awaken our yearning for knowledge and investigate critically in search of knowledge and truth.

Sophia is a platform through which students get an opportunity to present their unique Philosophical ideas and their perspectives on various Philosophical topics. Therefore Sophia becomes a medium through which, students get the chance to express their personal understanding on various Philosophical topics.

As Editors of this Magazine, it has been a great honor on our part to be able to make this creative endeavor, a success. We convey our word of thankfulness and express our heartfelt gratitude to our respected teachers of the Department of Philosophy, for entrusting us to edit the Departmental magazine, 'Sophia'. Moreover we are grateful to Mr. Ganesh Dao Sir, for supporting endlessly and encouraging us persistently, so that we can carry out the publication work successfully.

We also extend our gratitude to all those who have come forward and contributed their part by submitting their articles for this annual magazine.

However, we apologize deeply in case of any mistake that might have been involved in the publication of this issue. Comments and suggestions from the well-wishers and readers of the magazine will be welcomed and highly appreciable.

Let us march forward towards a journey of deep Philosophical wisdom with our curious minds and herein, 'Sophia' stands significantly.

Editors :

Drishika Deka

Uddipta Ranjan Sarmah

Historical Survey of Indian Philosophy

Abantika Kalita

1st Semester (Honours)

Dept. of Philosophy

Philosophy in its widest etymological sense means ‘love of wisdom’. It tries to search for knowledge of oneself, the world and beyond the physical realm. These are some of the many problems taken at random, which we find agitating the human mind in every land from the very dawn of civilization. Since Philosophy aims at the knowledge of truth, it is termed in Indian literature as ‘Darsana’. Every Indian school holds, in its own way, that there can be a direct realization of truth (tattvadarsana). A man of realization becomes free from all bondages of life. But one who lacks such realization is entangled in the world. Indian philosophy denotes the philosophical speculations of all Indian thinkers, ancient or modern, Hindus or non-Hindus, theists or atheists.

‘Indian Philosophy’ is supposed by some thinkers to be synonymous with ‘Hindu Philosophy’, better known as Hinduism. This would be true only if the word ‘Hindu’ were taken in the geographical sense of ‘India’. But if ‘Hindu’ means the followers of a particular religion, with a thorough religious faith known as Hinduism, the supposition would be partial

and hence misleading. Hinduism which is more a philosophy than a religion embraces all the nine systems i.e. both the orthodox as well as the heterodox systems of Indian philosophy. Such references can be cited in the ancient writing like ‘Sarva-darsana-sangraha’ authored by Madhavacarya.

Root of Indian philosophy

Though philosophically understood ‘Upanishads are said to be the fountain head of Indian philosophy’ yet ordinarily speaking, in a disarmingly simple and primitive garb the ‘Philosophy of the Vedas also highlight the glimpse of Indian Philosophy’. The Vedic thoughts strike us as robust and inspiring. Vedas represent a well-knit culmination of knowledge and religion. Vedas uniquely represent the first human reactions to the marvelous phenomena of Nature. Above all, the organic relationship between man and nature and the qualities of the supreme power pervading both of them are beautifully dilated upon in the Vedas and Upanishads. The realization of this ‘Supreme Power’ is the be-all and end-all, the alpha and omega of Indian Philosophy.

The Vedic tradition is delineated on two sections. These two sections are known as 'section of Ritualism (Karma Kanda) and on the other hand as 'section of Knowledge' (Jnana Kanda). The Brahmana scriptures have developed the Karma Kanda while the Aranyakas and the Upanishads have developed the Jnana Kanda. The word Veda which stands for knowledge attained its width and depth of wisdom in the Upanishads and at a time it becomes very difficult to recognize its origin in the Vedas itself. The belief in the identity of Atman and Brahman expressed so often in the Brahmanas actually can be traced back to the hymns of the Vedas. This view of identification between the Atman and Brahman is further developed in the Upanishads and the philosophy of monism becomes the cardinal principle in Indian philosophy. Thus the Vedic hymns are much more than the scriptures of the Aryan race. In them we find the germs of Aryan culture and civilization. Even the theism of the Bhagavad Gita derives its inspiration from the worship of Varuna described in the Vedas. The principles of Rta and Karma, propounded in the Vedas, get a new significance in the philosophical works of the later period.

It is further directed into various currents forming different philosophical systems many of which did not recognize the Vedas as their source of origin. Thus, we have two categories of Indian philosophical systems, viz., Astika and Nastika or Orthodox and Heterodox (Vedic and Non-Vedic). Literally speaking, the word Astika refers to

those who are theist or to those who believes in the existence of God on the other hand, Nastika refers to those who are atheists or do not believe in the existence of God. Though we find several differences between the six Astika systems and needless to say differences persist very strongly between three Nastika Systems yet a fine line of demarcation can be drawn between the Astika and the Nastika systems. But the most fundamental difference between Astika and Nastika systems is that the former systems believes in the authority of the Vedas and the Upanishads and the later systems rejects the authority of the Vedas and the Upanishads.

The Vedas

The original sources of Indian Philosophy is called as impersonal since the thoughts of the Seers and Rishis were transmitted from one generation to another orally i.e., from one teacher to another teacher to their disciples and as such the philosophical thoughts were called as Sruti. But scholar like Radhakrishnan, believes that they are not purely philosophical texts but Vedas also reflect information on religion and moral conduct.

Traditionally, it is accepted that there are four Vedas viz., Rg, Sama, Yajur, and Atharva. Despite this division they are all a single compendium of knowledge and the division is made on the subject and nature of the hymns contained in each section. The subject matter of the Vedas is more broadly divided into two parts – the Karma Kanda which is concerned with rites and rituals of

the Vedic culture and on the other hand the Jnana Kanda implies the theoretical aspects of the Vedas.

The Upanishads :

Literally speaking, the word Upanishads refer to derivative meaning, 'sitting down near by a guru'. It refers popularly that 'sitting down near the teacher to receive instruction of the highest Reality'. The Upanishads therefore record the instructions of the Reality imparted by the teacher to their disciples. Gradually, the word 'Upanishads' itself came to mean what was received from the teacher, a sort of secret doctrine, "rahasya". It is possible that the word 'Upanishad' originally stands for the great sentences (Maha Vakya) "Tat Tvam Asi" etc., etc.. According to Prof. Max Mullar, the word originally mean 'session', particularly a session consisting of pupils assembled at a restful distance round their teacher. In the book, 'Philosophy of Upanishads' authored by Paul Deussen, the term 'Upanishad' means 'Secret Instructions'. According to Radhakrishnan, sometime the term 'Upanishad' means the knowledge which destroys error and enables one to approach the truth. In the book, 'Introduction to the commentary on Taittiriya Upanishad', Samkara points out, "True knowledge of Brahman is called Upanisad, because in the case of those who devote themselves to it, the bounds of conception, birth and death, etc., become unloosed or because it destroys them altogether or because it leads the people very near to Brahman or because therein the highest God

is seated". The Upanishads have also been called as the Vedanta firstly 'because they are literally the concluding portion, the end, of the Vedas', and secondly 'because they are the essence, the cream, the height, of the Vedic Philosophy'.

It is difficult to fix the chronological order and exact date of the composition of the Upanishads. There is no historical evidence available to decide the issue. According to the traditional viewpoint, the Upanishads are often considered as eternal like the Vedas. But some western thinkers refute such traditional view and tried to fix the date of the Upanishads after the Vedas. Thought such a view is not universally accepted but it can be noteworthy that on the basis of the testimony of Buddhist scriptures it can be stated that at least few Upanishads were composed before the time of Buddha. Buddha was born in the sixth century B.C. Therefore few Upanishads date back to 600 B.C. Most notable amongst the 108 Upanishads are the Isha, Kena Katha, Chhandogya, Brhadaranyaka, Aitareya, Taittiriya, and few more as such.

The Six Astika systems :

There are six Astika systems in Indian Philosophy. These Vedic schools are collectively known as Sada Darsana. These systems are viz., Sankhya, Yoga, Nyaya, Vaisesika, Mimamsa and Vedanta. The Astika class is not limited to these systems alone. According to Madhavacharya, even grammar and medicine belong to this class. But generally speaking, Astika Darsana connotes

the six systems mentioned above.

Interestingly enough, in the Astika class itself, there are two categories of philosophical speculations. Mimamsa and Vedanta are the two systems in this class which directly follow the Vedic scriptures. The early Mimamsa emphasizes on the ritualistic aspect of the Vedas while later Mimamsa emphasizes on the knowledge aspect. As a result early Mimamsa is also called as Karma kanda and later Mimamsa which is better known as Vedanta is called as Jnana kanda. There is another category of Astika class which does not directly dependent on the Vedas but of course accepted the philosophical interpretations of the Upanishads and tried to show the harmony of their own thoughts with that of the Vedas. This includes the Samkhya, Yoga, Nyaya and Vaisesika.

The Three Nastika Systems

There are again three Nastika

systems in Indian Philosophy. They are viz., Carvaka, Buddhism and Jainism. These systems denied the Vedic sutra. As a matter of fact, they owe their origin to the reactions against Vedic traditions. The Carvaka system is also known as Materialism and it has never been a philosophical force in Indian philosophy. To quote Garbe, 'Several vestiges show that even in the pre-Buddhistic India proclaimers of purely materialistic doctrines appeared'. Critics are of the opinion that Materialism developed in India as a revolt against too much of rigid ritualism advocated by Brahmana priests. The externalism of monkdomb shadowed the idealism of the Upanishads. 'Born in discontent, it soon died in serious thought'. Buddhism and Jainism arose immediately after Materialism in India and significantly made a deep penetration in the ethical and spiritual life of human person.

The unexamined life is not worth living.

– Socrates

The Isa Upanishad at a Glance

Shivangi Kashyap

Alumna

Dept. of Philosophy

The Isa or Isavasya Upanishad is one of the shortest Upanishads, embedded as the final chapter of the Shukla-Yajurveda-samhita. It is an integral part of a Samhita, viz., Vajasaneyisamhita and therefore this Upanishad is sometimes called as "Samhitopanishad" When the Upanishadic declarations are in a metrical form, the declarations are called as "mantras" and as such Upanishads are sometimes called as "Mantrapanishad". Isa Upanishad is one of the most prominent and beautiful, as well as unparalleled, "Mantrapanishad" known to us today. It is a key scripture of the Vedanta system of Indian philosophy, and an influential Sruti to different schools of Hinduism. Isa Upanishad was commented by the Vedanta scholar Adi Sankaracharya.

The Isa Upanishad proclaims emphatically the philosophy of Non-duality or Advaita Vedanta, declaring that 'One who lords it over is It, Isa, by It, by the Lord... He is the Self of all beings and as such rules all. (So) Isa, by that Lord, in His true form as the Self; vasyam (controlled), should be covered'. Isa Upanishad consists of eighteen

verses gives us four important instructions. Firstly, the Creator pervades the whole of creation. Secondly, everyone is to do one's duty. Thirdly, knowledge and action have to be combined and not be considered as opposites. Fourthly, we should view God and the world as being in a state of harmony, not as opposed to each other. The word "Isa" means the Lord of the Universe. The Upanishad begins with the majestic and triumphant declaration that the whole universe is inhabited by the Supreme Brahman and belongs to Him. As the name suggests, Isa Upanishad is an Upanishad of Isa or Isvara, the Lord of Creation and the source of all.

The first verse of the Isa Upanishad starts with the word "Isa" which means "by the Lord". In this verse, the master states that the Lord is Parameshwara, Paramatman of all. The Lord is Omnipresent, and acts as the Governor, Ruler, Monitor of everything in the world. One should be intelligent enough to know that except for the Lord, no one is the proprietor of anything. All wealth belongs to the Lord alone. Through renunciation of attachment, ego, desires, misconceptions and

sensuous values, we should enjoy whatever is given by Him, considering all as His. In this verse, the idea has been summarized by the seers to explain the theory of Truth and how it can be gained by the "path of renunciation". The drift of the Vedic text is that he who knows Atman should renounce the three-fold desires and save his Atman by being centred in the knowledge of Atman (Jnananistha).

In the second verse, the master indicates the "path of action" for those people who do not know Atman and is not competent to cognize the Atman. They should wish to live life by doing works and not refraining from them. There is no such way other than this by which karma will not cling to them. So, in the first verse, Jnananistha has been inculcated to the Sanyasins but in this verse, Karmannih has been enjoined on those who are not able to become Sanyasins. The third verse is begun for the purpose of condemning those who have no knowledge of the Atman. The seers indicate that all human beings born should take the line either of the Jnananistha or Karmanistha. The destination reached by the people who are not following either of the paths, are the killer of the soul is mentioned on the third verse.

In the next five verses, the seer is indicating the Infinite qualities of Atman. As the ignorant by killing their Atman, whirl in Samsara, contrary wise, those who know the Atman attain emancipation. Though the Eternal has no qualities of Its own, yet language can explain only in terms of gunas or experiences. The seer explains how one

has gained the goal of live, by self-realization everything in this world is his Atman and his Atman is in everything. After explaining the Infinite qualities of Atman, the seer explains (verse 9-14) the importance of taking knowledge and action together. Pursued with a less entire attachment both knowledge and action have each their legitimate gains for the human souls, but neither of knowledge and action is perfect endeavor undertaken by the individual in the manifestation. They are not to be treated as opposed to each other. Mutually strengthening each other they transcend their imperfections and take the individual to the stage of absolute perfection.

Isa Upanishad has two recensions, called Kanva and Madhyandina. Here, it is very interesting to note that, according to the second recension of Isa upanishad i.e., Madhyadina, fifteenth verse is the last verse of this Upanishad. While the Isa Upanishad consists of eighteen verses, is accepted by Kanva reading. After all this explanation, the next three verses consist in the prayer of dying individual, but the individual meant here is the ego-centric individual and not literally the dying man on his death bed. It is the prayer of the active spiritual seeker in his meditation seat when he, in his Divine effort is shaking off his last venture of ego which is lingering, to veil the Self in him. As the ego lingers the individual experiences the Divine. When the ego has ended the experience is that "Universal Reality, Brahman am I".

In the last verse, after realizing the Reality, both the teacher and taught together

pray to the Supreme for guidance and to lead them by good path. Here the Isa Upanishad ends.

The Isa Upanishad explains very briefly, why human beings should live responsibly doing their duties, without pursuing wrong methods of knowledge and worship, so that they can attain liberation by going to the immortal world of Brahman. One must perform all the ordained duties assigned to him to realize the aims of human life and do justification for one's birth and existence in the world owned by the Supreme.

Mahatma Gandhi found the first verse of the Upanishad profoundly appealing as he felt that it contained the message of universal brotherhood- not only brotherhood of human beings but of all living things. Thus in a very

brief and straightforward manner, the Isa Upanishad puts forth some of the most fundamental aspects of Hinduism and sums neatly the importance of acknowledging God as the Lord of the universe, doing our duties, pursuing knowledge, practicing devotion and keeping our minds focused upon God at the time of our departure from this world. The emphasis is upon leading a balanced life, in which we should ignore neither our worldly duties and obligations nor our spiritual welfare. We should make use of the human birth we have attained, which is a rare opportunity, to escape from the cycle of births and deaths. If the Bhagavadgita is the song of God, Isa Upanishad is the teaching of Isa, the Lord of the Universe.

“There is only one good, knowledge, and one evil, ignorance”

– Socrates

Protagoras : ‘Homo Mensura’

Jhinuk Barman

3rdsemester (Honours)

Dept. of Philosophy

Protagoras (490BC – 420BC) was a pre-socratic Greek philosopher and rhetorical theorist. He is known as the earliest Sophist. He exerted considerable influence in fifth-century intellectual debates. His teachings had a practical and concrete goal, and many of the surviving testimonies and fragments suggest that it was mainly devoted to the development of argumentative techniques. He also undertook to impart to his pupils to the principle of success as a politician or as a private citizen. But some of his views also raise important philosophical problems, which were discussed in details by Plato, Aristotle, and many other philosophers. However, Protagoras is known primarily for three claims. They are :

- (1) ‘Man is the measure of all things’ (which is often interpreted as a sort of radical relativism).
- (2) He could make the “worse (or weaker) argument appear the better (or stronger)”.
- (3) One could not tell if the gods existed or not.

Protagoras’ notion that judgements and

knowledge are in some way relative to the person judging or knowing has been very influential and is still widely discussed in contemporary philosophy.

Protagoras’ influence on the history of philosophy has been significant. Historically, it was in response to Protagoras and his fellow Sophists that Plato began the search for transcendent forms or knowledge which could somehow anchor moral judgement. Along with the other sophists and Socrates , Protagoras was a part of a shift in philosophical focus from the earlier pre-socratic tradition of natural philosophy to an interest in human philosophy. He emphasized how human subjectivity determines the way we understand or even construct our world, a position which is still an essential part of the modern philosophic tradition.

Protagoras’ famous statement ‘Homo Mensura’ i.e “Man is the measure of all things”. It means of what is that it is, of what is not it is not. The whole teaching of Protagoras is based on this statement and it contains in germ the entire thoughts of the Sophists. It simply implies that knowledge,

feeling and desires all are relative to different individual. "Man is the measure of all things". Here, man did not mean mankind at large. Instead it meant the individual man and by measure of all things he meant the standard of the truth of all things. Each individual man is the standard of what is truth to me is true for me. It implies that all truths are subjective. There is no truth which is objective. There is no knowledge which is valid and acceptable to all man universally. Hence, the conclusion of homo mensura not only shows the relativism

of knowledge; but also lack of its universality and Impossibility of knowledge. This is known as scepticism. In other respect it also means all statements are true and none are false. Truth is feel of feels. In short, knowledge is perception for Protagoras and perception is completely personal and subjective.

Hence, the Protagorean aphorism of 'homo mensura' necessarily leads to scepticism and nihilism. Against this view, Socrates and Plato maintained that knowledge is not perception; rather it is thought.

You have to grow from the inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

– Vivekananda

Plato's Theory of Knowledge

Afsana Begum

3rd Semester (Honours)

Dept. of Philosophy

Plato was the first person in the history of the world to produce a great all-embracing system of philosophy, which has its ramifications in all departments of thought and reality. Plato gathered the entire harvest of Greek Philosophy. He gathered all that was best in the Pythagoreans, the Eleatics, Heraclitus and Socrates, reappears, transfigured in the system of Plato. But it will not be correct to assume, on this account, that Plato was a mere plagiarist, who took the best thoughts of others, and worked them into some sort of a patch-work philosophy of his own. On the contrary, he was in the highest degree of original thinker. Plato takes those ideas as the germs of a new development. They are the foundations upon which he builds the palace of philosophy. All previous thought becomes transfigured under the light of a new and original principle.

Little is known about Plato's early life and education. He belonged to an aristocratic and influential family. The exact time and place of Plato's birth are unknown. Based on ancient sources, most modern scholars believe that he was born in Athens or Aegina between 429 and 423 BC. Plato was a poet at heart and

his philosophical writing form a masterpiece of literature. Plato has given a system of thought to the Western philosophy. It was through Pythagoras that Plato owed respect for mathematics and also this mathematical thought paved the way, for Ideal realism known as the doctrine of ideas. Further, Pythagoras was also a religious thinker. Hence, Plato derived from Pythagoras belief in the immortality of soul, the doctrine of transmigration of the soul, its pre-existence and the theory of reminiscence and mysticism concerning bondage and release of the soul. From Parmenides, Plato derived the doctrine of the eternity and changelessness of idea. From Heraclitus, Plato accepted the doctrine of flux of sensible things. This realm was the realm of ceaseless Becoming. But the influence of Socrates remained with him as an abiding element of thought. Plato took the thought of Socrates, especially his own doctrine of the idea of the Good as the crowning of his thought under the influence of the Socratic teaching of virtue as knowledge through the concept of Good.

Plato's Theory of Knowledge began with the refutation of Sophist theory that

"Knowledge is perception." Plato opens his discussion negatively by saying what knowledge and truth are not. In his theory of knowledge, he first refuted the false theory. After refuting the false theory, he gave the positive explanation. Hence, the first part of Plato's theory is negative and the second part is positive.

Protagoras first known Sophist said that "knowledge is perception." According to this view, what appears to me is true for me and what appears to you in perception is true for you. Therefore, sophist's view is that - "Man is the measure of all things." (Homo Mensura)

Plato criticizes doctrine most thoroughly in 'Theaetetus'. Plato has offered some arguments to refute sophist theory which can be summarized as follows:

- 1) According to Plato 'knowledge is perception' is a false theory. For Plato it is false in its application to our judgement of future events. For example, it may appear to me that I shall be chief Justice next year but instead of that, I might find myself perhaps in prison. Therefore, what appears to each individual to be the truth about the future might not turn out so in the event.
- 2) Perception yields self-contradictory conclusion. The same object appears large from near and small from a distance. Similarly, the same thing appears sour to a sick man and sweet to the healthy. So, the question is which of all these perceptions is true. To know

which is true we must be able to choose among these varying perceptions. We have to prefer one. In other words, we have to accept this and reject that but if knowledge is perception, we have no right to give preference to one perception over another because all perceptions are knowledge and all are true.

- 3) The doctrine that knowledge is perception, according to Plato renders all teachings and discussions, proof and disproof impossible. If all perceptions are equally true then the child's perception is as true as his teachers. Therefore, a teacher can teach him nothing. Similarly in the discussion of two people if they contradict each other then it implies that they believe in objective truth. Therefore, if knowledge is perception, then this view leads us to accept the futility of all proofs and refutation.
- 4) The theory of Protagoras contradicts itself because Protagoras admits that what appears to me as true is true. Plato says that it appears to him that the doctrine of Protagoras is false. Thus, it sums Protagoras himself must admit that his view is false.
- 5) If knowledge is perception, then there will be no distinction between truth and falsity that means this theory destroys the objectivity of truth because what appears to one is true for him and what appears to another is true for him.

Moreover, this doctrine makes us to accept the view that what a mad man

imagines, what a new born child sees and what a healthy man perceives are all equally true.

Hence it does not make any difference between perceptions and between truth and falsity.

- 6) If perception is knowledge not the memory, then we see absurdity here because if a man shuts his eyes after seeing something, but remembers it then he has no knowledge of what he remembers. Again, suppose a man sees a thing with one eye and shuts another eye, then with one eye he will know and with the closed eye he does not know. Thus, a man knows and does not know at the same moment. Thus, "Knowledge is perception" is an absurd doctrine.
- 7) According to Plato, the doctrine "Man is the measure of all things" leads us to accept human being as a percipient being but since all animals are percipient beings' man will be same as with the lowest animal being.
- 8) In all perceptions there are some elements which are not provided by senses. For example, if I say 'this paper is white', the element of comparison, classification is involved and this operation of classification, comparison, identification, differentiation is performed by mind.

Thus, knowledge therefore cannot simply consist of sense perception or sense impressions as Protagoras thought. It consists more than sensations.

Knowledge is not Opinion:

According to Plato, knowledge is not the same as opinion. 'Knowledge is opinion' is the second false theory that Plato wanted to refute.

According to Plato, wrong opinion is clearly not knowledge. For him even right opinion cannot be called knowledge. Plato offered certain arguments in support of his view. Firstly, knowledge can only be produced by reason but right opinion can be produced by persuasion and sophistry, by the art of the orator and rhetorician. Secondly, right opinion may equally be removed by false art of rhetoric and therefore it is unstable and uncertain but true knowledge cannot be shaken.

Thirdly, opinion may be true or false but knowledge can only be true.

Plato clearly states that the belief may be quite correct but it is not knowledge. It is only right opinion.

After refuting these false theories, Plato describes his own theory of knowledge and it is the positive side of his theory of knowledge.

Plato adopts Socratic doctrine that 'All knowledge is knowledge through concepts' A concept is the same as definition which is something fixed and permanent. Concept gives us objective truth and it is founded upon reason therefore according to Plato, knowledge is founded upon reason because reason is the faculty of concepts.

Buddha : Theory of Dependent Origination

Drishika Deka

5th Semester (Honours)

Dept. of Philosophy

The Shakya kingdom dwelt along the Rohini River which flows among the southern foothills of the Himalayas. The king of that kingdom, Shuddhodana Gautama, established his capital at Kapilavastu and there had a great castle built and ruled wisely, which is claimed to win the hearts of the common subjects. The Queen, Maya was the daughter of a royalty and was very beautiful in appearance.

The royal couple, for twenty years had no children. However, after some time, the queen was blessed with motherhood. The King along with the people looked forward with anticipation to the birth of a royal child. According to their custom the Queen returned to her parents' home for the birth, and on her way, in the beautiful spring sunshine, she took a rest in the Lumbini Garden. After Prince Siddhartha was born, the king was extremely happy with the birth of his son. The name Siddhartha implies the meaning "Every wish fulfilled."

A hermit named Asita, who lived in the mountains not far away, noticed a beauty about the castle. He came down to the palace

and was shown the future prince. He predicted that if the Prince remained in the palace, when grown up will eventually become a great king and subjugate the whole world. However, if he forsakes the court life to embrace a religious life, he will become a Buddha, the Savior of the world.

The Prince began his lessons in the civil and military arts at the age of seven however his thoughts tended to other things. One spring day he went out of the castle with his father. Together they were watching a farmer at his plowing when he noticed a bird descended to the ground and carried off a small worm which had been turned up by the farmer's plough. He sat down in the shade of a tree and thought about it, questioning to himself in a whispering tone that if this is the way how all the living things kill each other. As the prince grew up, the suffering of human life became more and more deeply engrained in his mind.

The King grew more and more worried as he remembered the hermit's prophecy and tried in every possible way to divert his mind as well as his thoughts in the other ways. The

King arranged the marriage of the Prince at the age of nineteen to the Princess Yashodhara. Prince Rahula was born when Siddhartha was of the age 29. This seemed to bring things to a climax, for then he took the decision to leave the palace and look for the solution of his spiritual questions in the homeless life of a mendicant. He left the castle one night. He was seen hearing an inner voice urging him not to leave the castle, however he did not listen to the voice and he shaved his head and turned his steps toward the south, carrying a begging bowl in his hand.

The Prince visited the hermit Bhagava and watched his ascetic practices. He then went to Arada Kalama and Udraka Ramaputra to learn their methods of attaining Enlightenment through meditation; but after practicing them for a time he became convinced that they would not lead him to Enlightenment. Finally he went to the land of Magadha and practiced asceticism in the forest of Uruvilva on the banks of the Nairanjana River, which flows by the Gaya Village. For forty-five years the Buddha went about the country preaching and persuading people to follow his way of life. But when he was eighty, at Vaisali and on his way from Rajagriha to Shravasti, he became ill and predicted that after three months he would enter Nirvana.

Even after facing certain health issues, he carried on his journey until he reached Pava where he fell seriously ill from some food offered by Chunda, a black-smith. In spite of the great pain and weakness, he reached the

forest that bordered Kusinagara. Lying between two large sala trees, he continued teaching his disciples until he breathed his last breath. He attained perfect tranquility after he had completed his work as the world's greatest teacher.

Under the guidance of Buddha's favorite disciple, Ananda, the body was cremated by his friends in Kusinagara. Seven neighboring rulers as well as King Ajatasatru demanded that the relics be divided among them. Under the advice of a wise man named Drona, the relics were divided among the eight great countries. Ten great towers were built to enshrine the relics and ashes of Buddha.

Buddha in his last teaching discussed the questions like, where is the source of human grief, lamentation, pain and agony. Is it not to be found in the fact that people are generally desirous? He explained that how they cling continuously to lives of wealth and honor, comfort and pleasure, excitement and self-indulgence ignoring the fact that the desire for these very things leads to human suffering.

The world from its very beginning has been filled with a succession of calamities, over and above the unavoidable facts of illness, old age and death. Buddha brought this to notice if one carefully considers all the facts, one must be convinced that at the basis of all suffering lies the principle of craving desire. If desire can be removed, human suffering will come to an end.

Ignorance is manifested in greed that fills the human mind. It comes from the fact

that people are unaware of the true reason for the succession of things. Ignorance and greed leads to the impure desires for things that are, in fact, unobtainable, but for which people restlessly strive for. As a result of ignorance and greed, people imagine discriminations but actually in reality, no such discriminations can be found.

According to the great teacher, in reality, there is no discrimination of right and wrong in human behavior however people, because of ignorance, imagine such distinctions and judge them as right or wrong. As a result of ignorance, people always think wrongly and clinging to their egos. Humankind seems to adapt wrong actions and become attached to delusive things and existence.

We make our actions, the field for our egos, using the working of discrimination of the mind as seed. Again we becloud the mind by ignorance, fertilizing it with the rain of craving desires. Then gradually irrigate our deeds by the willfulness of egotism. Finally our actions are carried out by the consequences of our greed and lust. So, in reality, it is our own mind that causes and leads to the delusions of grief, lamentation, pain and agony. According to Buddha, this whole world of delusion is nothing but instead a shadow caused by the mind. Apart from that, to the same mind the world of Enlightenment appears.

We can find three wrong viewpoints in this world, according to Buddha and if one clings to these viewpoints, then all things in this world are but to be denied. According to

the first view point, all human experience is based on destiny. According to the second viewpoint, some hold that everything is created by God and controlled by His will. Last but not the least, according to the third viewpoint everything happens by chance without having any cause or condition.

However, if everything is decided by destiny then both good deeds and evil deeds are predetermined, weal and woe are predestined; nothing would exist that has not been foreordained. Henceforth human plans and efforts for improvement and progress would be in vain and humanity would be without hope.

The same can be said to be true of the other viewpoints, It is not impossible to wonder that people holding these conceptions lose hope and neglect efforts to act wisely and to avoid evil. However, all these three conceptions are held to be wrong by Buddha and he believes that everything is a succession of appearances whose source is the accumulation of causes and conditions.

The theory of Dependent Origination or Conditional Existence of Things is particularly known as Pratityasamutpada in Buddhism. This Doctrine in Buddhism advocates the law that: "On getting the cause, the effect arises" - i.e. the causal formula on as: "This being, that arises". Therefore, Pratityasamutpada necessarily explain the doctrine of "Depending on the cause, the effect arises".

Buddhism being a heterodox system advocates the existence of a spontaneous and

universal law of causation. This law of causation conditions the appearance of all events both mental as well as physical. Herein Buddha stands to be an agnostic philosopher who rejects the belief in the idea of god as being the creator god.

The doctrine of Dependent Origination is the base or foundation of all teachings of Buddha. This doctrine also throws light on: - The existence of everything is conditional, dependent on a cause. Nothing happens by chance. This is the sublime essence of Paticcasamuppada which is the Pali interpretation. This doctrine follows from the second noble truth and the third noble truth of Buddhism which were taught by Buddha.

According to Buddha, suffering is Samsara while cessation of suffering is Nirvana. This doctrine when viewed from the point of view of relativity is Samsara, while viewed from the point of view of reality, it is Nirvana. It is relatively and dependent

causation as well as the Absolute because the absolute itself appears as relative. According to the theory of Dependent Origination, the intellect makes the empirical world relative, dependent and thus nothing is permanent. Herein, Buddha logically justifies in avoiding two extreme views - eternalism and on the other hand nihilism. Buddha beholds the middle view explaining that everything that we perceive possesses an existence but is dependent on something else.

Buddha calls this theory as Dhamma and concludes that, "He who sees the Paticcasamuppada sees the Dhamma, and he who sees the Dhamma, sees the Paticcasamuppada". Buddha calls this doctrine as the Middle path which avoids both eternalism and nihilism. Therefore, we can conclude by saying that the doctrine of Dependent Origination is the central teaching of Buddhism and hence his other teachings can also be deduced from it.

The highest education is that which does not merely give us information but makes our life in harmony with all existence.

– Rabindranath Tagore

Yogachara

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Yogachara (Literally "yoga practice", "one whose practice is yoga") is an influential tradition of Buddhist philosophy and psychology emphasizing the study of cognition, perception, and consciousness through the interior lens of meditative and yogic practices. It is also termed as Vijñānavada (the doctrine of consciousness), vijñāpativada (the doctrine of ideas or precepts) or vijñāpatimatratavada (the doctrine of mere representation), which is the name given to its major epistemic theory. There are several interpretations of this main theory. Some scholars see it as a kind of idealism while others argue that it is a closer to a kind of phenomenology or representationalism, aimed at deconstructing the reification of our perception. According to the yogacara, there is no material substance independent of the consciousness. Matter is an idea of our consciousness. The external material objects are reduced to sense-data. The material objects are therefore nothing but only sensations or cognitions (vijñāna). If we accept the existence of external objects

independent of our mind, then yogacara points out certain inconsistencies and contradictions.

Yogacara in reply to the inconsistencies and contradictions to assume the necessity of external objects hold the opinion that for perceiving an object we need not have an object even if objects exist, they become objects of knowledge through ideas which take the form of objects.

The distinction of subject and object falls within cognition because we are conscious of ideas and things together and as such both the two are identical. According to the Yogacara school we get the external nature of objects in our mind only through the impression left by previous ideas. Our dream-experiences are full of ideas which arise from past mental impressions without any external objects.

The yogacara are supporters of vijñānavada (idealism). They deny the existence of everything except vijñāna or consciousness. Thus for the yogacara, the whole world is idea (sarvam buddhimayam jagat).

A Brief Study on Philosophy of Religion

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Religion is a dominant concern of Human Person as well as Human civilization. Religion along with its religious experiences encourages human values so deeply that often it becomes very difficult to define religion. Moreover the most pertinent feature of religion is the growing and dynamic process in association to human culture and belief practices. These particular features become an added component in the difficulty of defining the complex nature of Religion. But philosophers have dealt with the complex nature of religious practices from time immemorial and contributed remarkable in defining religion from different perspectives. Religion allows the experience of spirituality since the thrust area of religious experience is very a-prior and as such subtle in its nature. This view on religion reminds Vivekananda's opinion that 'Religion is possible in the super-sensuous plane'. Spirituality reflects human conscience and morality becomes its unique expression in human civilization.

Traditionally speaking, the word 'religion' is derived from the Latin word 'religare', which means 'to bind man together'. Religion comes from the Latin word 'religio'

(to bind). Literally, speaking religion is a principle of unification and harmonization. The term 'philosophy of religion' has persisted in our language as the name of scientific study of religion. It is an intellectual and logical interpretation of religious experience. It is an antidote to all the dogmatism, irrationalism and superstitions in religion.

Philosophy of religion strives to understand religion from philosophical perspective. There is an analytical as well as philosophical discussion about religion in the approach to study philosophy of religion. To be more precise in this perspective issue on philosophy of religion, thus there is a normative discussion about the nature of religion in the philosophy of religion. Along with it philosophy of religion also comprehensively discusses about religious consciousness, religious belief, origin of religion, religious rituals and behaviors, religious institutions, God, Soul, liberation etc. There are different opinions and definitions given by the philosophers like Davida M. Edwards, John Hick, Edgar S. Brightman, William Wright etc. on the nature of philosophy of religion. Though the definitions put forward by the above

mentioned thinkers are one sided, yet they will help us to know about the nature philosophy of religion. The definitions are discussed briefly as follows. According to D.M. Edwards, "It (Philosophy of religion) is a philosophical enquiry into the nature, function, value and truth of religious experience, and into the adequacy of religion as an expression of the nature of ultimate reality." He equals philosophy of religion by saying it as a philosophical enquiry about religion. To quote John Harwood Hick, "Philosophy of religion means philosophical thinking about religion." He supports the definition of philosophy of religion as put forward by D.M. Edwards. By giving importance to the study of philosophy of religion as a philosophical enquiry about religion, John Hick has made his definition of philosophy of religion as quite popular. To put in the words of Brightman, "Philosophy of religion is an attempt to discover by rational interpretation of religion and its relations to other types of experience, the truth of religious beliefs and the value of religious attitudes and practices". In this definition of Brightman, it becomes clear that philosophy of religion makes a rational enquiry into religious experience. Philosophy of religion evaluates

different religious rites and rituals, behaviours, religious beliefs etc. Again according to W.K. Wright, "Philosophy of religion considers the truth of religion, what is the ultimate significance of its practices and beliefs in an interpretation of the world as a whole, or more technically, the relation of religion to reality." W.K. Wright has defined this definition from the comprehensive point of view of religious truth and religious rites and rituals. In this definition of Wright, it is seen that philosophy of religion evaluates the relation of religious life with reality.

Henceforth we can conclude that philosophy of religion is a comprehensive discussion about religion. Hence, philosophy of religion studies every aspect of religion associated with human beings. One of the main tasks of Philosophy of Religion is to explain the nature and function of religion. It has to show what religion is and what purpose does religion fulfills in the life of the individuals and of society. This purpose can be fulfilled if we study the origin and development of religion. From this point of view, the scope of philosophy of religion is wide since philosophy of religion is the philosophical examination of the central themes and concepts involved in religious traditions.

You can't cross the sea merely by standing and staring at the water.

– Rabindranath Tagore

Hume's Skeptical Doubts Relating to Causal Thinking

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Introduction and thesis statement:

Philosophy has always had trouble for defining a linear understanding of knowledge, especially how human cognitive abilities, reasoning, or experience play a part in formulating ideas and knowing things. Against the assertions of the materialists that propagated the old ideas of metaphysics that made up the so-called essence of science, what essentially came to dominate philosophical thought in the early to mid-18th century was the inquiry into the nature of human understanding. One of the most significant intellectual figures, David Hume, played a pivotal role in unearthing the basis and limits of knowledge and providing an explicit exposition of the contribution of human experience and reasoning in assessing the formation of ideas and knowledge. The central thesis of this paper can be stated as follows:

Hume argues that the source of human knowledge and ideas cannot be found in simple causal beliefs or in abstract metaphysical conceptions that employ reasoning. Instead, it is the notion of 'experience' that lies underneath any

reasoning. Using this idea, I concur that empiricism does not warrant the 'knowledge' or 'ideas' unless they are justified. This casts a skeptical doubt on most of the humans' firm beliefs and the severity of human ignorance.

The following sections outline a brief introduction to causality and causal thinking, Hume's understanding of 'matters of fact' through experience, and the exposition of human ignorance that arises from the 'problem of induction.'

1. What does 'Causality' entail in Hume's enquiry?

Two different events can correlate with the sense that one event may seem to have occurred from another. But the causality or the cause-effect relation is hard to establish as this connection cannot be attained by apriori reasoning. Arguing for causality based on past experience on future events can only be understood in terms of probability 1. It is only with probable guesses that one can make predictions about future events. In a different case, when something is unknown to the whole masses or has not occurred before, how can we establish causality there? In the context of the latter, Hume's contribution is noteworthy.

He splits causality into two realms: 'relations of ideas' and 'matters of fact'². The first type's propositions are often intuitively understandable, i.e., they are sure. For this kind of proposition, we do not need to resort to the observation of natural operations. They are 'discoverable by mere operation of thought,' and no doubt arises about those propositions' true' beliefs. It is these 'matters of fact' propositions that are contingent but amenable to be potentially falsified. For these propositions, we cannot build our inferences a priori. The reason is that the cause-effect reasonings do not satisfactorily demonstrate the 'knowledge of the cause and effect'³. In other words, we do not know the origins of the 'causes' that are usually attributed to effects.

2. Experience as the determinant of 'matters of fact':

It is essential to mention that there has been an over-emphasis on mental capabilities and reasoning for understanding the world. The failure to discover causality related to the determination of 'matters of fact' propositions leads one to search for answers deep within, such as components of human faculties (cognitive and non-cognitive). Various facets of non-cognitive features of the body and mind help understand various ideas. For instance, imagination helps create and connect items that are not present to the senses⁴. It bridges the gap between what is 'real' and what is 'fictional.' Interestingly, imagination emanates from the mind (internal activities) and external senses (e.g., sensory organs).

The reason why we cannot always

discover cause and effect origination is simply because they are sometimes distinct from one another. One event may occur independently of one cause. In Hume's language, "every effect is a distinct event from its cause."⁵ The central problem in 'causality thinking' is the lack of adherence to principled thinking in the sense that one seems to attribute 'causes' too superficial or frivolous objects. This is the result of a lack of methodical or systematic thinking. Hume's intervention appears to provide the missing variable in explaining (at least) the 'matters of fact' propositions by explicitly attributing experiences to play a pivotal role.

Hume argues that the missing element in causal thinking is 'experience' for they seem to guide inference making in 'matters of fact' propositions. However, experience as a determinant of propositions does not satisfy our quench for further questions of relevance that it raises. For instance, how do we trace the origin of this 'experience?' It becomes a tedious task for anyone, especially philosophers, to attribute 'causes' to every question. This is the very definition and consequence of causal thinking. What in effect can be done to remedy this? Hume takes up the charge to delineate an understanding of this problem by trying to understand how we reason.

What happens when we experience a cause? The interpretation of Hume for this is that we form an association of ideas in this case. When we observe a cause, we are tempted to expect some 'effect'. Hume essentially says that we ought to create

connection in our mind whenever we observe some event or whenever some ideas come to mind. This is not a force upon humans but something that occurs automatically by default. As illustrated by Hume, these 'natural proprieties associate ideas occur for three different kinds of situations, and there is cause and effect only in one case. What we find is that there is no rational law to the reasoning out senses. The senses reason out things based on past experiences, emotions, and feelings than by a rational law. This makes certain forms of reasonings unpredictable and untrustworthy in one sense and unreliable in another.

The way we reason exposes the contradictory nature of our thinking. It is not unapparent that the beliefs that we have in our everyday lives are resulting from nature. It is the observation and the habits of thinking that lie underneath any connection that we may build, resembling a cause-effect relationship. For this reason, it can be argued that causality is derived not from the external world but from somewhere within us. On the other hand, it is also true that it is not only human cognition (e.g., sensory perception) assisting us in building this connection. These habits of thinking and particularly how we associate them with observation and experience, take us 'beyond our memory and senses.'⁶ This exposes the contradiction where understanding comes from both the 'external world' (i.e., by observing nature) and the 'internal world' (i.e., from our experiences).

Hume argues that humans possess innate or inborn capacities. This is different

than Locke's 'innate ideas' in that Hume only believes that we have the capabilities to think, feel, perceive or desire. In this case, Hume has reconfigured Locke's 'innate ideas' by more suitable 'perception.'⁷ By developing this idea, Hume can comprehend how the human mind can 'perceive' something when they are thinking, feeling, perceiving, or desiring. But these inborn capacities for knowledge do not necessarily lead to the origination of 'ideas.' Despite these capacities, it cannot be argued that a person's sense and ability to imagine or feel are the same.

3. Moving ahead from 'experience' to 'human ignorance' :

Our understanding of the world is minimal. It is not very reasonable to always try to find cause-and-effect relationship. In the most extreme cases, 'causal thinking' creates more problems in understanding the world than solving problems. From one perspective, it seems viable to resort to causal thinking to understand ideas. For instance, we need to find a causal linkage between x and y in this case: why do we fall downwards (x) when we jump (y) from above? This has a causal relation as there exists gravity that pushes us down.

It is appropriate to ask where this gravitational force is coming from and how much it can impact our existence (magnitude). This problem has been formulated in a very organized manner and understood systematically, enabling us to form 'true' beliefs about the causality working here.

Secondly, the causality would have failed had we not 'experienced' this.

Experience enriches our understanding of the world. Similar examples provided by Hume relate to the rising of the sun. If the sun does not rise tomorrow, we will be in a position to say that our proposition that the 'sun rises every day' is false.

In another case, observation plays a big part in understanding 'ideas.' It was forever believed that earth is the center of the universe and the sun revolves around it until Copernicus discovered that it was the other way round, i.e., earth revolving around the sun. What does Hume say about this?

In this context, Hume states that philosophers have tended to shy away from assigning reasons to natural operations 8. It is generally understood that doing so would be a wastage of efforts as reducing natural processes from experience and observation cannot be sustained.

It is also noteworthy to understand that nature is not always constant and predictable. It is evolving and yielding different results. Our observation and experience with nature also evolve. Clinging to past expertise is in vain if it cannot be established that the future can systematically appear in the same manner as the past. No such law exists. Even if it does, they are prone to falsification. Therefore, we cannot form beliefs a priori by utilizing causal thinking 9. We need much more than external observation to form causal inferences

4. Conclusion :

The skeptical approach adopted by Hume is of enormous importance. His bold approach has enriched a range of

philosophical subjects, including but not limited to epistemology. What this 'problem of induction' is telling is that due to the inherent limitations of the mental faculties of humans and the tendency to associate similar objects or events with indicating causality to draw inferences, we are left with 'inductive skepticism' ¹⁰. The philosophers that came after Hume contended that the problems inherent in 'inductive leap' are insurmountable, and therefore, they have resorted to different methods to solve the problem.

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The Value of Philosophy and Feminism

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The word 'Philosophy' consists of two Greek words, namely 'philos' and 'sophia'. Hence, the etymological meaning of the term is 'love of wisdom'. Philosophy has three main branches. They are- Epistemology, metaphysics and axiology. Epistemology enquires into the nature, origin, source, conditions and limits of knowledge. Metaphysics study what sorts of entities exist, how the world and its constituents are made of, and how objects or events might cause or explain each of them. Axiology is a theory of values. It is branch of philosophy that evaluates life and the world around us.

Philosophy is a systematic study of general and fundamental questions such as existence, reason, knowledge, values, mind and knowledge. It studies and resolves some rational questions that are posed as critical and problematic. When the concept of philosophy was introduced for the first time some might face a hard time in grasping and understanding what Philosophy actually is.

Philosophy is a toolbox of methods that we apply to clarify the problems and to know the actual meaning. It is a sophistication, a challenge to our understanding capacity and

the assumptions for critical concepts. The diverse sub-sections of Philosophy addresses questions ranging from why we dream to whether we exist. Philosophy attempts to understand the world in all its aspects. To study Philosophy is to see the connection between ideas, and to explicate that connection in a reasoned and logical way. Philosophical inquiry is a critical element in the intellectual history of many civilizations. Those who study Philosophy are perpetually engaged in asking, answering and arguments to life's most relevant basic questions. Whether people think about deep, fundamental questions concerning the nature of the universe and ourselves, the limits of human knowledge, their values and the meaning of life, they are thinking about Philosophy. The study of Philosophy also enhances our ability to reason in an effective manner to form reasonable argument and it also improve our writing skills, logical and critical thinking. Philosophy is nothing but a subject of love, compassion for systematic knowledge. The method of Philosophy is to construct and evaluate arguments. It basically means the reasons intended to justify some

conclusion. Such conclusions mean that some theories are true or false or it might be about the correct analysis or definition of some concept. Philosophical thinking is found in all parts of the world. Thus, the field of philosophy is diverse and broad.

The concept of feminism is also come under the scope of philosophical discussions. Feminism is a Philosophy that seeks to understand and transform the poor condition of women exploited in various fields. Feminism seeks political, social and economic equality of all sexes and genders. It is primarily the advocacy of the rights of women and other genders. Feminism at its core is not about

"sameness" as many people argue that women cannot and are not the same as men. "Sameness" is always confused with the term "Equality". Feminism focuses on equality. Feminists are perfectly aware that their physical capabilities are different from men and this physical difference should not mean that equality is not possible. It should not come as a barrier. The meaning of Feminism is different to different people. Feminist philosophers worked in the traditional philosophical fields, from ethics to epistemology and introduced new concepts and perspectives that have transformed philosophy itself.

In oneself lies the whole world and if you know how to look and learn, the door is there, and the key is in your hand. Nobody on earth can give you either the key or the door to open, except yourself.

– Jiddu Krishnamurti

Glimpse on Genocide

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Genocide is the deliberate killing of a large number of people from a particular nation or ethnic group with the aim of destroying that nation or group. The word "genocide" is a combination of Greek word "genos" meaning "race, people" and Latin suffix "caedo" meaning "act of killing". This word 'Genocide' is coined by Raphael Lemkin in 1944. In 1948, the United Nations Genocide Convention defined genocide as any of five "acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group, as such." These five acts were: killing members of the group, causing them serious bodily or mental harm, imposing living conditions intended to destroy the group, preventing births, and forcibly transferring children out of the group. Victims are targeted because of their real or perceived membership of a group. Political Instability Task Force estimated that 43 genocides occurred between 1956 and 2016, resulting in about 50 million deaths.

Delenda est Carthago ('Carthage Must be Destroyed!') perhaps may be the first recorded incitement to genocide. The Rwandan genocide which is also known as the genocide against the Tutsi which occurred

between 7th April 7 to 15th July, 1994 during the Rwandan Civil War. During this period of around 100 days, members of the Tutsi minority ethnic group, as well as some moderate Hutu and Twa, were killed by armed militias. The most widely accepted scholarly estimates record the death of civilians as around 500,000 to 662,000 Tutsi deaths.

In the course of the Second World War, the Nazis murdered nearly six million European Jews. This genocide is called the Holocaust. The word 'holocaust' comes from ancient Greek and means 'burnt offering'. Even before the Second World War, Jews also refer to it with the word 'Shoah', which is Hebrew for 'catastrophe'. The Holocaust has a number of causes. Its direct cause is the fact that the Nazis wanted to exterminate the Jews and that they were able to do so. But their lust for murder didn't come out of nowhere. The anti-Semitic Nazi ideology must be considered in the broader context of the age-old hostility towards Jews, modern racism, and nationalism.

Armenian Genocide which refers to the campaign of deportation and mass killing, conducted against the Armenian subjects of

the Ottoman Empire by the Young Turk government during World War I (1914-18). Armenians charge that the campaign was a deliberate attempt to destroy the Armenian people and, thus popularized as an act of genocide.

The twentieth century was termed as the "century of genocide" because of high number of cases of genocide during that period. The genocide of the Armenians, the Holocaust and the genocide in Rwanda are the three genocides of the twentieth century.

Causes :

- o Delegitimization: Delegitimization refers to the negative stereotypes used to describe an adversary. Delegitimization is one of the major forces that feeds violence and prevents a peaceful resolution.
- o Effects of Colonization: Many of today's ethnic conflicts were caused at least to some degree by artificial boundaries, identities, and role relationships that were established by colonizing power decades or even centuries before.
- o Enemy Images: In Rwanda, the Tutsis were referred to as the enemy, cockroaches and rats.
- o Ethos of Conflict: A community's ethos is its shared beliefs, goals and identity. Communities in an intractable conflict, expand that ethos to explain their approaches to the conflict. A community's ethos strongly affects how destructive the conflict becomes. Herein 'ETHOS' refers to the characteristic

spirit of a culture, era, or community as manifested in its attitudes and aspirations.

- o Factors Shaping the Course of Intractable Conflict: The parties, issues, setting, and history are among the factors that shape the course of conflicts.
- o Historical Facts: The saying, "history is written by the victor," refers to the fact that historical facts are often biased or inaccurate. Yet long-running conflicts are often based on these controversial "facts."
- o Human Rights Violations: Abuse of human rights often leads to conflict, and conflict typically results in human rights violations. Thus, human rights abuses are often at the center of wars and protection of human rights is central to conflict resolution.
- o Justice Conflicts: Perceived injustice is a frequent source of conflict. It is usually characterized by the denial of fundamental rights.
- o Nationalism: Nationalism is an extension of identity group conflicts in which feelings of identity coincide with loyalty to one's nation-state or national group, even when a formal nation-state does not exist.

Stages: There are stages through which causes for genocide develop and gradually end in manifestation of genocide. These stages are as follows:

- i. Classification: People are divided into "them and us".
- ii. Symbolization: When combined with

- hatred, symbols may be forced upon unwilling members of pariah groups.
- iii. Dehumanization: One group denies the humanity of the other group. Members of it are equated with animals, vermin, insects, or diseases.
 - iv. Organization: Genocide is always organized... Special army units or militias are often trained and armed.
 - v. Polarization: Hate groups broadcast polarizing propaganda.
 - vi. Preparations: Mass killing is planned. Victims are identified and separated because of their ethnic or religious identity.
 - vii. Persecution: Expropriation, forced displacement, ghettos, concentration camps.
 - viii. Extermination: It is 'extermination' to the killers because they do not believe their victims to be fully human.
 - ix. Discrimination: Law or cultural power excludes groups from full civil rights: segregation or apartheid laws, denial of voting rights.
 - x. Denial: The perpetrators... deny that they committed any crimes.
- Preventive Measures against the ten Stages of Genocide :
- i. The main preventive measure at this early stage is to develop universalistic institutions that transcend divisions.
 - ii. To combat symbolization, hate symbols can be legally forbidden as can hate speech.
 - iii. Pass and enforce laws prohibiting discrimination. This allows complete citizenship and voting rights for all groups.
 - iv. Local and international leaders should condemn the use of hate speech and make it culturally unacceptable. Leaders who incite genocide should be banned from international travel and have their foreign finances frozen.
 - v. The U.N. should impose arms embargoes on governments and citizens of countries involved in genocidal massacres, and create commissions to investigate violations.
 - vi. Prevention may mean security protection for moderate leaders or assistance to human rights groups. Coups d'état by extremists should be opposed by international sanctions.
 - vii. At this stage, a Genocide Emergency must be declared. Complete diplomatic pressure by regional organizations must be invoked, including preparation to intervene to prevent genocide.
 - viii. Direct assistance to victim groups, targeted sanctions against persecutors, mobilization of humanitarian assistance or intervention, protection of refugees.
 - ix. At this stage, only rapid and overwhelming armed intervention can stop genocide. Real safe areas or refugee escape corridors should be established with heavily armed international protection.
 - x. The response to denial is punishment by an international tribunal or national

courts. Jurisdiction over the crime of genocide

The Court may exercise jurisdiction in a situation where genocide, crimes against humanity or war crimes were committed on or after 1 July 2002. The crimes were committed by a State Party national, or in the territory of a State Party. Moreover the Court may exercise jurisdiction in a State that has accepted the jurisdiction of the Court. Thus the crimes were referred to the ICC Prosecutor by the United Nations Security Council (UNSC) pursuant to a resolution adopted under chapter VII of the UN charter.

As of 17th July 2018, a situation in which an act of aggression would appear to have occurred could be referred to the Court by the Security Council, acting under Chapter VII of the United Nations Charter,

irrespective as to whether it involves States Parties or non-States Parties.

As a judicial institution, the ICC (The International Criminal Court) does not have its own police force or enforcement body. It relies wholly on co-operation with countries worldwide for support, particularly for making arrests, transferring arrested persons to the ICC detention center in Hague, freezing suspects' assets, and enforcing sentences. The ICC is intended to complement and not to replace national criminal systems. It prosecutes cases only when States are unwilling, or unable to do so genuinely. The ICC actively works to build understanding and cooperation in all regions, for example, through seminars and conferences worldwide. The Court co-operates with both States Parties and non-States Parties.

It is very easy to conform to what your society or your parents and teachers tell you. That is a safe and easy way of existing; but that is not living... to live is to find out for yourself the truth.

– Jiddu Krishnamurti

Philosophy of Mind

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Philosophy of mind is a branch of philosophy that studies the ontology and nature of mind and its relationship with the body. The mind-body problem is a paradigmatic issue in philosophy of mind, although a number of other issues are taken into considerations such as the fundamental problem of consciousness and the nature of particular mental states. Philosophy of mind studies mind as the greatest enigma of all times.

'What is mind?' is an important question of the philosophy of mind. Some say that mind is a thing, substance; others say that it is merely a complex state, attributes and dispositions of living human bodies. Some philosophers again claim that a mind is a form of energy, a kind of force. According to those philosophers who advocate that mind is a substance hold that it is a spiritual or immaterial substance. Again on the other hand, few thinkers hold that the mind is a material substance made up of organic matter and found inside the skulls of living human beings.

Philosophy of mind has always occupied a central place in Western philosophy and all the great philosophers from

Plato to Wittgenstein made significant contributions to it. Indeed Descartes often is accepted as a pioneer to delve into the problems of substance dualism and the famous arguments with which he defended it.

Cartesian Dualism

Rene Descartes the most famous exponent of dualism after Plato. He was the great initiator of rationalism in modern philosophy and realised the importance of establishing an appropriate method of investigation in philosophy. In the 17th century, dualism a philosophical method was established by Descartes. He was the most significant dualistic philosopher. He gave a new dimension to dualism that the version he formulated is named after him and called Cartesian Dualism.

His concept of mind and its relation to the body is a revolutionary one 'Substance' according to him, is a thing that exists. It exists by itself and requires nothing for its existence. Descartes believes in the existence of three substances, namely God, mind and body.

Descartes believes in the existence of three substance, he says that mind and body are created by God. As such, they are dependent on God for their existence. It is

the only God who never depends on anything else for his existence. Both mind and body are independent of each other.

In his famous work *Meditation*, Descartes establishes a rigid dualism between mind and body. Descartes tried to show that mind and body are two distinct, separate and independent substances. The matter of body for him is extensive, inert subject to mechanical laws, having no desire, purpose or power of spontaneous motion. The mind for him is a substance with no extension, whose essential nature is to think. By 'thinking' Descartes meant all those activities which we commonly associate with the mental, namely desiring, feeling, willing and so on.

Descartes admitted that both mind and body are two antagonistic substances. What is there in the mind is never found in the body and what is present in the body is absent in the mind.

Descartes thoroughly examines all the categories of knowledge and tries to find out whether any assertion in any one of them is free from doubt. Descartes wanted to doubt whatever was capable of being doubted and reconstructed his philosophy with some self-evident principle. He maintained that the single, certain truth can be systematically sought by deliberate doubt. In order to discover the indubitable intuition, Descartes doubts everything in this world.

Thus, Descartes started his philosophy by doubting everything in this world. But his doubt could not continue infinitely. He had to stop somewhere and believe in the existence

of something. Thus, from the knowledge that he is thinking, Descartes concludes that he exists. "I doubt or think, therefore I exist i.e., "Cogito ergo sum." This Cogito ergo sum is the one certain truth and is taken by him as the foundation of his entire philosophy. If I doubt, I think, if I think then I exist "Cogito ergo sum". Thus, in his "Cogito ergo sum", Descartes discovers the indubitable existence of 'I'. But this 'I' is not the empirical 'I' instead it is the thinking 'I'.

Descartes method includes two important elements namely, intuition and deduction. Cogito ergo sum is an intuition and not an inference had it been an inference, then it would be dependent on premises for its certainty and then again these premises could have dependent on other premises for their certainty.

By 'Cogito ergo sum' Descartes does not logically deduce 'sum' from 'Cogito' but rather perceives intuitively the self-evident of 'sum'. Cogito ergo sum means that my consciousness is the means of revealing myself as something existing. There is the indubitable truth of the inseparability of thought and thing.

Problems of Cartesian Dualism

In his famous book, "The Concept of Mind" Gilbert Ryle has used the most appropriate method of linguistic analysis to show the hollowness of mind-body dualism. Ryle alleges that Descartes initiated the philosopher's myth of mind-body dualism. Descartes had established the dualism of mind and body as two distinct substances having opposite qualities.

Category Mistake

The phrase 'Category Mistake' was introduced by Ryle in his first chapter of his book "The Concept of Mind", to remove the confusion over the nature of mind born from Cartesian metaphysics. A category mistake is an ontological error which things belonging to a particular category are presented as if they belong to a different category. Ryle's critique of Cartesian dualism refers to as a "Category Mistake".

Ghost in the Machine

The phrase "Ghost in the Machine" was introduced by Ryle in his book "The Concept of Mind" to highlight the absurdity of Descartes

mind-body dualism. Ryle's 'The Concept of Mind' is a critique of the notion that the mind is distinct from the body and a rejection of the theory that mental states are separable from physical states.

According to Ryle mental processes are nothing but intelligent acts. Ryle argues that there is no ghostly, invisible entity called the 'mind' inside a mechanical apparatus called the 'body'.

He admits that this official doctrine is initiated by Descartes in 17th century. Ryle abuses Cartesian dualism as an absurd doctrine that involves "the dogma of the ghost in the machine"

Excellence is not gift, but a skill that takes practice. We do not act rightly because we are excellent; in fact we achieve excellence by acting rightly

– Plato

Deep Ecology: A Comprehensive Study

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Environmental ethics is the discipline of philosophy that studies the moral relationship of humans with the natural environment. It brings about the fact that all the life forms on earth have right to live. Deep ecology is a newly emerging branch of environmental philosophy which tries to solve the environmental crisis with a new form of thought. It is a nonviolent approach which tries to solve the environmental problems by developing a new relationship of man to himself, other man, society, nature and the land. It is combination of the thoughts of environmental movements and religious ideals. In this study an attempt has been made to discuss what deep ecology is, how it is related to living and non-living things, the role of humans in the environment as suggested by deep ecology.

In a paper published in 1984, the Norwegian philosopher Arne Naess and George Sessions, set out eight principles or key terms for a deep ecological ethic. They are the following:

- 1) The well-being and flourishing of human and nonhuman life on earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
- 2) Richness and diversity of life -forms contribute to the relation of these values in themselves.
- 3) Human beings have no right to reduce this richness and diversity except to satisfy vital needs.
- 4) The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
- 5) Current human interference with the non-human world is excessive and the situation is rapidly worsening.
- 6) Policies must therefore be changed. These policies affect basic economic, technological and ideological structures. The resulting state of affairs will be deeply different from the present state of affairs.
- 7) The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of difference between big and great.

- 8) Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes. It is this principle that highlights the importance of deep questioning as the process by which to follow/develop/enact the other principles
- The first principle refers to every living being as a whole. This principle stated that individuals, species, populations, habitats as well as human and non-human cultures, has its own intrinsic value. Something is of intrinsic value if it is good or desirable in itself. Every living thing is independent and separate of its usefulness to any other things, specially of humans. According to Naess, the interests of "Non-living" things which include watersheds, landscape and eco systems should never be overlooked, because they too have an unbelievable amount of importance in their own right. The second principle explains that the lower or primitive species of plants and animals essentially contribute to richness and diversity of life. Eco systems are self-regulating and self-maintaining because of their diversity and interdependence. We need to value the richness and diversity of life forms in and of themselves, because we as humans also rely on them. It is explained in the third principle that to what extent the inherent value of life forms can be ignored. In this principle the term "vital need" deliberately meant to be left vague, because there are differences in climate and related factors and differences in the structure of societies. In this principle basically it is being stressed that human beings have no right to reduce any other living things right to live except in the case of its own vital needs. The fourth principle stated that the excessive human interference in the environment leads to the substantial decrease in richness and diversity of ecosystem. Therefore, the stabilization and reduction of the human population become a serious issue. The decrease of human population is not only best for the higher quality of life but it is also good for environment. The fifth principle identifies from where the environmental problems are coming from and that is human interference. Now a days human interference in the environment has been going on excessively and must be put a stop. In the sixth principle it is mentioned that there is a need for new policies and radical social changes which will focus on the environment. The new policies, new ideals and mindsets will include how humans treat the environment. The seventh principle supports a simplified lifestyle. It addresses the fact that we should try to reach higher level of happiness instead of a higher standard of living. The last principle calls for an "obligation" of direct and indirect action. It should be adopted by all humans in order to create a better environment. it is theorized that through living these principles not just the environmental problem will disappear, but other social, political, economic and many other problems will be dissolve as well.
- The deep ecology movement questions the presuppositions of shallow argumentation. Shallow ecological thinking was limited to the

traditional framework. They wanted to avoid pollution to our water supply so that we could have safe water to drink. They emphasized on resources for human beings, especially the present generation because they thought that resources will not be depleted because as they get rarer, a high market price will conserve them and substitutes will be found through. According to them the conservation of landscapes, ecosystems, rivers should be in terms of "multiple use" and "cost benefit analysis". the landscape, ecosystems, rivers and other wholes of nature are to be cut into fragments and regarded as the property and resources of individual. They emphasized on combining economic growth with the maintenance of healthy environment. In contrast to shallow ecology, deep ecology support "biospheric egalitarianism" the view that all living things are alike in having value in their own right independent of their usefulness to others. Deep ecologists wanted to preserve the integrity of the biosphere for its own sake, irrespective of the possible benefits. From the biospheric point of view, pollution is centred on life as a whole, including life conditions of every species and systems. They emphasized on eco centric approach rather than the consideration of isolated life forms or local situations. They believe that earth does not belong to human beings. Human beings should only inhabit the land and use resources to satisfy vital needs.

Deep ecology also focused on the possibility of identification of the human ego with nature. It means broadening and

deepening our sense of self beyond the narrow ego to an identification with all living things. This large comprehensive self includes all life forms on the planet together with their individual selves. This identification is grounded on a recognition of the metaphysical fact of interconnectedness. To respect and to care for our self is also to respect and to care for environment, which is actually part of us and with which we should identify. Thus, self-realization is the realization of wider ecological self. Naess maintains that the deep satisfaction received from the identification with nature and close partnership with other forms of life in nature contributes to our life quality. Maximum self-realisation implies maximizing the manifestations of life. When one's own self-realization increases then it will lead to the increase of identification with other beings.

However, the ethics of deep ecology failed to yield persuasive answers to questions about the value of the lives of individual living beings. Deep ecologists believes that every living and non-living thing has same value. This bio centric equality rests on 'basic intuition' which sometimes point in the opposite direction. The right to 'live and blossom' of normal adult humans ought to be preferred over the years. Although it is said that there is intrinsic worth in micro-organisms and plants as a whole, it says nothing about the value of individual micro-organisms or plants. Moreover, the fact that all organisms are parts of an interrelated whole does not suggest that they are all of equal intrinsic worth. It may be the case that they are worth only because they

are needed for the existence of the whole, and the whole may be of worth only because it supports the existence of conscious beings. However, it does not mean that the preservation of wilderness is not strong. It is only problematic from the perspective of intrinsic value of plants, species, or ecosystems.

In today's world since the condition of environment is worsening day by day, deep ecology seems to be a very important topic. All living forms of the planet have their own intrinsic value and we should respect those values. It is wrong to think that only human beings have intrinsic value. We cannot deny the value of non-human beings. It believes that all the human and non-human forms are equal

and no one is the master of anyone. There should be a feeling of connectedness with other living and non-living entities.

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I have become my own vision of an optimist. If I can't make it through one door, I'll go through another door – or I'll make a door. Something terrific will come no matter how dark the present.

– Rabindranath Tagore

অস্তিত্ববাদ

জ্যোতিষ্মিতা কৌশিক
যষ্ঠ ষাণ্মাসিক, দৰ্শন বিভাগ

আৰম্ভণি :

অতীজৰ পৰা দাৰ্শনিক, পণ্ডিত, সন্ন্যাসী আৰু আনসকলে অস্তিত্বৰ অৰ্থ বিচাৰি উলিয়াবলৈ প্ৰচেষ্টা চলাইছে। তেওঁলোকে এনে এটা সত্তা বা পদাৰ্থ বিচাৰি উলিয়াবলৈ প্ৰয়াস কৰি আহিছে যিটো সমস্ত পৰিৱৰ্তনৰ মাজত স্থায়ী হৈ থাকে আৰু যাৰ মৃত্যু বা ধ্বংস নহয়। কোনো দাৰ্শনিকে অস্তিত্বৰ মূল প্ৰশ্নটো অৱজ্ঞা কৰা নাই। সেই কাৰণে এটা অৰ্থত সমূহ দাৰ্শনিককে ‘অস্তিত্ববাদী’ আখ্যা দিব পাৰি। কিন্তু আধুনিক যুগৰ অস্তিত্ববাদীসকল অতীজৰ দাৰ্শনিক সকলৰ নিচিনা নহয়। বৰ্তমান যুগত ‘অস্তিত্ববাদ’ একান্তভাৱে ‘সত্তা’ আৰু ‘পৰিৱৰ্তন’ৰ লগত জড়িত। এইসকল অস্তিত্ববাদী ‘সামান্য’তকৈ ‘বিশেষ’ আৰু অন্তৰ সত্তাতকৈ ‘অস্তিত্ব’ৰ ওপৰত আগ্ৰহী।

অস্তিত্ববাদী দৰ্শনৰ ইতিহাসত ছোৰেণ আবে কীৰ্কেগাৰ্ডক অস্তিত্ববাদী দৰ্শনৰ জনক বুলি কোৱা হয়। অস্তিত্ববাদী দৰ্শন কীৰ্কেগাৰ্ডৰ হাতত বিকশিত হ’লেও জ্যাঁ পল ছাৰ্ৱেই অস্তিত্ববাদক বিশ্বসমাজত বিশ্ববিখ্যাত কৰি তোলে।

অস্তিত্ববাদৰ প্ৰৱৰ্তকসকল বিভিন্ন ক্ষেত্ৰৰ পৰা আহিছিল। যদিও তেওঁলোক আটাইয়ে ‘অস্তিত্ববাদ’ সমৰ্থন কৰিছিল তথাপি তেওঁলোকৰ অভিমতবিলাক একে নাছিল। কিন্তু তেওঁলোকৰ মাজত কিছু সাদৃশ্যও আছিল আৰু তেওঁলোকৰ বিভিন্ন মতবাদত কিছুমান সাধাৰণ লক্ষণ বিচাৰি পোৱা যায়। অস্তিত্ববাদত ‘অস্তিত্ব’ই মূল লক্ষণ। এই মতবাদত ব্যক্তিনিষ্ঠ

স্বাধীনতা আৰু ব্যক্তিৰ ওপৰত বিশেষ গুৰুত্ব প্ৰদান কৰা হৈছে। অস্তিত্ববাদ অনুসাৰে এজন লোকৰ বিকাশ আৰু চৰিত্ৰ তেওঁৰ নিজা চেপ্তাৰ ওপৰত নিৰ্ভৰ কৰে আৰু কোনেও তেওঁক এই প্ৰচেষ্টাত সহায় কৰিব নোৱাৰে।

অস্তিত্ববাদৰ মৌলিক বৈশিষ্ট্যসমূহ :

ভৱবাদৰ সমালোচনা : ভৱবাদ আৰু প্ৰত্যয়বাদৰ প্ৰতিক্ৰিয়া হিচাপে অস্তিত্ববাদৰ উৎপত্তি হ’ল। ভৱবাদ অনুসাৰে ‘সত্তা’ আধ্যাত্মিক আৰু মানুহ সেই এক সৰ্বব্যাপী সত্তাৰ অভিব্যক্তি বা প্ৰকাশ। ভৱবাদৰ মতে সাধাৰণ লক্ষণ হ’ল সকলোবোৰ মানুহৰ আন্তৰসত্তা আৰু ব্যক্তিবিশেষৰ মংগল সমগ্ৰ মানৱতাৰ মংগলৰ অন্তৰ্ভুক্ত। সকলোবোৰ মানুহৰে কিছুমান সাধাৰণ লক্ষণ আছে আৰু সেই লক্ষণবোৰৰ ওপৰত নিৰ্ভৰ কৰিয়েই মানুহৰ সংজ্ঞা দিব পাৰি। অস্তিত্ববাদী সকলে ভৱবাদীৰ অভিমত প্ৰত্যাখ্যান কৰিছে আৰু কৈছে যে ব্যক্তিগত মানুহৰ ভিতৰত কোনো সাৰ্বিক উপাদান নাই আৰু তেওঁলোকৰ মতে ব্যক্তিগত মংগলক সৰ্বসাধাৰণৰ মংগলৰ অধীন কৰিব নোৱাৰি, কাৰণ ‘আন্তৰ সত্তা’ যথার্থ উপাদান নহয়, ‘অস্তিত্ব’হে যথার্থ। চমুকৈ ক’বলৈ হ’লে ‘অস্তিত্ব’ আন্তৰ সত্তাতকৈ অধিক গুৰুত্বপূৰ্ণ।

প্ৰকৃতিবাদৰ সমালোচনা : অস্তিত্ববাদীসকল প্ৰকৃতিবাদৰো বিৰোধী। প্ৰকৃতিবাদী দাৰ্শনিকসকলৰ মতে কিছুমান শাৰীৰিক ৰাসায়নিক প্ৰক্ৰিয়াৰ ফলত জীৱৰ আৰিৰ্ভাৱ হয়, যিবিলাক আচলতে কাৰ্য কাৰণ

নিয়মৰ পৰিণাম। এই নিয়ম অনুসাৰে কাৰণ অবিহনে কোনো ঘটনা ঘটিব নোৱাৰে। তৰ্কশাস্ত্ৰৰ মতে ‘শূন্যৰ পৰা একোৱেই ওলাব নোৱাৰে।’ কাৰ্য প্ৰত্যেক বস্তু বা ঘটনাৰ কাৰণ থাকিব লাগিব আৰু কাৰণ নোহোৱাকৈ একোৱেই ঘটিব নোৱাৰে। যদি কাৰণ নোহোৱাকৈ একোৱেই হ’ব নোৱাৰে, তেন্তে মানুহৰ স্বাধীনতাও থাকিব নোৱাৰে। তেন্তে মানুহৰ কাৰ্য যান্ত্ৰিক হৈ পৰিব আৰু তেওঁৰ আটাইবোৰ কাৰ্যই অনিবাৰ্যভাৱে কিছুমান পূৰ্বৱৰ্তী ঘটনাক অনুসৰণ কৰিব। অস্তিত্ববাদীসকলে এই মতবাদ প্ৰত্যাখ্যান কৰে আৰু কয় যে মানুহৰ স্বাধীনতা সম্পৰ্কে কোনোও প্ৰশ্ন কৰিব নোৱাৰে।

বৈজ্ঞানিক দৰ্শনৰ সমালোচনা : অস্তিত্ববাদ বৈজ্ঞানিক দৰ্শনৰ বিৰোধী। বিজ্ঞানে পৃথিৱীত যিবিলাক স্বীকৃত তথ্য পায়, সেইবিলাকৰ অমূৰ্তকৰণৰ মাধ্যমে কিছুমান সাৰ্বিক উপাদান উলিয়ায়। বিজ্ঞানে আটাইবোৰ বস্তুকে এটা সাৰ্বিক নিয়মৰ অধীন কৰে। বিজ্ঞানৰ বিশেষত কোনো আগ্ৰহেই নাই, কিন্তু বিজ্ঞানে সামান্য প্ৰত্যয় বা ‘ধাৰণা’ৰ সহায়ত আগবাঢ়ে। অস্তিত্ববাদীসকলে ‘প্ৰত্যয়বাদ’ অস্বীকাৰ কৰে আৰু কয় যে ‘সত্তা’ বা যথার্থতাক অব্যৱহৃত অভিজ্ঞতাত পোৱা যায় আৰু উপস্থাপিত তথ্যসমূহক সামান্যিকৰণ কৰাটো এটা ভুল পদ্ধতি। এইটো হ’ল বিজ্ঞান আৰু প্ৰযুক্তিবিদ্যাৰ যুগ। পৰিণাম হ’ল দ্ৰুত নগৰীকৰণ আৰু উদ্যোগীকৰণ। সভ্যতাৰ বিকাশৰ ফলত ব্যক্তিয়ে বিশ্বৰ মানৱসমূহৰ মাজত লুপ্ত হোৱা যেন অনুভৱ কৰে। প্ৰত্যেক বস্তু বা ঘটনাই যেন যান্ত্ৰিক হৈ পৰে। এতিয়া পৰিস্থিতি এনে যে ব্যক্তিয়ে একো নিৰ্ণয় কৰিব নোৱাৰে, কিয়নো সকলোবোৰ সমস্যা নিৰ্ণয় কৰে কম্পিউটাৰ আৰু পৰিসংখ্যামূলক নিয়মসমূহে। এই যান্ত্ৰিক পৃথিৱীত মানুহ হৈ পৰে এটা অৱহেলিত উপাদান। এনে এখন বিজ্ঞান আৰু

প্ৰযুক্তিবিদ্যাৰ পৃথিৱীত ব্যক্তিগত মূল্যসমূহ হেৰাই যায়। সেইকাৰণে অস্তিত্ববাদীসকল বিজ্ঞানৰ বিৰোধী। তেওঁলোকে কয় যে যথার্থ দৰ্শনৰ মূল্য বিজ্ঞানৰ ওপৰত নিৰ্ভৰশীল হ’বই লাগিব, জ্ঞান বিজ্ঞানৰ ওপৰত নহয়।

কীৰ্কে গাৰ্ড

অস্তিত্ববাদৰ মূল ভেটি আছিল জাৰ্মান কল্পনাবাদ আৰু এই মতবাদ আছিল অষ্টাদশ শতাব্দীৰ যুক্তিবাদৰ প্ৰাধান্যৰ বিৰুদ্ধে গঢ়ি উঠা এটা মতবাদ। অষ্টাদশ শতাব্দীত উদয় হোৱা জ্ঞানোদ্ভীপ্তিৰ ফলত দাৰ্শনিকসকলে যুক্তিৰ ওপৰত অত্যধিক গুৰুত্ব দিবলৈ ধৰিলে। তাৰেই প্ৰতিক্ৰিয়াস্বৰূপে অস্তিত্ববাদৰ উৎপত্তি হ’ল। ছোৰেণ আৰু কীৰ্কে গাৰ্ডক অস্তিত্ববাদী দৰ্শনৰ জনক বুলি কোৱা হয়। কীৰ্কে গাৰ্ডে তেওঁৰ বিখ্যাত গ্ৰন্থ *Either/Or* আৰু *The Sickness unto Death* মানৱ অস্তিত্বৰ তিনিটা স্তৰ বা পৰ্যায়ৰ ব্যাখ্যা দাঙি ধৰিছে। কীৰ্কে গাৰ্ডৰ ব্যাখ্যাত মানৱ অস্তিত্ব বা জীৱনৰ যি পৰ্যায় বা স্তৰ ব্যক্তি নিৰ্বাচন কৰে যি বিকল্প মূল্য ব্যৱস্থা। কীৰ্কে গাৰ্ডৰ মতে সত্য আত্মিক। মানৱ অস্তিত্বৰ আত্মিক বিকাশত মানুহৰ অন্তৰত কিছুমান বিকল্প উপস্থিত হয়। এইবোৰৰ পৰা মানুহে কিবা এটাক নিৰ্বাচন কৰিব লগা হয় আৰু সেই অনুসৰি মানুহে জীৱন নিৰ্বাহ কৰে বা মানৱ অস্তিত্বৰ ৰূপ গঠিত হয়। মানৱ জীৱনৰ তিনিটা স্তৰ হ’ল — (১) সৌন্দৰ্যাত্মক বা সাংবেদনিক স্তৰ, (২) নৈতিক স্তৰ আৰু (৩) ধৰ্মীয় স্তৰ।

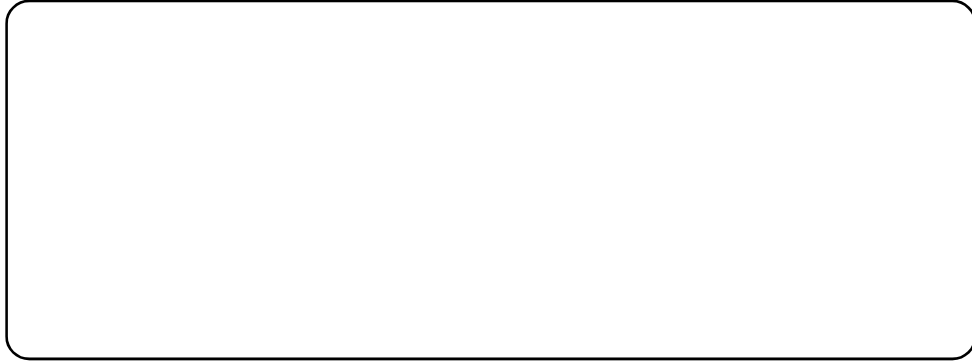
জ্যাঁ পল ছাৰ্ভে : জ্যাঁ পল ছাৰ্ভেই এনে এজন ব্যক্তি যিয়ে অস্তিত্ববাদক বিশ্বসমাজৰ বিশ্ববিখ্যাত কৰি তোলে। ছাৰ্ভেই হ’ল অস্তিত্ববাদী দৰ্শনৰ নায়ক। অস্তিত্ববাদী দৰ্শনৰ লগত তেওঁৰ নাম এনেভাৱে জড়িত যে অস্তিত্ববাদৰ কথা মনত পৰিলেই তেওঁৰ নাম মনত পৰে। তেওঁ কেৱল দৰ্শন জগতখনতেই নহয়, প্ৰকৃততে

সাহিত্য, ইতিহাস, ধৰ্ম, নৈতিকতা আদি সকলো ক্ষেত্ৰতে তেওঁৰ নাম শ্ৰদ্ধা সহকাৰে উচ্চাৰণ কৰা হয়।

‘অস্তিত্ব সাৰধৰ্মৰ পূৰ্বৱৰ্তী’ এই উক্তিটোক সৰল ৰূপত প্ৰতিষ্ঠা কৰে ফৰাচী দাৰ্শনিক জ্যাঁ পল ছাৰ্ভে। ছাৰ্ভেৰ মতে, প্ৰথমতে মানুহৰ অস্তিত্ব তাৰ পিছত সেই অস্তিত্বৰান মানুহে নিজেই গঢ়ি তোলে নিজৰ সাৰধৰ্ম-সংজ্ঞায়িত কৰে নিজকে আৰু ইয়াৰ পৰাই গঢ়ি তোলে ব্যক্তিৰ স্বতন্ত্ৰ পৰিচয়। গতিকে অস্তিত্ব আগত, তাৰ পিছত সাৰধৰ্ম। অস্তিত্ব সাৰধৰ্ম বা সাৰসত্তাৰ পূৰ্বগামী।

সামৰণি :

প্লেটোই ‘Republic’ গ্ৰন্থত মানুহ আৰু পৃথিৱী সম্পৰ্কে যি মতবাদ ব্যক্ত কৰিছিল, তাৰেই প্ৰতিক্ৰিয়া হিচাপে অস্তিত্ববাদৰ উৎপত্তি হয়। প্লেটোৰ মতে ‘অস্তিত্ব’ হ’ল এটা অতি নগণ্য বস্তু, যিটোক উপেক্ষা কৰিব নোৱাৰি। অস্তিত্বশীল বস্তুবিলাক সঁচা বা বাস্তৱিক হয়, যেতিয়া সেইবোৰে এটা আকাৰ বা আন্তৰসত্তা বা সাৰবস্তু প্ৰকাশ কৰে।



Where does the Soul Live ?

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The quest of whether soul exists or not and if it exists where can we find it? or more specifically 'Where does the soul live?' have been a subject of discussion amongst the philosophers. The soul, credited with the ability to enliven the body, was located according to some ancient thinkers in the lungs or heart, in the pineal gland according to Descartes, and generally in the brain by Aristotle and Plato understood the soul as a corporeal form but closely related to the physical world. The Hippocratic Corpus chronicles the evolution of thought that the soul is located within the body and is manifested in diseased conditions. Later, Galen explicitly used Plato's description of the corporeal soul to physical locations in the body. The logical in the brain, the spirited in the heart, and the appetitive in the liver. Da Vinci had a similar approach to Galen, locating the soul, or *senso comune*, as well as the *imprensiva* (intellect) and *memoria* (memory) in different ventricles of the brain.

The earliest theory pertaining to the location of the soul is thought to come from Ancient Egypt during the third millennium BC. Ancient Egyptian civilizations held the belief that the soul was composed of several parts: the *Ba*, *Ka*, *Ren*, *Sheut*, and the *Ib*. Further

more, the *Ib* was located in the heart, and considered the vital force that brought human beings to life. Because the *Ib* was also responsible for thoughts and feelings, its status determined a person's fate upon their death. This took place during a heart weighing ceremony, in which Anubis would feed the heaviest hearts to the demon Ammit. It is believed that the Ancient Egyptian view of the heart formed foundation for later theories on the location for the human soul. Plato, the student of Socrates and the teacher to Aristotle, suggests in *Timaeus* that the human soul was divine in nature, and that it entered the human body after separating from a spiritual origin that it would return to upon death. Furthermore, Plato believed the soul to be a tripartite one, composed of the *logos*, the *thymos*, and the *epithemitekion*. In order to protect the immortal soul from contamination, the perishable souls, the *thymos*, and the *epithemitekion*, were separated from the head by the neck. The *thymos*, responsible for feelings such as rage, bravery, and hope, was located in the chest cavity. The *epithemitekion*, which controlled desires and unconscious thought, was located near the umbilicus, farthest from the *logos*. The brain, then, was the seat of all rational

thought, the logos, and the true location of the immortal and divine soul.

Aristotle in *De Anima* suggests that organs of the body are required for the soul to interact with. Unlike Plato, Aristotle believed the soul's existence was not separate from the human body. Aristotle states that the soul is the part of the human that allows its entire being, that one can't exist without the other and they complement each other. He provides an example of this theory of the soul and makes the correlation between the physical sensations of light the phaos in the body and the corporeal imaginations phantasia. Aristotle imagined the soul as in part, within the human body and in part a corporeal imagination. In Aristotle's treatise *On Youth, Old Age, Life and Death, and Respiration*, Aristotle explicitly states that while the soul has a corporeal form, there is a physical area of the soul in the human body, the heart. Aristotle states the heart is the location of life. The heart is of further importance as it is all animal's area of heating the body and blood and the creation of pneuma, or life force that animates the body. To Aristotle this explains why dead things become cold, do not breathe, and that their souls have left them. Because the heart is the location of the human soul and life force, it is the organ of utmost importance in Aristotelian physiology.

The Egyptian philosopher and father of Neo - Platonism, Plotinus's idea of the human soul would form the foundation for the Christian view of the human soul. Like Plato,

Plotinus believed that the soul resulted from an immortal being that would return to its divine source upon death. Plotinus believed in two parts of the soul, a higher level rational part and the lower level portion located in the entire body. Plotinus saw the soul as a tool of universal structure and one of two parts of the human form: body and soul. He saw the soul as what was responsible for life and for there to be existence after death, the soul could not be in the body. However, the body was necessary for the soul to exist. Therefore, there was a duality to the roles of the soul among Plotinus's philosophy. The soul played an important role in merging with the One, the "ultimate object of desire".

Plotinus created three stages to reaching the goal of "attaining union with the One". They are :

Stage 1: Return to one's true self as soul: This stage involves gaining control of your own body through Plato's civic virtues and detachment from material goods. Here you recognize yourself as soul, "a divine reality independent of body and prior to it".

Stage 2 : Attaining the life of divine intellect: The second stage involves embracing the higher processes of the soul and abandoning the current way of thinking. Since the soul is a bridge between the human form and reaching the One, the thinking processes of the soul and its divinity will lift you closer to the One.

Stage 3 : Union with the One: The final step is an abandonment of all things one has learned before. Since the One is above all

knowledge, language and reasoning; it must be a personal journey to unite.

René Descartes also accepted Plotinus's perspective on the dual nature of the soul. According to Descartes, the soul conferred the ability to think; this differentiated humans from animals, who had no ability to think or even feel. However, Descartes believed that the physical body and the mind must be physically connected at some point. Descartes' reasoning came from his

observation that every structure of the brain is paired except for the pineal gland. He felt that the pineal gland must be the meeting point of the physical body and the mind, and therefore, the pineal gland must be the location of the soul.

Hence, we see that the different philosophical thinkers have different opinions and views on where the soul lives, as such it remains as a problem for philosopher and becomes a significant topic for researchers.

Never say 'no', never say 'I cannot', for you are infinite. All the power is within you. You can do anything.

– Vivekananda

Thoughts I used to have: An Appraisal

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The quotidian life of a teenager like myself before joining the Department of philosophy, included mostly ambiguous philosophical quests which spurred out of the "existential" thoughts, questions and longings related to the fugitiveness of human life. This world in general and what might exist beyond this very physical world of objects is the only subject matter of philosophy or there are few more to be enquired in the realm of philosophical investigations. Are we here just because some scientific evolution took place centuries ago or are we here to fulfill a greater purpose? Am I just meant to complete my education, find myself a vocation and retire at a certain point of time and even while doing so will I come across that very path which will lead me to my purpose? Do I even have a definite purpose in life? Even if I do, is that all that is? Why do I possess the very thought to which the physical world has no answers for? The only definite answer I could think of back then was 'death' since that's where a person ceases to evolve and that's where thinkers ended up concluding the very proposition "All men are mortal". The answers to these very ambiguous questions can be found in philosophy. At least from time immemorial, thinkers from all around the world have pondered, researched and have

made innumerable conclusions, theories and criticisms, on the very aspect of reality.

I, at this age of 19 have the liberty to adopt any particular philosophy and can make it my very personal acceptance. But the very purpose of philosophy is to realize that there is no personal acceptance to be adopted in the very first place. When a person makes an attempt to understand the metaphysical as well as the empirical world in together and can make a clear distinction between the two, this 'relative' reality come into being. And the many-ness of this very relative reality is actually a manifestation of that 'absolute' reality which can be understood 'through the self, by introspecting, comprehending and transcending the limitations that we possess as a physical entity. We as individuals and as universal beings are all moving towards one reality.

That absolute reality awaits us. "Memento Mori: Memento Vivere", this Latin phrase translates to "remember you must die, so remember to live". Thus, we must live and ask questions as to what is sustaining us as beings. We might not know or realize as to what it exactly is but to our surprise, answers will be granted and things will fall into place one after the other if one intuitively keeps on probing into their own self.

Dreams

Jayontika Bhattacharjee
1st Semester (Honours)
Dept. of Philosophy

The dreams I dreamt
in life's every attempt
Which bound me to fall in love for,
the cause why I dream for.

While I was growing,
they became more mind-blowing;
But suddenly and rapidly,
they became toxic slowly.

The surroundings became to toxic
That also made my thoughts toxic.
Which bound me to realise ,
That I must sacrifice.

Then I thought of leaving those dreams of nights,
Which I made by joining the sacrificing sleepy nights.
When I decided to give new dreams to that place,
Suddenly something shouted from inside, "hey, that's my place."

A Report of Departmental Activities for the Session 2022

1. Annual Lecture

The Department of Philosophy, B. Borooah College had organized Annual Lecture on the topic, 'Cogito and the Development of Western Philosophy' on 11th May, 2022. Dr. Akoijam Thoibisana, Associate Professor of the Department of Philosophy, Gauhati University was invited as Resource Person. She spoke about Rene Descartes, who is regarded as the father of Modern Western Philosophy and his famous saying 'Cogito- ergo-sum'. With reference to



Descartes' famous work 'Meditation', she thoroughly explained the Latin term 'Cogito' and how Modern Western Philosophy developed; further, gave a brief description on Leibnitz, Spinoza, Hume etc. Students of the Department actively participated in the Lecture Program, asked their questions and expressed their experiences.

2. Wisdom

The Wall Magazine entitle 'Wisdom' was inaugurated on 21st May, 2022. Dr. Shyam Sundar Sarma, Faculty of the Department of Disabilities Studies, Gauhati University inaugurated the Wall Magazine. Like previous years it focuses on a specific topic namely 'Philosophy At A Glance' as the central theme of the same. The theme has been discussed at the backdrop of philosophical paradim. The theme was expressed from both Indian and Western perspectives.



3. Interactive Program

The Department of Philosophy in association with IQAC, B. Borooah College had organized an Interactive Program on the topic, 'Emotional Intelligence' on 21st May, 2022. Dr. Shyam Sundar Sarma, Faculty of the Department of Disabilities Studies, Gauhati University was invited as Resource Person. He spoke about Emotional



Intelligence and how it can be regulated in our life. He also played a short football Video, interacted with the students and at last students expressed their experiences.

4. 5-Day Programme on Yoga

The Department of Philosophy, B.Borooah College in association with Vivekananda Kendra, Guwahati had organized a '5- Day Programme on Yoga' which was started on 22nd June,2022 and ended on 27th June,2022. Almost all students of the Department were actively participated along with faculties of the Department. Ms. Minati Barman, Ms. Minati Paul, Bhiba



Choudhury, Parinita Das and Rupak Das Volunteers of Vivekananda Kendra, Guwahati guided the students and faculty members of the department how to practice yoga. At end of the Programme all the participants were given certificate and appreciated.

5. Induction Programme

The Department of Philosophy, B.Borooah College had organized an Induction Programme on 3rd Sept., 2022 for BA 1st Semester students. In the Programme the faculties of the Department talk on various issues related to exam., Departmental publication, uses of department library, about class attendance, departmental activities, departmental calendar and about mentoring system.



6. Cultural Rally

Cultural Rally was organized as a part of inauguration of the 'College Week 2022' The 'Cultural Rally' was held on 23rd May,



2022. Theme of the Rally was "Cultural Diversity of Assam". The students of the Department of Philosophy attempted to project the 'Cultural Unity in Diversity of Assam'. Students actively participated in the Rally under guidance and supervision of the faculty members of the Department.

7. Release of 'Sophia' (Annual Magazine 7th Issue with ISSN: 2394-0150) with a Talk

'Sophia' an Annual Magazine published by the Dept. of Philosophy is released by Dr. Bharati Goswami, Retired Professor of the Dept. of Sanskrit and Prof. Amulya Kr. Das, Retired Professor of Assamese Department. They have expressed their heart-felt words of inspiration to encourage the students of Philosophy, for taking this challenge in publishing 'Sophia'. They have also encouraged the students for unending continuation of 'Sophia' under the guidance of their teachers. Conveying the message of exploring the world of knowledge through Philosophy, they have congratulated editors of Sophia. Viz., Ms Shivangi Kashyap and Ms Liza Teron both students of Philosophy 6th Semester. The Prof. In-Charge of the Editorial Board were Dr. Pranati Devi and Mr. Ganesh Dao.



Department, B. Borooah College was invited as Resource Person for the programme.

8. Freshers

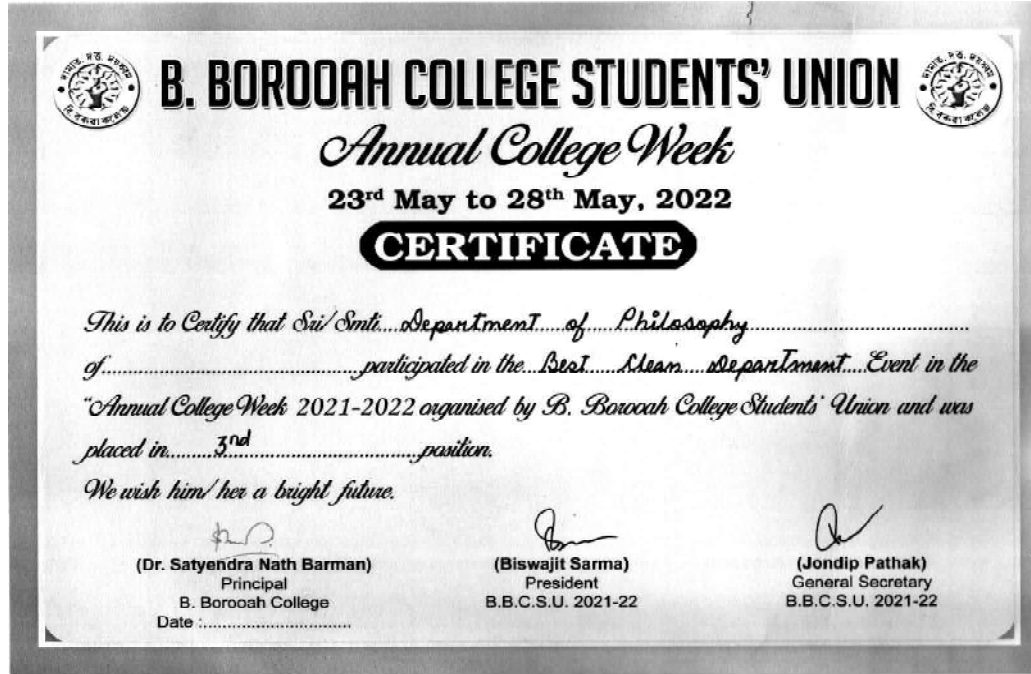
The Fresher's program was organized by the seniors for the junior's of the Department of Philosophy on 29th September, 2022. The preparation were done within a limited time and our respected professor's also were present and helped us by giving advice for the program. The Fresher's program had various events like ramp walk, dancing, singing etc. The program was concluded with the crowning of Mr. & Miss Fresher's. It was good to look at the happy faces of the juniors and all those present in the event.



On at date, the Department of Philosophy had organised a Talk on 'Axomiya Sanskritir ak Samu Abhash' Prof. Amulya Kr. Das, Retired Professor of Assamese



Achievements (Co-curricular Activities)



Bidisha Hazarika



Neha Pathak



Jhinuk Barman



Jayashree Baruah



Tutumoni Malakar

ACHIVEMENTS (2022)



Shivangi Kashyap
CGPA 8.85



Liza Teron
CGPA 8.80



Deekhita Das
CGPA 8.58



Manas Protim Roy
CGPA 8.36



Asfir RR Borah
CGPA 8.11



Jaklina Begum
CGPA 8.05



Tukumoni Pathak
CGPA 7.97



Mayuri Deka
CGPA 7.88



Satyabrat Das
CGPA 7.65



Shanchaita Hojai
CGPA 7.38



Puja Kalita
CGPA 7.38



Parishmita Bezbaruah
CGPA 7.34



Shristi Saikia
CGPA 7.30



Bobita Rana
CGPA 7.19



Dona Das
CGPA 7.16



Esha K. Marak
CGPA 7.07



Rumi Parbin
CGPA 7.00



Madhusmita Rajbonshi
CGPA 6.96



Bhargav Chetia
CGPA 6.88



Reshmina Begum
CGPA 6.86



Sulekha Buzarbaruah
CGPA 6.84



Tinamoni Kalita
CGPA 6.72



Riya Parbin
CGPA 6.55



Swagata Bora
CGPA 6.51



5th Semester



3rd Semester



1st Semester

GLIMPSES OF A FEW MOMENTS

