

A Critical Analysis of Indian and Western Ethics

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Abstract

English Studies, today include numerous subjects that come close to be called literature. Philosophical treatises on 'all things human' form the core of literary endeavours. The history of English Literature shows how philosophers like Socrates, Plato, Aristotle, Epicurus, Epictetus, Saint Augustine, Saint Thomas Aquinas, Joseph Butler, Thomas Hobbes, David Hume, Immanuel Kant, Jeremy Bentham, John Stuart Mill, Soren Kierkegaard, Karl Marx, Henry Sidgwick, Friedrich Nietzsche, John Dewey, Thomas Moore and very many others have established a rich tradition of writing or a form of literature that has human happiness and welfare as its focus. Ethical principles and precepts are always regarded as categorical imperatives that govern human lives and are directly related to morals and duties. Literature has always been either didactic or entertaining. These western philosophical concepts can be compared with another great philosophical tradition, namely Indian Ethics.

Key Words: Universal Principles, Peace, Happiness and Human Welfare

Introduction

The text Hindu Dharma clearly exemplifies Hindu Dharma (religion) was known as Vedic religion or Sanadhana dharma or Vedha Dharma or Vaidika Mata. Dharma is a significant concept in Indian philosophy. It is difficult to find equivalent single word translation or meaning for the word 'Dharma' in any language but the word 'Indian ethics' is justifying. Other than the meaning ethics it gives different meaning in different places. Some of the interpretations of dharma are law, order, duty, custom, quality, model, firm, steadfast degree, statute, practice, rights, character, justice, virtue, morality, religion, religious merit, good works, nature, character, quality and property. In spite of widely cited resources of definitions, the meaning of the term is still incomplete and all those words are insufficient to give total sense of the word. The meaning of the word 'Dharma' depends on the context but in general, it means 'right way of living' and 'path of righteousness'. The ancient Sanskrit word 'Dharma' has its root in 'dhri'. It means 'to support, hold or bear'. Critics say that Dharma is the thing which regulates the course of change by not participating in change but the principle which remains constant.

The text Hindu Dharma (the universal way of life) is a translation of selected discourses of the great Chandrashekarendra Saraswathi Shankaracharya. It was translated into English by the renowned writer R. Gopala Krishna (RGK). The original text Deivatin Kural comprising volume I to VI was written (transposed from spoken discourse) in Tamil by Ra. Ganapathy which covers all the discourses of the great Acharya during his life time whereas the text Hindu Dharma translated by R. Gopala Krishna into English includes only volume I and II. The English translation of the text is divided into 22 parts and the parts are sub divided into 244 chapters and two appendices. The text Hindu Dharma not only focuses on Dharmasastras but also guides all aspects of life by throwing light on the branches of knowledge especially linguistics, astronomy, history, physics and religion in general. These modern concepts are related with ancient wisdom. It also explains concepts like those of time and space that have emerged from ancient Vedas.

The text Hindu Dharma exemplifies Indian Ethics which insists on the idea of 'universal way of life' and 'the world is one family'. The word 'Hindu' denotes two meanings. One is 'love' and another one is 'disapprover of violence or himsa'. The term 'Hindu' does not occur in any of Indian ancient sastras. The term was given to Indians by foreigners and particularly for people who came to the country India across the river Sindhu. People from abroad termed the river 'Sindhu' as 'Indus' or 'Hind'. The land which is adjacent to the river

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Sindhu came to be called India. They found it convenient to term the people who lived on this land as Hindus/Indians. In other words, people live in India got their name and their country's name after the river Sindhu. By extension, the religion practiced by the people of India got its name using the same logic as Indus / Hindus.

Indeed the religion of India is a nameless one or the religion without a name. The basic texts of the nameless religion do not refer to the faith of people by any name. Acharya makes it very clear (in chapter 1- The Religion without a Name) that the term 'Hindu religion' or 'Hinduism' was not a name of religion of India in distant past. But in the same chapter he feels proud about Indian religion being nameless in the past because he says when there are number of religions they have to be identified by different names when there is only one, the problem of identifying it never comes.

The law of universe has been in force from the very beginning of time. Everything in the universe is governed by this law. If it gets disturbed it will end up in chaos and unhappiness. There is a law for each one of them. Human beings must possess certain qualities and virtues to be worthy. The law governing the conduct of man is called Dharma or ethics. It iterates that human beings are endowed with intelligence; by using this intelligence human beings violate their dharma. They can live happily only by living in accordance with this law for the well – being of all mankind. Humans keep on craving for one thing or the other thinking and believing that it will give them happiness. Humans who think always about material needs keep violating the dharma. They never realize dharma alone could give them happiness and peaceful life.

Most of the Upanishads are anonymous. The authorship of some of them is uncertain and unknown but the early Upanishads are believed to be the creation of Yajnavalkya, Uddalak Aruni, Shvetaketu, Shandilya and Sanatkumara. Maitreyi and Gargi are the two women participated in the dialogue and are glorified in the early Upanishads. The exact centuries in which the Upanishads were composed are still in debate.

The term Upanishad is derived from Upa-ni-sad. 'Upa' is near, 'ni' means down and 'sad' refers to sit. It is an esoteric teaching (limited to a small number of people and hard to understand) for those sitting down near to listen. The treatises that deal with Brahma – knowledge is called Upanishads. The law of karma, the means of conquering death, achieving detachment, peace and spiritual bliss are analysed in its crucial doctrines. The text Hindu Dharma: Voice of the Guru is worth mentioning here which exemplifies the Vedas and the Upanishads in one of its chapters. It explains that the sages themselves say that the mantras became manifest to the world through them. So they are called “mantra rsis”. But the mantras were not composed by them but revealed to them. When they sat meditating with their minds under control, the mantras were perceived by them in space in their mind's eye. Indeed, they say that they saw them. So the term mantra-drasta refers to the person who perceived them. They are seers not Mantra-Kartas (composers) because they did not compose them. It further illustrates that the creation arose from the sounds which originated from the space. The statement of science that the cosmos was produced from the vibration in space matches with it. The sages lived an austere and virtuous life as a result they were gifted to see the mantras in space which liberate men from the bonds of this creation. It refers to Vedas as apauruseya, meaning it is not the work of any human author. The sounds of Vedas are the very breath of the Paramatman in his form as space. The sages had the ability to perceive them and gifted them to the world.

The Upanishads are the most important fundamental texts of Hinduism. They are in the earliest Vedic Sanskrit language which describes and explains the religious concept of Hinduism. Some of the concepts are found in Buddhism and Jainism. Upanishads begin with four samhitas or Vedas - they are Rigveda, Yajurveda, Samaveda, and Atharvaveda. All the four Vedas are collection of spiritual treatises or metrical prayers and hymns. It also contains Brahmanas (does not refer to the caste) which are prose guides used by the priests in rituals. Aranyakas means the inner symbolism. Sacrifices are external rituals. Symbols are inner contemplations. The Four Vedas, Brahmanas and Aranyakas are regarded by Hindus as sruti (heard) which means revelation and smrti (remembered) which refers to epics, legends, law books etc. It reveals the nature of the ultimate reality (Brahman).

Out of 200 Upanishads, the oldest and the first twelve are considered as the most important or the

principal Upanishads. They play a vital role in shaping Hinduism (Hindu philosophical thought and its diverse traditions). In the early 19th century when the Upanishads were translated, they attracted the attention of the Western intellectuals, particularly the Orientalists. The influence of the Upanishads could be found in the Western philosophy. The 19th century transcendentalists were aware of their influence on the Western thinking and its metaphysics. Arthur Schopenhauer, the German philosopher, commented on the Upanishads as “the protection of the highest human wisdom”. The Upanishads are also responsible for the foundation of several later schools of Vedanta.

Hindu Dharma advises human beings to look upon the world as it belongs to the God. It explains further that it is the duty of human beings to conduct them as to conform to this belief. This is referred as the dharma of humanity. The actions directed by selfish interest will lead to unrighteousness. Man is advised to live less selfish in his thoughts and actions and remember that God is the master of this entire world. Thus, all religion is involved based on this principle

Religions do not teach to live according to one's wishes or accumulate wealth and property for personal luxury. If a man lives only for himself, he develops his ego. So religion speaks of an eternal called God and corrects the attitude of man. The intelligence of man should correct and guide him on the path of dharma.

Man is advised to live according to the principles of various religions like 'Love everyone'; 'Live a life of sacrifice' and 'serve mankind'. Human beings are asked to perform their duties dedicated to God as well as to the world in which he lives. Acharya assures that it is dharma which serves human beings during their life and even after their life. He calls it an 'afterlife insurance'. He concludes that it is dharma which gives mankind peace and happiness and protects them like a shield. Hindu Dharma says that 'one's religion is nothing but the dharma practiced by one's forefathers. If they abide by their dharma with will strong faith and courage they will be rewarded with everlasting bliss.

The goal of all religions is to restrict man from sensual pleasures of all types and liberate man from materialistic existence by leading him towards the eternal being. Hindu Dharma defines the same as the purpose of religion or Purusarthas. The four purusarthas are dharma, artha, kama and moksha . Hindu Dharma and Hindu religion (sanathana dharma – universal way of life) are one and the same.

Hindu Dharma denotes good deeds, virtuous actions and charity. It believes charity done in one's previous birth brings reward in the existing birth. Artha (charity) is giving away one's hard earned money. It equally believes that the very purpose of owning materials is for charity. Like material possession is meant for pleasure. The purpose of material accumulation is charity. So it is not charity alone that brings rewards all the other deeds practical under dharma would bring them reward and honour.

Practicing dharma without any expectation and the dedication in one's spirit removes the impurities of soul thereby elevating one to the state of bliss. The third purusartha (desire) is compared to an instrument which destroys dharmic thoughts. Desire neither fulfills itself nor a tool in fulfilling some other purpose. Religion serves to control desire and takes man from petty pleasures to ultimate bliss. Dharma should be taught at first and encouraged to practice it. The next step is that it instructs that the material earned should be in the right manner. The money earned through right manner is used to practice dharma and desires are satisfied only through proper manner. The petty pleasures are given up for the greater bliss and in this process maturity and wisdom is gained. Another significant purpose of religion is moksa which teaches to free one from all sorts of attachments. It is a state of mind in which the self experiences unlimited freedom and experiences. The species of all sorts have their own living space. Man inhabits the whole planet. He uses his intelligence to make any part of earth favorable for him to live. In spite of his superior intelligence he suffers.

To attain the state of jnana or enlightenment man is advised to rise above the animal level. In the second stage, he is raised to the level of divinity which is the goal of all religion. Though each religion represents different system of thought and philosophy their aim is that man should not live a hatred life as he lives at present with hatred and anger. All religion has a common interest towards quality of love, modesty and simplicity and the spirit of sacrifice.

It is a proven fact that all sounds originate in space and it is from them creation starts. Science believes

that the cosmos was created from the vibration in space. The sages were blessed to see the mantras in the space by their power of mind and goodness in character which is the very source to liberate men from this creation. Vedas are regarded as the very breath of paramatman and space is his form. The sages perceived them and gifted them to the world. So Vedas are not the work of any human author (apauruseya)

The Vedas proclaim one truth to human in the form of many deities. The Vedas are compared to a river and the worship of each of these deities is like a ghat on the river. The adoration of a number of sectarian system like saivism (lord shiva), vaisnavism (lord vishnu), saktam (sakti), ganapatyam (ganapathi), kaumaram (kumara or subramanya) and sauram (sun god) are found in the Vedas according to the texts related to them. Each system highly praise about the deity associated with it. Thus the source scripture is one and it is common to all different sections and schools of thoughts in Indian ethics.

It includes the Upanisads: Saiva, Vaisnava and Smarta teachers have written commentaries for ten upanisads (Dasopanisads). The upanisadic texts authenticates that the Braman is one and there is only one god. For the Kathopanisad the god head is Vishnu. In Madukyopanisad, it is Sivam and all the deities like Mitra, Varuna, Agni and Indra find place in the samhitas of the Vedas. Hindu Dharma exemplifies that Vedas are not only the source of the various division of Hinduism but also all the religion of the world if traced back.

Vedas have been learned by listening to the teacher chanting them. The term adhyayana means chanting the Vedas and adhyapana means teaching the same. Vedas contain lofty truths. Those truths are worthy of being cherished Vedas are the repertoire of knowledge. Vedas are considered special for the sounds. A special class of people needed to preserve the sound of these scriptures. They perform the function on a hereditary basis. Propagating the truth of the Vedas help mankind is accepted by man.

Hindu dharma believes in everything will perish in the world except god. The capacity of man should help him in discriminating the truth and able to grasp it. His ability should help him to understand Atman is not different from Bharaman. There is no beginning or end to Atman. Every individual passes through a series of births according to their karma. The karma of human beings either sinks them further or rise them up in their life. Atman remains unaffected in the succession of births.

The word is derived from “dhr” to uphold sustain and norish. Prophets associates dharma with “rta” and “satya” - rta is mental perception and realization of god. According to the saint Adi Sankara, satya means speaking the truth and dharma means practicing it in to action.

Hindu Dharma iterates that if human beings believe in sastra they should believe them fully. Atheists do not believe in god and hence they reject all the sastra. There are human beings who believe in sastra but they twist them according to their convenience by rejecting certain parts and accepting a few. Acarya considers that it is an offence which is more serious than that of atheist. He thinks learning, believing and practicing Vedas with such an attitude is equal to ridiculing them.

He adds that the goal of all religions is to guide people to the God (paramatman). Indian ancestors were well aware that all religions are different ways for the realization of the one and only paramatman.

In 1892 Swami Vivekananda insisted the same in Chicago that though religious are varied, their oneness must be taught to mankind so that they choose the way which suit them the best. Dr.Radha kumud mookeriji explains the uniqueness of Vedas and especially Rig Veda. She points out that Rig Veda is the primordial work which represents not only the dawn of culture but also its zenith. Rig Veda symbolizes the thought of Indians at its peak. It is the first book of India and mankind. It portrays the highest point of human wisdom the beginning and completion of evaluation process. It proclaims 'The truth is one the wise speak of its in different ways'.

Kanchi Chandrasekharendra Saraswathi Sankaracharya illustrates Vedic India through Hindu Dharma. People consider him as the moral monarch of not only for the people of India but also to the world. His life time mission was to restore and retain values with purity and sanity in personal and public life. He believed that the main reason for Hindus ignorant about their religion is the western education. It is the western influence education which alienated them from religion and cultural base. Acharya points that it is one of the tragic

condition of Indians. He explains that India has produced more men who have found inner bliss than all other countries in the world put together. Indians are ignorant of the sastra which taught them to experience the height of bliss passed down on them. Many Indians are ignorant about the scripture which is the primary source of Vedic religion. Indians follow the western pattern in every walk of life even after Indians independence from British. Hindus have gone through a process of de-Hinduization which is equal to de-Indianization.

Hindu Dharma is a convenient term for Veda Dharma or Santana Dharma which is more than a timeless religion an entire civilization. It finds answer to the problems of life and where the human spirits trying to discover the true identify. J.W.N Sullivan says 'Science select a small part only as being relevant to its purpose'. The purpose of Hinduism is to know the truth in its entirety to arrive at the ultimate knowledge.

The term Hinduism is not a religion as usually it is understood. It cannot be associated with catechism type because it comprises all life and activity individual, social, national and all kinds of knowledge. Hindu Dharma is close to nature and it imposes both physical and mental discipline and advocates the process of mental refinement and growth. It is a quest of knowing and being oneself.

Socrates says 'The unexamined life is not worth living'. He is considered as the first great philosopher, moralist of western civilization. There is always a difference between philosophers and moral philosophers. Moral philosophers aim at ideal life and they look for basic principles of life consistently with the help of reason. They try to find out what is good or bad and right or wrong which is not the only duty of philosophers.

Socrates plays a vital role in influencing the works of Plato. Plato presents the thinking ways of Socrates in the form of dialogues. The dialogues define important ethical concepts. His Charmides deals with temperance, Laches explains about courage and the Euthyphro concerns with piety. The style followed in these works of philosophy is conversational which was practiced by Socrates. He taught philosophy in conversational style which gave firm conclusions and they aimed at exploring philosophical problems and disagreements.

The critical essay Knowledge and Virtue (selections from the Gorgias and the Republic) by Plato, argues that the good is neither knowledge nor pleasure. He explains its ethical use by describing the ideals of a person and of a society. He propounds a moral theory in which he points out how an individual's proper function relates to one's moral worth. Plato is against hedonism which believes that pleasure or happiness is the most important goal in life. Plato objects the hedonism of sophists. He provides theoretical basis for his claims in his theory of 'Forms' or 'Ideas'. Plato's moral theory explains the connection between knowledge and moral conduct. He formulates a psychological theory and argues good is neither knowledge nor pleasure.

Plato's student Aristotle differentiates the moral and intellectual virtue in his essay "Moral Character". According to him, happiness and virtue are immanent with each other and certainly interrelated. The ethical theories of Aristotle and Plato are common in some respect and stand in contrast with each other in certain aspects. According to Aristotelian philosophy, wisdom is superior to practical wisdom. He supports this point by saying that the life of contemplation comes closest to meeting the condition of happiness. He investigates and defines what moral virtue is and proceeds to direct the examination of specific virtues.

There is a sharp contrast between Aristotle and his teacher Plato in the ethical theories. Aristotle rejects the platonic view that the moral evaluation of daily view of daily life presupposes a 'good' which is independent of experience, personality and circumstances. Aristotle's ethical inquiry with experiential investigation is that what it is people fundamentally desire. In his finding, goals such as wealth and honors are inadequate. He points out that self-sufficiency should be the beginning and the end for people. It makes life desirable in itself and never for the sake of something else.

Aristotle followed the views of Plato and tells that happiness alone is the main goal which meets all these requirements. He modifies his view significantly by the principle of potentiality and actuality. According to him happiness depends upon the actualization and the full realisation of one's rationality. He argues that a virtuous person lives realising his unique potentiality. He further subdivides potentiality into two types - moral and intellectual. The moral virtues are habitual choice of actions in agreement with rational principles.

Epicurus' "The Pleasant Life" states that the human being's ultimate goal is not constant succession of intense sensual pleasures. It is the state of serenity. He introduces the term ataraxia which means "freedom from trouble in the mind and pain in the body." His fundamental principles are: a) "Nothing is created out of nothing." b) "Nothing is destroyed into nothing." He fortifies his idea of pleasant life which is more to be desired than a long one. On the other hand, Epictetus advocates the life of self control in his essay "Self Discipline". He warns human beings against being victimized by the pleasures of life. Epictetus says that human beings must believe the point that discovering accurately the cause of the most essential facts is the function of the science of nature and what is considered as the blessedness is the knowledge of celestial phenomena and in understanding the nature of the existences found in these celestial phenomena.

St. Augustine tries to resolve the problem of evil to his satisfaction. There is a traditional paradox that if god knows in advance what choices human will make then the divine foreknowledge is satisfied with human freedom to choose good or evil and if all that happens are determined, it shows individuals cannot have free will. When god decides everything, punishment or praise both are considered as unjust and useless. On the contrary, if humans choose their own action, god cannot have the control over human or foreknowledge of human behaviour. So he cannot be omniscient.

St. Augustine explains that it is possible to maintain the belief in both divine foreknowledge and freewill of human. He points out that every event has a cause and human will which is considered as one of the causes of action. He effectively solves the paradox by differentiating the knowledge of a cause and the cause itself. The overall causal order of events which are foreknown by god includes the causal power of the will. He justifies that there is a difference between God's knowing about an event which will necessarily occur is different from God causing it to occur.

Aquinas is different from Aristotle. Aquinas analyses the moral worth of voluntary action by three components which are morally relevant and worth. The primary and first is the kind of overt act, second is the kind of motive which prompts the act and third is a set of consequence bearing circumstances. Humans can consider an act in terms of such factors. By understanding the components of a voluntary action and how they contribute to its measure of goodness. Aquinas guides people morally by explaining how humans should recognize that God is the law giver and why humans should possess the rational mind and will to understand and obey eternal law being in God's image.

Joseph Butler, the most distinguished Scottish philosopher, says that the ground for morality is conscience in his essay "Conscience in Morality". His ethical theory says that conscience should be "conceived as a reflecting or rational faculty coaching which discerns the moral characteristics of actions." He also defends the traditional view of theism that God, a transcendental being is immanent in the universe and concerned with human affairs.

Immanuel Kant was a philosopher and popular teacher. He was rigorous in his own thinking. In practical pedagogy, he says "the dunces are beyond help, and the geniuses help themselves." His Critique of Judgement deals with aesthetic and biology and The Fundamental Principles of the Metaphysics of Morals explains the foundations of genuine morality and his Critique of Practical Reason (1788) investigates the implication of morality for religion.

Kant expresses his philosophical interest as revealed in his writings – "two things fill the mind with ever new and increasing admiration and awe.....the starry heavens above and the morality law within"- that show his concern with morality and nature. He opposed the 18th century skepticism which questioned the foundation of scientific knowledge and morality. He presents a comprehensive system of the universe in which their certitude is assured. According to him, skepticism results from the misconception of seeking a basis for certainty in the content of experience where it cannot be found.

He assures that the grounds of certainty asserted in the form of reason itself. His intensive examination of the nature of thought shows certain knowledge of both moral duties and scientific facts. Kant used the same method he employed of the validity of ethics to establish the grounds of the certainty of science. He adds

genuine morality is one which is bound objectively and universally. It requires a prior foundation. He believed moral precepts are universal and necessarily moral conscience is valid for all human beings.

According to Jeremy Bentham's principle of utilitarian philosophy, the object of morality will lead to the greatest happiness of the members of society, particularly in maximum number. He continues that the happiness of any individual depends upon his favoring of pleasures over pains. So he considered the actions which increase pleasure are good and which increase pains are bad. To Bentham utilitarianism is important on the basis of philosophical support which is needed in social legislation than ethical system.

John Stuart Mill differs from Bentham in his principle that the important differences among pleasure are quantitative and believes in the conception that individual psychological hedonism and universal ethical hedonism. But for Mill the only motive of an individual's action is desire, desire for happiness and aiming towards a balance of pleasure over pain but Bentham believes that "the greatest happiness of the greatest number" should be the goal of the individual and personal code of conduct.

Soren Kierkegaard reverses the Rene Descartes statement "I think, therefore I am" to "I am, therefore I think" or "I am, therefore I choose to do." He proposes three kinds of life, they are aesthetic, ethical and religious and they show three contrasting attitudes toward choice.

Kierkegaard emphasizes the importance of choice in critical circumstances. He equally analyses choices that are insignificant to the individual. The quality or character of the person is determined by one's decision. The matter of choosing is not trivial incident for him though they are less important. On one side, truth, sanctity and justice appear; natural inclinations and dark passions are on the other side. Though matters are innocent, a person's choice is always important.

Marx was impressed by the work of Louis Feuerbach (1804-1872) a minor philosopher. Feuerbach suggested corrections in Hegelianism and Marx developed it labouriously that became a key feature of Marxism. Feuerbach believes that the material order determines the mental order and not the other way around. He held the view that God was merely a projection of human feelings and consequence of surviving material conditions. The human history of Hegel reflects the succession of dialectically related stages in the self-realization of absolute spirit where as Marx' human history reflects the succession of dialectically related stages in the evolution of economic material environment.

Karl Marx and his collaborator Friedrich Engels concluded that a radical reform of society was unavoidable and necessary, since they were influenced by the merciless and cruel economy of the industrial revolution such as working class exploitation. They were convinced of the historical view that changes of society resulted from conflicts of class.

Marx's philosophical outlook contains only a few elements of an ethics and it is not a consciously formulated ethical system which requires an analysis of at least four concepts historical materialism, ideology, alienation and surplus value. The principle of Marx' historical materialism states that all human institutions, thought and action have economic basis. A person's intellectual, political and social development is controlled by the production and material means of existence. The persons who control the socio-economic system in which human beings live and work decide the ideas of history, art, religion and philosophy which exist in the contemporary era. According to Marx, moral ideas and standards are even though believed falsely as traditions by moral philosophers, but are actually products of pure reason and they are also reflective of life's economics conditions. Marx asserts that morality in general is meaningless. He holds the perspective what is right/good for one society need not be right for another even though both the situation and groups are similar and every value judgement serves the interests of a particular social class at a given time.

Marx adopts Hegel's moral concept of alienation and interprets it by differentiating alienated labour with productive activity. History proves with sufficient evidence that productive activity sustains and shapes human life. An individual's life depends upon the quality of the work in which he engages in or meaningful work that brings fulfillment to human beings. But that can be possible only under certain social conditions in which workers are closely related to their creations and the products they create are the fulfillment of their own

ideas and aspirations.

However, Marx asserts the opposite by saying that labour is alienated and externalized. It is a distressed situation in which labourers are not satisfied by their activities; the reason is that they are not involved in meaningful work which fulfills their own aims. In order to survive they are compelled to produce materials. The capitalistic system encourages alienated labour because the workers create or produce materials for someone else and workers are alienated from others like an “appendage of a machine”.

Marx's concept of surplus value explains that if the finished products did not exceed the cost needed for the livelihood of the workers, the capitalist would not have any motive to hire them. The workers are paid only for their labour's value, but what is noted here is, they produce more value than they receive. The excess of production is called profit or surplus value which the money makers or the capitalists take. Surplus is generated by the maximum degree of exploitation of labour. As a result the capitalists become richer and the labourers become poorer. Here comes the inevitable class struggle and the final victory of the proletariat. He concludes that the outcome in the form of socialist society with its new principle is free from all types of alienation and exploitation.

Hendry Sidgwick was considered as a very important ethical theorist whose thought was based on the influence of ethical theory and on the long history of moral philosophy. He was considered a later day champion of utilitarianism as there was a dominating view already in existence popularized by Jeremy Bentham and John Stuart Mill. His influence upon other philosophers is such they are led back to the foundational principles of utilitarianism.

According to him, the duty of technical philosophy brings human knowledge of the natural world into a systematic coherent whole but practical philosophy brings knowledge of the moral world into systematically coherent one. In technical philosophy, factual knowledge is science and in practical philosophy the source is common sense.

Sidgwick's view is that the common sense can be reduced to three types. The first is 'intuitive', the second is 'egoistic' and the third is 'utilitarian' which require complex calculations. The intuitive method is a feeling/need for excellence which provides clearly true principles and requires no proof or explanation under which suggestion for specific actions can be carried out. The egoistic and utilitarian methods serve our desires for both personal and universal happiness.

According to him, there are four intuitively known self-evident normative principles or 'axioms'. The principle Justice declares, “Whatever action any of us judge to be right for himself, he implicitly judges to be right for all similar persons in similar circumstances,” this idea makes the golden rule broader and makes it more accurate and clear. Prudence is the second principle which believes “a smaller present good is not to be preferred to a greater future good” which is also considered as an age old advice or criticism and warning about behavior.

The third one is rational benevolence which says “each one is morally bound to regard the good of any other individual as much as his own,” which is the fundamental requirement of many principles expecting concern for the goodness of others. These principles proclaim the goodness of all people which are affected by any action is regarded equally important. Human beings are expected to act in the same ways which produce the utmost goodness all time. These principles are declared in the framework of utilitarianism. Sidgwick's fourth principle fulfills the need which is called desirable consciousness and it is regarded as the ultimate good. The good spoken here is pleasure and the term pleasure referred here is broad and universally applicable in sense.

Friedrich Nietzsche condemns the principles of universal equality and the ideals of peace because they are life- denying qualities. He debates exploitation and competition is in the vein of all living things and which is the very essence to willpower. He foretells future philosophers will not join hands with masses. They will follow the values dictated by the will to power. Unlike present age, Philosophers would be aristocrats in the future. Slaves would seek true freedom rather than false. Nietzsche differs from other philosopher in his evaluation. He defends against the method that evaluates ideas in terms of the man rather the merit of its own. This led to the criticism that Nietzsche's diseased mind expressed extremist theories and in emotional style. But

his ideas were welcomed by many conscientious thinkers in various fields like religion, politics, ethics, art and pedagogy. They realized and accepted the alarming decline of free expression and individuality in the machine age. He attacks the hypocrisy of traditional European morality.

John Dewey was the one who established himself as one of the foremost American philosophers and educators. He took measures to remove education and philosophy from the possession of exclusive specialist of it by relating the thinking process to social experience living. He undertook to apply scientific method to the problems of morality. He maintained the view that the human behavior study continued to follow outdated methods in regard to moral values. The inquiries which are best developed are limited to the research of the physical world. The discrepancy between the knowledge of our physical world and knowledge of human nature sets the problem of contemporary ethics.

John Dewey built his ethical theory pragmatically in which scientific methods are the chief elements. His writings depict human beings as problem solvers, constantly making adjustments to the changing conditions which challenge them. He categorises response of the human to the uncertain life situations such as impulsive, habitual or reflective. He evaluates the effectiveness of human beings in problem solving and adjustments. He says impulsive behavior fails because of its aimless reaction and habitual action also fails because of its limited experience to new conditions.

'The Idea of the Indefinability of Good' in Moor's ethical theory is extended by the principle of ethical realism. This doctrine believes there are ethical properties which exist independently of human consciousness. Goodness is such one and it presents in the real world beyond desires and aversions, pleasures and pains of human beings.

The tribute of the West to India

1. Arnold Toynbee, the British historian(1889-1975) says 'It is clear that a chapter which had a Western beginning will have to have an Indian ending, if it is not to end in the self-destruction of the human race. At this supremely dangerous moment in history, the only way for salvation is the Indian way'.
2. Arthur Schopenhauer, German Philosopher (1788-1860) says, 'In the whole world, there is no study so beneficial and so elevating as that of the Upanishad. It has been the solace of my life- and the solace of my death'
3. Henry David Thoreau, American philosopher (1817-1862) says 'Whenever I have read any part of the Vedas, I have felt that some unearthly and unknown light illuminated me. In the great teaching of the Vedas, there is no touch of sectarianism'.
4. Robert Oppenheimer (1904 – 1967) American nuclear physicist says 'Access to the Vedas is the greatest privilege this century may claim over all previous centuries'.
5. Victor Cousin, French philosopher (1792-1867) says 'when we see the political and philosophical monuments of the East, above all, that of India, we are constrained to bend our knees before the philosophy of the East'.
6. Friedrich Creuzer (1771 -1858) says, 'If there is a country on Earth which can justly claim the honour of having been the cradle of human race or at least the sense of primitive civilization, the successive developments of which carried into all parts of the ancient world and even beyond the blessings of knowledge which is the second life of Man, that country is India'.
7. Annie Wood Besant (1847 – 1933) of British Theosophical Society says 'And if Hindus do not maintain Hinduism who shall save it? If India's own children do not cling to her faith who shall guard it? India alone can save India and India and Hinduism are one'.
8. David Frawley, (1950) American Teacher, Vedic Scholar, Historian, says 'Unfortunately, over the first fifty years since independence India has not discovered its real roots. Its intellectuals have mimicked Western trends in thought. They have forgotten their own profound sages like Swami Vivekananda and Sri Aurobindo who projected modern and futuristic views of the Indian tradition. While Westerners come to India seeking spiritual knowledge, Indian intellectuals look to the West with an adulation that is

often blind, if not obsequious'.

Conclusion

Thus in all the places and ages every human action stands on ethical sense. Throughout the ages questions about moral principles are solved. The chief function of ethical theorists is to think about morality, profoundly and genuinely. The philosopher's dedication in seeking the truth and pursue it whatever happens or wherever it takes forth is a tough discipline. When it comes for practicing the principles there is a great difference between the high ideals and down to earth practice of the morality people follow.

Thus the study examines various scholarly viewpoints on ethics and establishes the fact that ethical values and principles are universal, whether they are from the Orient or from the Occident. It also proves that great minds think alike and great religious and philosophical traditions have the common core namely, the human welfare which includes happiness and peace.

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