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Is There Order In The Universe

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The aim of altruistic movement is to become loving, knowledgeable and wise, and also to make other loving knowledgeable and wise. From the word loving, the author means a person whose behavior would be sweet and helpful to other men in general. This means that his behavior shall not only follow the accepted social norms of courtesy but he shall try to understand the nature of the person with whom he is dealing and on the bases of this knowledge act so as to make him happy. Here this is to be remembered that such type of interpersonal relationship from both sides is possible only when the altruistic society comes into existence. The second ideal that is to be knowledgeable arises from the need of gaining knowledge which is a value in itself, and, secondly in order to be loving and loveable to others, one needs scientifically understand one's own nature in as much as to understand other's nature. To be knowledgeable and wise means that one should have in mind philosophical concept of science and religion and see no contradiction between these two. Wisdom is the love for and quintessence of knowledge of all categories theoretical, practical and applied. A wise person understands and develops a healthy attitude towards others and the phenomenon of life in relation to the world as such. Nevertheless a wise person has love and respect for the phenomenon of life as such but its relationship to the rest of the world depends on his own judgment. This prevents becoming stereotypes. However, this is very important that without making others one's own image, one should try make others also loving and loveable. This is possible not only by creating such circumstances that may make other knowledgeable but that they should imbibe their knowledge in their life, and imbibing the knowledge of scientific altruism and altruistic philosophy to bring about a transformation of one's personality. Transformation of personality is possible through proper reorientation of educational system and establishment of cultural clubs. A recording of society is only possible when a large number of altruistic organizations would get involved in the task of values oriented transformation of the

personalities and characters of all men, and as well as to transformer the whole social order in all its aspects and inner relations.

IDEALISM AND SOCIETY

Idealism is the philosophy which holds that the ultimate ontological reality or the constitutive substance of the world is mind or consciousness. Among the idealist western thinkers a tendency is found that they base their political philosophy on their metaphysics, and further derive their ethics from their political philosophy. This tendency is found among all modern idealist thinkers, Hegel, Fichtete, Green, Bradley and Bosankye. This fact becomes apparent especially in the philosophy of Hegal and Green. Hegal says state is the march of God on earth. It is the highest institution that men or human consciousness so far has evolved. Hence by making his moral consciousness identical with the consciousness of the state, individual becomes in the fullest sense to be moral. On the other hand, Green says the function of the state is to hinder hindrances of the moral life of man. Further Green says the highest good or highest morality of man is the realization of the universal consciousness or perceive omnipresence of God in the entire world. He says man should rise above the behavior related to instincts and pursue the higher values of life. Here it would be worthwhile to study what Vedic idealism has to say. Vedic idealism says we should have divot on for the cosmic person who has a thousand heads, a thousand eyes, and a thousand feet. He pervades the entire universe and transcends it. Whatever exists, and will exist is this supreme person. He is the lord of immortality. he is not effected by this fruits of actions. The entire Universe is only one-fourth of his being. The remaining three fourth remain in celestial immortality. The Param Purusa is both transcendent and immanent. He is immanent in the whole world. He transcends it, and remains beyond it in his immortal glory. The purusa sukta teaches pantheism These are the monotheistic tendencies in the Rag Veda.

MATERIALISM REALISM AND SOCIETY

The aim of life both according to Western and Indian materialism is to have pleasure and happiness. This is so because there is nothing like individual's souls, our life begins and ends on earth, and hence, worldly happiness in this very life should be our goal.

The highest truth and the moral aim both according to western realism best exemplified in the philosophy of Bartend Russell. It is on the individual level is love and knowledge and, secondly, to found the entire society on reason. The highest good of life according to the western philosophical school of pragmatism changes with the change in social reality. Dewe holds only those values are significant for man which has a practical and utilitarian bearing upon human life. The aim of existentialism for life are those values that makes men acutely conscious of their individual existence. The aim of ancient Vedanta is to attain a pure state of consciousness identical with Brahman. This is the state of being self realization by understanding that universal consciousness is the only real existence and getting freedom from the wheel of birth and rebirth.

The aim of life according to logical positivism is the establishment of meaningful and useful relationship of men with men. For this, scientific attitudes evolved by social and natural sciences can be of best guidance. The goal of life according to scientific altruism has already been discussed by the author in his book *Adhyatmic samyavad*, and in this book above in the statement of the goal of altruistic movement.