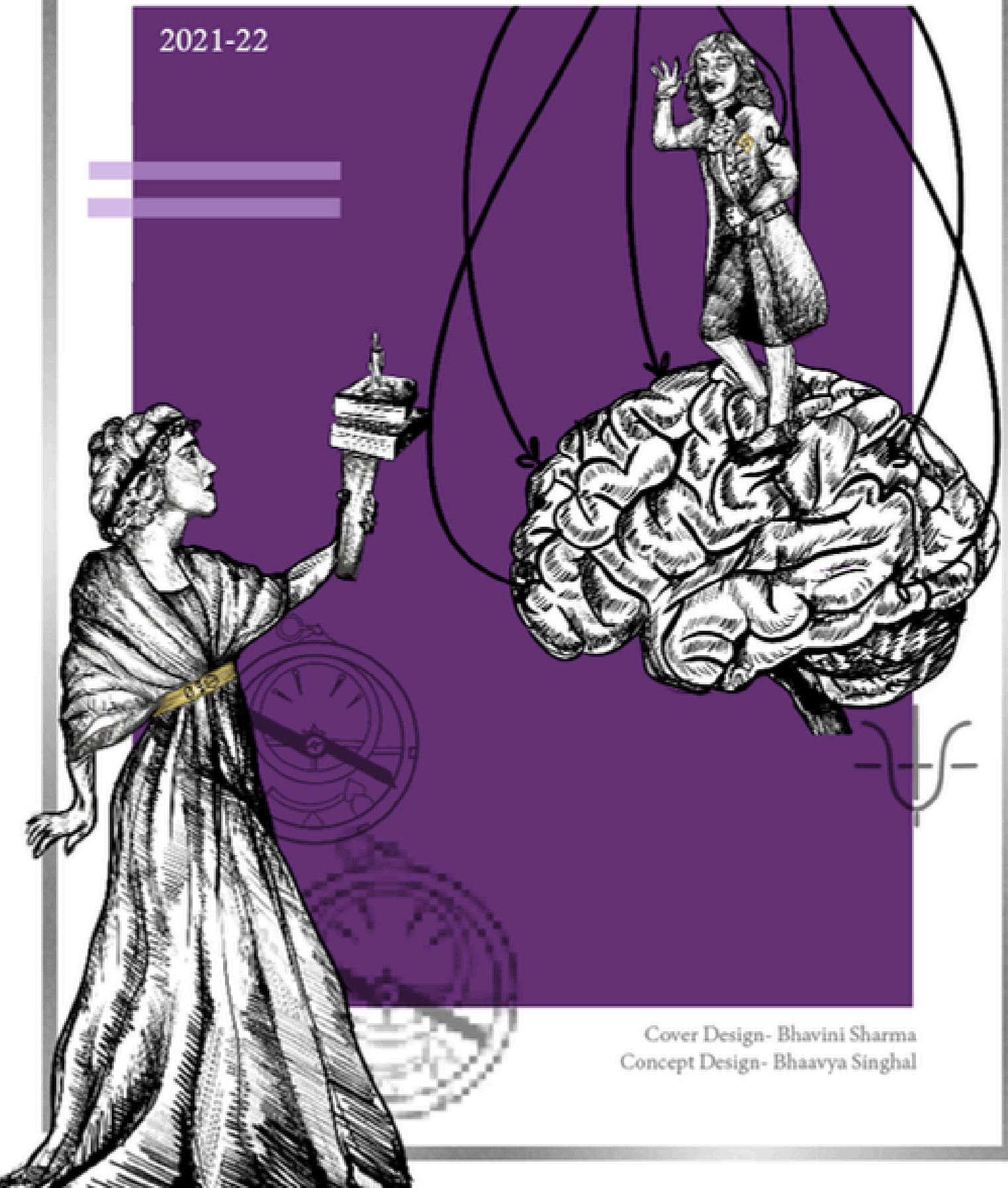


Presented by the Department of Philosophy, Miranda House

# EPISTEME

The Annual Magazine

2021-22



Cover Design- Bhavini Sharma  
Concept Design- Bhaavya Singhal

# ABOUT THE MAGAZINE

In a world where we read about the earliest of thinkers like Miletus, Euclid, Thales and Pythagoras, philosophy has indeed played a crucial role in originating concepts, ideas and courses of studies. The aspiration behind curating a diverse magazine like Episteme was to deconstruct the popular perception of philosophy as a discipline that is subjective, fanciful or imprecise. This magazine uncovers multitudes of academic materials while encompassing engaging and quirky components. The forthcoming texts in this magazine do not preach ethics or morals that are whiter than white but they rather shed some light on themes of relevance with an academic lens.

It is after innumerable brainstorming sessions, back and forth discussions, strategic designing and meticulous editing that we have been able to come up with the second edition of Episteme. The final magazine is a cut above what was produced by the team because of the constant guidance of the professors of our department. We have attempted to make our content more accessible by increasing the engagement on our social media handles with column specific designs and interesting write-ups.

It was an arduous task to start the process from scratch and build a team of like-minded individuals who are passionate about philosophy. However, the hardships were worth it because of the sincerity of the team and its subsequent product. The graphics and the layouts were immaculately curated and redone several times by the graphic designers in order to come up with a satisfactory version of our vision. Upon reflection, despite touching a broad array of topics in this edition, we believe that a lot remains unexplored and we are ready to work harder on being more inclusive in the upcoming editions of Episteme. Over a span of two semesters, our team has worked patiently with utmost enthusiasm to actualise what the readers finally see in front of them. We hope that our readers enjoy perusing through the first edition of Episteme with the same vigour!



# FROM THE TEACHER-IN-CHARGE

Dear Students,

I am happy for the publication of The Philosophy Department's annual magazine EPISTEME- 2022 edition II. It is an effort toward the creation and propagation of Philosophical knowledge in a structured manner by relating it to life. To engulf the gaps that arise due to misconceptions and misunderstandings about philosophical concepts and ideas generates ignorance about life matters and beyond it. The logical and practical understanding of these ideas and gaps makes Philosophy scientifically relevant in all human anticipations. It is a subject that discusses reality as existence and non-existence multi-focally to caricature the wholistic understanding of life and its issues progressively than conclusively. As life is a progressive phenomenon towards the end (death), it remains inconclusive even hereafter. Hence whether it is life or magazine requires great management for its culmination. The publication of the magazine is a step of progress in the growth of knowledge and understanding. So, I congratulate the entire team of Students for their contribution to publishing the second edition of the annual magazine Episteme.

With Best Wishes.



Dr. Reena Kannojiya  
Associate Professor and In-charge (2020-22)  
Department of Philosophy

# VOTE OF THANKS TO OUR MENTORS

This magazine would not have been possible without the guidance and support of our professors who have always encouraged us to think creatively. We would like to extend our deepest gratitude towards them.

We would like to thank :

Dr. Reena Kannojiya (Associate Professor and Teacher-in-Charge)

Dr. Pratibha Sharma (Associate Professor)

Dr. Shweta (Associate Professor)

Dr. Simmi Valecha (Associate Professor)

Dr. Alka Saharan (Associate Professor)

Ms. Anmolpreet Kaur (Ad hoc Assistant Professor)

Dr. Abhishek Kumar (Guest Faculty)

Ms. Jayati Saxena (Guest Faculty)

Ms. Prerna Bhardwaj (Guest Faculty)

Mr. Pankaj Bharti (Guest Faculty)

Ms. Alisha Chaudhary (Guest Faculty)

# FROM THE EDITOR'S DESK

The past year was a rollercoaster. After months of work and rework, the department of philosophy came out with its first-ever publication—the first edition of *Episteme*—in November 2021. The production saw the second wave of Covid-19, a change of hands, and then later, the monotony of online classes before it saw the light of day. But we made it.

We succeeded in many ways—and fell short in others. The second year of the extended team at the department of philosophy was an attempt to work through these shortcomings, and emerge stronger.

I'd like to think we've managed it in parts.

This year, we designed a website, and now have an online blog for the first time ever. We worked on our social media, and amid all the development at the extended team, we navigated the transition to being back in classes at Miranda House. Through the first offline session after two years, the department held a booming offline fest, conducted an online course on ethics, law, and policymaking, and despite packed schedules, brought out a brilliant second edition of *Episteme*.

This second edition represents the best of the department. I'd like to think we have done a good job in bringing out voices, and I'm sure we'll do better next year.

The past year was a rollercoaster, and now, the only way is up.

Signing off,  
Satviki Sanjay,  
Editor-in-Chief, 2021-22

# CONTENTS

## **Of Epoch & Evolution..... 05-33**

### **Revolutionary Philosophers**

- Foucault : Power, Resistance, Knowledge of truth
- John Dewey's Progressive Pedagogy

### **Feminist Philosophy**

- Feminist criminology : Crime & Punishment
- Indian Women Philosophers - Who were they?
- The idea of intersectionality

### **Environment & Philosophy**

- Climate Change : A metaphysical phenomenon ?
- On speciesism

## **By the Pen & through the lens..... 34-60**

### **Book Reviews**

- Mind without measure

### **Philosophy & Language**

- When we cease to understand the world
- Jo mar kar bhi zinda reh gaye
- Ishq soch ke Kita

### **Philosophy, Media & Films**

- Eternal sunshine of the spotless mind

## **Academic Philosophy..... 61-82**

### **History of Philosophy**

- A brief timeline of Philosophy
- On time - A peek into the philosophy of time

### **Lest we forget**

- Cicero's Dummy texts

### **Ethics**

- Are our actions always ethical?
- Restless soul abomination

## **Themed .....** 83-105

### **Dawn**

- Dawn
- Dawn
- The dawn of the decade 2020's

### **Love for Wisdom**

- Miserable & free in love
- Love through the ages
- Is love a choice or fate

## **Aesthetic Break .....**106-113

- Foreign
- Life-ly
- Incredible
- Dil in dilli
- Furr-fect
- Skyish
- Art-see

## **Philosophy of Us .....**114-137

### **Hegel this out**

- Advertising the inevitable doom
- Date in the 25th hour : A utopian guide to the grandfather's paradox

### **Aapki Philosophy**

- Do you believe in fate or destiny?

### **Thinking Deep**

- Philosophy behind self-help books : Do they work?
- Can we have lasting happiness?

## **Ending Note .....** 138

## **Meet the team .....**139-146



# Of Epoch Evolution &

*Section Designer: Gayathri Shankar*





# REVOLUTIONARY PHILOSOPHERS

## Foucault: Power, Resistance, Knowledge and Truth

-Shivi Rana

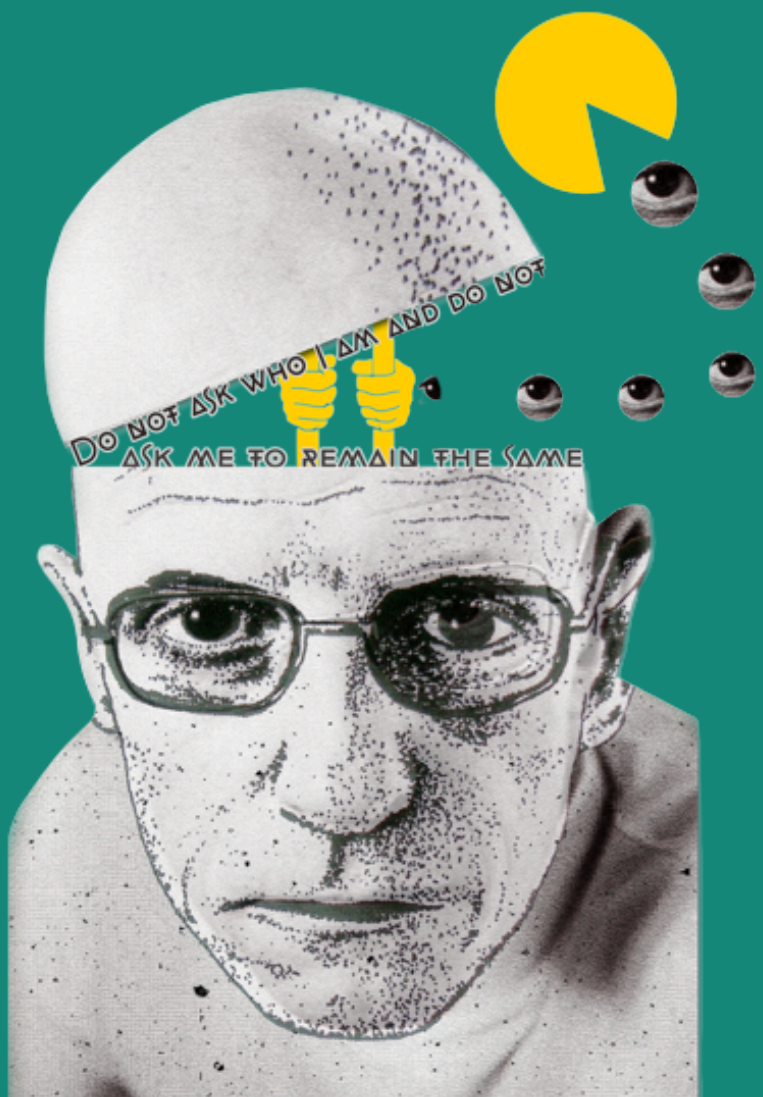
Foucault is an excellent product of the French oppositional intellectual world. Contrary to his predecessors, he did not seek after rudimentary evaluation of traditional and seemingly unequivocal questions but fixated on topics ignored by society at large. He worked on issues of sexuality, criminology, penology and madness. In particular, he has been hugely influential in shaping understandings of power and his offering “The Order of Things” is a Magnum opus on philosophy. He is rightly credited for coming up with a courageous and thoughtful philosophy filled with morbid fascination.

With powerful critical intellect, he has dissolved and undermined whatever claims were made to legitimise power as mere domination, authority, force or capacity. His stance towards being is a simple refusal to be governed; in his opinion, power should not be understood simply as the analysis of actors who use it as an instrument of coercion. He believes power exists everywhere and is diffused and embodied in society. To him, power is diffused rather than concentrated, encompassed and enacted rather than possessed and constitutes people rather than being availed by them.

## “It constraints actions and not individuals.”

With time, the means to exercise power have changed considerably. As opposed to mediaeval times, where power had been consolidated mainly through the existence of a sovereign authority with an open display of violence, it is now a phenomenon inextricably dependent on the interplay of multiple bodies and is constantly exercised through surveillance. Power is now a very intricate web of relationships and is neither possessed nor exerted by individual agents. Foucault also correctly points out that power is all-pervasive; one cannot escape it without achieving complete solitude or total enslavement, which we all passively accept but never actively understand and analyse. He also brings to attention that power is a very elusive concept embedded in society in such a manner that it is beyond our perception. But even such discrete power structures cause us to discipline ourselves without wilful coercion. This opens our eyes to another interesting dimension: power doesn't simply oppress individuals but shapes behaviour. It is intelligible and generates particular knowledge and cultural order that leads people to conform.

He also argues that all social relationships have underlying power structures, and there is no relation outside power. It cannot be escaped because there cannot be any interaction without the involvement of power. It is ever-present in the environment. “Even to act in defiance of it is to act within the power and not against it.” Where there is power, there is resistance, and Foucault claims that where there is no resistance, there is no power relation to begin with.



Source : Pinterest



He insists that resistance must be a precondition for power because there would be complete domination and obedience without such resistance and struggle. A very novel perspective by Foucault says that power can, in effect, only be exercised on free subjects because there is, in fact, no power without potential withholding or revolt. Without the freedom to not concur to power, there is no resistance; where there is no resistance, there is, in fact, no power to begin with. Power and the potentiality of resistance are thought to be “coterminous”, inherent to power itself. The possibility of resistance thus becomes a very elementary condition for every conceivable relation of power.

He also asserts that knowledge and power are inextricably dependent and reciprocate. To him, the effects of power produce reality and domains of truth. In this way, truth is also not outside power. As every society has its truth, truth is relative to social discourses and is produced by varying power relations. Power has no way of being exercised than by the production of truth. The discourses accepted as true are considered so because of the status of those who legitimise statements true and false. If a society holds a given statement to be accurate, this acceptance means that the statement is imbued with a certain power in the context of that society.

For Foucault, knowledge and power are not separate entities but closely associated products of the same social processes: “Power/Knowledge”.

Foucault's philosophy resonates with most people because my experience is that our constructions of meaning are never idiosyncratic but indissolubly linked to existing networks of power. Our understanding of the category of right and wrong is always based on the established authority of certain ideas and practices.

Power as a protean concept had always been considered coercive and repressive, but Foucault, with his revolutionary philosophy, offered a new lens through which to view power as a “Productive and Positive Force for society”. Usually, power is understood as the capacity of an agent to impose their will over others. In contrast, power is always understood as a possession, but Foucault asserts that power is not something that can be owned but something that manifests itself in society. He made it apparent that power is not some elite phenomenon restricted to empires and sovereign rulers but a “regime of truth” in constant flux and negotiations. His work is a radical departure from viewing power as plain oppression and subjugation.



He examines power as a mercurial concept embodied in society and critically analyzes how it operates in day-to-day interactions between people and institutions. As we move towards a more power-hungry and power-driven world, it becomes essential to understand the relations between individuals and society without assuming the individual as inherently powerless. This is where the Foucauldian analysis of power, that allows us to see it more as a volatile element of the society that is permanently renewed and reaffirmed with time, becomes crucial. For him, the most vital claim about power is that we must refuse to treat it as philosophers had generally treated their central concepts. He did not treat power as an omnipotent and unitary concept that is so at home that it can explain everything else. The strident philosophical scepticism that his philosophy is rooted in helps us understand the hidden essence of the crudest yet immanent concepts such as “Power, Knowledge and Truth” and makes him of immense philosophical importance in perpetuity.

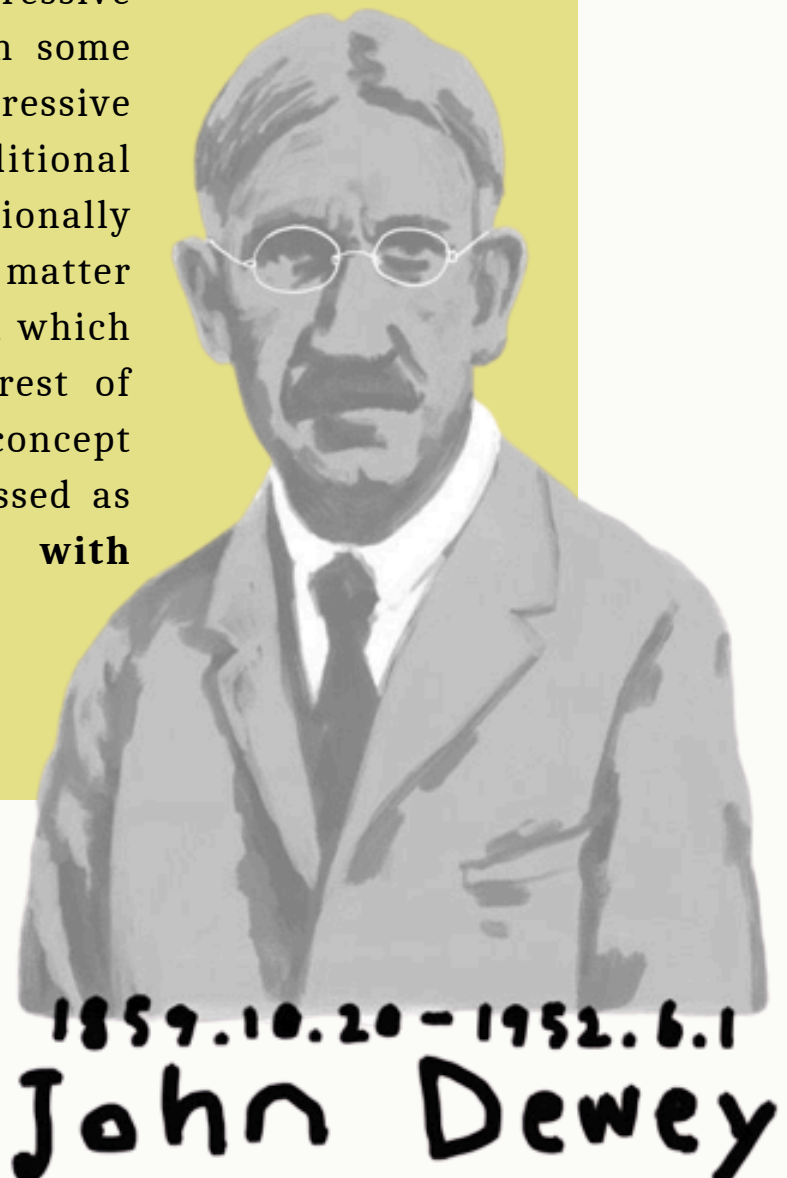
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# JOHN DEWEY'S PROGRESSIVE PEDAGOGY

-Serena Singh

John Dewey was a progressivist, educator, pragmatist philosopher and social reformer. He argued that the people must make the world a better place. This betterment, he argued, was possible through education and social reform. Dewey propounded many learning theories that are different from traditional classroom settings. People also call him the father of progressive education. This article focuses on some aspects of his theory of progressive pedagogy. Dewey describes a traditional classroom as one which unidirectionally imposes adult standards, subject matter and methodologies onto the youth, which is beyond the scope of the interest of young learners. In contrast, his concept of progressive education is expressed as **"a product of discontent with traditional education"**.



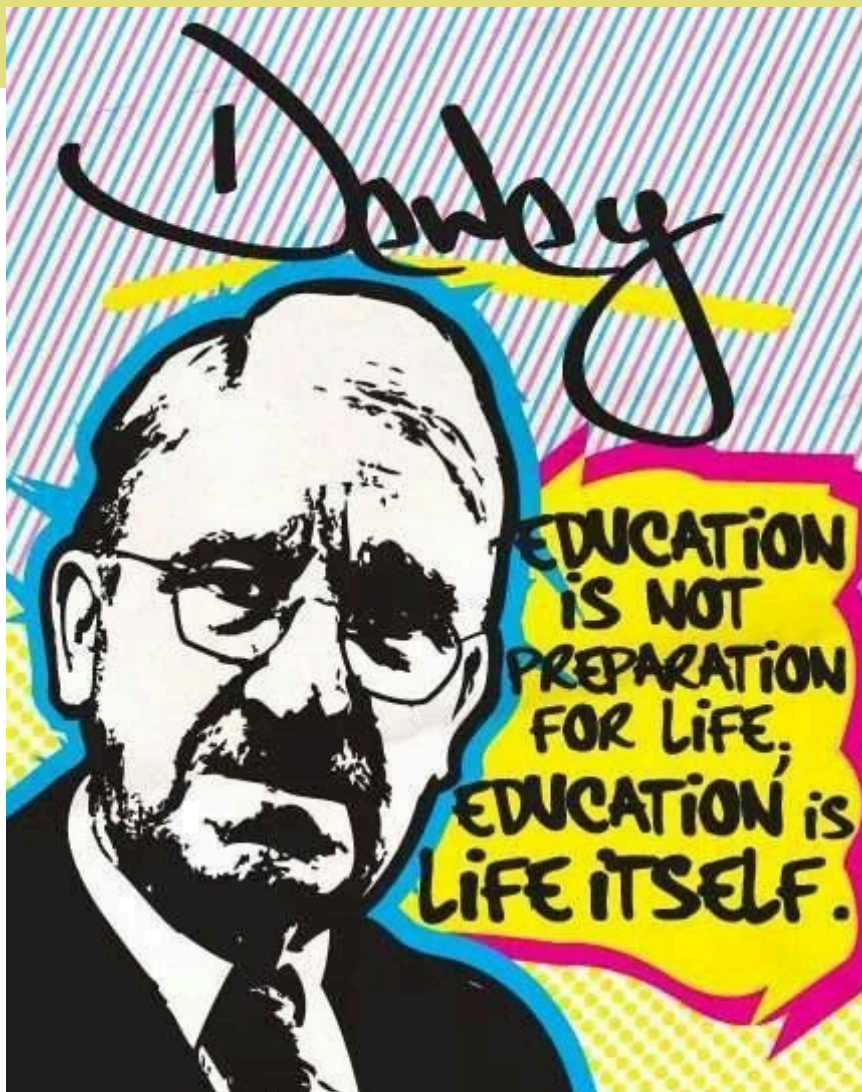
As Dewey recounts, Progressive education is characterised by socially engaging learning experiences that are developmentally appropriate for young children. He viewed school as a social institution, with the classroom as a social entity for children to learn and solve problems together as a community. In the classrooms, children are viewed as unique individuals; students can be found busy at work, constructing their knowledge through personal meaning rather than teacher-imposed knowledge and teacher-directed activities. For example, in a traditional biology class, students would be bombarded with facts they are expected to memorise without practical experience; in contrast, an advanced biology class would allow students to experiment and then note their observations. Sometimes the experiments will be a success, and accidents are likely to happen, but in either case, the students will learn, so a progressive education focuses on experiential learning. Dewey's ideas influenced many other experiential models and advocated problem-based learning. For example, educational methods that incorporate learning through active inquiry are based on his concepts. He considered education as a process of living, not preparation for future living.

Engaging in healthy discussion is another crucial aspect of progressive education. Discussions prepare students for functioning in a democratic society where decisions should be based on reasonable arguments. Discussions help students formulate their ideas, communicate them and convince others. A progressive class asks for continuous interaction between students and student-teachers because passive students learn very little, if anything at all. The major flaw of traditional classroom mechanics is that it focuses on the subject matter rather than students, which invites inactivity among the students. This hampers individual autonomy among learners as they are taught, or knowledge is transmitted in one direction from the expert to the learners. Therefore Dewey argues that the content must be presented in a way that allows the student to relate to the information with his experiences and solidify the connection with his new knowledge. This connection of the new knowledge with the previous expertise gives way to the pedagogy of interdisciplinary learning. For example, the observed facts in a biology class can be calculated in maths. Written down in English and diagrammed through art. This helps students connect the various topics from varied subjects.



Also, the brain could effectively link the previous knowledge with the new knowledge and build more robust mental models.

Throughout history, the purpose of education has been to train students for work by providing the student with limited skills and information to do a particular job. However, in John Dewey's opinion, the primary purpose of education should not move around the accession of a pre-planned set of skills, but rather the realization of one's full capability and the ability to use those skills for the better. He notes that to prepare a student for the future life means to give him command of himself; it means to train him to have the full and ready use of all his capacities. Besides helping students realise their full potential, Dewey acknowledge that education and schooling are instrumental in creating social change and reforms



An educational framework balances distributing knowledge and considering the student's interests and experiences. He notes that the "child and the curriculum are simply two limits which define a single process just as two points define a straight line, so the present standpoint of the child and the facts and truths of studies define instruction".

The teacher's business is to produce a higher quality of intellect in the group, and the objective of the public school system is to make as large as possible the number of those who possess this intelligence. To kill the ability to act wisely and effectively in a great variety of occupations and situations is a sin and a criterion of a society's degree of civilisation. Teachers have to help reduce the many skills needed in contemporary life. If teachers do their work correctly, they also add the introduction of a character.

According to Dewey, the emphasis should be placed on producing these qualities in children for use in their modern life because it is impossible to foretell just what civilisation will be 20 years from now.

Dewey believes a successful classroom teacher is passionate about knowledge and intellectual curiosity about the materials and teaching methods. The classroom teacher does not need to be a scholar in all subjects. Instead, genuine love in one will elicit a field for truthful information in all the subjects taught. If the teacher lacks such passion, the dull aura is communicated to naturally enthusiastic children, and their enthusiasm extinguishes with time, giving rise to robots with a stored fact file of no use. Also, according to Dewey, this propensity and fashion for intellectual growth in the profession must be accompanied by a natural desire to communicate knowledge with others. Some scholars have the ability to a marked degree but lack enthusiasm for sharing. A natural-born teacher needs to share their wisdom because, for them, learning is incomplete unless it is shared.

Although Dewey's work seems to have fallen out of favour at least as far as current educational policy is concerned, his work remains fundamental in many education departments. John Dewey's philosophies and work in the field of education have been very influential to educators of the year. His philosophy that children and not the content should be the focus of the educational process has left an everlasting impression on educators who share his belief and philosophies about education and how children can learn most effectively, reflecting his immense influence on 20th-century thought.

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<https://www.youtube.com/watch?v=y3fm6wNzK70>  
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# FEMINIST PHILOSOPHY

## FEMINIST CRIMINOLOGY: CRIME AND PUNISHMENT

- Kavya Singh Kushwah

Philosophical investigation of punishment is chiefly concerned with the morality of deliberately inflicting pain, which is something generally deemed undesirable. The person who gets punished by the state is deprived of a good or has to undergo suffering. Almost all philosophers agree that punishment is justified under certain conditions, meaning it is contextual—and they offer various approaches to justify this deliberate infliction of suffering for reasons like rights, autonomy, equality, and the integrity of democratic society.

These justifications for punishment can be primarily classified as the utilitarian or retributivist approaches. While the utilitarian approach looks at the net positive result of punishment, retributivists have a backwards-looking approach. Not until Feminist theorising had begun did there exist a tendency to view punishment as a gender-neutral framework. Criminology maintained a male-centric view of crime based on the simplistic notion of a person's free will.



Feminist scholarship filled our gaps of knowledge concerning women as offenders, survivors, and law practitioners, thereby linking gender with patterns of deviance. It began with the liberal feminists who pointed out a stark lack of women's role in theorising normative framework for criminology. Criminology becomes a vital intersection between punishment and responsibility. For instance, if we were to find ourselves guilty of offending the law in eighteenth-century society, then we would be held accountable for our actions. Since criminal behaviour was seen as an exercise of free will, we were guilty as it was us who acted instead of the world with its social pressures acting on us. But feminist scholars have highlighted that not all people enjoy the same level of agency; people are often forced into committing crimes. This means that a person's environment and circumstances add to the likelihood of engaging in the unlawful. As radical feminists have pointed out, there exists an implicit male standard in the legal system. Even if women are to be treated the same as men, it still does not suffice to understand women's deviant behaviour owing to the pervasiveness of patriarchal relations and ideology.

For instance, the state's need to control its private sphere would incline it to allocate more resources to the enforcement of laws criminalising prostitution, which has gendered ramifications as more women often get incarcerated due to their being on the supply side of the series. Moreover, women also serve longer prison sentences than men engaged in the same crime, which defeats the idea of equality before the law.





Contextualising gender in a matrix of power relations of domination came to be known as the dominance approach.

While Radical Feminism and its dominance approach succeed at identifying patriarchy as a system of unequal power relations, it succumbs to narrowing down its view of theorising gender, focussing too much on oppression and bypassing the privilege problematic. It also commits the mistake of essentializing women as unchanging identities, i.e., to only see women as opposites to men and assuming that there exists a unitary, universal referent for the word woman. Drawing on Foucault's claim that power that is ever-changing, dynamic, can always be resisted, and that power relations flow through-in and throughout society, multiracial feminist scholars have added that class, race, ethnicity, and gender interact multiplicatively to locate one's social standing. These different identities are not just surface-level differences that make a society diverse but act in complex ways to shape one's experience and agency.



Approaching crime from an intersectional framework avoids treating women as monoliths, does not prioritise gender relations over other systems of inequalities, and allows space for understanding how privilege benefits certain people vis-a-vis their relative social position. In this way, the intersectional approach provides a comprehensive framework for understanding how multiple inequalities affect people's behaviour, their opportunities, and how they get socialised. Intersectionality in criminology would mean attending to a defendant's social position, inviting empirical research to report on an offender's social position, thus moving beyond the elementary notions of crimes being freely-willed.

The addition of multiracial feminism in the ongoing knowledge production becomes indispensable to understanding many contemporary socio-political issues, one being the debate around the state's role in women's safety. To envision a society without any policing system or prisons to keep offenders away may appear to be a highly unsafe paradigm for women, a concern shared by the carceral feminists. However, arguing for increased policing and harsher punishments for violence against women might not produce the most desirable result in a panopticon-like state. When issues of conservative attitudes and patriarchal tendencies are still lingering, given such a context of governance, carceral feminists' normative position may produce some good for women's safety. But more likely, they end up incarcerating marginalised people (especially those inhabiting increasingly militarised zones). Perhaps, now it would make more sense why many black feminists did not rejoice at Derek Chauvin's sentence with life imprisonment, the reason being it does nothing to bring fundamental change in either America's broken prison-industrial complex or to correct the inherent biases in the judicial process.



While things may change at the surface level for the United States' racial politics, the legal system continues to employ a normative framework that is blind towards a person's multiple inequalities and privileges. To conclude, studying feminist criminology adds the following nuance — the legal system cannot be gender-neutral, and race, class, ethnicity, and gender as systems of power and privilege dynamically influence a person's lived experience, agency, and involvement with the state.

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# INDIAN WOMEN PHILOSOPHERS

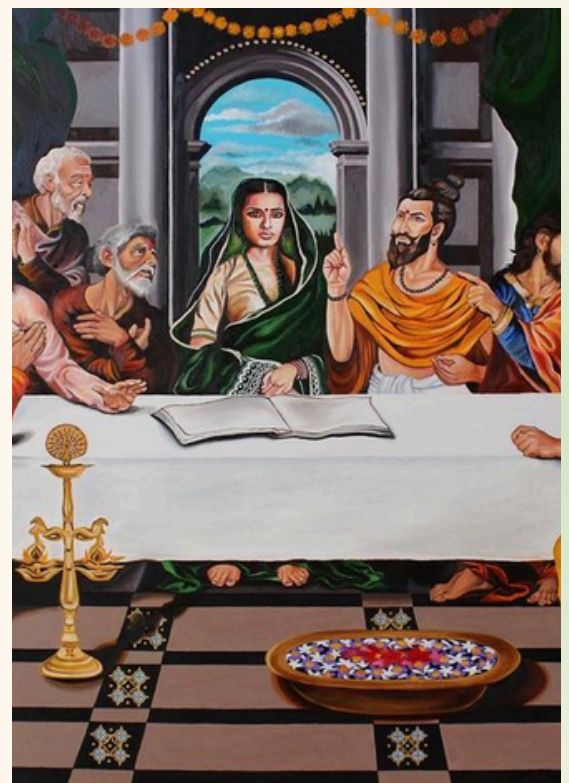
## - WHO WERE THEY?

-Lavanya Nair



India has a long philosophical background; a rich tradition of asking critical questions, raising doubts about reality, and forming expositions on morality. Despite this 'great, glorious past', the absence of women in the formation of theories, or contemplation of realities is thought provoking. It is not that women were absent from the field of philosophy. From the Vedic period itself, numerous women have made a name for themselves, engaging in debates and creating hymns for the Vedas.

The story of **Gargi**, the philosopher who engaged in philosophical debate with the sage Yajnavalkya and asked him a series of questions on the 'Brahman' is featured in the Brihadaranyaka Upanishad. She asked metaphysical questions regarding the material of reality, its nature, metaphysics etc. Maitreyi, another philosopher, wife of the aforementioned sage, is another key figure. When the sage decides to retire to forest life, she accompanies him, rejecting the wealth as it would not lead to immortality. She was keen to learn about immortality, and the merging of the soul with the eternal. She, too, engages in a long dialogue, as illustrated in the Upanishad, about the soul and Brahman and their relationship.

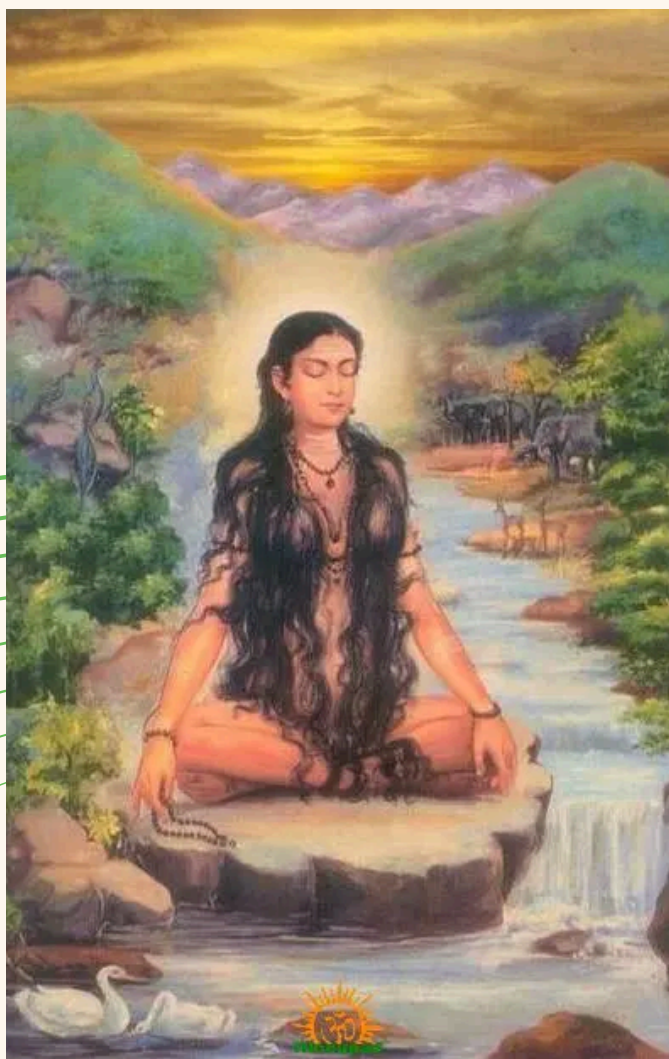




An important concept emerges out of this conversation- about love. Love, they say, emerged out of a greater love for the self. It is only this universal love that makes all other love possible. The self drives this love.

**Sulabha** is another prominent figure, who entered the court of the Philosopher King Janaka who claimed 'moksha' and sought a debate with him. A single, learned woman- she is criticised by the King who uses anti-women statements to debate. She uses the Vedic scriptures and philosophical principles to argue that this distinction between man and women has no foundation in the concept of 'soul'. She says that the atman is the same in everyone and thus not gendered. Furthermore, gender is obtained at birth but is not a static thing. She proves that King Janaka, by using pre-assumptions and stereotypes, was not an Enlightened being.

This was a very crucial development, as it indicated a sort of attitude towards women in the philosophical framework of Advaita Vedanta.



However, this was soon followed by the dharma sutras by Manu, which gave fixed rules and positions for everyone in society. This set up a patriarchal society and the philosophical enterprise of women suffered greatly.

The Bhakti Movements later, produced gems of thought- with poets and spiritual philosophers like Akka Mahadevi, In Karnataka.

Though her verses (vachanas) are depictions of her strong faith and love towards her God Shiva, the philosophical seed in them is easy to find. She runs away from her husband who violated her condition of being left alone to pray- she writes that it was hard to maintain between two lovers- material and spiritual. She wanders naked, doing away with modesty and material/social sanctions.

Similarly, **Andal**, **Karraikal Ammaiyar** etc. are names famous for this spiritual/material distinctions wherein they renounce the world, seeking union with the God, the greater self- a more worthy goal of pursuit.

Colonial India saw the rise of various revolutionaries, reformers and finally, nationalist leaders. **Savitribai Phule** was one such name, who worked against the norms and caste structures in society. Her philosophical undertakings were social in nature. She questioned the caste system, and the denial of education to the lower castes and to women. In her poems (**Kavya Phule**), she used simple yet engaging language to engage in questions regarding education and caste.

In contemporary times, many women philosophers have arisen. One distinction between them and the philosophers of the past, is that their philosophy stems from academia rather than religious faith.

Sarojini Sahoo, Indian feminist writer elaborates on philosophical themes concerning women and women's identity. She rejects Simone de Beauvoir's 'the other theory' and believes that feminism shouldn't evolve in opposition to men



Feminism is a fight against the patriarchal structure that forces men and women to behave in a fixed manner. She also holds that in eastern feminism, sexual liberation is the most pivotal thing. Her novels too examine this notion, and profess philosophy between women and the world.



While philosophy is supposed to deal extensively with the abstract, the general, the conceptual; **Dr. Meena Dhandha**, professor and active member of society for women in philosophy deals with the practical aspect of it. Primarily focusing on dalit studies, she pushed for more attention on the prevalence of caste discrimination amongst the Indian youth in UK.



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**Gayathri Chakravorty Spivak** is said to have ‘feminised and globalised’ the philosophy of deconstructionism regarding the ‘subaltern’ i.e the different groups that don’t have access to citizenship. Furthermore, in her ‘A critique of Postcolonial Reason’ she explores how European metaphysical works like Kant and Hegel, ignore and prevent non-Europeans from being seen as fully human subjects. A post-colonial scholar, her essay ‘Can the Subaltern speak’ is an interdisciplinary work that examines women in the light of geography, history and class.

Vandana Shiva is another eco-feminist philosopher of today’s time. In the book, *Staying Alive*- she examines the relation between women and nature and how they are dominated by man and capitalism in a similar manner. Drawing comparisons between the two, she also shows how in the third world country, women are the most affected by ecological crisis as they use nature in their everyday life.

While it is encouraging and empowering to see notable names in the field of philosophy and learn about their important contributions, there is a lack of women in philosophy. This may be attributed to many causes- the patriarchal structure, lack of awareness etc. Yet it is clear that philosophy would surely benefit from the perspective of women.



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# THE IDEA OF INTERSECTIONALITY

-Angshumita Borthakur

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Coined by the Civil Rights Activist, Kimberle Crenshaw, the term 'Intersectionality' offers a framework to appreciate the diversity present within the community of women. In other words, we can say that this idea of intersectionality helps in conceptualising a person, group of people or any social issue by taking people's overlapping identities and experiences into account. Intersectionality has a relation with feminism as it has broadened the lens of the first and second waves of feminism to include the experiences of different women irrespective of their caste and creed. Intersectional Feminism aims to distinguish itself from white feminism by acknowledging the different experiences and identities of women.



Coined 30 years ago, the term 'intersectionality' was an obscure legal concept. But at present, this term has become the acknowledgement that every person has their own experiences facing oppression and discrimination in the society and we must not make those people feel alienated from the common masses. The main motive of this idea is to accommodate different people by taking their experiences into account. In order to combat the interwoven prejudices faced by people, understanding 'intersectionality' is quite essential.

In 1989, Kimberle Crenshaw coined the term 'intersectionality' as a way to explain the oppression faced by African American women in her essay "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Anti-discrimination Doctrine, Feminist Theory and Antiracist Politics".

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She discusses about black feminism, which is a philosophy focusing on the experiences of black women, acknowledging that the liberation of black women is a necessity. Crenshaw pointed out that the experience of the feminist movement has been different for the black women. She further said that race and gender are not exclusive in feminism, rather, they intersect to create a unique experience of discrimination.

Intersectional Feminism has been explained by Kimberle Crenshaw as a prism that shows the various forms of inequality which often operate together and exacerbate each other. It is a qualitative analytic framework developed in the late 20th century which identifies how interlocking systems of power affects the section being marginalised in the society. In other words, we can say that Intersectional Feminism centres around the voices of those who experience overlapping and concurrent forms of oppression in order to understand the depths of the inequalities and their relationships in any context. Feminism as a movement becomes truly inclusive when the idea of intersectionality is added as the voices of women can be heard irrespective of race, economic standing, religion and identity.



White Feminism is a term that is used to describe a type of feminism that overshadows the struggles of women of colour, LGBTQ community and also the women belonging to the other minority groups. This form of feminism neglects to recognise the discrimination faced by the non-white women. It mainly prioritises the way in which white women face inequality. Educating people about intersectionality is a key to combat white feminism.



*Intersectionality is being defined by Crenshaw as “the idea experienced in life, sometimes facing discrimination, while, at other times enjoying benefits, based on a number of identities”.*

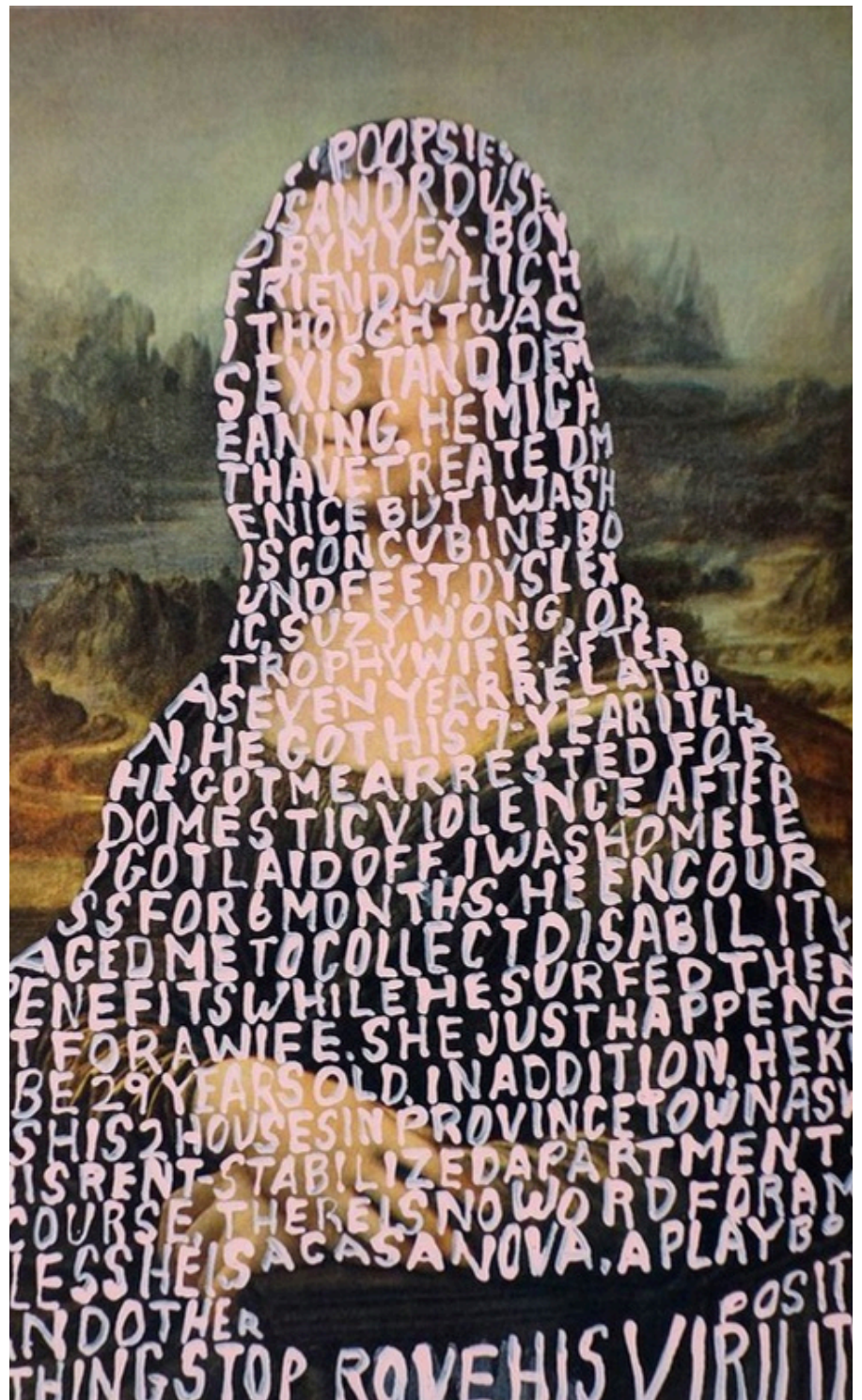
According to her, no woman should be looked down upon on the basis of her race, economic standing, religion and identity. Through the idea of intersectionality, gender equality can be achieved, which is of utmost importance.

A strong feminist movement can only be built by emphasising on intersectionality. In India, women from the Dalit, Adivasi communities and other marginalised groups feel that their sufferings have been ignored by mainstream feminism. In other words, we can say that their contribution towards the movement has been erased. These issues have fuelled deep divisions in the feminist movement in India. Therefore, feminists from the marginalised communities have echoed the need for an approach to understand and address their situation. They have highlighted the sufferings of Dalit Women carrying the burden of caste, class and gender.

Therefore, feminists from the marginalised communities have echoed the need for an approach to understand and address their situation. They have highlighted the sufferings of Dalit Women carrying the burden of caste, class and gender. Attention has also been drawn towards the invisibility of the concerns of women belonging to OBC (Other Backward Classes), asserting that the mainstream feminism has failed to acknowledge caste-based divisions among women. Yet, the mainstream feminist movement in India emphasises on gender and patriarchy, at the same time, overlooking the differences stemming from intersecting social identities such as caste, ethnicity, religion and class within the community of women. People of colour often face differential treatment regarding health services. Researchers have argued that immigration policies can affect health outcomes through mechanisms such as stress, restrictions on access to health care and the social determinants of health.

Therefore, intersectionality can be applied to nearly all fields ranging from politics, education, health care and employment to economics. The framework of intersectionality can be applied to various areas where race, class, gender, sexuality and ability are affected by policies, procedures, practices, and laws. As a result, we can say that multiple factors of advantage and disadvantage can be identified through the idea of intersectionality.

We might experience discrimination and gender inequality in a different and unique manner, but we are all united in our hope for equality. Equality can only be achieved by making people aware about the importance of the term 'intersectionality'. This, in turn, will help to build an inclusive society, in which every woman, irrespective of their race, economic standing, religion and identity, would be enjoying equal opportunities.



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# ENVIRONMENT & PHILOSOPHY

## CLIMATE CHANGE: A METAPHYSICAL PHENOMENON?

- Sunaina Mishra

In the span of the last few decades, concern over global warming and other environmental problems has garnered a great deal of public attention. The numerous reports issued by the United Nations' Intergovernmental Panel on Climate Change can be termed controversial, but they all appear to confirm what many environmentalists have been asserting for some time now: the planet is heating up, and it is due to a man-made phenomenon. With the ice caps melting, forests burning, and temperatures rising at record levels around the globe, it could be said that the urgency to act has never been clearer. This is primarily the reason why many agree that climate change is actually a moral issue, thus making our action to prevent it seem obligatory in nature.

All this is based on the core understanding that climate change will cause tremendous harm, the extent of which depends collectively on us. But there is still very little clarity on the basis of these obligations, or even on what exactly they are. Despite it being a well-known fact that climate change will disproportionately affect the developing world, hitting developing and under-developed countries especially hard, the potential of these damages is yet to bear on the questions of distributive justice on any level of global policy making. Could the obligation to act on climate change be a matter of distributive justice, restitution, or just a basic insurance against catastrophe?

The answers are not exclusive. Which should be our focus? With the debate stuck at such a complex juncture, environmental policy makers are attempting to answer two main questions:

**1) What is causing the problem?**

**2) What can/should we do about it?**

Scientists have provided some obvious answers here. Global warming is technically caused by greenhouse gas emissions, the solution to the problem thus being to reduce emissions via improved technologies, policies, and regulations. Philosophers, on the other hand, tend to view both the causes and the possible solutions to such problems in more complex and problematic ways than most scientists do. This brings us to the concept of 'Environmental philosophy', which also encompasses things like ethics, metaphysics and the philosophy of science.

Here, we will be focusing on two very well-known philosophers in this regard- John Dewey and Martin Heidegger- who lived and thought well before our environmental concerns came to the fore, but still had much to say about science, nature, and humanity's relationship with the natural world. Their ideas on these specific themes have certainly provided a firm foundation, upon which much contemporary environmental thought can be said to be based.

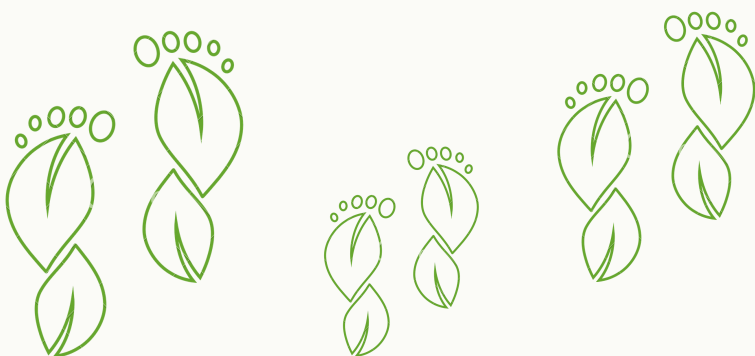
Examining some of Dewey's and Heidegger's basic concepts can provide critical insight into some of the philosophical issues at stake in the current environmental policy debates.


Although both Heidegger and Dewey share certain environmentally relevant ideas, their differences are also very pronounced, thus exemplifying two distinctly different attitudes toward burning issues (like global warming, for example). Let's take a look at Martin Heidegger (1889-1976) first in this regard. Generally associated with the 20th Century philosophical movements known as phenomenology and existentialism, his thinking tended to assume a decidedly anti-modernist bias – leading him to criticise technology, commercialism, and instrumental science, especially in later writings. Contrary to this, American philosopher John Dewey (1859-1952) embraced the spirit of modernism with vigorous enthusiasm.

His philosophy closely identified with the philosophical movement known as pragmatism, hence also being called 'instrumentalism' and 'experimentalism'. Unlike Heidegger, according to Dewey science, technology and commerce were actually just creative expressions of human potential.

In a nutshell, Heidegger's conception of science and technology can be said to be, for all practical purposes, a rather negative one. In his later work especially, he portrayed the scientific legacy as a manifestation of humanity's disregard for and estrangement from the natural world, and thus from the very ground of existence. This legacy, beginning with the culture and philosophy of ancient Greece, and culminating in the science and philosophy of modernity, is an essentially *spiritual* phenomenon according to him. Pre-Socratic Greeks first apprehended the awe-inspiring wonder and mystery of existence (or 'Being' as Heidegger calls it), and began to develop philosophy and science to describe this experience. However, the meaning of the experience was simply too profound for any mere descriptions to do justice to it, hence thinkers like Plato and Aristotle began to articulate both philosophy and science as logical explanations for the natural world instead, in complete opposition to the poetic exclamations about the mysterious experience of Being that were prevalent in their times. Despite making the natural world rationally intelligible, such explanations also neglected the Being's original revelation. This led to the progressive alienation of humanity from nature in Western tradition of thought and culture, due to any deep appreciation for the Being of nature being made impossible. The development of science and technology in the modern, post-Enlightenment world are, according to Heidegger, expressions of this alienation.

It can be said that Dewey is in agreement with Heidegger, only in the belief that modern science has its origins in the intellectual life of ancient Greece, and has since changed humanity's relationship with the natural world profoundly. However, unlike Heidegger, Dewey regards the legacy of science as one of liberation and enlightenment, rather than one of domination and estrangement. Modern science, according to Dewey, does not see nature as having any determinate metaphysical structure- very unlike the science, philosophy, and theology of ancient times. Nature, as the subject matter of current science, is thus, actually considered a malleable and dynamic construct of the human intellect. This is maybe why Dewey sees the advent of modern science as one of the greatest liberating events in the history of ideas, and applauds its possibilities for empowering human potential.





Having examined Dewey's and Heidegger's contrasting views on man and nature, their respective answers to our original questions regarding climate change might seem obvious. Due to his rather strong endorsement of an 'activist' scientific spirit, Dewey would probably see global warming as a consequence of a miscalculation of our collective goals and methods (in terms of our technologies) with respect to the environment. His probable solution would involve evaluating how our development (on many levels) is affected by this phenomenon, and then re-evaluating how best to utilise the technologies responsible for it. This might be because there is nothing intrinsic or essential to nature in Dewey's view. It is an ever-unfinished project whose boundaries are undefined and whose 'purpose' is just a matter of interpretation. Whether the current policies are benefiting or harming 'nature' is therefore a matter of interpretation as well- mainly because our interpretations in this regard are largely tentative, changing with every temporary change in our values, needs, and worldviews. Indeed, the spirit of Dewey's instrumentalism suggests that there may be ways, still unimagined, in which global warming may actually enhance human potential and improve the environment!



On the other hand, Heidegger's response isn't quite what one might predict in this regard. Heidegger claimed that humanity and nature have now reached the end of their potentialities, and that humanity cannot hope to 'engineer' its way out of the spiritual disease wrought by its alienation from Being through scientific and technological advancement. The concept of Being has now exhausted its possibilities in Nothingness; the phenomenon in turn manifesting itself in contemporary culture as nihilism and meaninglessness. The world civilization, according to Heidegger, is essentially dominated by an instrumentalist mentality, thus becoming a place where nothing is intrinsically valuable or sacred anymore. The biggest example of this nihilism is the gradual devaluation of nature to its current status of a mere resource for industry and technological progress.





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In the end, while Heidegger's views may seem too extreme for the practical necessities of our current situation, Dewey's more practical approach is vulnerable to the Heideggerian criticism that it may be too *accommodating* to our situation. Heidegger would probably say that the attempt to preserve, protect or improve nature by tinkering with it through science is actually self-defeating. And it's true that every new 'solution' to natural problems over the past half-century has only created worse ones, the latest one of which is global warming. Thus, perhaps the very *impracticality* of Heidegger's profound ideas make them particularly worthy of consideration. It seems fairly obvious that environmental degradation has mostly, if not primarily, resulted from the impact of technology and commerce on the natural world, due to which, the kind of reverent appreciation for nature's sanctity that Heidegger advocates might be the only way for a deeper concern and respect for nature to become a common world-view . It can thus be said that environmental protection over the long-term might actually be needed – as opposed to short-term fixes for issues in the spotlight like global warming – is rather a Heideggerian-type transformation of the public consciousness around the world, instead of just further Deweyan innovations in technology. A renewal of the experience of authentic freedom, accompanied with the revelation of Being- that which is the foundation that sustains both nature and humanity- might actually be just what is needed for Earth's sustainable future.

# On Speciesism

-Sunaina Mishra



It is a fact undisputed that in our world, there is much discrimination, and of many different types.

Understood to occur when someone is given less moral consideration than others, or treated worse for an unjustified reason, it is common to hear about cases of discrimination against certain human beings based on their sex, skin colour, sexual preference, and for many other reasons in the daily news. Little known but just as easy to grasp, according to many philosophers, 'Speciesism', is another form of the same phenomenon.

First used by the animal activist Richard Ryder, the concept is considered as influential in animal ethics, the tenability of which, however, is still a topic of ongoing debate.

Generally condemned as the same sort of bigotry as racism or sexism, people who oppose speciesism essentially assert that giving human beings greater rights than non-human animals is as arbitrary (and as morally wrong) as giving some people greater rights than others for no discernible reason. This is because, they argue, that moral consideration need not apply only to sentient (conscious) beings. According to this standpoint therefore, people can, and should also give moral consideration to things such as ecosystems or species. The problem is that in most human societies, it is considered completely normal to discriminate against animals of other species.

The ways in which this discrimination occurs, and the extent of its severity, certainly differ from place to place- as certain animals are treated worse in some places than others. For example, dogs, cows, and dolphins are regarded more positively in some societies than in others. The phenomenon, thus, is so commonplace that most people don't think to question it, except in cases where the type or degree of discrimination is unusual in their culture. The result of this? Non-human animals are consumed as food, used for clothing, tormented and killed for entertainment, exploited for work, and raised and killed so their body parts can be used as raw materials in cosmetics along with other consumer products. From an animal ethics perspective, an important work is the Australian philosopher Peter Singer's 'Animal Liberation', which characterises speciesism as a widespread "prejudice or attitude of bias in favour of the interests of members of one's own species and against those of members of other species"



In a nutshell, Singer regards speciesism as discrimination on the basis of species membership, on the basis that, people whom he terms as 'speciesists' unjustifiably favour the interests of members of their own group over the interests of others. However, over time, just like all things in philosophy, many prominent ethicists have stood up to challenge this point of view too (without necessarily endorsing the opposition). Bernard Williams, an English philosopher, has argued that 'being a human' is itself a morally relevant property, and thus that a prejudice in favour of human beings can be defended accordingly. Even more recently, Shelly Kagan (a professor of philosophy at Yale, best known for his writings about moral philosophy and normative ethics) has taken up the exploration of the possibility of a version of 'personism' as morally defensible; instead suggesting that either personism should be regarded as a speciesist view, or most people should be accepted as not being speciesists (which is very contrary to what Singer says in this regard). Other arguments in this line of thought include François Jaquet's 'Evolutionary Debunking Argument' against speciesism, based on findings from experimental moral psychology.

On the other hand, lie the staunch defenders of speciesism, also comprising numerous theorists from the fields of natural sciences, philosophy, journalism, and others. This side has tried to justify animal discrimination and exploitation, by plainly claiming that the use of animals is completely unavoidable, and also by predicting catastrophic consequences if such uses were to be brought to an end.



In response, most animal ethicists believe that the arguments of such theorists can never succeed, as they either 'beg the question' or only appeal to capacities that not all humans possess.

Also, additionally these arguments are often rooted in bias, and therefore are irrelevant in a rational debate setting.

They thus propagate that if we (humans) consider the case impartially, we would also reject the arguments that defenders of speciesism propose, because neither we nor they would accept these arguments if they were to suffer the same fate non-human animals face because of speciesism.

At this point, an interesting case should be considered, that of a former defender of speciesism- Michael Allen Fox- who ended up changing his position eventually.

In He initially argued that only those beings with certain cognitive capacities should be respected, but also simultaneously tried to claim that those humans without those capacities should be respected. Understanding his own incoherence, he gave up his previous speciesist positions, abandoned his ideas on the use of non-human animals as resources, and started to write in defence of animals, rather than against them.

In the end, this discussion comes to a stalemate, with the environmentalist standing up to defend the proposition that nature should be preserved as it exists, as it benefits human beings in the long run, ensuring our survival, even if it seems harmful for non-human animals initially. However, this balancing theory cannot be accepted by animal ethicists, as it also indirectly defends itself through reasons in support of the moral relevance of sentience. Hence, one thing is for certain, that the discourse surrounding this topic is far from over- even in our own country's context, as can be seen through the efforts of organisations like 'India Against Speciesism', a country-wide network of volunteers conducting public events to sensitise people about animals not deserving to live tortured lives. Yet, after being a part of this debate, even if we do accept that species-membership is irrelevant to the moral status of a being, and that thus we must oppose speciesism just as we should oppose racism or sexism; still the question remains, if species-membership doesn't determine moral status, what does?

And also, what exactly, if any, moral obligations do we have toward animals? *What we as undergraduate students of philosophy can conclude at this stage, is that questions of this nature can't simply be answered by the fact that humans and animals are of different species, thus at least leaving no room for any vague subjectivity in this regard.*



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# By the Pen and Through the Lens



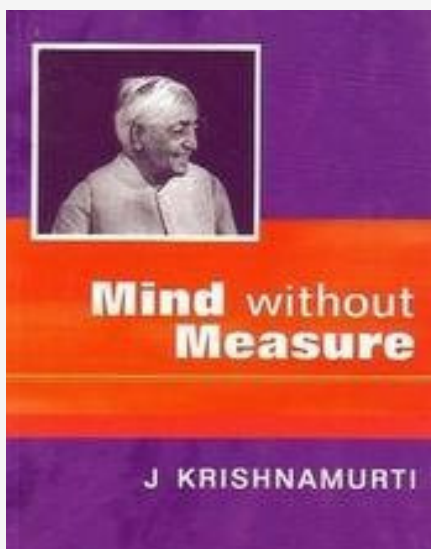
# BOOK REVIEWS

## MIND WITHOUT MEASURE

AUTHOR: J KRISHNAMURTI

-By Serena Singh

Since the dawning of philosophy, humans have been tutored and conditioned to regard the inbuilt faculty of 'thought' as the most important and presumably the only instrument to deal with their lives. But, hasn't this faculty of thought in turn created problems that live in the society at large? Not functional problems but intellectual problems. Hasn't this faculty of 'thought', in the process of furnishing results to

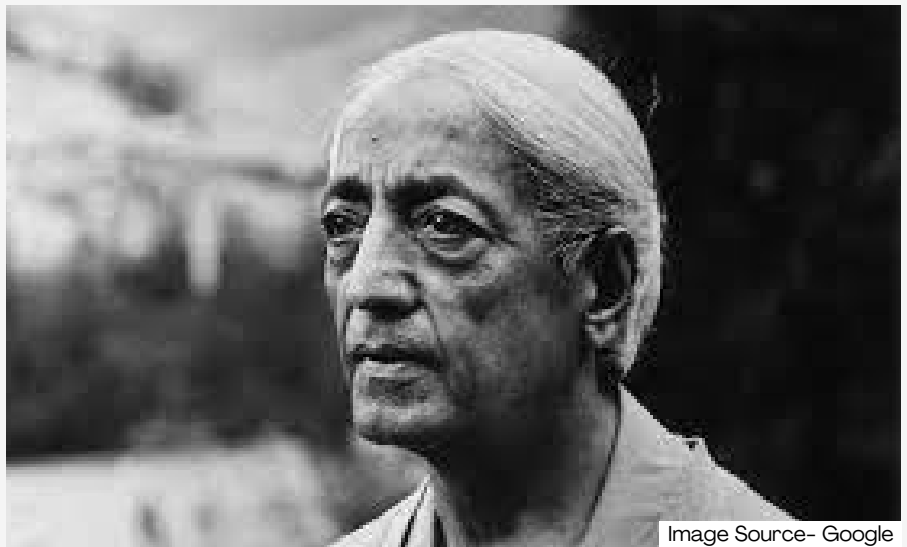


problems, has indeed, only constructed newer problems? It shows how the instrument of thought is deficient in attacking the introductory chords that generally uphold individual and collaborative action, like violence, hurt, conflict, instability, pleasure, fear, anguish, and so on. He explains in different ways how 'thought' itself creates and sustains these problems. So is there any new instrument completely different from 'thought'? 'Mind Without Measure' is a collection of sixteen addresses given by Krishnamurti in New Delhi, Calcutta, Madras, and Mumbai between



October 1982 and January 1983. The course of the book unwinds the views of Krishnamurti and throws light on the well-regarded instrument of 'Thought' in a different light.

Krishnamurti apprises how this instrument has led to a state of annihilation within the individualities and in



the world at large. The course of the book commences with Krishnamurti making the reader interrogate the current state of man and humanity at large. presently, the world is in peril. The mortal race is facing a great deal of distrust and confusion. In this confused state of mind, we frequently seek some kind of authority as a means of security. Authority of State, religion, practitioner, and likewise. We also tend to find an answer to the problems in history and go back to our traditions. But has it answered our problems? We're veritably much the same as we were ahead. Also, what's the root cause of this confusion? The course of addresses exposes and makes the reader realise that the root cause of this confusion is our incapacity to inquiringly find the cause of the confusion because our mind is conditioned. Our inquiry depends upon our conditioning which we receive from the moment we're born. Every moment we're told and directed on what to do and what to believe. If conditioning is the root of problems then what's the nature of this conditioning and can it be resolved? Can the mind

be free from all forms of conditioning? Numerous proponents believe that the mind cannot be made unconditional and that conditioning can only be modified.

*Can we not live  
without any dimension?  
Can we just not think of  
becoming and unbecoming  
but just observe ourselves as  
we are. Look at humanity  
as humanity, your clay as  
humanity. We all are just  
the same from within.  
Partake the same  
feelings.*

Yet the speaker asks the readers if, for once, we can observe ourselves as we're and not view ourselves through the colored conditioning that we've entered as humans through periods. Leaving the follower-ship with an inquiring state of affairs the speaker moves further describing the significance of affiliations in our lives. From the nanosecond we're born we're into colorfull types of affiliations with others. When we feel hurt in affiliations we tend to insulate ourselves from others. This division in thought amongst humans has

given rise to countries with boundaries, religions with beliefs, with morals, caste structures, and numerous other types of divisions among humans. This insulation on the part of humans has created confusion, misery, and conflict. We begin to feel as different from others concerning religion, citizenship, institutions, and others. This credence in individuality or being distinct from others sows the seeds of comparison. We begin to compare ourselves over time, over places, over relations. The mortal mind, therefore, creates images that are nothing further than illusions that in turn are a product of our conditioning. The comparison makes us acquire a tendency to measure. We measure here and now from history, Hindu from Muslim, the man from woman, the child from adult, this from that. And this dimension creates confusion.

Can we not live without any dimension? Can we just not think of becoming and unbecoming but just observe ourselves as we are. Look at humanity as humanity, your clay as humanity. We all are just the same from within. Partake the same feelings. Also, why have we erected the criterion of measuring intellectual marvels? Is it not a universal fact that requires observation from a free mind? How does conflict arise also? Is it due to duality? The intellectual dualism or the passions of contraries that live, do they beget conflict. We in no way live in facts but always produce an ideal world of contraries. We sermonise nonviolence but act violently. Our thoughts in no way understand the true nature and causes of violence; which is a fact but rather invents an idealism of nonviolence. This leads to conflict. Krishnamurti believes that the mortal mind should be free from the past and conditions. With an investigative mind, we should borrow scientific poise and dwell on the self. We should uncover ourselves layer by layer just like a budding flower, and be cognizant of our core.

The world is in dire need of an organic society where the requirements of the existent are synonymous with the requirements of the society. The concinnity in living is observed. According to Krishnamurti, when one becomes cognizant of one's conditioning, one understands the entire consciousness. Consciousness is the total field in which thoughts, functions, and affiliations live. All motives, feelings, solicitations, pleasures, fears, bournes, hankering, hopes, sorrows, joys, and inspirations are in that field. He believed in total mindfulness as being essential for a free mind. A free mind is at peace with no confusion. Krishnamurti adopts a friendly and rhetorical questioning to deliver his ideas. He does not indulge in a direct assessment of views but lets the readers witness what he intends to say by making them interrogate the deeply entrenched beliefs and ideas that they uphold. Thus, in the process makes them aware of the true nature of reality.

# WHEN WE CEASE TO UNDERSTAND THE WORLD

AUTHOR: BENJAMIN LABATUT

-By Kriti Khurana

I get overwhelmed a lot, by the virtue of being a reader. But the overwhelming experience associated with reading this book has surpassed all others. In the words of the author himself, "It is a strange book, about strange ideas." But holy moly, it is so much more than that. The prose is written in an essay format that subtly blends into fiction and surfaces back to reality. One may call it a hybrid work of fiction and history. It provides us with fascinating accounts of some of the most brilliant philosophers, scientists and mathematicians to ever walk this planet. We come across Karl Schwarzschild, who produced the first exact solution to Einstein's equations of general relativity and subsequently discovered the nature of the black hole as an inescapable chasm permanently cut off from the rest of the universe. Next is the brilliant mathematician Grothendieck who revolutionised the way we think about maths, and many more, from the virtuosity of Heisenberg to the impeccable Schrodinger, whose cat is world-famous. This book delves into the working of the minds of geniuses, how knowing too much can be as dangerous as knowing too little. Essentially, it is a series of meditations on the abysmal nature of scientific knowledge.



Image Source- Google

If anything, this book is a genre of its own. It depicts the eclipse birthed by our limited understanding of the world, and how those who were the bearers of light couldn't help but be blinded by its brightness. The book starts with chronicling the history of cyanide, a form of poison. It travels from alchemy to the holocaust in just a mere 20 pages, the facts seem to converge so dreamily that it feels as if the text is almost melting into itself. It emphasises the formation and the breakthrough of all those ideas that defy comprehension, yet violently demand it. It uses science to reach those deeper truths of existence and life that



only literature can acquaint us with. While the contents of this book are unbelievable, most of it is factual, evoking the wonder of its readers. You can't help but develop a personal connection with the short stories. They have something for everybody because no one is an exception to the underlying uncertainty of it all. We all have dipped into the pond of existential dread and shivered in its frosty waters. This book elevates it to the point that the very purpose of your existence is superimposed over your every action so intensely that it creates from itself a void that lurks till you reach the end. The pages call out to you to wake up from your ignorant slumber and look at the world, not just see it like a passerby but look at it as an active visionary. The book is full of rich metaphorical and metaphysical language that infuses the scientific stories with surrealism and a sense of mystery. The gushes of the revelatory yet gorgeous language lead the reader to an earned silence where reflection and introspection into the very foundational ideas of being a human make their home. It navigates through the path of the delirious frenzy which overcomes these great figures of the scientific realm and its mind-numbing termination, which surely gives way to discoveries and innovation but provides access to the deranged inner landscapes of people who acquired the truth bigger than themselves. It reveals to us, peeling layer by layer, the passionate side of science. The creative struggle of great minds which borders madness, depicting the raw and not so pleasant aspects of brilliance, the sheer loneliness and horror of knowing more than those around you; while simultaneously facilitating the process of coming to terms with our unknowability.

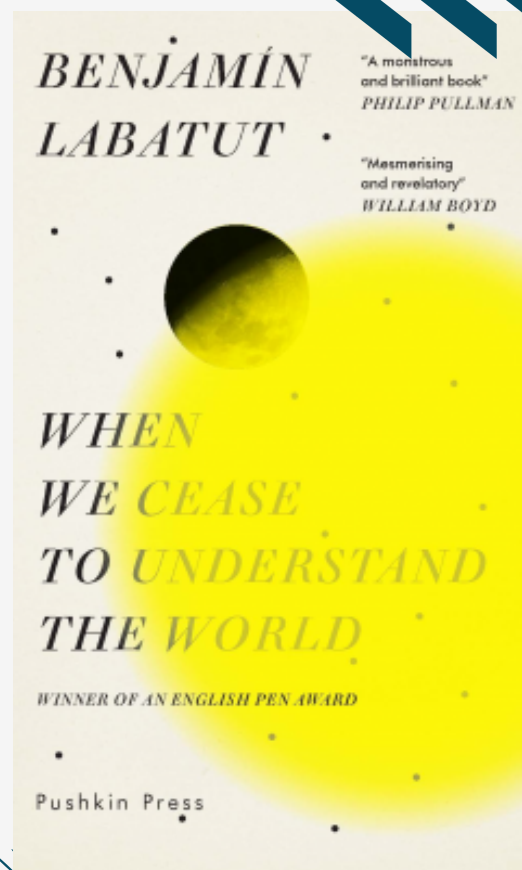
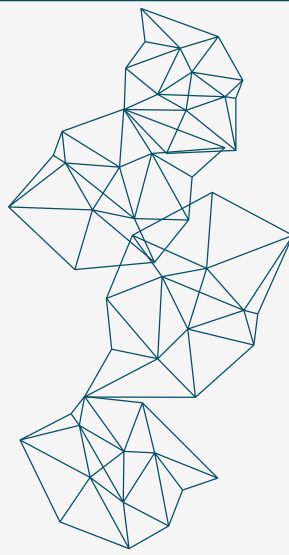


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# HIPPIE

## AUTHOR: PAULO COELHO

-By Kriti Khurana

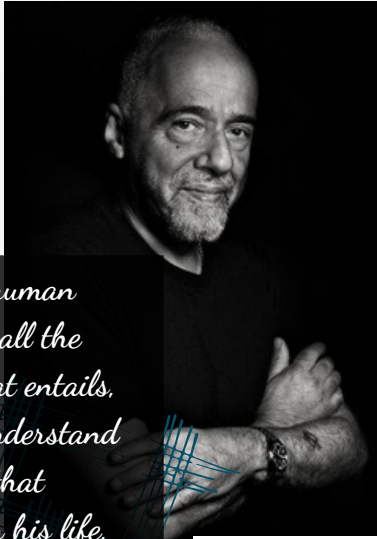
Hippie, along with being a feast of a read is an autobiography written from a third-person perspective. All the characters in this book have distinct voices and narratives which harmonise and make up this one account of a journey, both literal and metaphorical. A journey across the world and of self-discovery. It tells the tale of Paulo and how he met this Dutch girl named Karla in Amsterdam and together they take the Magic Bus to Kathmandu, to go on the fabled Hippie trail in Nepal. This book gives an in depth account of the Hippie culture of the 60s, and how people reacted to the Hippie movement back then. The book is also loaded with spiritual and religious elements that stay constant amidst the changing backdrops. There is a mention of drugs, free love, sexual liberation and the search for inner truth. The author talks about the different situations and the different histories of the many people that he comes across in his journey. It deals with topics such as the purpose of life or the meaning of life. There is also a mention of the Hare Krishna movement in bits and pieces and how it impacted the author. This book enables us to traverse through time and



relive the aspirations of a generation that yearned for harmony and proceeded to challenge the system – authoritarian governance, conservative behavioural norms, excessive materialism, and a disjointed existence devoid of enlightenment or self-actualization. This book is philosophical in the context that it dissects the need and the process of the expansion of consciousness. The book weaves the tale of the raw and tumultuous experiences that adorn a human life, and the struggle of finding your place in the world. “He was a human being, with all the fragility that entails, he didn’t understand everything that happened in his life, but he truly wished to believe he was travelling in

search of the light.” Along with being a story about love, friendship and travel, it also is a nonchalant and extensive narrative of self-exploration and the challenging acceptance of one's true constitution. The Hippie culture predominantly aimed at creating and living in a world full of contentment, love, and peace, to take trips, to explore places and people, to see diverse cultures, and to get the exposure of people's varied and contrasting views and traditions. This book sets itself apart from other autobiographies because of its third person narration and grounding in reality, while embodying the form of a novel. This was a journey deep into a period that has a multitude of layers. Coelho vividly portrays the era as he experienced it. A must-read for anyone curious about the 1960s and the Hippie movement, politics, war, and the lives of those who shaped and changed history. Instead of taking the mainstream approach and talking about Hippie culture as an American phenomenon, he tells the story of a financially privileged, long-haired young man searching for his soul in South America and then Europe.

Another amazing Paulo Coelho novel, full of wisdom and quotes to resonate with. Finally, the reader is transported through the meticulous craft of evoking a sense of place and people, as well as a nostalgic look at one writer's rise to prominence. With the complexities of a heart at odds with itself, as well as the many people he met and things he experienced. He talks about his brush with Children of God, a meeting with a Guru, entering the house of the rising sun, and then an encounter with Hare Krishnas, conversations with a Dervish Sufi, and losing and finding love on his way to becoming a writer, among other things.



*“He was a human being, with all the fragility that entails, he didn’t understand everything that happened in his life, but he truly wished to believe he was travelling in search of the light.”*

Image Source- Google





# LANGUAGE AND PHILOSOPHY

## AMRITA: JO MAR KAR BHI ZINDA REH JAYE

-By Anshula Basil

***Mohabbaton ki parakh ka yahi toh rasta hai***

***Teri talaash mein niklu, tujhe na paon main***

(The best criterion to judge the intensity of love is never to get the person one loves.)

**- Mazhar Imam**

Amrita Pritam's story reminds us of the myriad of shapes love can take. It is a story of a love destined to be nothing more. A love that grew in silence. A love immortalised in countless words. A love that is as tragic as it is sublime. A love that left a mark for everyone to see.

Her life with Pritam Singh was the cage she longed to get out of, Sahir was the forbidden and unrequited love she yearned for, and Imroz was her destiny.

Born as Amrita Kaur in Gujranwala in West Punjab in 1919, Amrita Pritam was a writer, a poet, a mystic and a rebel at heart. They say the best thing for a writer is an unhappy life. For Amrita, the first tragedy of her mother's death struck her when she was barely eleven years old. The death of her mother was the moment when she lost faith in God and became an atheist. She was the living embodiment of 'Freedom'. She lived life on her own terms and gave a voice to helpless women and the poor. She wrote about love, female sexuality, separation, feminism, partition and struggles of women.

She dreamt of a free world for women and supported a fearless lifestyle, where a woman would live without hesitation and with dignity.

***"Jithe vi sutantar rooh di jhalak pave, samajhna oh mera ghar hai"***

(Wherever you get a glimpse of a free soul, that's where you will find me, that will be my home).

Pritam wrote in a male dominated world, she was somewhat a pioneer in this sense. Time and again through her life and works, she has paved the way for women to defy social constructs. For her famous autobiography *Rasidi Ticket*, she owed the title to Khushwant Singh who said to her, "What is there to your life? Just an incident or two ... you could use the back of a revenue stamp to write it." Today Khushwant Singh himself has translated her works to English. She is regarded as one of Punjabi

most influential female voices, receiving the Sahitya Akademi Award in 1956 for her epic poem "Sunshade." She received the Padma Shri in 1969 and the Padma Vibhushan in 2004. In 1982, she was awarded the Bharatiya Jnanpith for "Kagaz te Canvas". Amrita



Image Source- Pinterest

Pritam was the first recipient of the Punjab Rattan Award and was also nominated to the Rajya Sabha in 1986. Feminist to say the least; in an interview, she said, 'Man has not yet tasted the friendship and company of a liberated woman as an equal partner. Men and women have not yet met as two independent human beings. She was fiercely individualistic from a young age and had published her first work when she was just sixteen. That year she got married to Pritam Singh. This was a turning point when she left childhood and took up the responsibilities of marriage and motherhood. Although their marriage had two children, it never worked out. Their hearts did not meet. During the partition, she came to Delhi with her husband and children. By 1960, Amrita had left her marriage. Time healed some differences and in his final days, Amrita would visit him twice a day until the day he died.

There was no romance in this marriage but there was companionship. This relationship is immortal in its own loveless yet unique way – Amrita, having other partners, to this day is known by her husband's name 'Pritam'.

Witnessing the horrors of the partition, she wrote '*Ajj Aakhaan Waris Shah Nu*' – the poem that made her immortal because it was unique and the subject was observed from a female perspective, which was missing at that time. Waris Shah gave Punjabi literature

its greatest love epic Heer, Amrita is in conversation with him in her poem. She says in the poem, “If you could write such an epic for one woman (Heer), now lakhs of women are being killed, raped and maimed...someone has poisoned the waters of our soil... come out and add this chapter to your epic.”



Later came into picture the Bollywood’s King of Romance Sahir Ludhianvi. Their story mostly consists of Sahir’s cigarette stubs and Amrita’s teacup. Smoke mingled in the air around them just like the words of their poems and letters. Their story is one of love, pain, poetry, anecdotes, and a big what if. Their love is that which cannot be described but felt even though both of them have passed.

After the partition, Sahir went to Bombay from Lahore where he achieved success as a lyricist. With Amrita in Delhi, it was like the two lines of a couplet being separated. His songs are evergreen and close to our hearts even today from *Aye Meri Zohrajabeen* to *Kabhi Kabhi Mere Dil Mai*.

In 1944 they would first meet at a mushaira in Preet Nagar, their eyes met for the first time across a dimly-lit room which seems a cliché, although their story is anything but that. They bridged the distance between them through poems and letters. His attraction for her is evident in many beautiful lyrics and hers is explicitly talked about in her autobiography. Pritam writes about how ‘they’d sit in silence and gaze into each other’s eyes’. He would smoke cigarettes and when he left, Amrita would pick up the stubs and smoke them which made her feel as if she was touching his hands. Another instance from the book was when Ludhianvi had been unwell, she sat at his bedside and rubbed ointment all over his bare chest and arms. Recalling ‘the sensual intimacy’ of that moment, Pritam wrote, “I wish I could live in this moment forever.”

The autobiography evoked calls for a ban from the Sikh community, of which she was a part, for the account of her smoking. In an interview to Hindi magazine Kadambini, Amrita said, “*Sahir mere Sartre aur main unki Simone thi* (Sahir was my Sartre and I was his Simone)”. She knew that he had a commitment issue. It was often believed that Sahir



was deeply committed to his mother Sardar Begum who had raised him as a single mother which might have bordered on oedipal fixation. He might have had quasi-oedipal fondness for Amrita as she was also a couple of years older to him. In her last letter to him she wrote,

**"Maine toot ke pyaar kiya tum se  
Kya tumne bhi utna kiya mujh se?"**  
(I loved you wholeheartedly  
Did you also love me that much?)."

Their relationship suffered its final blow when he began his relationship with Sudha Malhotra, whom he also did not marry.

Amrita quoted Byron as she left Sahir's place for the last time, "In her first love, woman loves her lover/ In all the others, all she loves is love."

Sahir calmly asked her,

**"Aap jaane se pahle iska tarjuma kar dengi?"**  
(Before leaving, will you please translate it?).

Amrita wrote in her memoirs that whenever Sahir was not happy with her or sulking, he'd use aap for her instead of tum.

In their last meeting, both sat silently for hours but while leaving, Sahir caught Amrita with a song. No one knows what that nazm was because in her autobiography, Amrita mentions that nazm, but does not write it. It was just hers and she wanted to conceal it from the world. However, Fahmida Riyaz, Amrita's dear friend, wrote a piece where she told her that while parting, Sahir said poetically to her:

**"Tum chali jaogi, parchhaiyan reh jayegi  
Kuchh na kuchh ishq ki raanaaiyan reh jayengi"**  
(When you leave, your lovely silhouettes shall remain  
Memories and traces of love will smart me time and again).

This impromptu couplet was later to be immortalised in Muhammad Rafi's voice for Shagoon (1964). Sahir requested Rafi for a retake to capture the essence of the word Raanaaiyaan because he added:

**"Ye Amrita ke liye hai, chunanche aapko zahmat dee"**  
(I've troubled you because it's for Amrita!)."

sources of images

Filmmaker Vinay Shukla narrates an anecdote that was told to him by the Punjabi composer Jaidev, when he and Ludhianvi were working together on the lyrics of a song at Sahir's house; Jaidev noticed a dirty and used cup lying on the table. He remarked that it needed to be cleaned. "Don't you dare touch it," Ludhianvi said, "Amrita drank tea out of it the last time she was here."

In her diary entry Amrita wrote,  
**'Aaj mera Khuda mar gaya**  
(Today my God died)'. It was the day Sahir passed away.

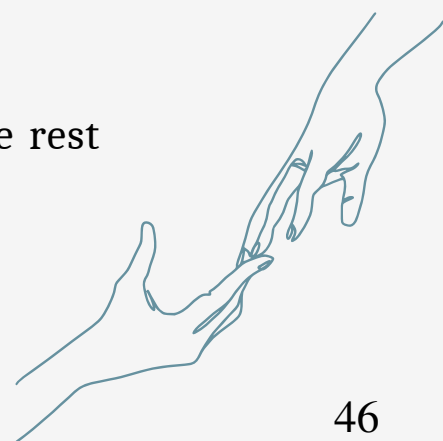
It is indeed sad that their relationship could not mature into something more real in order to mirror their respective contributions to poetry and prose. However, it is unfulfilled love that passes the test of time and engraves itself in people's hearts and art.



***Muhabbat jo anjaam tak pahunchi nahin***  
***Wohi mohabbat hai, baaqi kuchh nahin***  
(Love that remains unfulfilled/Is the true love, the rest doesn't matter).

- **Sahir Ludhianvi**

Sources of Images



***Taaruf rog ho jaaye toh usko bhoorna behtar  
Ta'alluq bojh ban jaaye toh usko todna achchha  
Woh afsana jise takmeel tak laana na ho mumkin  
Use ek khoobsoorat mod dekar chhodna achchha***  
(If familiarity becomes a disease, it's better to forget it/If a relationship becomes a burden, better to break it/An affair that can't reach its logical end/It's advisable to leave at a pleasant turn).

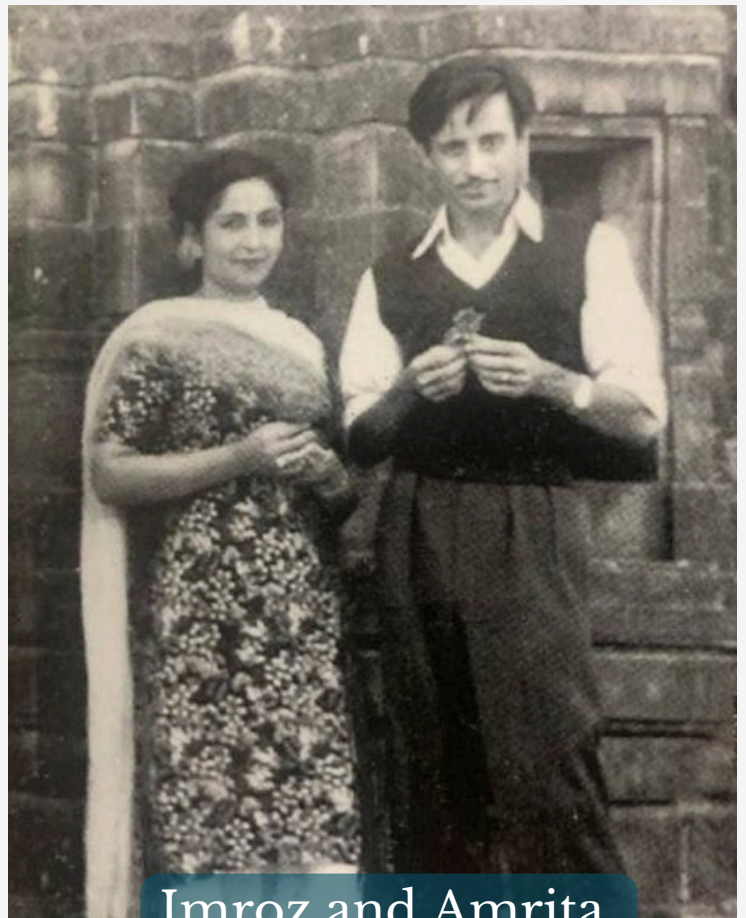
**- Sahir Ludhianvi, "Khoobsurat Mod"**

Today neither of them is alive but decades later, despite the forgetfulness of time, their love story remains.

***Aakhir mohabbat ke afsane khatam kaha hote hain, jo mar kar  
bhi zinda reh jaye wo hi mohabbat hai.***

Amrita had cut ties with her husband and later on with Sahir who was not willing to commit. She had met Inderjeet, better known as Imroz. Sahir wrote when he came to know, "Mujhe apni tanhaiyon ka koi gham nahi/ Tumne kisi se muhabbat nibaah toh dee (I'm not sad over my losses and ruins/ I'm happy that finally you found someone worth living for)". For Amrita, Sahir was the stars in the sky toward which she gazed in awe and sought inspiration, but Imroz was the roof under which she rested and felt safe and secure.

Imroz was a painter and he illustrated the popular journal 'Shama'. He was ten years younger to Amrita but their love conquered all.



**Imroz and Amrita**



He accepted her without any judgement owing to her past. They moved in together without marriage, a radical decision for the time. They lived together for over forty years without marriage for the rest of Amrita's life.

"Though he doesn't keep well now, he still remembers Amrita's birthday every year." Says Alka, Amrita's daughter-in-law. "*Wo yahin hai, ghar par hi hai, kahin nahi gayi* (She is still here, she is at home, she hasn't gone anywhere)," said Imroz, remembering Amrita on her 101st birth anniversary.

Warris' most popular lines are perfect for Amrita and Imroz's love, "*Ranjha ranjha karde main aape ranjha hoyee*" (Seeking my lover Ranjha so intensely that I have become a Ranjha myself).

She never used to cook and he used to write prose but after they met, she started cooking and he started writing poetry. Theirs was a love without any boundaries, without any conditions and stood the test of time and societal norms.

***"Tera milna aisa hota hai jaise koi hatheli par,***

***Ek waqt ki roti rakhde."***

- Amrita said to Imroz

Imroz knew about her love for Sahir and they actually became friends and worked together. In an interview Imroz said, "She used to write Sahir's name on my back. Once someone asked me why I didn't mind. I said, 'Sahir was hers and my back too. Why would I have any objection?'" Amrita might not be around but she continues to live on through Imroz – his poetry, prose, drawings – every breath he takes.

Imroz, after her death, wrote:

Khamoshi (Silence)

***Main jab khamosh hota hoon***

***Aur jab khayal bhi khamosh hote hain,***

***To ek halki halki sargoshi hoti hai***

***Uska ehsaas ki Uske sheron ki.***



For Imroz:

*Main tenu phir milangi  
Kithe? Kis trah? Pata nahi  
Shayad tere takhiyl di chinag  
banke  
Tere canvas te ataarangi  
Ya khore teri canvas dey utte  
Ik rahasmayi lakeer banke  
Khamosh tainu takdi rawangi  
Main tenu phir milaangi*

I will meet you yet again  
How and where? I don't know that.  
Perhaps I could be a figment of your  
imagination  
Or maybe I will draw myself  
As a mysterious line that shouldn't be  
On your canvas  
Quietly, I will stare at you  
And I will meet you again.

*Jaa khore suraj di lau banke  
Tere ranga vich ghulangi  
Jaa ranga diyan bahwa vich baithke  
Tere canvas nu wlangi  
Pata nahi kis tarah-kithe  
Par tainu zarur milangi.*

Perhaps I will become a ray of  
sunshine,  
And revel in your colours Or maybe I  
will paint me on your canvas  
I know not how or where but I will  
surely meet you.

*Jaa khore ik chashma bani howangi  
Te jivan jharneya da paani udd da  
Main pani diyan bunda  
Tere pinde te malangi  
Te ik thandak jahi banke  
Teri chhaati de naal lagaangi  
Main hor kuch nahi jaandi  
Par ena jaandiyen  
Ki waqt jo vi karega  
Ae janam mere naal turega*

Maybe I will become a spring  
And the water that sprouts from it  
I'll rub its droplets on your body  
I'll become the coolness from it  
That rests on your burning chest  
I don't know anything else  
But I know this much  
That no matter what time does  
This life will walk  
along with me.

*Ae jism mukkada hai  
Tan sab kuch mukk janda-e  
Par cheteyan dey dhaage  
Kaayenaati kana dey hunde  
Main unha kana nu chunagi  
Dhageyan nu walangi  
Te tainu fir milaangi*

This body? It perishes.  
Everything does.  
But the threads of memory Are woven such  
That the universe resides in its every bead  
I will pick those tiny beads  
I will weave the threads  
And then... I will meet you again.

**-AMRITA (Immortal)**

# ISHQ SOCH KE KITA...

-By Anshula Basil

The man is such a mystery that much about him is unknown in historical records and only passed on through legends. Historians haven't been able to pinpoint the date and place of his birth. Abdullah Shah was born in 1680 (approx.) in Uch (Bahawalpur, Punjab) in present-day Pakistan to a religious conservative family. He spent a significant part of his life in Kasur, Pakistan where he sought the pupillage of Shah Inayat Qadri, a Sufi saint who guided him towards spiritual awakening and made him the thinker that we know as Bulleh Shah today. His ideals were so unorthodox and ahead of his time that Muslims had refused to bury him in the community graveyard but contemporarily he enjoys worldwide recognition and people pay fortunes to be buried next to him.

Hazrat Baba Bulleh Shah was a Sufi saint, philosopher, poet. He wrote about various social problems, metaphysical aspects of life, humanity and he advocated peace, self-realisation and spiritual awakening among masses. He believed true wisdom lies in one's own consciousness – to feel love and unity with humanity and nature is of utmost importance and that intellectual understanding would only serve to bolster the ego.

Bulleh Shah's urge to seek mystic awakening and soulfulness drove him to find a guide. He had great love and devotion for his murshid (teacher), Hazrat Baba Shah Inayat Qadri Shatari, a gardener. One day he showed up at Inayat Shah's doorstep while the latter was plucking plants so he gave him a hand. He told young Bulleh Shah that just like uprooting a plant and planting it in another spot for optimal growth,

Almighty sees that in every destruction there is a new creation. In that moment young Bulleh Shah knew that he had found his teacher who led him to his mystic realisation.



Image Source- Google



Most of Shah's work is from a female perspective, seeking Divine love, represented as the male beloved. A famous legend from his life provides an example. One day, Shah saw a young woman dressed up from head-to-toe waiting for her husband to come home. He saw the pure dedication and affection she had for him and resonated with it. So, he himself dressed up as a female, braided his hair and went to see his murshid with the same adoration. He believed the truest path was to surrender your ego in front of your murshid and live in utmost devotion. However, there was a caste difference, himself a Syed (who claim to be the descendants of Prophet Muhammad) and his teacher an Arian (comparatively lower caste). For him coming under the pupillage of someone from a lower caste was taking a blow at the caste system. Legend has it that it might have been degrading to his family.

Two renowned legends around Bulleh Shah and Shah Inayat explain his famous Kafi named "*Tere Ishq Nachaiya Kar Ke Thaiyya Thaiyya*" (Your love made me dance like crazy).

The first legend talks about the rift between Bulleh Shah and Inayat Qadri. Scrutinising several sources and verbal accounts, it is probably the case that Shah invited his teacher to a wedding in Kasur. The latter couldn't attend it himself hence sent someone on his behalf. Bulleh Shah could not give him proper attention because he was busy making arrangements for the occasion. The same person went back and complained to Inayat Shah that Bulleh Shah did not properly host the guests because he considered himself better than the Arians visiting him. It is likely that upon hearing this Inayat Qadri got upset.

The second legend is a different variation where Bulleh Shah had familial pressure to leave his teacher because he was of a superior caste than his murshid which was not acceptable. Shah Inayat's parting words: "*Tu Bullah nai tu bhulliyan aan*" (You are not Bulleh, you are lost). The poet left and every day since realised his mistake and tried to seek forgiveness. His teacher, on the other hand, knew that caste had no place on the path of spiritual awakening and was not one to forgive easily. Shah travelled to Gwalior and joined the kanjars or the dancing community and for twelve long years attempted to please his teacher. Finally, one day he sang and danced to his poem which he wrote for his teacher "*Tere Ishq Nachaya*" and earned his forgiveness. Bulleh Shah is asking his teacher for forgiveness and expressing his deep regret through various metaphors in the aforesaid lines. He is also expressing his idea of leaving one's identity and communicating to his teacher that someone's caste, name or identity is of no value and does not make a person who s/he is.

***“Tere Ishq nachaiyaan kar key thaiyaa thaiyaa  
Chheti awiwe, chheti boniwe tabiba  
Nai taan mai mar gaiyaan***

Your love has made me dance like crazy O Healer (Tabib), come back soon  
Else forsaken my life will end

***Tere Ishq ne dera mere dil vich keeta  
Bhar ke zeher payala main taan aape peeta  
O qaamil murshid mai paar gaiyaan  
Chheti awiwe, chheti boniwe tabiba  
Nai taan mai mar gaiyaan  
Tere Ishq nachaiyaan kar key thaiyaa thaiyaa***

Your love has made home in my heart I drank cupful of poison on my  
own

O! Great One I have crossed over My Healer (Tabib), come back soon  
Else forsaken my life will end Your love has made me dance like crazy

***Chupp giyah ve suraj bahar reh gayi laali  
Ve main sadqey hova, Devein murrjey wikhali  
Peera main bhul gaiyaan tere naal na gaiyaan  
Tere Ishq nachaiyaan kar key thaiyaa thaiyaa***

The sun has set, only its redness is left I'll give my life for a glimpse of  
you

My fault I came not when you bade Your love has made me dance like  
mad.

***Ais Ishq Di Jhangi Wich Mor Bulenda  
Sanu Qibla Ton Qaaba Sohna Yaar Disenda  
Saanu Ghayal Karke Pher Khabar Na Laaiyaan***

Peacocks sing in the groves of love My beautiful beloved lives in Kaaba,  
Qibla You asked not once after you stabbed

***Chalve Bulleya chal othe chaliye Jithe saare  
anne Naa koi saadi zaat pichaane na koi sanu  
mane***

Bulleh Shah now let's go to a place Where everyone is blind  
Where no one will know our caste or identity

***Tasbeeh baati pher na baahu Is tasbeeh da ki  
padhna hu Jeda apne naal hisaab ni karda  
Odhe naal hisaab ki karda hu***

Don't effortlessly spin the rosary What's to count in a rosary  
Unto Him who is Countless unto you Why count anything with Him

***Padh padh ilm hazaar kitabaan Kade apne aap  
nu padhiya nahin Ja ja vardi mandar maseeti  
Kadi man apne vich fadiya nahin Aivain lad da  
hai shaitaan de nal bandeya Kadi nafs apne  
naal ladeyaa nahin***

Read a thousand wise books Never read your own self  
Going into mosques and temples Never entered your own heart  
You fight uselessly with the Devil, O Man But never fought yourself

***Tusa oonche toh saari zaat unchi Tusa oonche  
sheher de rehnwaale Asa kasuri saadi zaat  
kasuri Asan sheher Kasur te rehnwale***

Your greatness is of your caste too Great are people of your city  
My faults are of my caste too At-fault also people of my city

***Bullah Shah nusatto Shah Inayat de buhe Jisne  
mainu puaae chole saave te suhe Jaan main  
maari aye addi mil paya hai vahaiya Tere Ishq  
nachaiyaan kar key thaiyaa thaiyaa***

Bulleh Shah, I sit at Inayat's door Who has dressed me in green and red  
And caught me the instant I flew from my worldly shelter Your love has  
made me dance like crazy."



Bulleh Shah's surreal passion made him one of a kind. In contemporary times, as the world revolves around his wise words, it also emphasises on the importance of what it means to follow the call of your heart. His yearning and love for his teacher and for God is exceptional. The great Sufi mystic was born with everything material and had everything he desired, but it was his calling that gave him his real wealth. The intensity of his love for his murshid can be seen in many of his works and instances of his life. This can be seen through his lines:

***"Jad main sabq ishq da parhia  
Daryia waikh wahdat de wariya  
Ghuman Gharian de vich aria  
Shah Inayat laiya par."***

**"When I learned the lesson of love  
I entered the river of unity  
I was trapped in whirlwinds  
Shah Inayat helped me get across"**

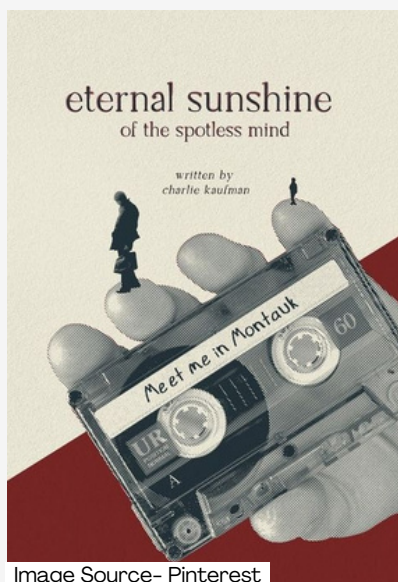


# PHILOSOPHY, MEDIA AND FILMS

## ETERNAL SUNSHINE OF THE SPOTLESS MIND

-By Aayushi Jaiswal

How do we decide what to do, what we like and what we know if not based on what we have already lived through, what we have experienced and most importantly what we remember of that experience?



*Eternal Sunshine of the Spotless Mind* (2004) makes us question if a person's memories are all that makes up the human experience or if experience constructs and defines a person irrespective of them remembering it. In light of this, it puts forward an interesting idea, that is, would simply removing all negative memories make our life better? Would a life filled with just happy experiences make for a better existence or do negative ones have an equally important role to play in the shaping of self?



***"Blessed are the forgetful: for they get the better even of their blunders."***

- (Friedrich Nietzsche)

Mary

The human brain is a majestic force, capable of not just remembering but also forgetting memories, a quality which, according to the German philosopher Friedrich Nietzsche, is essential to the human condition.

*Eternal Sunshine of the Spotless Mind* narrates the story of Joel and Clementine, two individuals who loved each other but could not make the relationship work. Unwilling to go through the agony of heartbreak and all the pain that the relationship brought, Clementine employs the service of Lacuna Inc., a company which scientifically erases specific memories from people's brains.



Image Source- Pinterest

The movie starts with Joel describing himself as "not an impulsive person" and then interestingly enough, deciding to ditch his normal routine and taking the train to Montauk. On his way back he runs into Clementine, a talkative and moody 'supposed' stranger with deep blue hair. This first scene of the two together accurately defines them, while Joel stays cautious in his approach and words, Clementine is direct and spontaneous in telling him about herself and her hair, which to her might just be the same thing.

***"I apply my personality in a paste."*** - Clementine



The movie then goes back in time to when Joel found out that Clementine had her memories of him and the relationship erased. Hurt and enraged he decides he does not want to have any remembrance of her either and goes to Lacuna Inc. to get the same procedure done. From this point on, the movie traces back the relationship Joel and Clementine had, as Stan, the technician, goes through each memory of their relationship. The initial memories are fresher and more negative but as they go back, Joel re-lives the happy moments. Witnessing their relationship again makes him realise he does not want to lose those memories but as his attempts to wake up and stop the



Image Source- Pinterest

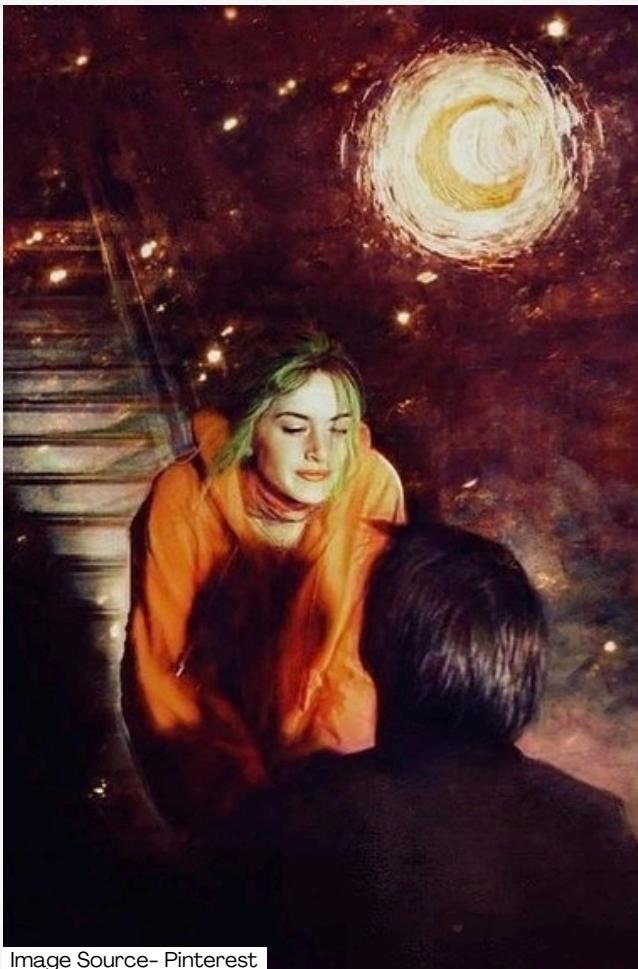


Image Source- Pinterest

procedure fail, he decides to run with Clementine. They desperately move from one memory to another, trying to hold on to Clementine while she slips through his fingers, in some ways similar to our actual memories which often blur and vanish with enough time and nothing we do seems to be enough to retain every detail. When running does not work they decide to hide Clementine in memories to which she did not belong.

*"Hide me somewhere I don't belong."*

-Clementine

*"I can't remember anything without you."*

-Joel

The memories finally come to their first meeting, and having realised the attempts to run or hide are futile, the couple decides to accept it and live the moment to its full potential.

*"This is it, Joel. I'm going to be gone soon. What do we do?"*

-Clementine

*"Enjoy it."*

-Joel



Image Source- Pinterest

The memories end with 'memory' Clementine's immense faith and insistence that Joel will find her when this is over.

While Joel goes through the procedure it is revealed that Dr Howard Mierzwiak, owner of Lacuna Inc. and Mary, the receptionist, had an affair in the past. They had opted for the procedure after that but inevitably ended up having a second affair post-procedure. Mary, who is unaware of any past relations between them is given the sudden dose of truth by the doctor's wife. Going through the pain of the same heartbreak a second time she realises the evils of the procedure and returns the confession tapes every client made explaining the reason for getting the procedure done. Reality strikes the present time Joel and Clementine when they receive their respective recordings and realise the connection they had felt was not just a random occurrence but one carrying the weight of a past relationship. The two of them go through the recordings together, suffering through every antagonising and embarrassing detail and listening to their former partner list every reason for falling out of love. This is where the movie demands a response from us, it makes us think, not just in terms of imagining mind-altering technology but forcing us to analyse human behaviour. Even with concrete evidence right in front of their eyes Joel and Clementine decide to continue the new relationship they were forming.

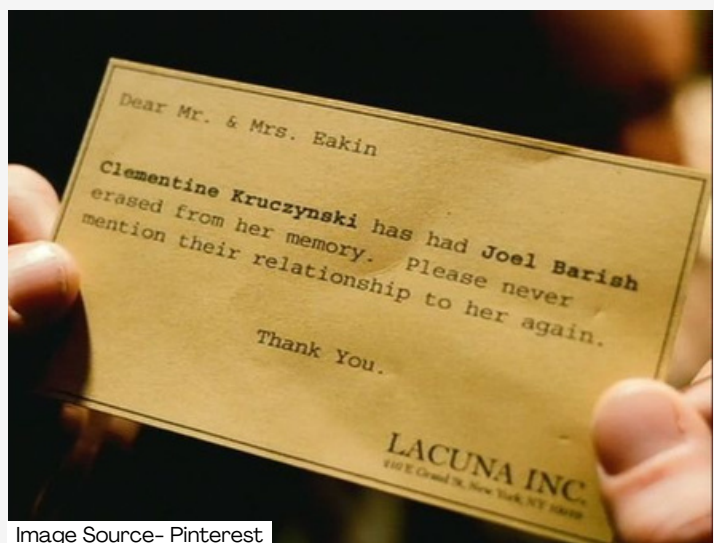
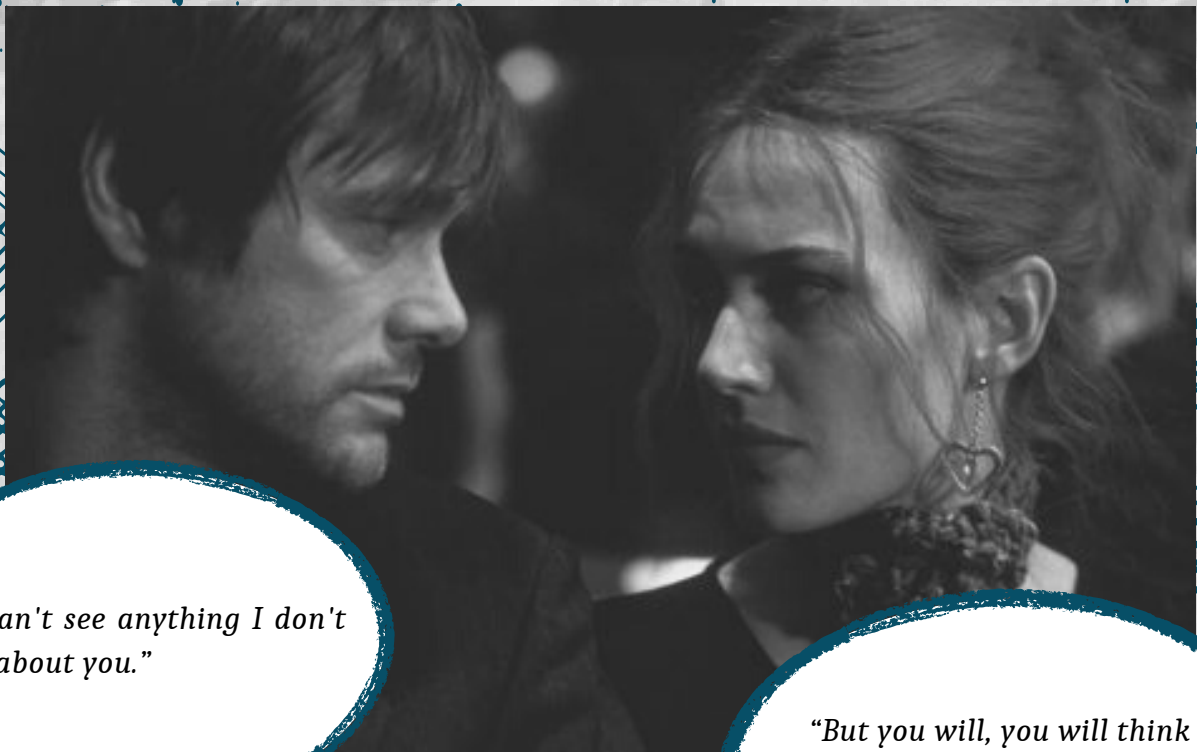


Image Source- Pinterest





"I can't see anything I don't like about you."

"But you will, you will think of things and I'll get bored with you and feel trapped because that's what happens with me."

"Okay."

"Okay."

The significance of this 'okay' lies in the fact that it highlights the theme of eternal recurrence, a crucial concept provided by Nietzsche. *"Eternal recurrence involves hypothesising that all events in the world repeat themselves in the same sequence through an eternal series of cycles."* Eternal recurrence can also be treated as a practical response to knowing the inevitability of the character of life and our control over it. While Joel and Clementine believe the same course of events may be repeated they still felt liberated in their decision to stay connected. The recurrence does not undermine the will of the individuals here. The theme of eternal recurrence is also seen in the relationship of Mary and Dr Howard, who decide to accept the fate of the relationship they had already witnessed and not pursue it.



Joel's behaviour that, at the start of the movie, appeared uncharacteristic, at the finish line starts making sense. While Lacuna Inc. could erase memories from a person's brain it could not delete the emotion or impulse which could lead to a similar situation. What looked like an out of character incident was probably the most intrinsic decision Joel Barish made.

In *Thus Spoke Zarathustra*, Nietzsche writes,  
***“Have you ever said Yes to a single joy? O my friends, then you have  
said Yes too to all woe...  
Eternal ones, love it eternally and evermore; and to woe too, you  
say: go, but return! For all joy wants—eternity.”***

The dual nature of the world does not allow for a purely good or purely bad existence. *Eternal Sunshine of the Spotless Mind* depicts a fictional world which tries to control or tilt that balance and crumbles. We may fantasise about the eternal sunshine that a spotless mind brings but the reality is that each mind is tinted with memories.





# ACADEMIC PHILOSOPHY

*Section Designer: Sejal Singla*



# HISTORY OF PHILOSOPHY

## A Brief Timeline of Philosophy

(THE PRE-SOCRATICS AND SOCRATES)

By Darshika Kumari

Philosophy is composed of two Greek words – philo (love) and Sophia (wisdom). In its widest etymological sense, it means “love for wisdom”. Thus, philosophy consisted of all the disciplines such as mathematics, botany, physics, geology, theology, psychology etc. however, as knowledge grew, division of labor became necessary and thus emerged the above mentioned disciplines. Western philosophy presently has its main branches as (a) metaphysics, (b) epistemology, (c) logic, (d) ethics and (e) aesthetics. In this article, we shall discuss the history of western philosophy.

### THE IONIANS:

We can trace back Western Philosophy to the Ionic school which was represented by Thales, Anaximander, Anaximenes, Ideaeus & Diogenes. Thales is generally considered as the founder and father of all philosophy and he introduced two propositions. Firstly, the principle of all things is water & all things come from and return to water and Secondly, the earth is a flat disc floating upon water. Anaximander agrees that all things are material but he says that this matter is formless, indefinite and absolutely featureless.



It is also illimitable in quantity and indeterminate in quality. Anaximenes named air as the first principle. Thus, the Ionians were materialists.

### **THE PYTHAGOREANS:**

Based on the works of Aristotle Pythagoras was something more akin to a religious figure. However, the pythagoreans looked at the realm of ideas, specifically numbers, instead of the material world to explain reality.



Image Source: Google Images

They started by explaining music in terms of numbers. They believed that everything can be explained in terms of numbers and they also described many things in terms of numbers, like marriage was associated with the number 5.

They are the first idealists in the history of philosophy. The pythagoreans believed in two types of things in the world. First, the 'unlimited' which were air, fire, water as well as intangible things such as space and time. Second, the 'limiters', that is, shape, position and other properties that are added to the 'unlimited' to achieve diversity. Then there is a third element which is a method to combine limiters and unlimited in a particular ratio known as harmony.

Pythagorean philosophy also presented a table of opposites. We have limit, odd, unity, right, male, rest, straight, light, good and square in one column and unlimited, even, plurality, left, female, motion, crooked, darkness, bad and oblong on the other side. What is unique is there's no hint in this work that they considered one good or bad.

### **HERACLITUS:**

According to Heraclitus, the basic element of all reality is fire. He identifies fire with Zeus, the king of gods and ultimately proposes that the basic element of all reality is god.

*He says – Into the same river we go down, and we do not go down; for into the same river no man can enter twice; ever it flows in and flows out*

He denies all absolute permanence and relative permanence of things and calls them illusory. The permanent appearance of things results from the inflow and outflow of substance in them of equivalent quantities. All is flux. It is not the same sun which sets today and rises tomorrow. It is a new sun, for the fire of the sun burns itself out and is replenished from the vapour of the sea. He also introduced the doctrine of periodic world-cycles according to which the world forms itself out of fire and passes back to primitive fire. He debated that the only consistent law is the law of change. According to him, reality is defined by change but there is something underneath that is consistent and constant throughout that change which is fire and along with it, there is also a natural law which is unchanging which he calls 'logos'.

### THE ELEATICS:

This school consisted of Xenophanes. He criticised the notion of god being similar to mortals in body or thought. He argues against the ancient Greeks and states that God must be one and consistent. Meanwhile, he is also omnipresent and omniscient as he "sees all things". Thus, he presents some of the attributes of classical theism.

Xenophanes is followed by Parmenides whose philosophy completely contrasts that of Heraclitus. He argued that essentially, everything remains the same. We cannot depend upon our senses to know reality and thus change is an illusion. He also argues that everything is one.

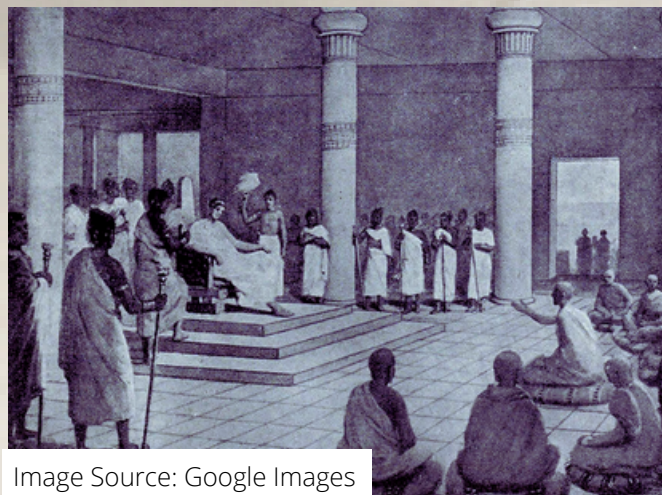


Image Source: Google Images

Zeno defended this idea and demonstrated that change and divisibility is impossible. He introduced the famous Zeno's paradox. think of somebody who was walking for a mile. At the beginning of their walk they have to walk part way there before they get all the way there and so they have to travel say half a mile to get to the mile point but before they get to half a mile they have to walk a quarter of a mile but before they get a quarter of a mile they have to walk an eighth of a mile and what Zeno argues is that in order for someone to get from one place to another you can infinitely divide the amount of space that they have to travel. What you have then is an infinite number of distances that one has to travel in order to reach the end because it's infinitely divisible and if that is the case you cannot travel an infinite number of distances to get anywhere and so change in motion is impossible.

### EMPEDOCLES:

He finds a middle ground between Heraclitus and the Eleatics. He believed, like the



Eleatics, that being is something that is permanent but unlike previous philosophers, he argued that being is composed of four elements instead of one. These are water, fire, air & earth. The elements in themselves are unchanging & one cannot become any other. Now, change occurs from the mix and separation of these substances. He argues that the underlying elements themselves do not change but since they are in a process of motion or attraction as well as separation they can cause what appears to us to be change in the world. He argues that love brings these elements together and strife separates them.



Image Source: Google Images

### **ANAXAGORAS:**

He argues that in everything that exists there is a germ or a seed of everything else that exists. This is how things grow out of things that are unlike them. Everything is intermixed with everything to some degree. The more seeds there are of one thing than another in a certain object make that object what it is. Now, he introduces the idea of mind and says that everything is brought together and separated by mind. However, he says that this mind occupies some space and thus the mind is not something immaterial just yet.

### **ATOMISTS:**

For Democritus and the atomists, the fundamental element of reality or being is atoms. These atoms are simply the smallest element and they are infinite and indivisible. However, they are not identical because they have different sizes and shapes. The atomists developed a mechanistic approach to reality - the view that the way that the world functions is basically mechanical and it is purely material in nature and not spiritual. They just assume that the atoms somehow are just in motion as they are and so if the atoms are just in motion seemingly there is no need to explain motion by bringing up anything outside of it. No notion of a God or a divine mind outside of the material world controlling the movement of material elements is brought forward.

### **THE SOPHISTS:**

Sophism holds that a person's subjective reality is the only reality that exists and to



convince others that something is true one needs effective communication skills. It was these skills that the Sophists taught. They believed that anything is true if it is convincing enough to be true. For the Sophists therefore truth is relative.

The first and best-known sophist was Protagoras and his famous line summarises the sophist position. It reads that “man is the measure of all things of the things that are that they are and of the things that are not that they are not”. This famous line means several points. Firstly, truth is dependent on the perceiver rather than the physical reality. Secondly, since perceptions vary with the previous experiences of the perceiver they will vary from one person to another. Third, what is considered to be true will be in part culturally determined because once culture influences one's experiences and lastly, to understand why a person believes as he or she does one must understand the person. For Protagoras therefore, each of the preceding philosophers was presenting his subjective viewpoint rather than the objective truth about physical reality.

### **SOCRATES:**

We do not have any written texts from Socrates himself so we depend on others' accounts.

He was often seen as a Sophist who just didn't gain anything monetary as an exception. He was critical of the state of Athens in his desire for the search of what is really good and just which ended with his execution. According to Socrates, the only true wisdom is in knowing you know nothing which highlights that an unexamined life is not worth living. He's was majorly concerned with how to gain moral knowledge, how to



Image Source: Google Images

gain knowledge of virtue, how to gain what is good or of man's happiness. Happiness is to be seen as the overall well-ordered life for the good of man so for Socrates the good of man is to be acted out by acts of virtue or of goodness now Socrates believes that the passions must be Controlled. To promote virtue within people is to teach for people to learn and so he believed that virtue and knowledge are very much connected in some sense. You could say that virtue and knowledge are one and the same thing. The way that one comes to live a virtuous life is through the gaining of knowledge.

# On Time - A Peek into the Philosophy of Time

By Sukriti Bhatia

What if you were told that you could access your past self and your future self, right now? Your first reaction might be to throw back your arms in disdain at the bizarre suggestion that was made. Or you might just yawn it off as you have experienced it all with the time machine you invented a while ago and everything is now blasé to you. For the former, the idea wouldn't seem so strange in a little while. (For the latter, I say, "Congratulations, you are a genius!".)

A traditional understanding of time is that it moves linearly, is absolute and flows us all into a particular direction. But we will discover in the following paragraphs that these ideas have been questioned in understanding time. Maybe it is time for you to open your mind to some staggering revelations too.

To come to terms with the strangeness stated in the beginning, we must delve into one of the most influential accounts in the study of time. J.M.E McTaggart, in his famous paper, "The Unreality of Time", argued that time and temporal order of things is just an illusion. McTaggart distinguished the two ways that could order the positions in time. Firstly, they could be ordered according to their possession of properties, for example; being two days future, being one day future, being present, being one day past, & so on (these properties are referred to as "A-properties"). The series of time ordered by these properties is known as "the A series." Positions in time could also be ordered by two-place relations like two days earlier than, one day earlier than, simultaneous with, & so on (these relations are called "B-relations").



Image Source: [www.otosection.com](http://www.otosection.com)



“The B series” is the series of times that are ordered by these relations. A contradiction is inherent in the A series, the solution of which generates an infinite regress of more contradictions. Since A series leads to a contradiction, and since he believes that time is not possible without an A series, McTaggart concludes that time itself is unreal. According to him then, all appearances that suggest a temporal order to things, are somehow illusory.

Philosophers and physicists generally divide themselves into two camps in the understanding of time, namely “The A-Theory of Time” and “The B-Theory Of Time” (which are derived from the A series and B series of time). The first one is a tensed, dynamic theory, “The A-Theory of Time”. According to this theory, the moments in time are ordered in the past, the present and the future. They are the objective and real aspects of our world. Only the present moment is real, the past ceases to exist and the future has not yet come to be. The past may look real as our brain may access it through the stored memories and the accounts of history could be revisited. The future is a pure potentiality, a projection or a prediction. The real objective temporal becoming comes into existence and passes out of existence. The philosophical approach to the ontology of time that is compatible with this theory is “Presentism”. The theory suggests that only the present things exist, while the future and past things are unreal.

The second theory which is static and tense-less is called, “The B-Theory of Time”. In this theory, the difference between past, present and future are considered to be just an illusion in the human consciousness. All moments in time are to be seen as equally real and existent. Temporal becoming is just a subjective psychological feature of human consciousness and not a real feature of the world. The philosophical approach which corresponds with the B-Theory is known as “Eternalism”. This theory views that all existence in time is equally real. Every point in the past and every point in the future is just as real as the point in time you feel yourself to be in right now. To make it clearer; Now is to time as here is to space. According to eternalism, the present is just an arbitrary point and other moments in time are equally real. All of space and all of time was created at once when the Big Bang happened. Thus, it is not too strange to say this after all, that with the right perspective, you would see all of the time laid out in front of you. It might even be said that you right now have been dead for trillions of years and you haven’t been born yet!

The A-theory and presentists view time as flowing or passing. On the other hand, the B-theorists and eternalists reject the idea of time’s passage and view time to be a dimension like space. While the A-theory is how we commonly view time and its passage, the B-theory is counterintuitive but common to physicists.



B-theorists look at the universe as a 4 dimensional block (a block of both space and time) that exists timelessly. This is called the 'Block Universe Perspective'. The universe is extended in 4 dimensions (the 4th dimension being time and the first three dimensions belonging to space). A major motivation for the physicists to adopt this 4D view was the fact that absolute space and absolute time was rejected by Einstein. The Special and General Theory of Relativity are easier to grasp, if the B-theory is embraced. Relativity merges space and time into a structure called spacetime. Consider this; just as we can say all coordinates in space are valid, all coordinates (or events) in time are also to be deemed valid. Thus, the distinctions of "past", "present" and "future" are all null and void, if we follow this line of scientific thought. To add to it, the idea that the universe and life are constantly changing and morphing, has no meaning anymore. The way we think of time is radically questioned, in this sense. The constant ticking of the clock, this moment, the "now", our passing into the mysterious future, might all be the concoctions of our brains and just an illusion. The way we perceive time, as flowing like a river, needs to be rethought. We might have to challenge the idea, even if it is a convenient way to order the events of our lives and view them as moving forward in a particular direction.



Image Source: Google Images

The eternalist view comes into conflict with the idea of free will that we are free agents who decide our own fate. The idea that all time is already determined and is out there in the universe as real and existent, may mean that we might not have as much freedom as we think we do. But, in terms of our past joyful events and their preservation we might be more inclined to prefer an eternalist world. In other words, if we positively view our past and want to believe in the existence of cherished moments like a first kiss with a beloved, the time spent with the loved ones who are no longer there etc., then we naturally are biased towards an eternalist view. However, there are equally horrifying and gruesome events that mark our past. If all past events exist then, the sorrowful, unpleasant past also exists.

Considering events ranging from minor inconveniences like headaches and missed flights to devastating calamities like earthquakes and terrorist attacks, we might be better off

holding a pro-presentist view of the world. We would take refuge in the thought that the gory past is behind us and all that is real is the present. But these are all individual choices and their existential implications. What really is the case, still eludes the scientists and philosophers.

Whether or not we fully understand the concept of time, life keeps happening to us and time, whatever it may be, keeps playing an important role in our lives. What we can do is build up a positive relationship with time and embrace it in all its mysteriousness. An interesting understanding of time can be of help in our daily lives and can imbue us with some much-needed peace. The concept of the Eternal present, the anant vartman of Vedanta and Buddhism which is a form of presentism, only believes in the real existence of the present. The wisdom of age old mystics can help us understand how we can tune in to our reality. This is possible only when one lives in the present moment that contains the entire universe in its unfolding. When one lives in the moment and is completely immersed in it, the concept of time and the stress that comes with it, all seem to fall away. The Sanskrit word, 'Samaya', means coming together and commingling of infinite movements. Nagarjuna elaborated on this definition further, referring to time as 'interconnected relationships'. Anant Vartman or the eternal present is better understood if we see the Universe as originating in this interconnectedness. The only time we live is in the now and the past is only a memory and the future only speculation. Being and awareness are experienced in their true form only in the present. A hypothetical experience akin to mystics and children, stripped bare of the complexity of social structures, psychological pressure and expectations, and sometimes even excessive philosophical reflection, is known as the 'Immediate Experience'. There is a general yearning and a nostalgia deep inside all of humanity to have this experience of timeless, ageless, boundaryless being. But right now in our innocence and the pressures of life as we know it, we go on believing that we enjoy this tradition of ordering our lives. We claim superiority in the seemingly accurate ways in which human time is measured through our clocks and our watches. But the truth is that we have only just begun scratching the surface of this concept called 'time' and there's a lot to be known about it. In the meantime, let's take some time off from this discussion of 'time' and focus on what's happening in real-time!

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# LEST WE FORGET

## Cicero's Dummy Texts

By Pavaki Kapoor

*“Lorem ipsum dolor sit amet, consectetur adipiscing elit, sed do eiusmod tempor incididunt ut labore et dolore magna aliqua. Ut enim ad minim veniam, quis nostrud exercitation ullamco laboris nisi ut aliquip ex ea commodo consequat. Duis aute irure dolor in reprehenderit in voluptate velit esse cillum dolore eu fugiat nulla pariatur. Excepteur sint occaecat cupidatat non proident, sunt in culpa qui officia deserunt mollit anim id est laborum.”*

In all likelihood, you would not have seen this text at all- or found it in a google sample or on random websites that are still being worked on. So what is this random text and how is it relevant to philosophy?

Lorem Ipsum is a dummy text of the printing and typesetting industry and has been the standard dummy text ever since the 1500s, when an unknown printer scrambled it to make a type specimen book. It survived five centuries and the leap into electronic typesetting, remaining mostly unchanged. It gained popularity in the 1960s with the release of Letraset



sheets that had *Lorem Ipsum* passages, and more recently with desktop publishing software like Aldus PageMaker which included versions of *Lorem Ipsum*.

The roots of this passage lie in a piece of classical Latin literature about 2000 years old. Richard McClintock, a Latin professor at Hampden-Sydney College in Virginia, looked up the more obscure Latin word, *consectetur*, from a Lorem Ipsum passage, and going through the cities of the word in classical literature, discovered the source. Lorem Ipsum comes from sections 1.10.32 and 1.10.33 of "*de Finibus Bonorum et Malorum*" (The Extremes of Good and Evil) written by Cicero in 45 BC, a treatise on the theory of ethics, very popular during the Renaissance. The first line of Lorem Ipsum, "*Lorem ipsum dolor sit amet..*", is derived from a line in section 1.10.32.

Marcus Tullius Cicero was a Roman lawyer, writer, and orator, famous for his orations on politics and society, as well as serving as a high-ranking consul. He was one of the most prolific Roman writers, and the number of his speeches, letters and treatises that have survived into the modern era is a proof of his admiration by successive generations.

*De Finibus Bonorum et Malorum* is a Socratic dialogue consisting of three dialogues, within five books, involving Cicero and his discussion on the philosophical views of Epicureanism, Stoicism, and the Platonism of Antiochus of Ascalon which supports a



Image Source: Google Images

hybrid system of Platonism, Aristotelianism (which he views as a single "Old Academy" tradition), and Stoicism. The structure of the treatise is such that each philosophical system is described in its own book, and then disputed in the following book (with exception of Antiochus' view which is both explained and disputed in book five). Together with the *Tusculanae Quaestiones* written after the *Academica*, *de Finibus Bonorum et Malorum* is one of Cicero's most extensive philosophical works. Cicero dedicated the book to Marcus Junius Brutus.

The original passages along with their translations are also attached below for reference to Cicero's work.

### **Section 1.10.32 of “de Finibus Bonorum et Malorum”**

*“Sed ut perspiciatis unde omnis iste natus error sit voluptatem accusantium doloremque laudantium, totam rem aperiam, eaque ipsa quae ab illo inventore veritatis et quasi architecto beatae vitae dicta sunt explicabo. Nemo enim ipsam voluptatem quia voluptas sit aspernatur aut odit aut fugit, sed quia consequuntur magni dolores eos qui ratione voluptatem sequi nesciunt. Neque porro quisquam est, qui dolorem ipsum quia dolor sit amet, consectetur, adipisci velit, sed quia non numquam eius modi tempora incidunt ut labore et dolore magnam aliquam quaerat voluptatem. Ut enim ad minima veniam, quis nostrum exercitationem ullam corporis suscipit laboriosam, nisi ut aliquid ex ea commodi consequatur? Quis autem vel eum iure reprehenderit qui in ea voluptate velit esse quam nihil molestiae consequatur, vel illum qui dolorem eum fugiat quo voluptas nulla pariatur?”*

### **1914 Translation by H. Rackham**

“But I must explain to you how all this mistaken idea of denouncing pleasure and praising pain was born and I will give you a complete account of the system, and expound the actual teachings of the great explorer of the truth, the master-builder of human happiness. No one rejects, dislikes, or avoids pleasure itself, because it is pleasure, but because those who do not know how to pursue pleasure rationally encounter consequences that are extremely painful. Nor again is there anyone who loves or pursues or desires to obtain pain of itself, because it is pain, but because occasionally circumstances occur in which toil and pain can procure him some great pleasure. To take a trivial example, which of us ever undertakes laborious physical exercise,

except to obtain some advantage from it? But who has any right to find fault with a man who chooses to enjoy a pleasure that has no annoying consequences, or one who avoids a pain that produces no resultant pleasure?”



Image Source: Google Images



### Section 1.10.33 of “de Finibus Bonorum et Malorum”

*“At vero eos et accusamus et iusto odio dignissimos ducimus qui blanditiis praesentium voluptatum deleniti atque corrupti quos dolores et quas molestias excepteur sint occaecat cupiditate non provident, similique sunt in culpa qui officia deserunt mollitia animi, id est laborum et dolorum fuga. Et harum quidem rerum facilis est et expedita distinctio. Nam libero tempore, cum soluta nobis est eligendi optio cumque nihil impedit quo minus id quod maxime placeat facere possimus, omnis voluptas assumenda est, omnis dolor repellendus. Temporibus autem quibusdam et aut officiis debitis aut rerum necessitatibus saepe eveniet ut et voluptas repudiata sint et molestiae non recusandae. Itaque earum rerum hic tenetur a sapiente delectus, ut aut reiciendis voluptatibus maiores alias consequatur aut perferendis doloribus asperiores repellant.”*

#### 1914 Translation by H. Rackham

“On the other hand, we denounce with righteous indignation and dislike men who are so beguiled and demoralised by the charms of pleasure of the moment, so blinded by desire, that they cannot foresee the pain and trouble that are bound to ensue; and equal blame belongs to those who fail in their duty through weakness of will, which is the same as saying through shrinking from toil and pain. These cases are perfectly simple and easy to distinguish. In a free hour, when our power of choice is untrammelled and when nothing prevents us from being able to do what we like best, every pleasure is to be welcomed and every pain avoided. But in certain circumstances and owing to the claims of duty or the obligations of business it will frequently occur that pleasures have to be repudiated and annoyances accepted. The wise man therefore always holds in these matters to this principle of selection: he rejects pleasures to secure other greater pleasures, or else he endures pains to avoid worse pains.”

When looking at the layout of a page, if there is readable text or content present, readers' eyes naturally tend to drift there. The point of using *Lorem Ipsum* is that it has a more-or-less normal distribution of letters, as opposed to using 'Content here, content here', making it look like readable English. It also prevents distractions in case the focus is not supposed to be on the actual content and serves as sample text in case of pre-existing templates. Various versions of the text have also evolved over the years, sometimes by accident, sometimes on purpose to add elements of humour.

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# ETHICS

## Are our Actions Always Ethical?

By Mudrika

We often end up categorising our actions as ethical or unethical but what we ignore is the fact of what is this base rock called ethics and on what basis our actions should be justified. Ethics is a discipline of philosophy concerned with human behaviour, especially the behaviour of individuals in society. It is derived from the Greek word "ethnos," which means "way of life." Ethics investigates the rational basis for our moral judgments; it investigates what is morally right or wrong, just or unjust.

In a broader sense, ethics considers human beings and their interactions with nature and other humans, as well as freedom, responsibility, and justice. When focusing on the interaction that exists between humans and the world, it may be claimed that ethics, in general, is concerned with human independence. How should we live our lives? Should we strive for happiness, knowledge, virtue, or the creation of beautiful things? Will we choose our happiness or the happiness of all? And what about the more specific concerns we face: is it appropriate to be dishonest for a good cause? Can we rationalise living in opulence when millions around the world are starving? Seems justifiable to go to war when it is

likely that innocent people will be killed? Is it unethical to clone humans or kill human embryos for medical research? What, if any, obligations do we owe to future generations of humans and the nonhuman species with whom we share the planet? Ethics deals with such questions at all levels and even makes an individual contemplate what is wrong or right.

The phrases 'ethics' and 'morality' are intertwined. Whereas it was once more accurate to speak of moral judgments or moral principles, it is now more customary to refer to ethical judgments or ethical principles. These applications are a logical extension of the concept of ethics. Previously, the phrase referred to the field of study, or branch of investigation, that contains morality as its subject matter, rather than morality itself. In this sense, ethics is synonymous with moral philosophy.

## ORIGIN OF ETHICS

When and how did ethics come into being? If one considers ethics proper—that is, the systematic study of what is morally right and wrong—it seems evident that ethics could have existed only when humans began to consider the best way to live. This introspective stage originated after human cultures had developed some type of morality, usually in the form of customary rules of right and bad behaviour. The process of reflection tends to emerge from such practices, even if it may have found them wanting in the end. As a result, the establishment of the first moral codes marked the beginning of ethics. Plato's dialogue Protagoras contains an admittedly fictional story of Zeus taking pity on the helpless humans, who were physically no match for the other monsters. To compensate for these shortcomings, Zeus endowed mankind with a moral sense and the capacity for law and justice, allowing them to dwell in bigger groups and cooperate. It is hardly unexpected that morality should be imbued with all the mystery and power of heavenly origin. Nothing else could provide such compelling grounds to embrace moral law. By attributing a divine origin to morality, the priesthood became its interpreter and custodian, securing an authority that it would not easily abandon. This connection between morality and religion is so strong that it is frequently said that there can be no morality without religion. According to this viewpoint, ethics is a branch of theology rather than a separate subject of study.



Image Source: Google Images

## PROBLEMS

A modern theist (see theism) would argue that because God is good, he cannot approve of torturing children or disapprove of assisting neighbors. However, by saying this, the theist would have implicitly conceded the existence of a standard of virtue that is independent of God. It would be meaningless to assert that God is good without an independent criterion; this might only indicate that God approves of God. Even for those who believe in the existence of God, it appears hard to provide a satisfactory account of the origin of morality in terms of divine creation. Separate accounts are necessary.

Other possible links between religion and morality exist. It has been asserted that, even if standards of good and evil exist apart from God or the gods, divine revelation is the only dependable means of discovering what these standards are. One obvious flaw in this viewpoint is that persons who get heavenly revelations or believe they are equipped to interpret them do not always agree on what is good and what is wicked. People are no better off in terms of the moral accord without an acknowledged standard for the legitimacy of a revelation or an interpretation than they would be if they were to decide on good and evil on their own, without the support of religion.

Religious teachings were supposed to provide a rationale for doing what is right, which was a more essential link between religion and ethics in the past. The argument, in its most basic form, was that those who obeyed the moral rule would be rewarded with an eternity of happiness while everyone else would fry in hell. Religion's motivation was more inspirational and less overtly self-interested in more complex iterations. Religion, whether in its basic or refined form or something in between, does provide a solution to one of the major ethical questions: "Why should I be moral?"

This takes us to Kierkegaard's "Suspending Ethical", Abraham's paradox made us question, do we always need to blindly follow what the omnipresence is saying? Even if it is not right on ethical grounds? Moreover, Abraham followed the command of the divine power and killed his son, but his act was unethical on humanitarian grounds. Hence, ethics is also something that makes us question our choices and make a decision rationally not under the influence of others or emotions.

## THE ANCIENT MIDDLE EAST AND ASIA

The initial ethical principles must have been passed down orally from parents and elders, but as civilizations learned to employ the written word, they began to codify their ethical ideas. These documents are the first historical evidence of the origins of ethics.



## THE MIDDLE EAST

The earliest extant works that could be considered ethics textbooks are a collection of lists of precepts to be studied by boys of Egypt's ruling class, written around 3,000 years before the Christian Era. Most of the time, they consist of astute counsel on how to live happily, avoid unneeded problems, and progress one's career by courting the favour of superiors. However, there are several passages that recommend more broadly, based ideals of conduct, such as the following: rulers should treat their subjects justly and judge impartially between their subjects; they should aim to make their subjects prosperous; those who have bread should share it with the hungry; humble and lowly people must be treated with kindness, and one should not laugh at the blind or dwarfs.

However, The prophets' work contains a fair amount of societal and moral critique, albeit most of it consists of condemnation rather than an examination of what goodness truly is or why there is so much injustice. The Book of Isaiah is remarkable for its early depiction of a paradise in which "the desert shall blossom as the rose...the wolf shall also dwell with the lamb... In all my sacred mountains, they shall not harm or damage."

## INDIA

Unlike the ethical teachings of ancient Egypt and Babylonia, Indian ethics was founded on philosophy. Ethics is a fundamental part of the philosophical and theological discussion about the nature of reality in the Vedas, India's earliest scriptures. These writings were created between 1500 and 1200 BCE. They have been described as the world's oldest philosophical literature, and what they say about how people should live may constitute the first philosophical ethics.

## CHINA

Laozi and Confucius, were two of ancient China's finest moral philosophers, though in radically different ways. Laozi is most renowned for his theories on the Dao (meaning "Way," or Supreme Principle). The Dao is founded on traditional Chinese characteristics such as simplicity and honesty. Following the Dao entails living in a basic and honest manner, being loyal to oneself, and avoiding the distractions of everyday life, rather than fulfilling any set of obligations or prohibitions. Daodejing, Laozi's fundamental book on the Dao, is



composed mostly of aphorisms and isolated paragraphs, making it difficult to derive an understandable system of ethics from it. Perhaps this is due to Laozi's status as a moral sceptic, rejecting both righteousness and benevolence, apparently because he saw them as imposed on individuals rather than coming from their inner natures. Laozi, like the Buddha, saw the world's cherished possessions—rank, riches, and glamour—as hollow and meaningless when compared to the ultimate value of a calm inner existence. He also stressed the need for compassion, tranquility, and peacefulness. "It is the way of the Dao...to compensate injury with love," he declared about 600 years before Jesus. Laozi thought that by returning good for good and even good for bad, all would become good; returning evil for evil would result in chaos.

## **Ancient and Classical Greece**

### **ANCIENT GREECE**

The genesis of Western philosophical ethics was Ancient Greece. In the following section, we will look at the views of Socrates, Plato, and Aristotle. The unexpected flowering of philosophy during that period was founded on earlier ages' ethical thought. There were moral precepts in the 7th and 6th centuries BCE poetic literature, as in other cultures, but no significant attempts to create a coherent overall ethical viewpoint. The Greeks later referred to the most important of these poets and early thinkers as the seven sages, and Plato and Aristotle regularly referenced them with admiration. Knowledge of this period's ideas is restricted, as only fragments of original works, as well as later descriptions of debatable accuracy, often survived.

### **LATER GREEK AND ROMAN ETHICS**

In many subjects, such as ethics, the later Greek and Roman periods lack the same depth of understanding as the Classical period of 5th and 4th-century Greek civilization. Nonetheless, the two dominant schools of thought in the later centuries, Stoicism and Epicureanism, reflect fundamental approaches to the topic of how one should live. Talking about the present times ethics has been more restricted to the laws that we have to follow and the way a person is supposed to behave even though it may be unethical according to their perspective.

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# Restless Soul Abomination

By Anindita Chatterjee

Curiosity, wonder, and ardour are defining characteristics of ingenious minds and splendid teachers; that restlessness and discontent are vital things, and that intense experience and suffering instruct us in ways less intense emotions can never do. I believe, in short, we are equally beholden to heart and mind, and those who have a particularly passionate temperament and an inquiring mind. They lead the world in a different place than ever before. It is of course important to value intellect and discipline, but it is also important to recognize the power of irrationality, enthusiasm and high energy.

Intensity has its costs, of course—in pain, in hastily and poorly reckoned plans, in impetuosity—but it has its advantages as well. Young people today are in a serious situation. There is uneasiness among them because they face numerous problems like ambition, fear, identity and so on. They have never rested in their past moments or been content with the possibilities of the present. They are under the pressure of high ambition which increases their anxiety and hence problems crop up in their life one after another.



Image Source: Google Images

Fired by the stimulus and success syndrome of the living present, these young people have the ambition to get to the top of the world, no matter how hard and relentless the effort. The ambition to get to the top of the world, no matter how hard and relentless the effort is said by Priest-theologian Michael J. The ambition to reach the top of the world, no matter how hard and unrelenting the effort, Himes writes in his book “Doing the Truth in Love”, he said that unrest is the road to joy. The ambition to reach the top of the world, no matter how hard and unrelenting the effort, keeps us hungry of wanting more, giving more, seeking God through more devotion to loving service. But rather than driving people toward God in general, mere unrest was generally a driving force toward fear. It's confusing and deeply unsatisfying.



You want to sleep well at night, want to be settled, know to do enough for yourself, pay your bills on time, etc. Humans generally want to not have to work so hard all the time, they want to be reassured that they are entitled to a purpose. They want to create profound meaning with their words and life. Maybe humans in these contemporary times are more unsettled because God is challenging mankind's conscience to trust the anxiety, the process, and then the inherent worth of steady practice. Maybe this restlessness is asking humans to become comfortable with not getting to decide how one's story ends. Maybe it is asking us to gather everything we want from life, to hand it over, and practice having faith. People should try to not give up control, even though it's an illusion. But in the end, the unknown presence knows what it's fostering for our impending future. Father Himes says the more restless we are, the more we seek to give and serve, and the more likely we are to achieve joy.

Joy is inaccessible to what a human being can attain. Allow yourself a life full of disappointments. Giving up control. Joy is accessible to that human being which expects nothing and accepts everything as it is. Joy is flawed, finite, and unfulfilled. But in the face of failure, a man sticks with it and changes his mind. "Our hearts are restless until they rest in you. But in the face of failure he perseveres and changes his mind." The most compelling proof of God's existence is this simple quote from Saint Augustine. We might call our restless heart different names: our search for meaning, our desire for significance, that fuels our accumulation of money and power, but I personally believe it is our soul that yearns for its Creator until we find fellowship with God & experience His love, this fuels our accumulation of money and power; I personally believe it is our soul that yearns for this. Only in God can our troubled hearts rest ; Otherwise we spend our days satisfying our cravings with food & drink and money and sex and power . But at the end of the day, none of this works.



Image Source: iStock

There is a peace that comes with finding stillness within the restless soul. It is a peace that is found in the silence of our thoughts and the calm of our breath. It is a peace that comes when we are okay with just being. When we are no longer searching for something outside of ourselves to make us happy. It is a peace that comes when we let go of our need to control and when we begin to trust the journey.

It's not easy to find peace in the restless soul. Especially when the world is constantly pulling us in different directions. We're constantly looking for something to distract us from the noise and chaos that surrounds us. For me, finding peace means finding stillness. It means finding a way to quiet the mind and find a sense of calm. It means taking a step back from the chaos and finding a moment of peace in the midst of it all.

It's not always easy, but it's worth the effort. It is easy to find peace in the world when everything is going our way. The sun is shining, the birds are singing, and our loved ones are by our side. But what about when life is hard? What about when the sun isn't shining, the birds aren't singing, and our loved ones are nowhere to be found? This is when it is most important to find peace in our restless souls.

We can find peace by looking within ourselves, by feeling the love that is always there, and by knowing that we are never alone. We all go through restless periods in our lives where we can't seem to find peace. We may feel like we are constantly searching for something to make us happy, but we never quite find it. During these times, it is important to remember that we are not alone. Many others have gone through the same thing and have found ways to find peace in their restless souls.

One way to find peace is to focus on the present moment. When we are caught up in our worries and fears, we can't enjoy the present moment. By focusing on the present, we can appreciate the small things in life that bring us happiness. Another way to find peace is to connect with others.

For many, the search for peace is a lifelong journey. And for some, the restless soul never finds peace. But for those who are willing to look for it, peace can be found in the most unexpected places. It can be found in the stillness of the morning, in the laughter of a child, and the eyes of a loved one. It can be found in the beauty of nature, and the silence of the night. It is a peace that transcends the troubles of this world, and it is a peace that can never be taken away.

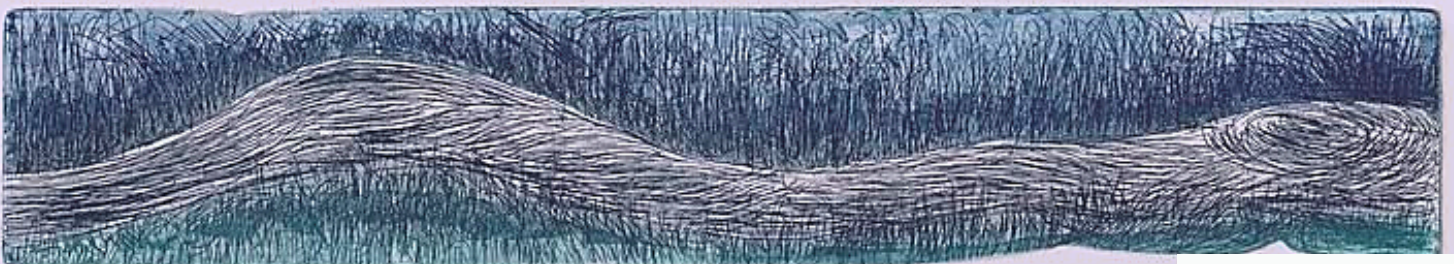
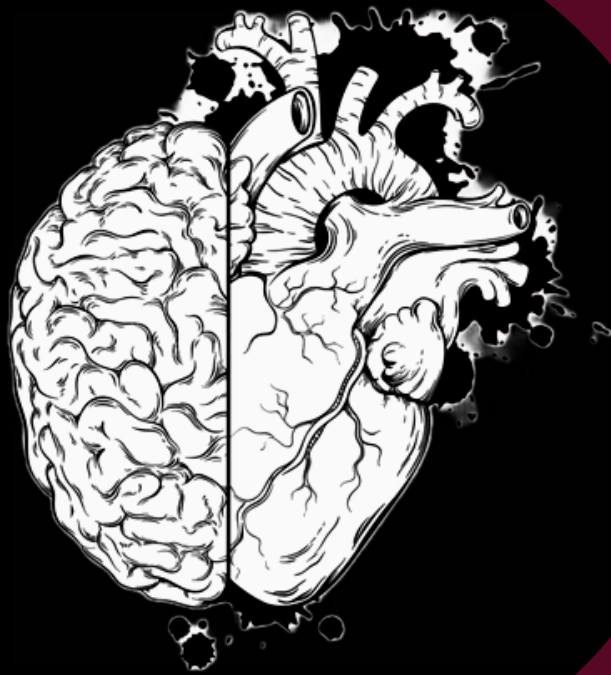


Image Source: Pinterest



# THEMED





# DAWN

## Dawn

-Kashish Arora

I am in a dark tunnel  
There is darkness everywhere  
I can see the stars shining from here  
They promise me beauty  
And ask me to fight  
For the Dawn that comes after the night  
But I dare not take a step forward  
Dare not get my hopes high  
Telling them I much rather enjoy the night  
Now I see the hints of blue mixing with the black  
Like water mixed with the whiskey in my hands  
I almost hear someone say  
Child, leave the glass on the floor  
Come out and see what I brought  
In the gentlest of voice  
I take a step forward  
It takes all my might





Then comes the piercing light

Red, orange, gold, and bright

It stains the sky

Like wine stains white

Here is dawn

Announces the world

It's a new day, a new life

The beauty of it pierces my eye

But it does not fill the heart-shaped void

Dawn consoles me

Tells me everything is alright

I am here and I will fight

But you will leave for the night

Tells me everything is alright

I am here and I will fight

But you will leave for the night

And I will be alone said my tears

Oh my dear child, But I will return just like light

And you will be brave

Just for one more night.

# Dawn

- Hafsa Rahman

Unrhythmic oceanic waves  
Struggling to flow along  
Opposing gravity  
Being thrown away every time  
And trying the next time yet again  
For one dream, to flow calmly with the rest  
To fit in and succumb  
To move away from the Hustle of each day  
To find a place of belongingness and to be included.

This was my headspace  
I still can picture it vividly  
Before my moment of dawn.

Nothing unique happened that day  
Sitting alone, late at night  
Mulling over the same banalities  
I saw the reflection of half-moon near some stagnant drops  
That hazy picture stayed  
And it came back again and again  
Each day more glaring and profound  
And gradually acceptance walked in  
It didn't come as an epiphany  
It was subtle and slow  
Alienation moved to acquaintance  
Restlessness transmuted to pacification  
The picture found a way through my soul  
Now, that I think back  
I know that was my Moment of dawn.  
It taught me,  
"You go empty day by day to be full again."



The Dawn of 2020s has unfolded the unimagined, both good and bad. No doubt everyone's philosophy of life has helped them wade through the river of unprecedented challenges and in the process have set themselves on the path to self discovery and unraveling their inner potentials. Yet the trauma of it all has taken a toll on the mental health of humanity at large. Not dwelling on the topic of the virus and talking at length about it as I believe we already have enough articles on them, I would prefer to go into the more subtle aspects of our lives which were subject to our realization during these times.

But before I move further I'd love my readers to read this:

*"There is nothing to fear in life, you just have to understand it. Now is the time to understand more, so we can fear less."*

*-Marie Curie*

These words are as apt today as they were back then when they were uttered. The fears of our lives are nothing more than the manifestations of our well conditioned mind. If we just try to observe everything as they are , not judging the nature of things as good and bad , that is when we come to truly understand life. We become aware of reality from all its aspects without focusing on any one aspect and taking it to be the whole truth.

# The Dawn of the Decade 2020's

- Serena Singh



Image source: Pinterest

Until 2019's Man had started to perceive himself as the Crowning Glory of all existence. He was working under the self invented , so-called notions of modernity to quench the unquenchable desires and blind human impulses. It would be incorrect to say that the situation has changed, no doubt it still continues yet the pandemic has given us an opportunity to become aware of the intricacies of having a human life.

Man has come to believe himself has the potent cause of all that is and all that will be. At this point of time, the reasons that gave Man the impression of being omnipotent are to be questioned. Technology has definitely helped man in becoming more adept to solve the practical problems of everyday life and his knowledge space has expanded but He is incapacitated to be the judge of the existence or non existence of his gross body. He is still a creation of the Ultimate and is in no way an architect of Life or of Nature.

The obligatory karma of our lives has expanded to be inclusive of wearing masks, using hand sanitizer and maintaining social distancing. Yet this concept of isolating the ailed is not new. Our practical approach to tackle this pandemic has been like that of our ancestors who too survived fatal diseases by hiding,isolating and protecting. Despite the fact that laboratories across the earth are engaged in finding the correct drug to knock down the virus and huge sums of money being put in,



Image source: Pinterest

To think and speak of human life, the eternal verity is that human life is non-eternal, brittle , fragile and vulnerable . The pandemic was one and for all. Though everyone faced the brunt of it differently due to their different worldly abilities yet the pandemic did not differentiate humans as rich or poor , as European or American, African or Asian. But then why do we humans differentiate ourselves on innumerable bases? This also laid bare the fact that human life by its very nature is fragile and therefore destruction is a typical condition of human life. This is significant to our understanding of life because as I mentioned earlier man has started to perceive himself as the Crowning Glory of all existence and the master of his own life ,the history and the world ,given the technological advancement that He has made in recent decades. At the same time we speak loudly of the vulnerabilities of the health infrastructure that were left exposed we should also understand in true sense not the inefficacy of the infrastructure but the impotency of Man.

we still don't have a 100% guarantee with any vaccine or medicine. So the attitude that one could do anything is baseless. I don't mean to say that we should stop doing all this. Definitely not! One should always keep working for progress. But what I propose to say is that at the end we should be aware of the Reality. Even if we give room to the probability of man shunning all his pain and suffering then also it is impossible for him to evade the clutches of decay.

One might feel that my article has adopted a pessimistic view of having a human life and that our lives are predestined . However, that's not my intent. I want my readers to understand the reality through observation and not live in any kind of fear ; today or tomorrow, in pandemic or post-pandemic times.

Another important aspect that's come to our attention is that our individuation and working for the sole purpose of oneself will by no means let us live our lives peacefully and it'll always be marked with conflict. Instead Man should focus on harmonious coexistence with each other as well as with the life forms. Today the geopolitical situation of the world has brought countries at war with each other in this decade but is it needed? Are we actually leading the best of our lives by creating boundaries and thinking of just satisfying individual wants?The sense of solidarity or overpowering our individual selfishness to achieve the common good of the society at large will help Manhood rise above. As we saw during the pandemic, the karma of wearing a mask which is so stressed has a two fold function. Firstly it protects us from outside pathogens and at the same time prevents our pathogens from getting out and inflicting others. Therefore when everyone uses a mask the chances of the virus spreading are reduced. Hence it's not any one individual who is only responsible but it's the imperative duty of everyone to work for the common good because the good of an individual automatically comes with the good of the society.

Our existence is always threatened by an unknown impending force of decay. But this should not make us fearful. Neither should we work towards avoiding the unavoidable. Rather we should aim at living our lives at its best by accepting it as it comes and working to achieve the higher goals of this life which transcends decay in whichever way you believe. Being aware of the preconditions of a human life will not end our problems but it'll definitely give us the right flow of emotions to deal with them. To best put it I would say it all works like the 'All Izz Well' formula.

Source: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7462448/>





# LOVE FOR WISDOM

## Miserable and Free in Love

-Aditi Tripathi

For the existentialist Jean-Paul Sartre, freedom was everything. An existential lover wants to be loved by someone who has freely chosen to love that person, and not by someone who has simply enveloped a love potion or is coerced into loving.

“ *Why does the lover  
want to be loved?* ”

In his book, *Being and Nothingness*, Sartre began his discussion of love with this superbly mind boggling question. The lover is not simply involved with establishing a physical relationship together with his beloved. Sartre guards the lover's desires in the free spontaneity of his beloved; that is the object of his love.

## FREEDOM IN LOVE

Professor Gavin Rae, in his journal, "Sartre on Authentic and Inauthentic Love", makes a remarkable point.

**While the lover wants to become "the whole world" for [his] beloved', he wants to do so by preserving the independence and freedom of his beloved as well.**

There are two connected aspects to this: first, if he becomes the 'ground' for this beloved's existence, insecurity, doubt, misery and anxiety over what his beloved is pondering about will not plague him. He will know that his beloved is thinking of him in every moment of his being; her entire existence will be focused around him.

While the lover wants to become the anchor for this beloved's existence, he still wants his beloved to restore her spontaneity and freedom. This is because of his desire for both the certainty of knowing that his beloved loves him and the excitement gained from having to constantly discover and win this. This last point is crucial for Sartre: the lover does not want a passive object; it is because the other challenges us and opens us to alternative perspectives and experiences that we find interesting and that we want to interact with them.

Love relationships should present new alternatives and perspectives to keep the relationship interesting and 'fresh'. If this difference and this challenge does not exist and/or may flounder, the lovers can drift away, resulting in the end of their relationship.

For Sartre, love is not about blissful respect between two lovers that will increase their freedom. To him, love is conflict.

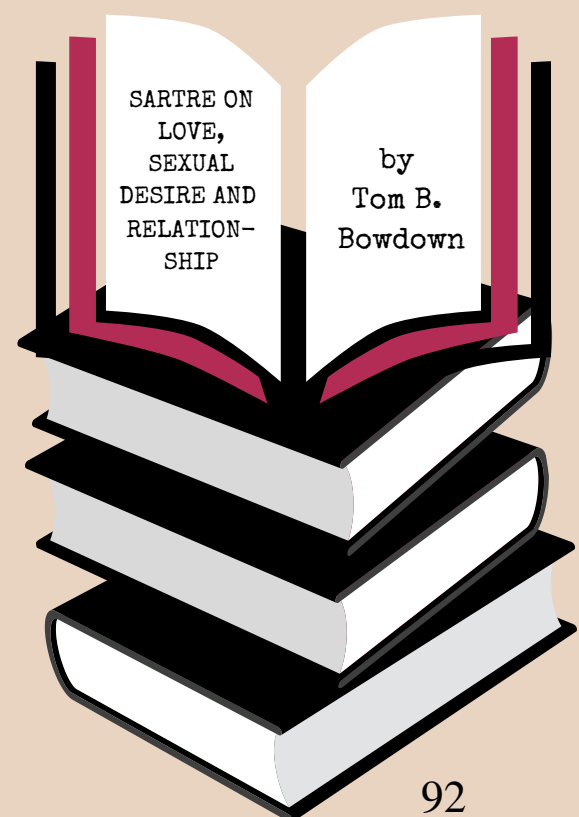
The loved one wants the other person's love to transform himself, but in doing so, he ends up transforming himself into an object and not into a subject.

## SARTRE ON LOVE'S RELATIONSHIP EQUATION

Tom B. Bowdown, in his essay titled "Sarte on Love, Sexual Desire and Relationships" has very articulately explained the relationship aspect of love. Romantic relationships are so powerful, says Sartre, because they combine one person's state of Nothingness with another's Being. We count on the Other to make us exist (otherwise; we are in the state of Nothing). However, we are perpetually insecure in love because at any moment we can become, instead of the center of the lover's world, merely one thing among many - a 'this' amongst 'thises'. By reducing oneself to an object usable by the other, but voluntarily, it is strangely at the height of the human being, since it is a type of gift that goes against the very nature of man to be free a gift like no other.

It is not just a person we want to possess, as an object, but their conscious freedom to want us. No pledge or vow measures up to the full giving of a person to another in spirit. As Sartre puts it, "the Lover wants to be 'the whole world' for the beloved." To the other person, "I must be the one whose function is to make the trees and water exist". We must represent for them the ultimate limit of their freedom, where they voluntarily choose not to see beyond. For ourselves, we want to be seen by the other not as an object, but as something unlimited:

**"I MUST NO LONGER BE SEEN ON THE GROUND OF THE WORLD AS A 'THIS' AMONG OTHER 'THISES', BUT THE WORLD MUST BE REVEALED IN TERMS OF ME."**





## SARTRE AND SIMONE: AN OPEN RELATIONSHIP

Sartre himself was not particularly good at this kind of commitment. He and his fellow philosopher Simone de Beauvoir were consistent with their refutation of all bourgeois or middle-class values and never married or had children. Their union of minds made them one of the great couples of the 20th century. For most of their lives, they lived in apartments very close to each other and spent several hours a day talking often about their other relationships and encounters.



## SIMONE'S PHILOSOPHY OF LOVE

Love occupies a prominent space in Simone de Beauvoir's philosophy. According to Beauvoir, love is a universal human experience with the capability of bringing about the highest form of freedom, joy, and fulfillment. However, it also brings misery, dependency and exploitation. Beauvoir has discussed various kinds of personal love in her work, including maternal love, lesbian love, friendship, and heterosexual love. In her portrayal of heterosexual love, she has distinguished two main types: inauthentic and authentic.



*Image source: google photos*

## SIMONE DE BEAUVOIR ON AUTHENTIC & INAUTHENTIC LOVE

Authentic love is "founded on the mutual recognition of two freedoms", always freely chosen and supported. This requires lovers to maintain their individuality by acknowledging each other's differences. Authentic love is the best kind of love. It involves respecting each other's freedom, being tender and caring, and supporting each other's independent projects. This is what Simone de Beauvoir supported and practiced. The problem, she said, was that throughout history, mostly due to the oppressive position of women, few have truly loved. Her existential philosophy, which focuses on freedom from oppression and the freedom to choose how to live, underpins everything she says about the challenges of loving well.

Beauvoir has argued that lesbian relationships and friendships indicate ways to transcend the limitations of traditional romantic roles and expectations and came closer to her ideal of mature, non-sadistic, and non-masochistic mutual respect. Inauthentic love is based on gender inequality, submission and dominance. Women and men are prevented from experiencing freedom, companionship and the joy of loving.

Beauvoir felt she had fallen into the trap of depending on Sartre early in their relationship, so she took responsibility for her life by writing. Her first novel was *She Came To Stay*. The best relationships are those where the lovers are also friends. Great friends have the generosity, cooperation, and mutual support to thrive. Love can exist without friendship, but like in *She Came To Stay*, says Françoise;

**"It's vile because it makes you feel you are simply an object of love, and not being loved by yourself alone."**

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1. Sartre on Love, Sexual Desires and Relationships by Tom Butler Bowdown on Huffington Post
2. Sartre on Authentic and Inauthentic Love by Gavin Ra

# Love through the Ages

By Anindita Adhikari and Kritika Parakh

## DEFINING "LOVE"

Philosophers, and people in general, haven't agreed upon a single definition for love, and probably never will, given the extremely personal nature of the emotion. There are numerous theories that attempt to explain what 'love' is, ranging from the ancient Greeks to modern day philosophers. Some might say, "Love is 5 minutes of pleasure and a lifetime of pain" (*Pope from Outer Banks*) and while others might say, "The greatest thing you'll ever learn is just to love, and be loved in return." (*Toulouse-Lautrec from Moulin Rouge*). Some seek to explain love in terms of emotions while others consider it ineffable.

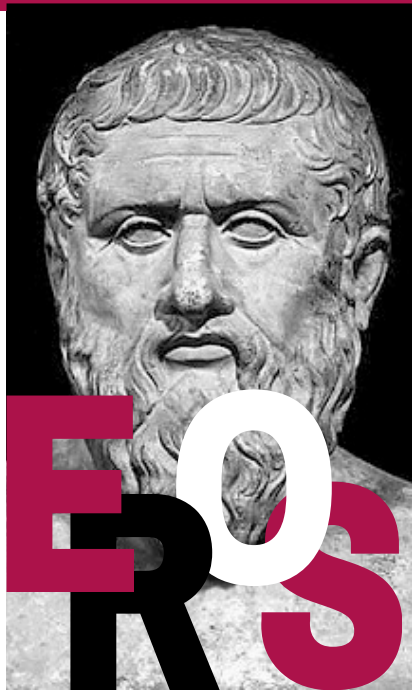
## THE NATURE OF LOVE: EROS, PHILIA, AND AGAPE

The Nature of Love has been the centre of philosophical discussion even though love is often thought to be beyond rational description. Historically, these three Greek terms: *eros*, *philia*, and *agape* have been used to refer to the nature of love.

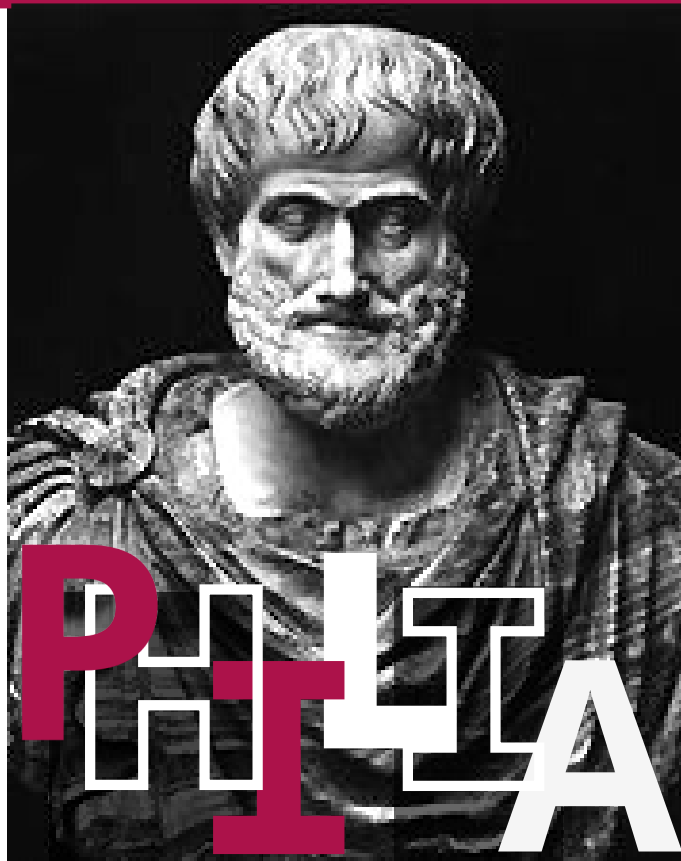
PHILO

SOPHIA





The term *eros* is used to refer to romantic love. It can also be found in the writings of *Plato* as the desire to seek transcendental beauty – “the particular beauty of an individual reminds us of true beauty that exists in the world of Forms or Ideas.” He writes in *Phaedrus*, “He who loves the beautiful is called a lover because he partakes of it.” Plato’s theory of *eros* implies that love doesn’t mean loving a particular individual rather it refers to loving the Idea of true beauty that they possess.



The term *philia* can be traced in the writings of *Aristotle* and can be translated to the concept of friendship. He writes about *philia*, “things that cause friendship are: doing kindnesses; doing them unasked; and not proclaiming the fact when they are done.” This concept can be found in his *Nicomachean Ethics* which mentions different types of friendships. He writes that the most rational man is capable of the best kind of friendship which is between two “who are good, and alike in virtue.” The other kinds of friendships include those based on pleasure derived from another’s company or utility like business friendships. However, the highest form of love mentioned by him is self-love which is not egoistic, rather along with friendship of other men, it is integral to leading a virtuous life.



The term *agape* refers to a combination of the concepts of *eros* and *philia*. This *agape* is love of God, it is *Platonic* in the sense that it is similar to his concept of love of true beauty, and it is *Aristotelian* in the sense that God is considered the highest rational being, making him worthy of love.

## PHILOSOPHERS ON "LOVE"

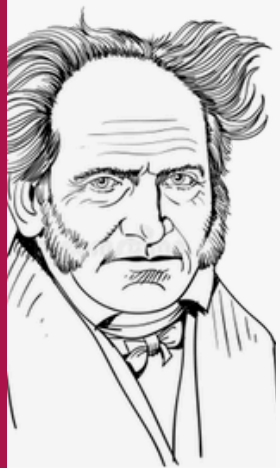
Philosophers from different time periods have viewed the concept of romantic love with various lenses.

### Plato - "Love makes us whole, again."

Plato, in his *Symposium*, wrote that he encountered the comic playwright *Aristophanes* at a dinner party. *Aristophanes* recited the story of human beings with two faces and four hands and feet, that initially inhabited the planet. One day, they angered God *Zeus*, who then divided these beings into two. Since then, humans have been searching for their 'other half'.

He also discusses the concept of 'platonic love', in which love begins because of physical attraction but continues because of the 'virtues of a beautiful soul'. It leads to a general appreciation of the beauty in the world.

### Arthur Schopenhauer - "The final aim of all love intrigues, be they comic or tragic, is really of more importance than all other ends in human life."



Even though *Schopenhauer* was unlucky in his own love life, he harboured an almost positive view for the concept itself. He thought that love was among the foremost motivations of human life. Then, maintaining his pessimistic reputation, he added that most people suffer in their love lives because of incompatible partners or the burden of raising a family.

Also, he believed that those who think of love as a path to happiness are sorely mistaken, as it is nothing but a trick to get the human race to procreate and continue the cycle of human suffering. I guess that's one way to look at it.

### Soren Kierkegaard - "When one has once fully entered the realm of love, the world — no matter how imperfect — becomes rich and beautiful, it consists solely of opportunities for love."

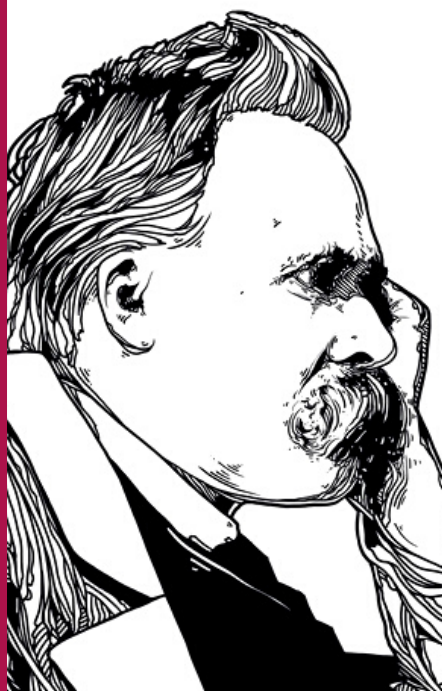
*Kierkegaard's* story makes for a great tragic romance. He and *Regine Olsen* had been engaged for a month and were very much in love, when *Kierkegaard*, fearing that being a husband will come in the way of being a good Christian and philosopher, called off the engagement. This left both of them brokenhearted, and influenced the tone of much of his work. Among his popular writings is a book named *Works of Love*, which offers insight into *Kierkegaard's* concept of love and the emotional working of the human heart. Out of the three forms of love, he held *agape* to be the only true one. For this, he wrote "All other love, whether humanly speaking it withers early and is altered or lovingly preserves itself for a round of time — such love is still transient; it merely blossoms." 97

**Friedrich Nietzsche** - “One must stand bravely on one’s own two legs, otherwise one is simply incapable of loving.”

Just like *Schopenhauer*, *Nietzsche* too was unlucky in his love life. He was rejected thrice by the same woman, *Lou Salome*, which consequently extinguished his desire for further romantic pursuits, and he spent the rest of his life living by himself. That doesn’t mean he didn’t write about love.

He viewed the idea of marriage positively, but had serious reservations about how people actually practised it. His support for ‘*serial marriage*’ for men and sexist outlook of women as mere ‘*domestic breeders*’ is appalling and misogynistic.

He had an interesting interpretation of ‘*Amor Fati*’, Latin for ‘*love for one’s fate*’. In *The Gay Science*, he wrote, “I want to learn more and more to see as beautiful what is necessary in things; then I shall be one of those who make things beautiful. *Amor fati*: Let that be my love henceforth! I do not want to wage war against what is ugly.” But in order to achieve such love, one has to first love oneself: “... one must stand bravely on one’s own two legs, otherwise one is simply incapable of loving.”



**Bertrand Russell** - “To fear love is to fear life, and those who fear life are already three parts dead.”

The world is an unwelcoming and unsparing place, and the one thing that makes human life easier and happier is love, claimed *Russell*. Love helps us cope with the darkness and see the light in life, making it the best thing one can experience.

*Russell’s* argument in support of love is a complete opposite of *Schopenhauer’s*, but one premise is the same - romantic love makes the continuation of species easier.

It is important to appreciate the modernity and inclusivity that *Russell’s* concept of love had. In his book, *Marriage and Morals*, he openly expressed support for gay rights and boundary-free love, which then led to him getting fired.



Image source: google photos



**Simone de Beauvoir - “Love lets us reach beyond ourselves.”**

Beauvoir attached great importance to the emotion of love. She defined it as the urge to unite or coalesce with another person, and called true love ‘the reciprocal recognition of two freedoms’ in her popular book, *The Second Sex*.

Even though she recognised love’s ability to suffuse meaning into life, she observed a problem with the general inclination of lovers to give in to the overwhelming emotion as to make it the only reason for living. This, she observed correctly, makes for a toxic relationship. For a healthy romantic relationship, she emphasises on the importance of strong friendship. Mutual growth and support pave the way for a healthy, lasting relationship.

Some of Beauvoir’s ideas about romantic notions were ahead of her time. She found the concept of marriage to be sexist in some respects, and stayed in an open relationship with her long-time partner Jean-Paul Sartre. During this time, she had innumerable affairs, which she openly defended after receiving backlash from the society.

In *Force of Circumstances*, Vol III, Beauvoir wrote - “It was said that I refused to grant any value to the maternal instinct and to love. This was not so. I simply asked that women should experience them truthfully and freely, whereas they often use them as

excuses and take refuge in them, only to find themselves imprisoned in that refuge when those emotions have dried up in their hearts. I was accused of preaching sexual promiscuity; but at no point did I ever advise anyone to sleep with just anyone at just any time.”

**Jean Paul Sartre -**

“You know, it’s quite a job starting to love somebody. You have to have energy, generosity, and blindness. There is even a moment, in the very beginning, when you have to jump across a precipice: if you think about it you don’t do it.”

Sartre’s notions about romantic love were as modern as his partner *Beauvoir*. In their 50 years of relationship, he was involved with a number of other people. In the beginning of their relationship, he wrote to her in a letter, “*What we have is an essential love; but it is a good idea for us also to experience contingent love affairs.*”

Just like *Beauvoir*, *Sartre* held mutual respect and freedom as two main principles of true love. He also believed that the purpose of love is not merely finding ourselves a partner, but also getting to know ourselves better through the other person.

## Bell Hooks -

“The fear of being alone, or of being unloved, had caused women of all races to passively accept sexism and sexist oppression.”

The feminist philosopher, after going through some tough breakups, pondered about what she could have done to save the relationships. She found an answer and thus, set out to write a book named *All About Love*. In it, she challenges the contemporary definition of love and claims that its blatant overuse has rendered it almost meaningless. She also points to the problem of male chauvinism rooted in modern love practices as one of the most serious problems that need to be overcome to develop healthy relationships. She then gives some suggestions as to how we can improve our perception of the concept.

## Judith Butler-

“If commitment is to be alive, that is, if it is to belong to the present, the only commitment one can make is to commit oneself again and again.”

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Butler was not a fan of the modern conception of love. First, she dismisses the sentence ‘I love you’, claiming it to be thoroughly impotent and lousy. She wrote, *“To say ‘I love you,’ of course is to submit to a cliché,”* and *“In saying ‘I love you,’ a certain ‘I’ is installed in one of the most repeated phrases in the English language, a marketed phrase that belongs to no one and to anyone.”*

Second, she claims the idea of monogamy and complete faithfulness to one person as absurd. People are perpetually changing, and therefore need open-ended, changeable relationships. This does not mean that they cannot stay with the same person, only that making this choice requires continuous commitment from both sides.

## Is love really that important in life? Is life meaningless without it?

Given that a majority of movies, books and songs revolve around the concept of love, and so does our life, in some way or the other, it would be wrong to say that love isn’t a big deal. We often try to answer this almost universal question of the importance of love. However, even though love, or in this case, romantic love, certainly matters, it is not the only thing in life that does. There are other things like career, family, friends, and other interests that are just as significant. So, in the absence of romantic love, life does not lose its meaning.

# Is Love a Choice or Fate ?

- Lavanya Nair

***"There is always some madness  
in love. But there is also always  
some reason in madness."***

***-Nietzsche***

Love enjoys an apparent centrality in our lives. It relishes abundant representation and fuels our fantastical fantasies. The phenomenon of love is an abstract concept and is hard to conceptualise. Ideas on love may very well differ from person to person, and these differing positions on something so impactful may reveal a broader philosophy of life in general.

Philosophy has explored the subject of love in intriguing and often fascinating ways. The ancient Greek distinction of love into three main categories - Eros (romance), Agape (divine) and Philia (friendship) is a major influence on contemporary thought. So is the problem of 'selectivity'.





## 'SELECTIVITY OF LOVE'

'Why fall for him and not someone else?'

'What does she have that someone else doesn't?'

Love may involve the union of two into one 'we', deep care and concern for the well-being of the lover, or appreciating and valuing another person.

Examining this selectivity of love helps us see it in a broader framework- if we really have any volition when it comes to love?

## IDEA OF SOULMATES

"Who ever loved, that loved not at first sight?"

'Soulmates' is a concept that has great mainstream appeal. Many myths and stories contribute to the rise of this idea. Plato writes in his 'Symposium' - of speeches written in praise of the God 'Eros', an absurd story- of humans who were once the combination of two, and very powerful, and Gods in fear of their power, tore them apart. Lost, they then started searching for their 'perfect half'.

Hindu myths spoke of how Brahma split Purusha into two halves with a sword- each now longing for re-unity.

The assumption that soulmates necessarily exists is an indication of belief in a fatalistic world, where destiny is the ruler and events are etched in stone.

This is hard for many to accept simply because the thought of it is difficult to digest. Reality seems contradictory. While love, at first sight, should optimally reinforce the idea of soulmates- it is rather, more of a commentary on the importance of appearance, body language or some other quality.

## REASONABLE LOVE

*"Why do you love me?"*

she asked. What an absurd question!

When we describe the 'perfect partner' (granted that perfect doesn't exist), it is usually a mix of physical characteristics, personality etc. Most of us operate this way. This is 'love as valuing'- loving because of value. A person is valuable, and so they are beloved. They may be beautiful, kind, good, ambitious, creative, anything really- and this mixture of qualities are such that it creates havoc in the senses and the heart.

But some problems arise. Firstly, does one love the properties or the person? If I am loved for my kindness, would I lose my lover when someone kinder appears? If this happens, it would be seen as unethical and terrible behaviour, yet if love is based on specific reasons, wouldn't the companionship of someone 'better' be a greater motivator?

Secondly, life is a journey of constant change, change that affects people and their qualities. If the qualities of the partner change as they grow- if the impulsive girl becomes a mature woman- does love disappear?

Thirdly, that which is commonly understood as 'love' is supposedly eternal in its glory, 'an ode to immortality' as Socrates speaks in his speech. Can such love be justified? If a

good man becomes weary in the face of despair, does it warrant throwing him away from one's heart? More so, is it entirely possible to do so? If yes, then, would it be love?

## LOVE IS IRRATIONAL, UNJUSTIFIABLE

Many believe that love cannot be justified, there is no rational basis for love.

Instead, they believe that 'love is an attitude with no clear objective' where instead of loving someone for their value, someone is valued because they are loved.

This view doesn't reject the position of free will, arguing that while reason is not a sufficient basis for love, reason is an important tool that helps determine whom to love.

Here, however, there are slight implications of veering to the 'soulmate' or a similar idea- as there is no actual basis to know why one loves another and if giving such an important role to that person was a conscious choice, the basis of that decision is unknown.

Furthermore, abusive and toxic relationships are dynamics one must consider - if one has value because the lover gives it to them and not based on their own qualities like goodness, kindness, virtue, then worse behaviours can be tolerated and suffered through.



## FREE WILL, DETERMINISM & FATALISM

These different theories and ideas can be correlated in light of the debate between free will and determinism. If one has the choice to choose to fall in love, one has free will- the complete agency to utilise their reason.

Fatalism, on the other hand, supports the existence of soulmates. And to some extent, so does determinism, but at a lesser scale. Determinism is the theory wherein past actions are factors that determine present events, forming a chain of cause and effect.

And our romance gets somewhere entangled in this chain. Shall we rescue it?



*Image source: the stars collector*

## PRACTICAL CONSEQUENCES

Despite the wonderful romanticism of 'soulmates', it seems that those who exercise their agency to choose their love find greater success in romance. People who believe that there is only one love for them, suffer due to their inability to leave toxic or incompatible people, are more emotionally codependent and seem to place romantic love on too high a pedestal. On the other hand, people who shun talks of fate, end up in happier relationships. This is because they feel responsible for their decisions, and are free to explore, leave or love, based on their volition.



## RECONCILIATION

There may be 'the one' waiting for us, 'the ones' to be exact.

Some theorists like to theorise love as a complex emotion. Coming to love someone is a combination of various factors largely to them being a 'right fit' to the way they express themselves and the way they respond to our responses. Love necessarily requires vulnerability, care and valuing another- not for their qualities alone, but their dignity, their identity as humans.

Who I am is influenced by various factors- these further influence the way I act. My actions are expressed through my responses to your care, affection etc. My past experiences seen through my present actions are also an indicator of the patterns of my future behaviour. For eg. I am shy and reserved. So the way I respond to an extroverted person may be different to the way I respond to someone more similar to me.

Such dynamic interactions between lovers are based on a historical narrative. This 'historicity of love' allows a reconciliation of our agency to love someone and the factors that influence that agency to let us fall in love.

And once we start to love, through a process of identification with each other- love transforms from an emotion to a habit. And so, a journey begins.

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# AESTHETIC *break*

Section Designer: Tanya Bisht

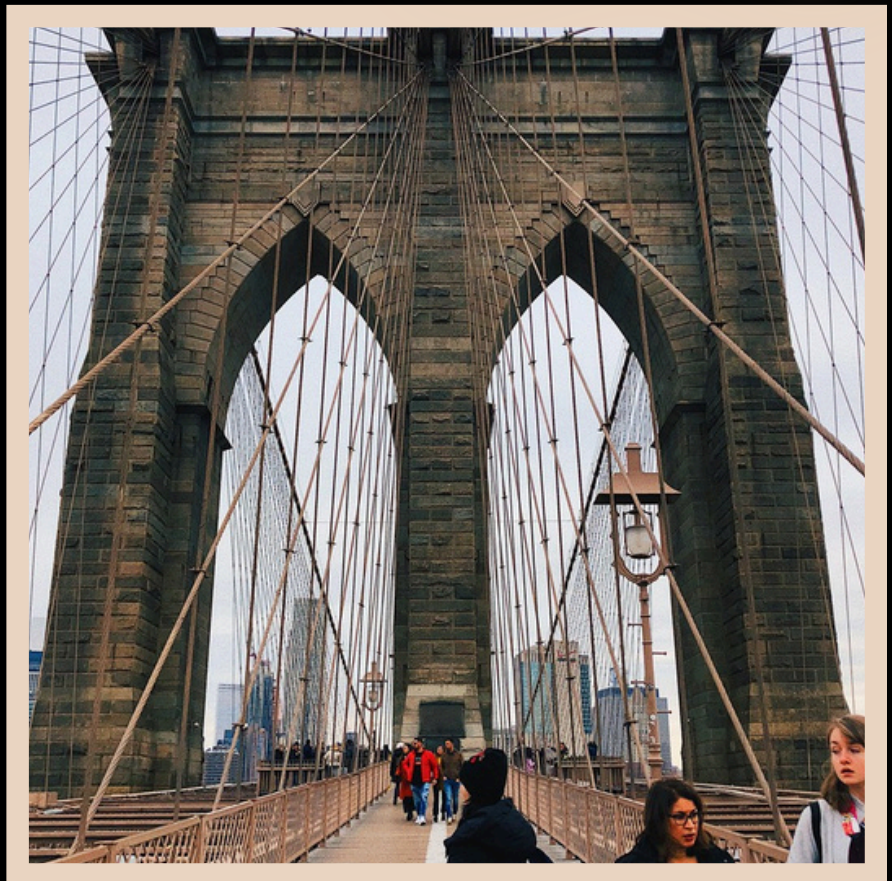


ORIGINAL



~Farva

for-reign



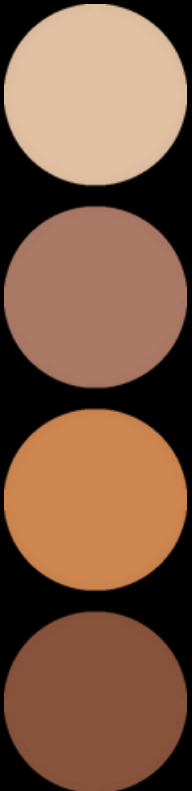
~Farva





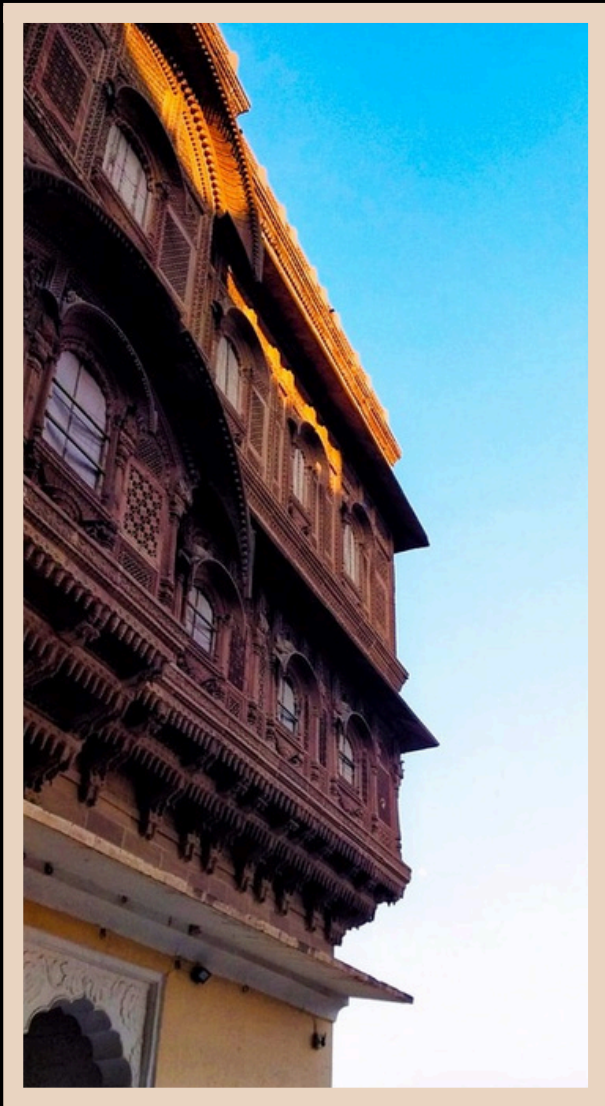
~Aashra

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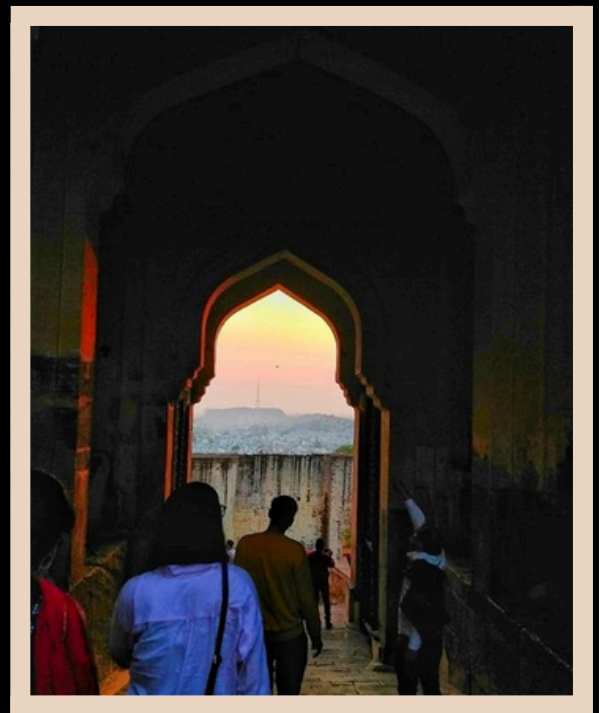


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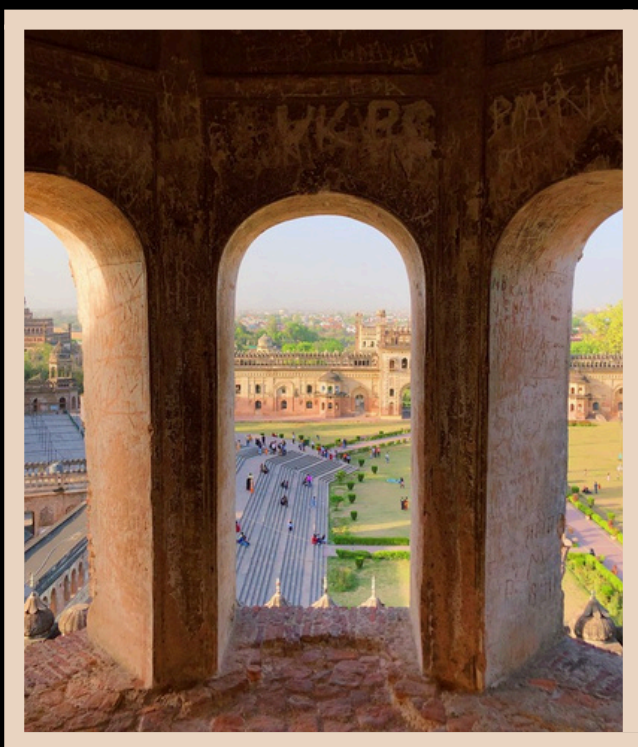


~Aastha Pilania



~Aastha Pilania

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~Farva



~Kriti





~Kritika P.

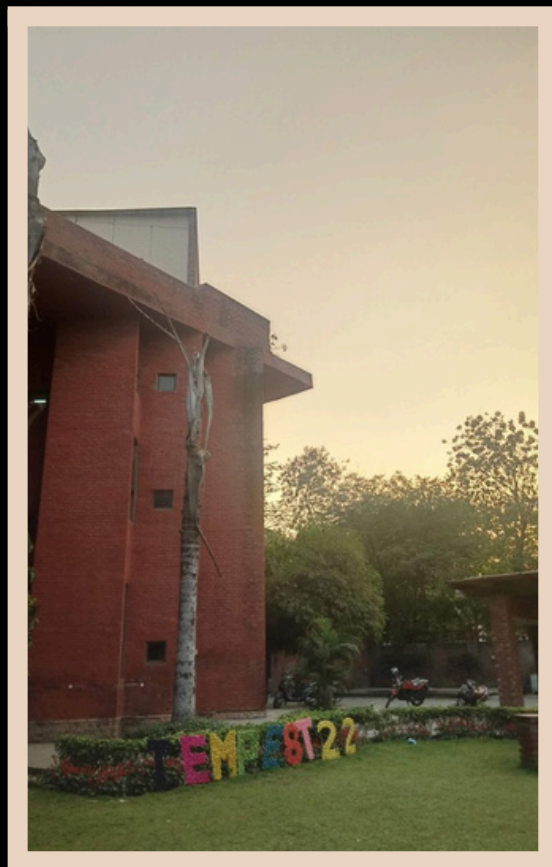


~Kritika P.

dil in dilli

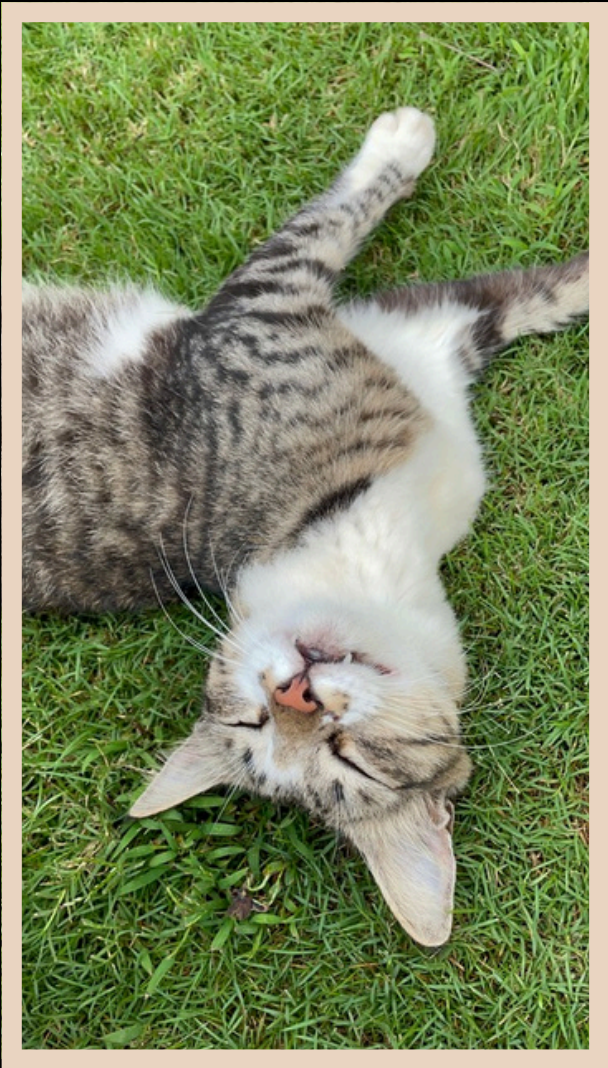


~Manisha



~Kritika P.





*~Poorvi*



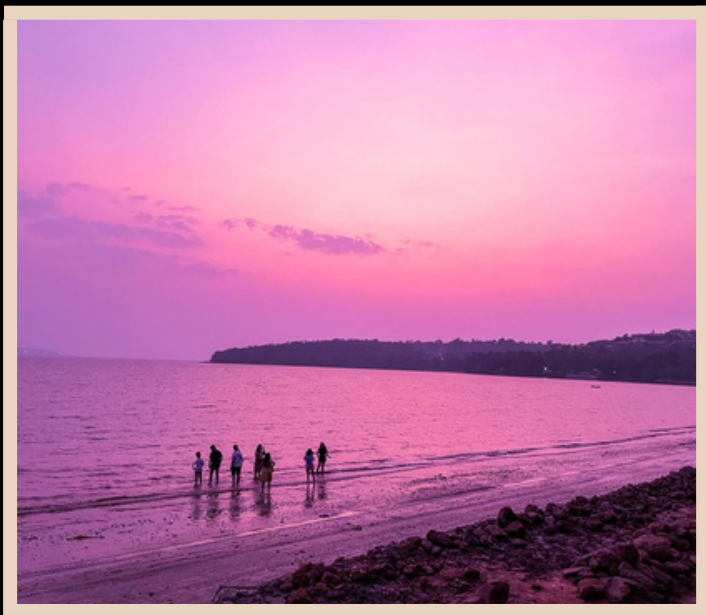
*~Poorvi*

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*~Kritika P.*



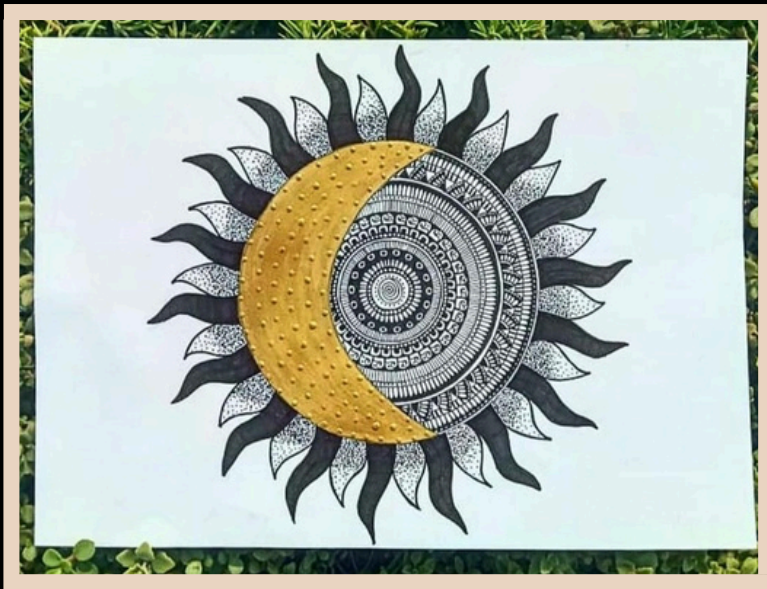
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*sky-high*

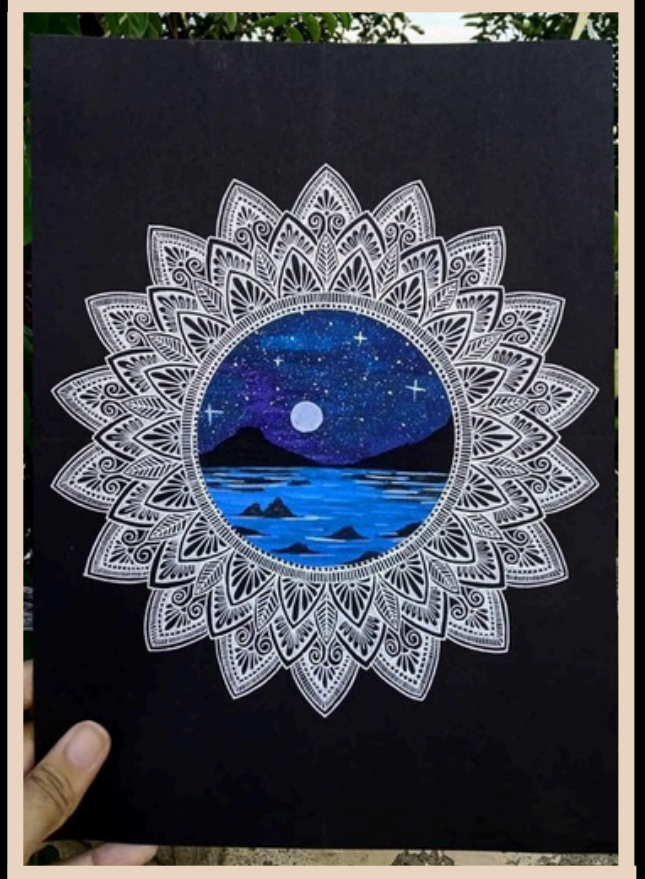


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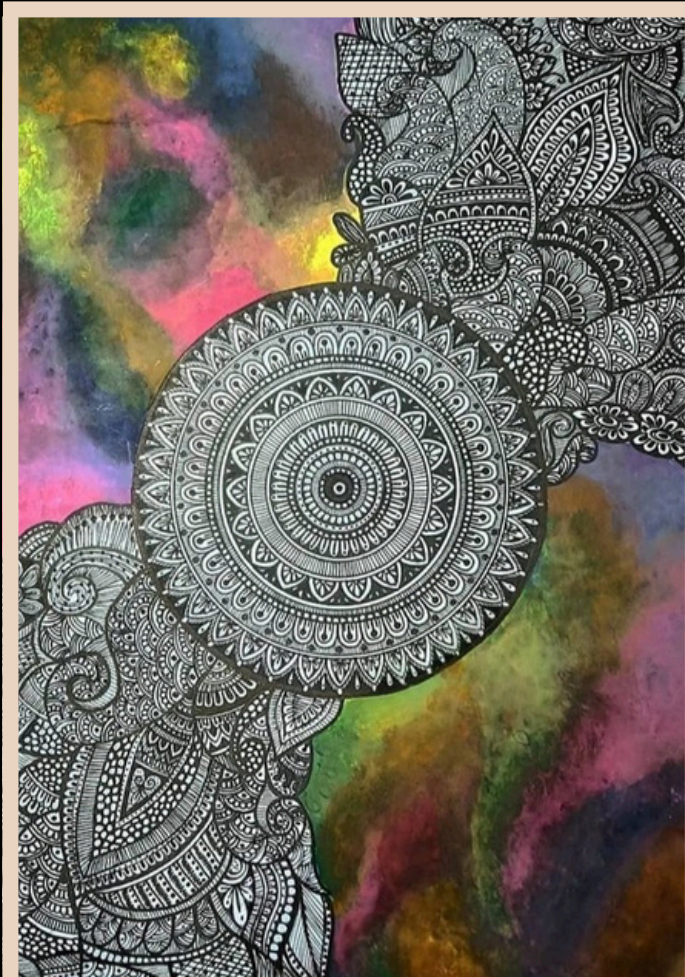




~Aditi



~Aditi



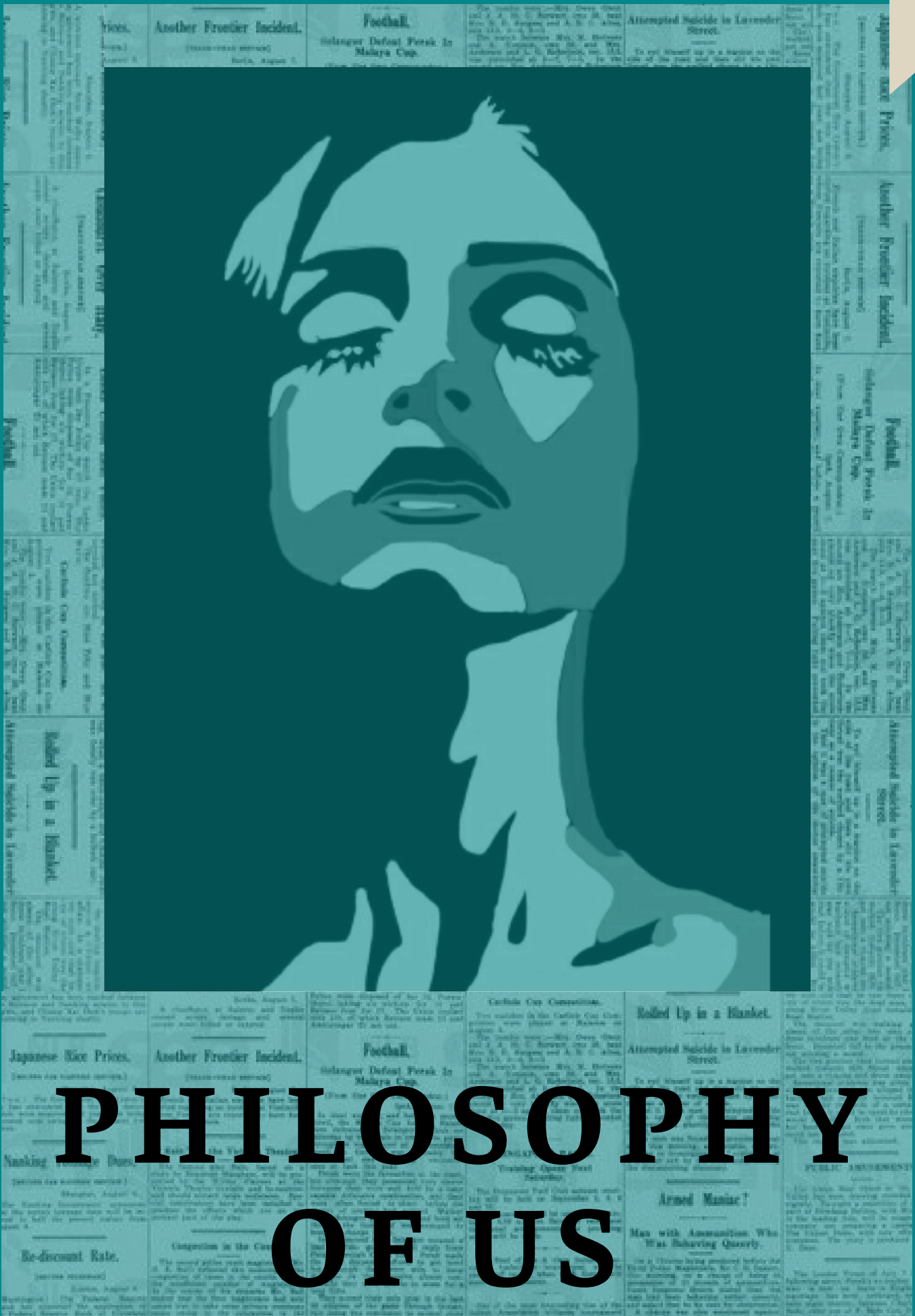
~Aditi



~Aditi

art-see







# HEGEL THIS OUT

## Advertising the Inevitable Doom -A Study on Infinite Regress

By Priyya Shandilyya and Kritika Parakh

Ever gaslighted yourself into believing that what you 'believe' to be true isn't just a stale fodder for your ego boost but a Mandela effect where the world quite literally revolves around your experiences ?

Well if you did let us introduce you to the trilemma of tracing the truth value that might have taken up the urbanity if not for the asynchronous fallacy of Adam and Eve. The Infinite Regress proposes a cosmological argument that there has to be an 'uncaused' cause that results in an infinite chain of Causal-effect relationships that has dictated our course of action through aeons. The logic of Infinite Regress is rather an amusing one where it is in equal parts maddening and exciting to deal with.

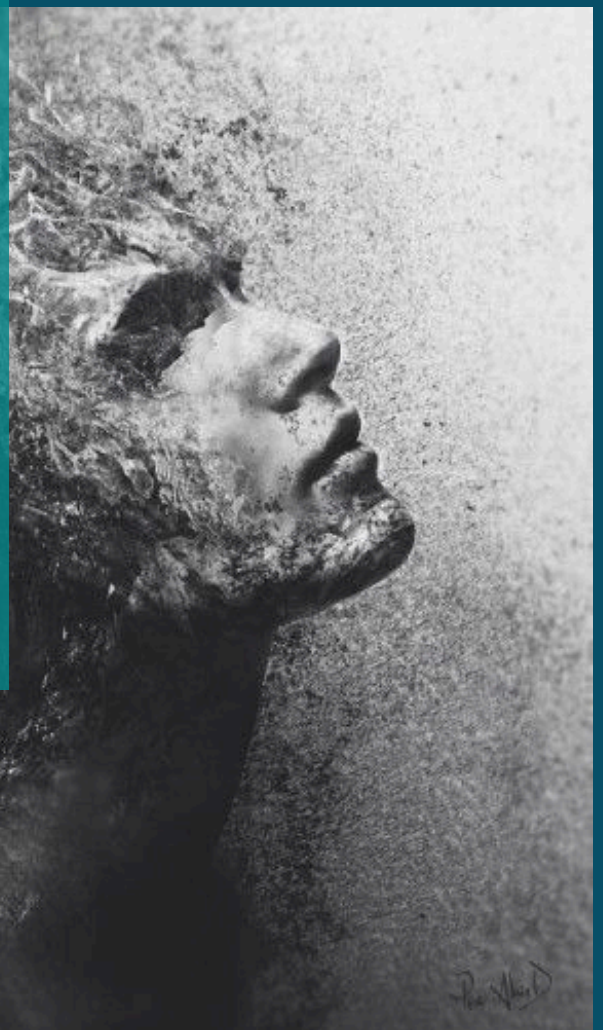
## INTRODUCTION

The regress conundrum in epistemology arises from the need to justify our beliefs. In philosophy, the commonly accepted definition of knowledge is “a justified, true belief”. Since every belief requires a justification to be deemed as knowledge, and that justification is yet another belief that also requires a justification, and so on, it leads to the formation of an infinite chain of justifications. There are two equally uncomfortable conceivable ways out of this conundrum - either the chain must end with the last belief not having a defined justification, or the chain must go on forever, with every next belief requiring a justification.

The simple algorithm for tracing an Infinite Regress can be put forward as:

Lest I (a rather profane and dogmatic person)  
claim that the proposition " The world is made up  
of matter that spans beyond elements "  
You (a rather curious and sensible person)  
questions " how do you know that is true?"  
And I say that I have read that from a reputable  
source But then again you question how do you  
know that source is true?

To which I can possibly reply  
It has been traced and studied by professionals  
But you question how do you know that's true ?  
To which I can extend the argument citing  
reasons and authenticity

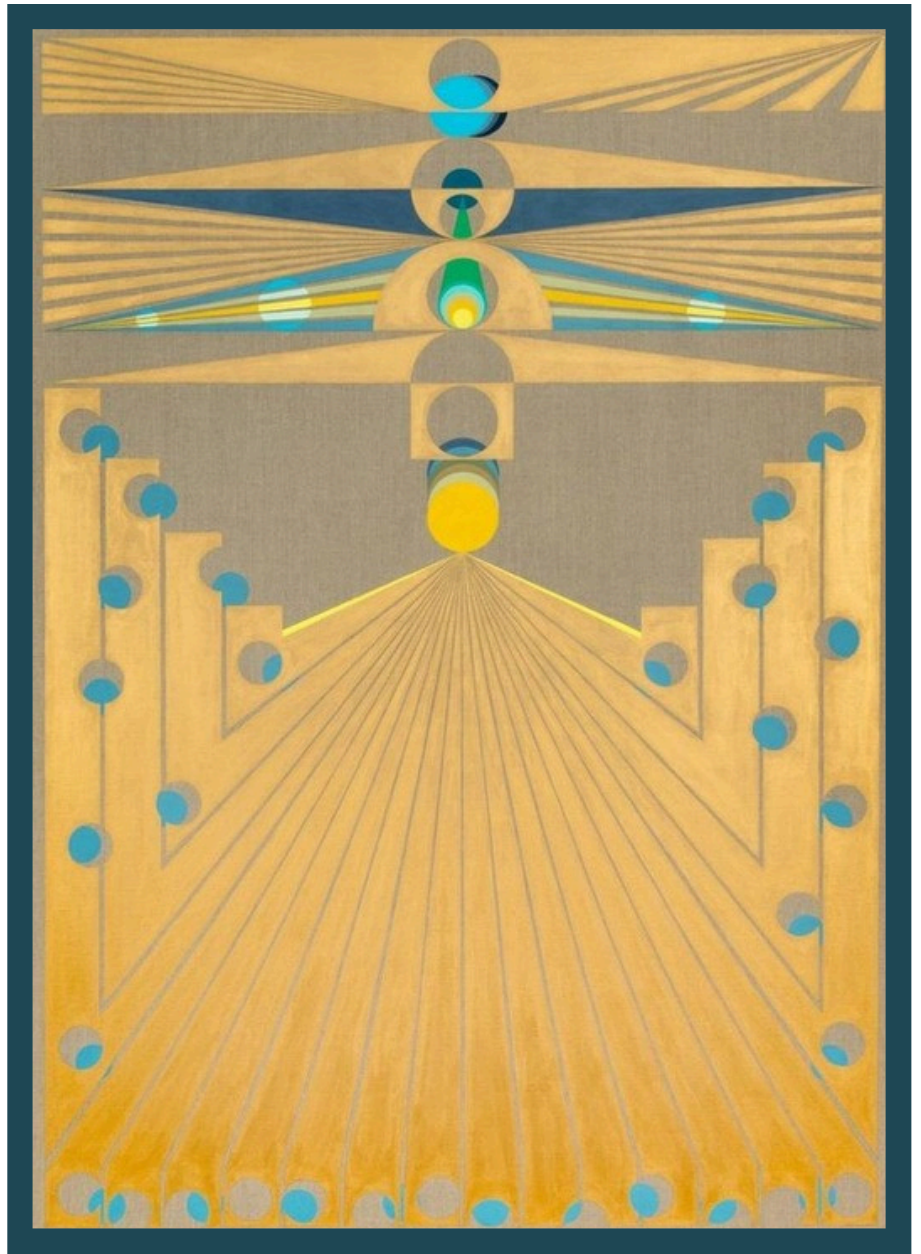




But here lies the problem  
Up to what extent will you trace  
the source?  
Will the source exist without a  
primal unexplained and  
unvouched cause?  
If not , how can we believe  
anything for that matter to be  
true ?

(Origin)

The Pyrrhonist Sceptic, Agrippa has been credited with the development of the regress argument. He proposed what came to be known as “Agrippa’s Trilemma” in response to Theaetetus’ definition of knowledge as justified true belief by Plato. In Latin, the regress problem is called “diallelus”, meaning “by or through the means of one another”.



## THE PROBLEM WITH INFINITE REGRESS

You see the problem in causation where there is an infinite series of contingent causes isn't the dislike of infinity in philosophy but the problem with infinite regress is the fact that it itself is a synchronous spiral.

The absence of a fundamental grounding while making a claim is what makes the Regress fundamentally flawed . It's a fallacy because it is begging the question, that is to say it's a circular argument. Whether referring to the origins of the universe or any regressive context , the answer simply moves the question back into infinite regress rather than answering it .

Take for example the question " what created the universe ?"

A palpable answer would be God,

Then what created God?

You could say another God ad infinitum, which is essentially what the regressive explanation for the origin of the universe does.



Ultimately it's logically incoherent because our premise exists within the space time continuum . To conceive a reality outside of this is not meaningfully fathomable , and therefore irrelevant to the question.

An infinite regress proposes an explanation, but the mechanism proposed stands just as much in need of explanation as the original fact to be explained. It is literally an infinite series of propositions where each proposition relies on the previous proposition.

## INFINITE REGRESS AS AN ARGUMENT IN DETERMINISM

The Infinite Regress is Galen Strawson's basic argument for determinism

The basal argument that strives to validate that the individual is not ultimately responsible for the path of actions and the results that follow , substantiating the recurrent nature of Infinite Regress.

The duality of the regress' function is as follows:

Let's take for example the acts that string the variable of 'intention',

The subject can be 'intentionally ' pursuing an action or not. If the act is intentional, then it culminates in the explanation that the subject in question had a aforementioned nature that was either 'intentional' or not.

If the subject at any point decides to perform actions that are "not intentional" then the chain of the regress spirals and leads to unfree action.

So, if the subject's nature is inherited to strive for better efficiency, it won't be a free act .

## CONCLUSION

The scepticism involved around the Infinite Regress is itself ironic in nature as it leads to an infinite regress of justifications .

The debate centred around this paradox propagated by philosophers is a cautionary tale for us advising to learn the distinction between arguments and knowledge.

Even though the infinite regress fails to substantiate its credibility it stands true to the core attribute of "problematizing" every aspect of existence as philosophers and challenges us to question mindsets radically or try our luck with being 'bluepilled ' as it has been called.





# Fate in the 25th Hour:

## A Utopian guide to the Grandfather's Paradox

By Priyya Shandilyya

The science nerds who understood concepts of time travel and multiverses through the singular unbeatable reference of a pen going through a folded page in movies through ages be it Star wars the Interstellar or the raging teen phenomenon that is Stranger Things will find resonance with the concept of Time Travel , alternative realities and multiverses to just be disappointed with the logical fallacies that the Grandfather Paradox presents and the possibilities that it offers .

Bajravel who originally questioned the Grandfather's paradox insight of the linearity of time travel defines The Grandfather Paradox as follows :



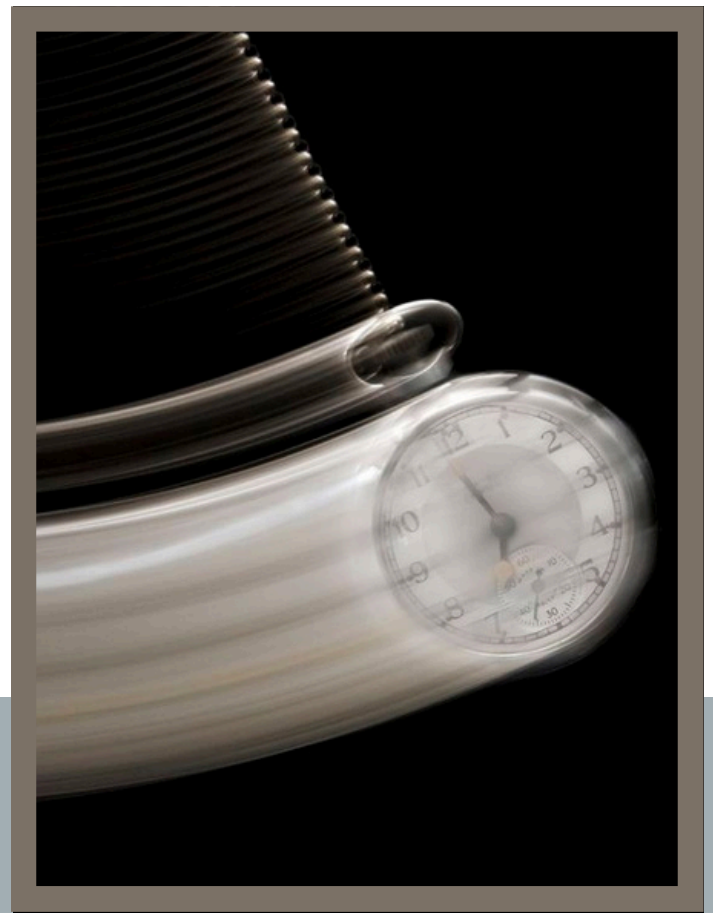
"The Grandfather Paradox arises when something travelling back in time creates inconsistencies that contradict the timeline's history."

The nomenclature of this phenomenon stems from the most frequently cited example of a person who time travels to the past and kills their own Grandfather which essentially makes their own birth impossible.

Conceptualising time as a linear phenomenon has dictated how Grandfather's paradox has been perceived ever since its inception.

The term Grandfather Paradox indeed has its own variations over the decades as portrayed by Physicists and philosophers that have their own amusing characteristics and nomenclature.

For Example:

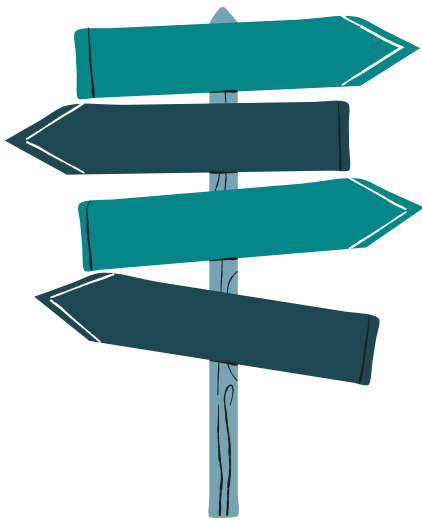


1) "Hitler Paradox": the infamous Hitler's paradox insinuates that a person who would travel back in time to kill Hitler would ultimately lead to the decimation of any knowledge of Hitler in history, thus making the whole act inconsequential.

2) Another variation of the grandfather paradox is based on an electronic circuit that sends a signal back in time to annihilate itself, but consequently it implies that the electronic circuit received the signal even before it was sent

3) "Polinski Paradox" assumes its premise to be a billiard ball that is supposed to go through a wormhole and emerge in the past, but this in itself prevents the act of entering the wormhole as its younger version is inconsequential.





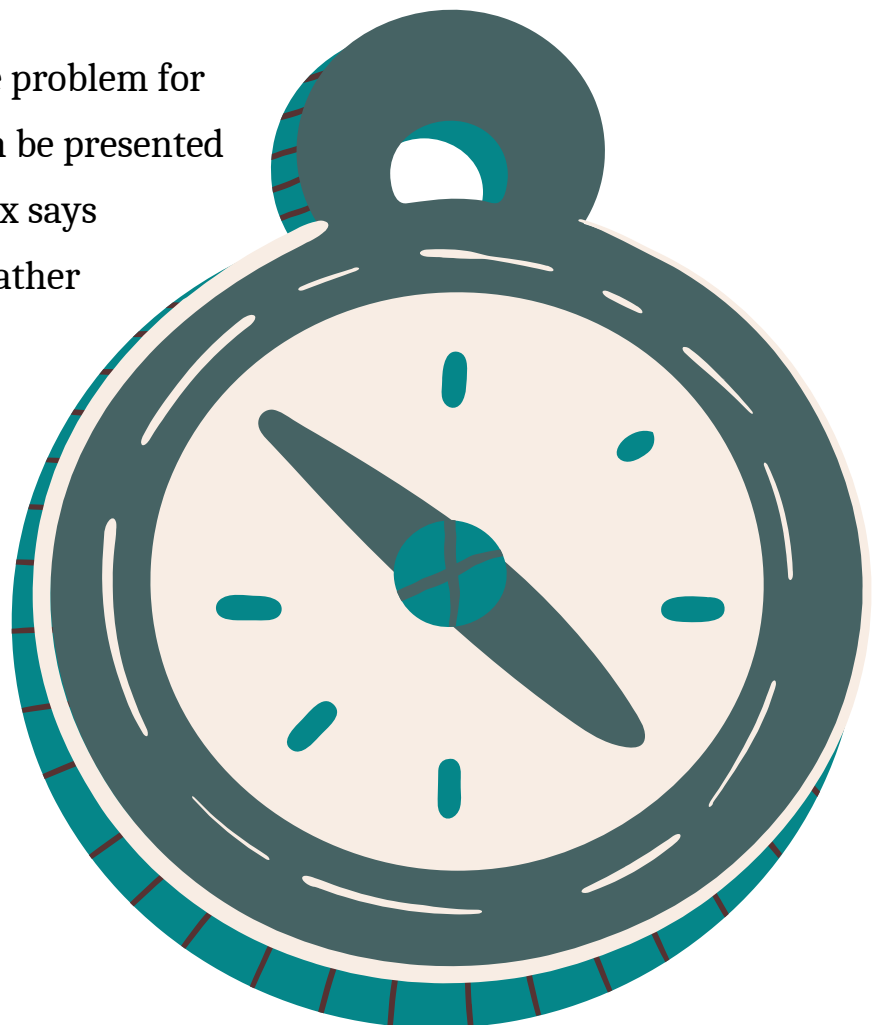
It is contended that since time travel is illusionary the Grandfather's Paradox is not a Paradox at all . It's been shown with general acceptance that time is not constant and that its progression can be perceptively slowed or hastened given enough quantum dynamics .

However , the act of superimposing or replacing an instance ( say, a human) from one point in the space time continuum to another point ( time travel being the most lauded example) is simply a fallacy.

The chief reasoning being : matter cannot exactly exist in two different time continuum concurrently. Because if it could it would violate the causal relation principle . The child becomes the man hence the child's matter becomes the man's matter ,removing the possibility of the two 'sets of matter' ever being able to exist at different times .

## Solution

An interesting interpretation of the problem for the cause of ratifying a solution can be presented as follows : the Grandfather Paradox says that if you were to kill your Grandfather assuming that we exist in a single e linear timeline -that you would cease to exist . However by ceasing to exist you no longer exist to kill your Grandfather and so on ad infinitum



The causal reasoning can be enumerated as :

1. You kill your own Grandfather
2. You cease to exist



3. You didn't exist to kill your Grandfather —>
4. Your Grandfather lives ->
5. You exist ->
6. Back to step 1 ->



Now the common logic says that either you physically cannot kill your Grandfather, by going back in time , the subject simply becomes an already existing part of the past which existed in the continuum concurrently. You aren't changing anything Alternatively so goes the common logic, if you manage to kill your Grandfather, he is necessarily not your Grandfather and you're not in your own past . By killing your Grandfather in the past you are making an alternative branching timeline which is completely different from your timeline , and should not be seen as an altered subset of your past.

These various interpretations, though interesting, are not actually solutions to the .

Paradox itself. If a solution is proposed based on the axiom that if time travel were possible , one could travel into one's own past and change it . In this linear axiom lies the proposed solution to the Paradox in question .

Notice the steps enumerated above that it is true by causal reasoning that (1) cause (2) , (2) cause (3) , (3) causes (4) and so on . However interestingly , any pair of these steps can be causally linked in any order .

That is to say , if we proceed purely linearly , we just reason from (1) to (2) and so on , however this causal chain is a loop , we don't have to go linearly we can say (1) causes (3) or (1) causes (5) just as easily .

With respect to the Grandfather Paradox , this implies , to say that (1) causes (4) or to say you killing your Grandfather actually casually results in your Grandfather not being killed , it is just as true to say that (1) causes (5) , or that through the process of steps .

(2) through (4) , YOU KILLING YOUR GRANDFATHER CAUSES YOU TO EXIST after all .

By following this same reasoning we can see that it's true that (1) causes (2) but we can also see that it's true that (2) causes (1) by going through steps (2) to (6) , thus making it a bootstrap Paradox. (2) causes (1) , (1) causes (2) , so you can get a stable chain of recursion here of : kill Grandfather -> cease to exist -> kill Grandfather -> cease to exist and so on . All you have to do is

“cut out” the middle steps and you get this loop that appears to be inconsistent, but is actually stable and consistent .

However, by ceasing to exist, you no longer exist to kill your grandfather and therefore your grandfather lives and you are born...ad infinitum.

## CONTRADICTIONS

The "ad infinitum" is a .  
problem. GP is a  
paradox because  
there is a  
contradiction  
between <At 1921:  
Grandfather lives>  
and: <At 1921:  
Grandfather is dead>.

The rest is so people can intuitively grasp that if Grandfather is dead, they will not be born, but once grandfather is dead we cannot get back to (4), unless by some ad hoc explanation or assumption, the world starts again. This is never stated and we need not assume it. The axiom is straightforwardly ignorant of the contradiction , or is saying that a logical contradiction is okay while cutting through the chain of events is a practical plausibility.

Thus, the past not changing or the timeline branching are in fact legit solutions but remain merely speculative in nature .

Though the Grandfather Paradox presents itself as an archetype logical fallacy that fails to intersectionalize the world of physics and logic , it remains an admirable and puzzling delusion to be chased down in spirals as the zoetrope spins .

A close-up photograph of a hand holding a quill pen, poised to write on an open book. The image is partially covered by a teal-colored rectangular overlay. The text 'AAPKI PHILOSOPHY' is written in white, serif, all-caps font across the teal overlay.

# AAPKI PHILOSOPHY

## Do You Believe in Fate or Destiny?

Yeah I do. No doubt we're responsible for our own actions and our life events but we can't dispose of the role of fate or destiny. Like, there are times when you try your best to get your desired consequences but it feels like there are some things beyond your control. So that's destiny I guess? I do kind of believe in fate and destiny but, to a point, it's our own actions that determine what happens with us. Haven't you experienced at some point, you really want something or you really want to do something but it ends up different? For instance, if I think of my board exams, I really worked hard for it. I wanted very good marks. I prepped really hard for the boards, harder than I've ever worked in your life. But then we didn't even get the chance to give our boards! This is a very small example but there are larger events out there. You really want something and you work very hard but some event that's totally out of your control takes place and things turn out very differently. So that's fate or destiny. However, to a point, we should try to keep things under our control and prepare for the consequences.

-TUSHTI SOM

*BA(H) ECONOMICS, FIRST YEAR*



I used to be of the opinion that destiny doesn't exist. And to believe it did, would be to believe in a higher power, and to do that... well, would be to give up my (semi narcissistic) sense of authority or perceived independent decision making.

Change might be the only thing constant but I refused to believe that this change could be pre-determined. Then, growing up – travelling busy streets, crowded metros – sonder overcame me.

Imagine my brain in that passerby's body. How different would life be? There are infinite decisions we make in a day. Infinite decisions with varying impact multiplying into infinite possibilities – only to manifest in peculiar experiences and even stranger futures.



-Sampada Jain

*B.A.(Hons.) Economics, Second Year*

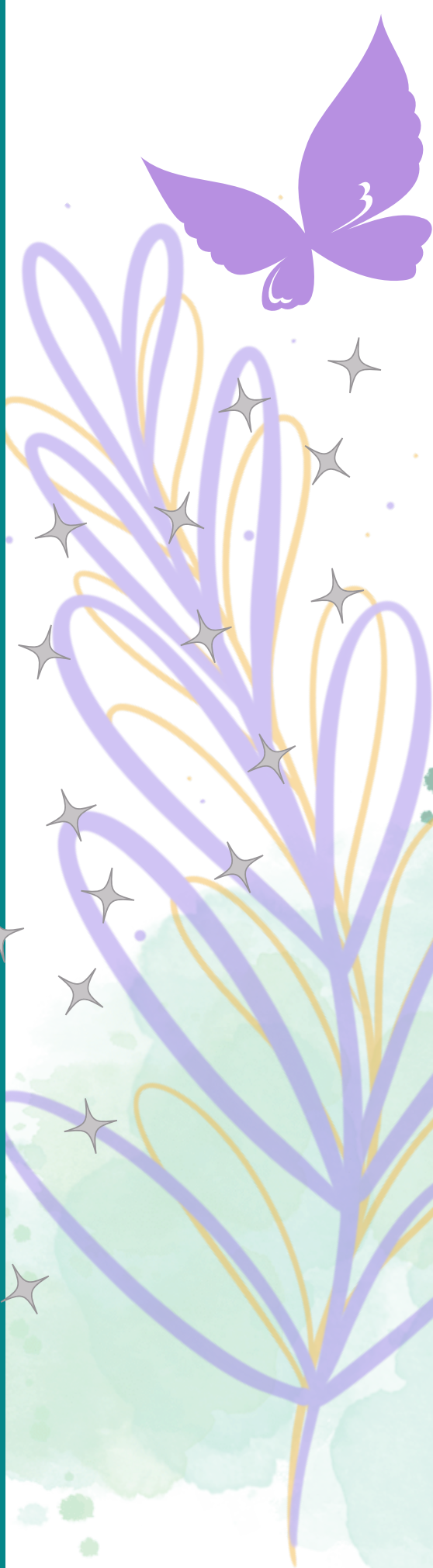
Bustling intersections made me realise that “destiny” is probably the crossroad of circumstance, luck and opportunity.

But the question arises – who determines your destiny? A higher power? People around you? Yourself? Are we just puppets being paraded around at the behest of mathematical incongruencies only to find rebellion in our minute transgressions against time?

I've concluded that people collectively determine their destiny. You may not be able to plan into the future but maybe what you do today could determine someone else's and likewise.

Micro actions translate into macro destinies, while I just aim to take it one day at a time. I might not dictate what comes my way, but I can dictate how I deal with it.

*'Jo hona hai, ho jayega'.*



Nowadays, in the 21st century people are living a life of constant pursuit for lucre, victorious careers, which is making sneaking that only those values are important. Then they have to stop for a while and contemplate their life goals, their life philosophy.

This essay will present my philosophy of life. First of all, the most important thing for me is my family. According to my rules, they are always in the first place, and can count on me, just the same as I can count on them.

I was brought up by my parents to be a good human being who tries to always be kind and helpful to other people and live in harmony with the commandments of my religion. The next thing about my philosophy of life is a proper attitude which means that I have a lot of faith in myself and I am taking challenges with believing in final success. Optimism is very important in man's life and we cannot forget about it, because it helps in bearing up with difficulties. Having friends is also important; however, the point is to choose wisely and surround yourself with well-wishing and loyal people who won't stab you in the back when you need help. My philosophy of life says that I always have to be myself and listen to my heart as much as I listen to my mind and to play along with the voice of my conscience. I believe that man should develop himself, every time try to experience something new and always use an opportunity to increase his knowledge in order to be conscious and intelligent. Summing up, I am convinced that the best way to achieve happiness is to be loyal to your family and friends and have an optimistic view on the future, as my philosophy of life says.

-NEHA

MSC. ANTHROPOLOGY, SECOND YEAR

No, I'm not a big believer in fate. Many occurrences appear to be predestined on the surface. However, I am a firm believer that the decisions we and others make or don't make are the fundamental cause of events. I believe that our fate is determined by our karma. Karma is an unavoidable result of one's deeds, whether good or bad. It's all about cause and consequence. When you drop a glass, it will shatter. If you willfully harm someone, you will bear the brunt of the consequences. What you put out determines your karma. Karma can take a long time to return, but it always does. I believe that what we do affects us in the long run because we bear the shame of our actions. We tend to reward ourselves or punish ourselves according to what we deserve, even if this is an entirely unconscious process.

-SHREYA  
BAP (ECO, MATHS), SECOND YEAR

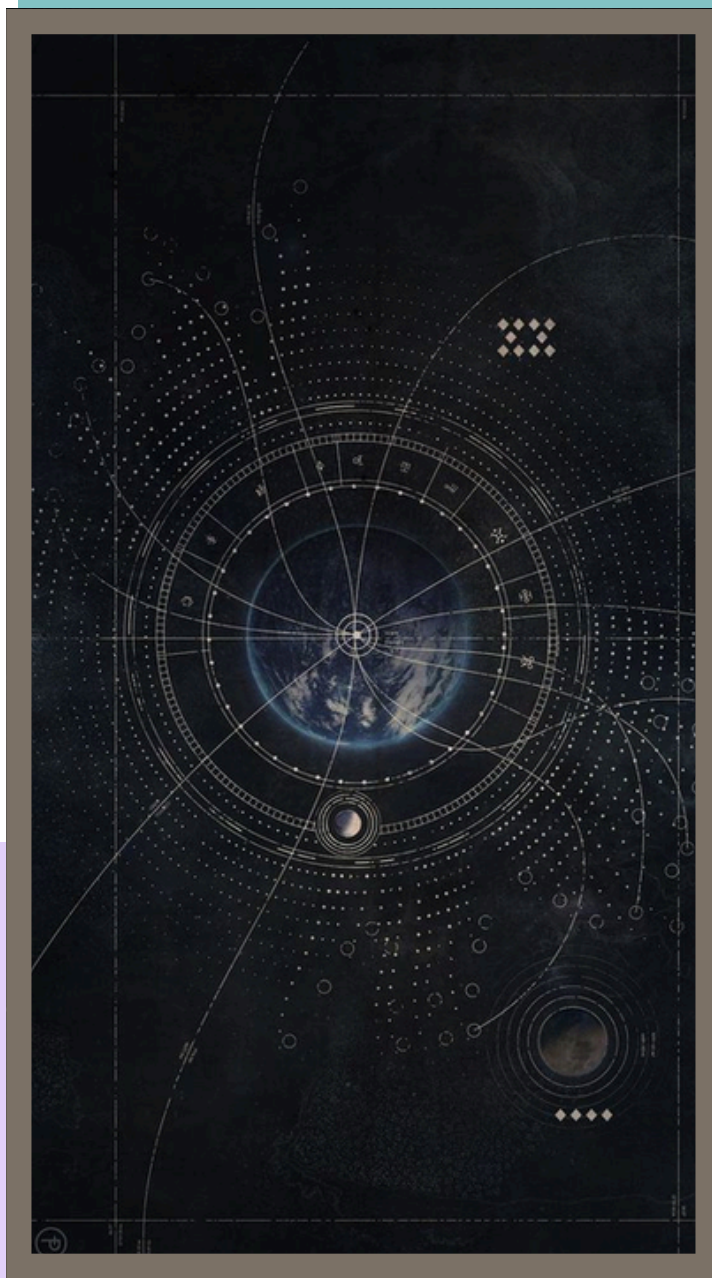




“I think many of us must have come across this situation at least once in our life. A situation where we arrive at a point that we weren’t heading for, which wasn’t in our plan, and which certainly surpassed our expectations. Have we not?”

And what do we call this thing that exercised its influence upon our life without even giving us a red signal? Certainly, it must be fate, or the so-called destiny which has this touch of romanticism about it, right? But we can’t be sure for certain because there is this big question. Does it really exist, this fate or destiny or whatever it is called? Does it really have this big of an influence as to turn our life into a different new direction and do we humans actually have some free will or not? These are the questions that have been there for ages, and of course everyone has their varied opinions about it, some believe it is fate while others don’t. I think fate exists and so does our ability to exercise our own free choice. Fate is the endpoint of our life and how to arrive at this endpoint is all up to us. Maybe your end or fate could have been divinely ordained by some outer forces but the details of the journey, whether good or bad, will be determined by your will and your choice.”

-KARMA TSULTIM PALMO  
B. SC (H) CHEMISTRY, SECOND YEAR

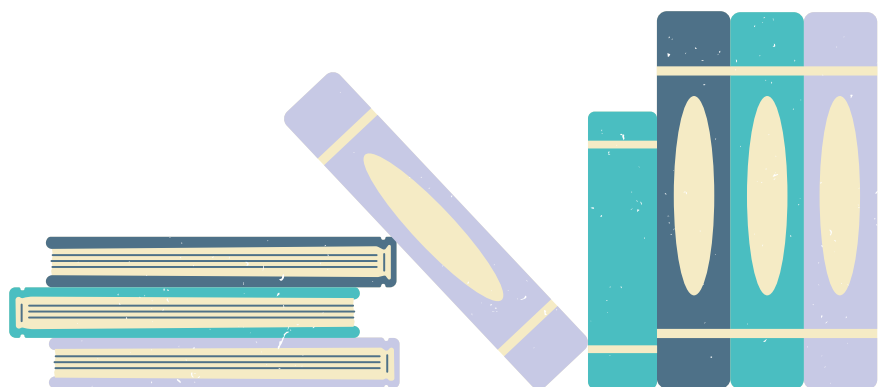




# THINKING DEEP

## The Philosophy behind Self-Help Books: Do they work?

-By Eureka Sharma



All of us suffer from the threefold affliction-misery created by ourselves, the misery caused by other beings and misery caused by natural phenomena. Usually, all three are combined. But most often troubles created by ourselves dominate the field of our suffering. To overcome and tackle these sufferings many writers have jotted down their philosophy and perspective which comes under the genre of self-help. It is an umbrella subject which covers various sub-topics such as health, relationships, finance and much more. The objective of it is to help the reader to solve their issues. Now the question arises how does it even become self-help when someone is taking external help? Are their approaches only meant to give momentary relief to psychological strain or is it that effective to change someone wholly? And how are they worthy of time?

It is very amusing to find out that the writer sitting in the U.S. is very much capable of addressing the declinations of one who is sitting in India. No matter how much time, the place changes. The basicity of the problem will always remain the same. Human beings have always found themselves enslaved in lust, greed and anger and always attempted to rise above them to lead a peaceful life.



## CONCEPT OF SELF HELP

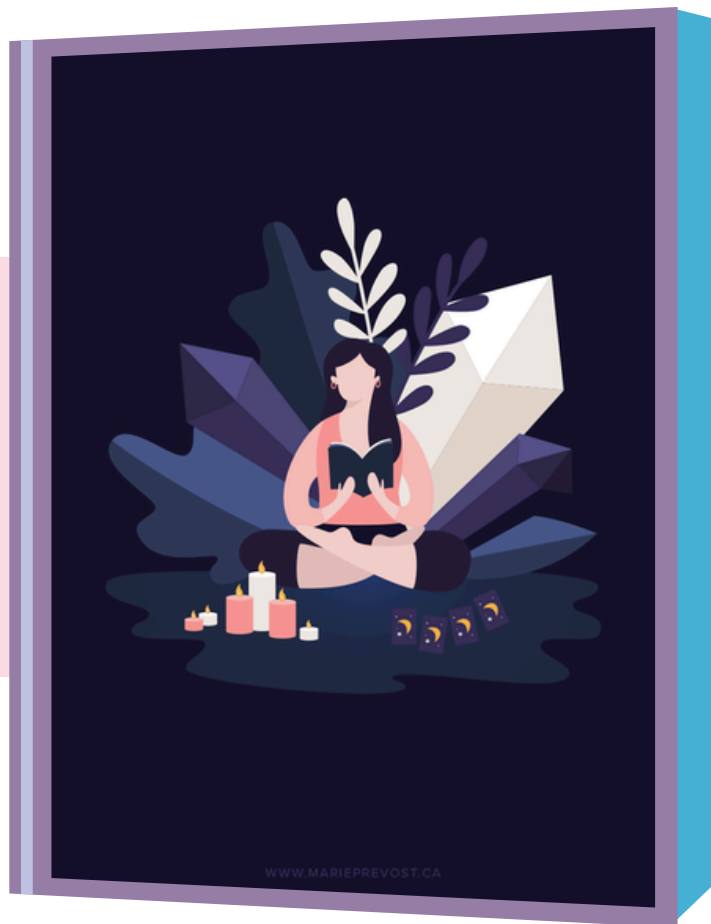
The only person who is capable of being exempt from any problem or situation is the person himself. The complexity of the problem underlies in fact how humans make the problem complex.

Some people do not even flinch in the biggest of the biggest miseries and on the other side mere a glimpse of cockroaches is enough for some to upside-down their whole world. Reading these books gives you a dimension of understanding and breaks down the complexity in a comprehensive manner. Your pattern of mind changes and nerves become strong making you bigger than the problem. Maybe after just one read the problem will still hang but it won't appear that horrible to you. Nobody is going to solve the problem for you but you on your own will become capable:)



## IS MERE READING ENOUGH/ WORTHY OF TIME?

Very fascinating titles on how to become rich or healthy or this and that never make you rich healthy by mere reading. To tackle issues one's action must be in harmony which will be the expression of thoughts. For clarity of thoughts skimming through one or two books won't be sufficient. The degree of mindfulness has no end.



There was a Buddhist monk called Thic Quang Duc who was protesting in South Vietnam. He set himself on fire alive and was sitting calmly with pure peace. No shrieks, no flinch just like that. Now it's not something very supernatural. It can be done with meditation and practice but a restless mind is never able to do this. It's just an example of how a calm mind can do anything opposite to restlessness of mind which makes everything problematic. To think clearly and to achieve higher goals it is imperative to tackle the train of thoughts which can be done by reading. So the effect is not transient but everlasting.

Image source: Pinterest

## WHY SELF HELP?

No matter which genre there will always be some takeaway points which you carry either from fictional characters, incidents or anything but the problem with them is that these books of other genres make your ride to another world and put you in peculiar situations. For example, Preparing for exams and worrying about the syllabus. Take a romance fiction now instead of wiring up your brain nerves all you will be imagining is handsome with a sharp jawline gazing with emerald blue eyes whose cologne is enough to make you fall weak in knees, who will protect you from all the evils and will ask the principal to exempt you from the exam and take you to Paris. But then again you come back to your senses, your friend is shaking you vigorously like a milkshake and asking how much you have covered while putting you in anxiety by stating that she has just revised the syllabus thrice. Just thrice. No blue eyes no sharp jawlines no handsome. Just you, your books and a liar friend who is claiming that she knows nothing. The quality of the future lies in the degree of consciousness and sometimes you can't help yourself but just fall into another world. Excessive imaginations are again a problem which would further invite psychological problems.

To solve anything you have to be aware. And self-help books drag you straight to reality sometimes by a tight slap or by gently taking you in lap. Hence it is always fruitful to invest your time in reading self-help books which make you very much aware of yourself and your surroundings and enhance your degree of consciousness to solve your problems by yourself. They really do work.



Image Source: pinterest

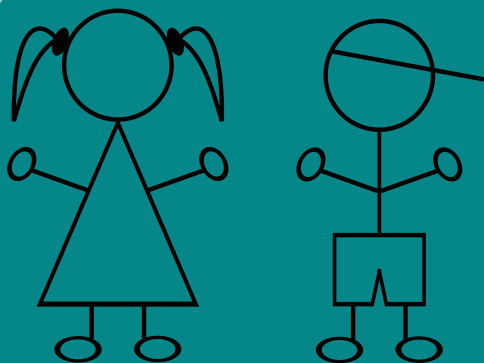
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- A book about Hope - Mark Manson (story of monk)

# Can we have lasting Happiness?



-By Anindita Chatterjee



The question of whether we can have lasting happiness is a philosophical one. It is not a question that can be answered by science. Happiness is an emotion that we experience when we are content with our life and the things around us. It is not something that can be measured or quantified, but it is something that we all want to experience in our lives.

The question of whether we can have lasting happiness is an intriguing one. Happiness is a very subjective thing, and people have different definitions of it. It's also difficult to measure. There are many different philosophies that try to answer this question. Some philosophers believe that happiness is something we need to find on our own, while others believe that happiness can be found in external things like money or relationships with other people.

This article is about the quest for happiness and how it relates to philosophy. It discusses why we should not be looking for happiness in external things, but instead within ourselves. It also discusses the idea that happiness is a result of what we do rather than something that just happens to us. It's my personal predicament that we should not be looking for happiness in external things because they are fleeting and temporary. Instead, we should find it within ourselves because it is more permanent and fulfilling.



Happiness is a result of what we do rather than something that just happens to us, and so if we want lasting happiness, then we need to take responsibility for our own lives by doing things like practising gratitude or following our passions.

We are in the era of happiness now. The concept of 'happiness' has been a major concern for philosophers and thinkers throughout history. Many have tried to answer the question: can we have lasting happiness? The first thing to note is that there is no single answer to this question. What makes one person happy might not make another person happy, and vice versa. There are many ways of achieving happiness, and it's up to each individual to find their own path.



source: pinterest

The pursuit of happiness is something that has been debated for centuries. Happiness is not a feeling, but it is rather a state of being. Happiness has been defined in many ways. There are three main schools of thought on the subject: The Hedonic Theory, The Eudaimonistic Theory, and The Epicurean Theory.

The Hedonic theory states that happiness is the result of pleasure or the avoidance of pain. The Eudaimonistic theory states that happiness is an outcome or byproduct of living a virtuous life and doing what is right. Finally, the Epicurean theory states that happiness comes from within and should be pursued through moderation and self-control.

Aristotle and Buddha had different viewpoints on happiness. Aristotle believed that happiness is the ultimate goal in life and that it is a state of mind that we can achieve through our own actions. Buddha, on the other hand, believed in the idea of “enlightenment” which is achieved when one overcomes all desires.



Aristotle's viewpoint on happiness was more aligned with what we would consider today as a "positive" outlook on life. He believed that our desires are what makes us unhappy and when we overcome them, we achieve the ultimate goal of being happy. Buddhist philosophy, however, is more aligned with what we consider today as "negative" or "pessimistic" outlooks on life. They believe that being happy means to detach oneself from worldly desires and circumstances so that they can attain the ultimate "moksha".

Buddha's approach to happiness was more about letting go of worldly desires, which would allow for a state of nirvana or enlightenment, where one is free from suffering. Aristotle believed that happiness comes from the pursuit of virtue and the acquisition of knowledge. He also believed that one should not pursue happiness as it is not a stable state. Aristotle believed that happiness is a state of being, a condition to be achieved.

The question of whether we can have lasting happiness is a philosophical one. It is not a question that can be answered by science. Happiness is an emotion that we experience when we are content with our life and the things around us..



The ancient Greek philosophers were interested in questions about the nature of happiness, and in what would cause it. They asked themselves if happiness can come to an end in the future or can it be attained and why . The answer they gave was that it could come about in one of two ways. Either the end of a specific event, such as the death of one's friend or a disease, or the beginning of something entirely new. Or it can be achieved with happiness and philosophical stance in life. The philosophers believed that happiness was a state of mind and that the only way to attain happiness in this life is to change it in some way. Happiness can only be created or attained in a real and tangible way, where it is experienced.



# ENDING NOTE

At Cogito, we believe in the boundless capacity of Philosophy as an academic discipline. As one of those fields which is omnipresent in every sphere of life, we believe that some knowledge of this discipline would be useful for every thinker. The purpose of the magazine is to showcase this, and to make philosophy accessible to readers from all backgrounds and interests.

The team realises that there are a lot of topics in philosophy which need to be discussed, and we have tried to the best of our ability to include some of them in this issue. For those that we have missed this time, we hope for them to be explored in future issues of Episteme.

Episteme'22 is the result of the dedicated efforts of all the talented people present in the Extended Team. Beginning with the first round of articles for the blog to finally putting together this magazine our team members have shown their enthusiasm and creativity in all the works which they have created together. Right from the columnists to the copyeditors this magazine is the result of the talent and hard work of the members of the ET who are deeply engaged in exploring all that philosophy as a discipline has to offer. Just like our very first issue of Episteme, our graphics team has put in great creative effort to visually present what our columnists wrote with so much passion for this second issue. The magazine is an amalgamation of all the ideation sessions, meetings, strict deadlines and individual effort that happened over the session, and took form because of the guidance and support that we received from our professors.

We hope that our readers enjoy this issue and find philosophy as interesting and valuable as the Extended Team does!

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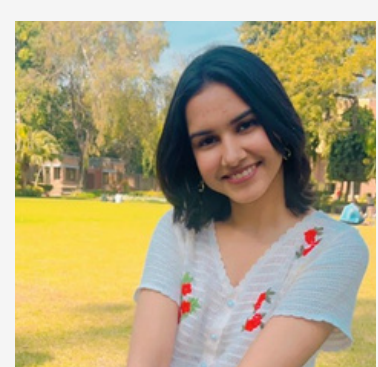
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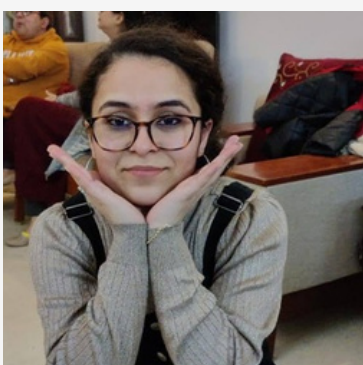
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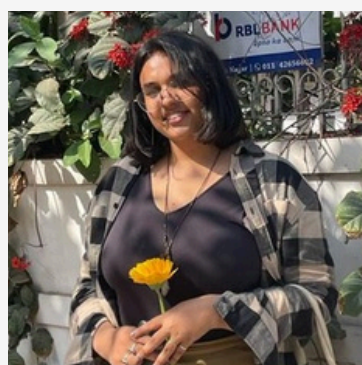
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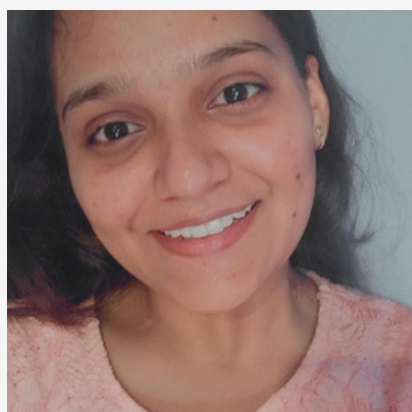
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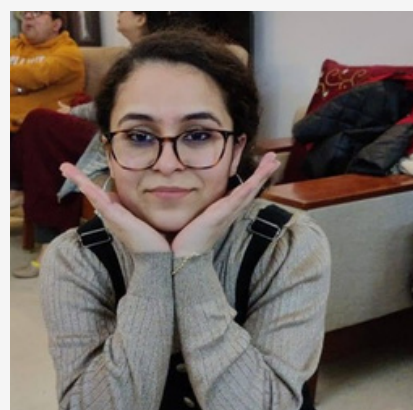
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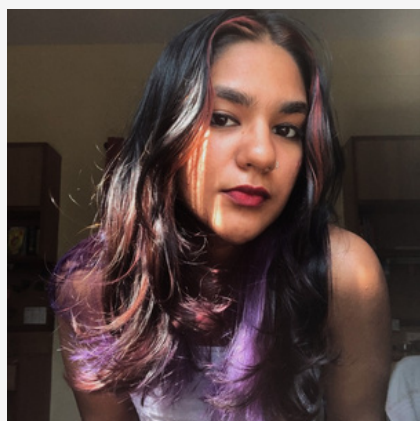
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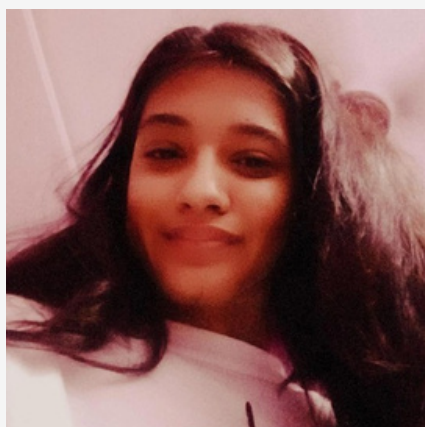
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