
UNIT 4 SURVIVAL OF MIND AFTER DEATH

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4.0 OBJECTIVES

“Survival of mind” or immortality is one of the most ancient concepts posed by human civilization. The earliest peoples believed in some sort of survival after death. In this Unit, after a brief examination of some of the relevant theories on survival of mind or immortality, we proceed to survey a few of the prominent classical philosophical views on the issue before arriving at an affirmative conclusion of survival of mind or immortality. The Unit consists of the following main sections:

- Some Important Theories on Survival of Mind or Immortality
- Survival of Mind in Western Philosophy
- Survival of Mind in Indian Philosophy

4.1 INTRODUCTION

Ancient Indian philosophy embraced the divine nature of the soul and its survival through rebirth, a state not considered desirable either when compared with *moksha* or liberation. For Plato, whose thought has exerted a continuous influence on the West, the soul is considered to be the essential person and the body the vehicle of the soul. Survival is understood in terms of the immortality of the soul. In Hebrew thought we find a different picture developing, based on the psychosomatic unity of the person as soul and body combined. Survival after death becomes the prelude to the resurrection of the body. For St Paul it is clearly a spiritual body. Many modern scientists embrace a materialistic account of the human being, asserting that the mind or consciousness is a by-product of brain processes. Proponents of this model tend to ignore evidence that might call their materialistic presuppositions into question.

4.2 SOME IMPORTANT THEORIES ON SURVIVAL OF MIND

Dualism: Dualism maintains that at death a person continues to exist as a wholly immaterial substance, as pure consciousness or mind. There are two versions of dualism: Substance Dualism and Property Dualism. Substance Dualism claims that there are two kinds of substances: physical and mental. Property Dualism claims that there are only physical substances, some of

which have mental properties. Hence, according to the substance dualist the brain is a physical substance with physical properties, and the mind or soul is a mental substance that has mental properties. The property dualist says that the brain is a physical substance with physical and mental properties.

Epiphenomenalism: If we suppose that the physical and the mental are distinct, this does open up the prospects for disembodied survival. At any rate, it refutes a main objection against disembodied survival. However, disembodied survival requires more than both dualism and substance dualism. After all, one might agree that the brain and the mind are distinct, but one might say that the mind nonetheless depends on the brain for its functioning, and in that case, disembodied survival would not be possible. The epiphenomenalist says that while brain states and mental states are distinct, the brain is the cause of mental states, but mental states exert no causal influence on brain states. At a certain point in its complex physical processes, the brain is able to generate consciousness, but this is a one-way causal relation.

Dualistic Interactionism: The dualistic interactionist maintains that in addition to physical states causing mental states, mental states also cause physical states. Dualistic interactionists may be substance or property dualists, but some property dualists are epiphenomenalists.

Weakly Disembodied Survival: Given that weakly disembodied survival is logically consistent with the human person continuing to exist in some physical form without a conventional body or brain, weakly disembodied survival does not entail a denial of physicalism. Hence, even if physicalism were true, it would not rule out some form of disembodied survival.

Astral Body: An astral body is considered material, has shape, position and the characteristics of the physical body as well as the mind of its own. In principle, the astral body is detectable but in practice it is usually too difficult to detect. The astral body is supposed to be an exact duplicate of the physical body and it experiences all that happens to the physical body in its lifetime despite its lack of substance. One might argue that the astral body is like a shadow. The shadow behaves just as the object does. If the object is hit by an arrow, its shadow is hit by the shadow of the arrow. Why then does the astral body not die when the physical body dies? If someone died with an arrow through the heart, the astral heart must have been similarly injured. And if one tries to argue that the astral body is not an exact duplicate of the physical body, then the identity of the spirit with the dead person has been lost.

4.3 SURVIVAL OF MIND IN WESTERN PHILOSOPHY

The earliest Greek philosophers, especially Plato, often made immortality or survival of mind a theme of their discourses. Every philosopher and each major religion has explored its range. ‘Immortality’ or survival of mind, for them, means endless life.

For **Plato**, the soul is a spiritual principle distinct from the body. At the conclusion of the *Phaedrus*, Socrates prays: “O dear Pan and all the other gods of this place, grant that I may be beautiful inside. Let all my external possessions be in friendly harmony with what is within. May I consider the wise man rich. As for gold, let me have as much as a moderate man could bear and carry with him.” In this psychological dualism, which corresponds to Plato’s metaphysical

dualism, we see the pre-eminence of soul over body. This being so, the soul is superior to the body and must rule the body. The *Timaeus* understands the soul as the only existing thing, which possesses intelligence and is invisible. The *Phaedo* teaches that the soul is not a mere epiphenomenon of the body. It cannot be a mere harmony of the body. If the soul were a mere harmony of the body, it would follow that one soul could be more of a soul than another, which is an absurdity.

Although Plato asserts an essential distinction between soul and body, he is quite aware of the influence of the body on the soul. In the *Republic*, Plato argues that true education requires physical training. In the *Timaeus*, he admits the evil influence of bad physical training and evil bodily habits on the soul. For most of the ills of the soul are caused by a defective constitution inherited from the parents and a faulty education. "No one is willingly bad; the bad man becomes so because of some faulty habit of body and unenlightened upbringing, and these are unwelcome afflictions that come to any man against his will." Even if Plato speaks on occasion as though the soul merely dwelt in the body, he does not deny all interaction of soul and body on one another.

Both the *Republic* and the *Timaeus* teach a tripartite nature of the soul: rational part, spirited part and appetitive part. The word 'part' (meros) is used in a metaphorical sense. He regarded the three parts as forms or functions or principles of action, and not as parts in the material sense. Rational part (*logistikon*) distinguishes human from other animals. It is immortal and akin to the divine. The spirited part (*thumoeides*) is the nobler (more akin to moral courage) and is the natural ally of reason. Of course, it is also found in animals. The appetitive part (*epithumeitikon*) refers to bodily desires. The *Timaeus* locates the rational part in the head, the spirited part in the breast, and the appetitive part below the midriff. Plato declared that only the rational part of the soul, which is simple, is immortal. But in the Myths, it is implied that the soul survives in its totality, at least that it preserves memory in the state of separation from the body.

Plato introduced the tripartite nature of the soul mainly owing to the evident fact of the conflict within the soul. In the *Phaedrus*, the rational part is likened to a charioteer, and the spirited and appetitive elements to two horses. The one horse (spirited part) is good and the other horse (appetitive part) is bad. While the good horse is easily driven according to the directions of the charioteer, the bad horse is unruly and tends to obey the voice of sensual passion so that it must be restrained by the whip. To conclude: The tendency to regard the three principles of action as principles of one unitary soul and the tendency to regard them as separable parts remain unreconciled in Plato.

Plato's main interest is evidently the ethical interest of insisting on the right of the rational part (charioteer) to rule. While the rational part of the soul is said to be made by the Demiurge out of the same ingredients as the World-Soul, the mortal parts of the soul (also body) are made by the celestial gods. This is a mythical expression of the fact that the rational element of the soul is the highest and is born to rule because it is more akin to the divine. It has a natural affinity with the invisible and intelligible world which it is able to contemplate. But the other elements of the soul are bound up essentially with the body and have no direct part in rational activity by which one beholds the world of Forms.

The following are Plato's arguments for immortality: First, in the *Phaedo* Socrates argues that contraries are produced from contraries. Life and death are contraries. Death is produced from life. We must, therefore, conclude that life is produced from death. The second argument is from the *apriori* factor in knowledge. Humans have knowledge of standards and absolute norms. But these standards and absolutes do not exist in sense-world. Hence, humans must have beheld them in a state of pre-existence. The third argument is from the spirituality of the soul. Visible things are complex and subject to dissolution and death. The soul can survey the invisible and unchanging forms. By coming into contact with forms, the soul shows itself to be more like forms than it is to visible and material things, which are mortal. Moreover, from the fact that the soul is naturally destined to rule the body, it appears to be more like the divine than the mortal. The soul is 'divine,' which for the Greeks means immortality. The fourth argument is that a spiritual principle cannot wear itself out. The existence of forms is admitted. Now, the presence of one form will not admit of the presence of a contrary form, nor will a thing that is what it is by virtue of its participation in one form admit of the simultaneous presence of a contrary form. If fire is 'warm,' it will not admit of the opposite predicate 'cold' simultaneously. Soul is what it is by virtue of its participation in the form of life. Therefore, it will not admit of the presence of the contrary form, 'death.' When death approaches, the soul must either perish or withdraw. That it does not perish is assumed. It cannot also withdraw itself due to weariness. For a spiritual principle cannot wear itself out. Fifthly, a thing cannot be destroyed or perish except through some evil that is inherent in it. The evils of the soul are unrighteousness, intemperance, cowardice, and ignorance. But these do not destroy the soul; for a thoroughly unjust person may live as long or longer than a just person. So if the soul is not destroyed by its own internal corruption, it cannot be destroyed by any external evil. Sixthly, a thing which moves another and is moved by another may cease to live as it may cease to be moved. The soul is a self-moving principle which is uncreated. What is uncreated cannot be destroyed. Hence, the soul can in no way be destroyed. It is immortal.

For **Aristotle**, soul (*psyche*) is the principle of life. It is the entelechy (*entelekeia*) of a natural body endowed with the capacity of life (*De Anima* B I, 412 a 27-b 4). It is the act of the body. The body is for the soul. The body is matter to the soul and the soul is form to the body. The soul is thus the realization of the body and is inseparable from it. The soul is the cause of the body: as source of movement, as final cause, as the real substance (i.e., formal cause) of animating bodies.

There are different forms of soul. The lowest form of soul is the vegetative soul which exercises assimilation and reproduction. These functions are fundamental in all living things. Animals possess the sensitive soul, the higher form of soul, which exercises the three powers of sense-perception, desire, and local motion. Humans possess rational soul (*nous*) which unites in itself the powers of the lower souls. The *nous* is the power of both scientific thought and deliberation. While scientific thought aims at truth for its own sake, deliberation aims at truth for practical purposes. All the powers of the soul, except *nous*, are inseparable from the body and perishable. However, *nous* pre-exists before the body and is immortal. The *nous* requires a potential principle on which it may imprint forms. Here, Aristotle makes the distinction between *nous poietikos* (active intellect) and *nous pathetikos* (passive intellect). The active intellect abstracts forms from the images (*phantasmata*), which, when received in the passive intellect, are actual concepts. Only the active intellect is immortal. What Aristotle says in the *De Anima* is as follows:

“This latter intellect (nous) is separate, unaffected and unmixed, being in substance activity. For in all cases that which acts is superior to that which is affected, and the principle to its matter. And while knowledge in the actualized state is identical with the fact known, knowledge in the state of potentiality, though temporally prior in the individual case, does not in general even have temporal priority. Nor is it the case that the intellect is now thinking, now not. It is, further, in its separate state that the intellect is just that which it is, and it is this alone that is immortal and eternal, though we have no memory, as the separate intellect is unaffected, while the intellect that is affected is perishable, and in any case thinks nothing without the other.”

According to **Augustine**, human is constituted of body and soul. The soul is a substance in its own right. Human is a rational soul using a mortal and earthly body (> Platonic conception). Sensation is an activity of the soul using the body as an instrument rather than an activity of the total psycho-physical organism. The soul is superior to and better than the body. “For, every living creature or animal consists of both soul and body. Of these two components, the soul, assuredly, is superior to the body. Even when vicious and weak, the soul is, without doubt, better than the healthiest and strongest body, since it is higher by nature and, even though blemished by vice, is better than the body, just as gold, even when dirty, is worth more than silver or lead, however pure.” Being superior to the body, the soul cannot be acted on by the body. The soul perceives the changes in the body due to an external stimulus. Although the soul animates the body, it is an immaterial principle. Its immateriality and substantiality assure it of immortality. The soul is immortal because it apprehends indestructible truth which shows that it is itself indestructible.

Human soul, holds **Bonaventure**, is created by God out of nothing. It is the image of God and on this count its production can be effected only by God who is that Principle which has life and perpetuity of itself. God creates the entire soul, and not merely the rational faculty. There is only one soul in human endowed with rational and sensitive faculties. It is also the form of the body. It is an existent, living, intelligent form endowed with freedom. It is present in every part of the body. It is a spiritual substance composed of both spiritual form and spiritual matter. This doctrine may seem to contradict the admitted simplicity of the human soul. But Bonaventure points out that ‘simplicity’ has various meanings and degrees. ‘Simplicity’ may refer to absence of quantitative parts (which the soul enjoys), or it may refer to absence of constitutive parts (which the soul does not enjoy). The main point is that the soul can subsist by itself. In fact, it is the presence of a material principle to which a form is united is what makes possible subsisting in the full sense of the term. Being partly passive and mutable, it must have in it spiritual matter. The doctrine of the hylomorphic composition of the human soul is thus calculated to ensure its power of subsistence apart from the body. The hylomorphic composition naturally facilitates the proof of its immortality. But Bonaventure’s favourite proof for immortality is the one drawn from the consideration of the ultimate purpose of the soul which seeks for perfect happiness. But no one can be perfectly happy if one is afraid of losing what one possesses. Now, the soul has a natural desire for perfect happiness. Therefore, it must be naturally immortal. This proof presupposes the existence of God, the source of perfect happiness. In a similar way, he argues from the nature of the soul as the image of God. Since the soul has been created for happiness, which consists in the possession of the supreme Good, it must be capable of possessing God

(*capax Dei*) and so must be made in his image. But soul would not be the image of God if it were mortal. Hence it must be immortal.

Thomas Aquinas rejected the Platonic-Augustinian view of the relation of soul to body and adopted the Aristotelian view of the soul as form of the body. In this way, Aquinas emphasized the closeness of the union between the two. There is only one substantial form in human, the rational soul. This substantial form directly informs prime matter and is the cause of all human activities on the vegetative, sensitive and intellectual levels. Sensation is an act not of the soul using a body, but of the composite. We have no innate ideas and the mind depends on sense-experience for its knowledge. The soul is incorruptible because it is a subsistent form intrinsically independent of the body and extrinsically dependent on it since the mind needs the body for its activity not as its cause but as condition. Besides, a form, for Aquinas, is corrupted in three ways only: through the action of its contrary, through the corruption of its subject, and through the failure of its cause. But the human soul cannot be corrupted in any of these ways.

Again, a form is corrupted by three things only: the action of its contrary, the corruption of its subject, the failure of its cause; by the action of a contrary, as when heat is destroyed by the action of cold; by the corruption of its subject, as when the power of sight is destroyed through the destruction of the eye; by the failure of its cause, as when the air's illumination fails through the failure of its cause, the sun, to be present. But the human soul cannot be corrupted by the action of a contrary, for nothing is contrary to it; since, through the possible intellect, it is cognizant and receptive of all contraries. Nor can the human soul be destroyed through the corruption of its subject, for we have already shown that it is a form independent of the body in its being. Nor, again, can the soul be destroyed through the failure of its cause, since it can have no cause except an eternal one.... Therefore, in no way can the human soul be corrupted (St Thomas Aquinas, *Summa Contra Gentiles*, Book II, Ch. 79, Art.10).

The subsistent human soul is spiritual because it is capable of knowing the natures of all bodies. If it were material, it would be determined to a specific object without being capable of self-reflection, as, for instance, the sense of vision is determined to the perception of colour. For these and other reasons, it follows that every human soul must be immaterial (spiritual), and thus immortal. Secondly, the soul has a natural desire for immortality. The natural desire (*desiderium naturale*) implanted by God cannot be in vain. When Aquinas proves the immortality of the soul, he is naturally referring to personal immortality. Otherwise, it is impossible to explain the diversity of ideas and intellectual operations in different humans if they have only one intellect.

4.4 SURVIVAL OF MIND IN INDIAN PHILOSOPHY

The Upanisads and the Bhagavad Gita: The Kausitaki Upanisad (KU 4,20) states that the soul fills the body right to the tips of the nails and hairs just as a sheath. The Brhadaranyaka Upanisad (BU 5,6,1) and the Katha (Katha 1,2,20) describe the soul as the size of a rice or barely grain. The Katha also describes it as the size of a thumb (Katha 2,2,12), and the Chandogya as the size of a "span" (CU 5,18,1). The Maitri Upanisad (MaiU 6,38) describes the soul as all these sizes – grain of rice, a thumb and a span. What is important in this apparent contradiction among

metaphors is the philosophical content, and the usefulness of metaphors for the progressive realization of atman. The apparent contradiction is the best indicator that what is intended is to show that Self and Self-consciousness are not subject matters within any spatial, temporal and causal framework. It is the attempt to translate the metaphysical (a-spatial, a-temporal and a-causal), immortal soul to these metaphors that create the apparent contradictions. The key to understanding the Upanisadic metaphysics of death is that death is no termination. Death denotes one phase in a seemingly unending series of transitions that have as their underlying ground and ultimate outcome, immortality. The Kathopanisad (Katha 1,2,18-19) states that the atman is neither born nor dead. The soul is not killed with the killing of the body. The Bhagavad Gita says that death is merely like a change of clothes. One body is put off and another, newer one is put on (Gita 2,19). This is a necessary information given to the hesitant Arjuna by Krsna to encourage him to fight and establish justice in the world. It is true all will die, but all will return again.

Carvakas: According to Carvakas, the existence of consciousness is proved by perception. But consciousness is not the quality of any unperceived spiritual entity. It is the quality of living body composed of the material elements. It is the by-product of matter. Since there is no soul apart from body, there is also no possibility of immortality. All questions concerning previous life, after-life, rebirth, etc. becomes meaningless.

Jainism: A soul (*jiva*) is a conscious substance. Consciousness, which is present in the soul, is its essence. Of course, the nature and degree of consciousness may vary. Souls are arranged in a continuous series according to the degrees of consciousness. The perfect souls, that have overcome all karmas and attained omniscience, are at the top of the scale and the most imperfect souls, which inhabit the bodies of earth, water, fire, air or vegetation, are at the lowest end of the scale. Life and consciousness appear to be absent in the most imperfect souls. But even here consciousness is present in a hidden manner, in a dormant form owing to the overpowering influence of karma. The souls having two to five senses, like worms, ants, bees and men, lie midway between these two extremes. The soul is eternal, yet undergoes change of states. Its existence is directly proved by its consciousness of itself. Though it is eternal, it is not infinite since it is co-extensive with the body. Consciousness is present only in the body, in every part of it and thus occupies space. The soul's occupying space means its presence in different parts of space and not filling a part of it like a material body. No two material bodies can be present in the same space at the same time, but two or more souls can be present at the same place just as two or more lights can illumine the same area.

Immortality consists in the liberation of the soul from the bondage of matter, from the bondage of passions. The passions which cause bondage are anger, pride, illusion and greed. The presence of these passions in the soul makes matter-particles stick to it. Liberation is attained by stopping the influx of new matter into the soul as well as by complete elimination (*nirjara*) of the matter with which the soul has become already mingled. The passions or cravings of the soul lead to the association of the soul with matter. Passions ultimately spring from our ignorance about the real nature of our souls. Liberation from matter or passions is attained through right faith, right knowledge, and right conduct. Right faith is the attitude of respect (*sradha*) towards truth. In some this faith may be inborn and spontaneous while in others it may be acquired. Right knowledge is the 'detailed cognition of the real nature of the ego and non-ego, and is free from

doubt, error and uncertainty.’ The existence of certain innate tendencies (*karmas*) stands in the way of correct knowledge. For the attainment of perfect knowledge, which results in absolute omniscience, the removal of these karmas is required. Right conduct means refraining from what is harmful and doing what is beneficial. Good conduct helps the self to get rid of the karmas that lead to bondage and suffering.

Buddhism: In Buddhism, the conception of a soul is replaced by that of an unbroken stream of consciousness. The present state of consciousness inherits its characteristics from the past, from the previous ones. The past in a way continues in the present through its effect. Buddha repeatedly exhorts his disciples to give up the false view about the self. The people who suffer from the illusion of the self are like those falling in love with the most beautiful maiden who has never existed. There is, thus, no immortality of soul too. However, there is rebirth, which is not transmigration (migration of the same soul into another body), but the causation of the next life by the present. There is no immortal soul, but a series of ‘immortal’ (unbroken) causations in which ‘everything is dependent on something else, and that thing in turn does not perish without leaving some effect, called dependent origination’ (*pratityasamutpada*).

Nyaya: The Nyaya school understands immortality in terms of liberation (*mukti*). Liberation is a state of negation of all pain and suffering in which the soul is released from all the bonds of its connection with the body and the senses. It is soul’s final deliverance from pain and attainment of eternal bliss. To attain liberation one must acquire a true knowledge of the self and all other objects of experience, knowing the self as distinct from the body and undergoing no more birth in this world. The cessation of birth means the end of one’s connection with the body and consequently of all pain and suffering.

Vaiseshika: The soul is an eternal (immortal) and all-pervading substance which is the principle of consciousness. There are two kinds of souls: individual soul (*jivatma*) and supreme soul (*paramatma*). The latter is the one creator of the world and the former is internally or mentally perceived, which is not one but many. *Manas* is the internal sense of the individual soul. *Manas* is atomic and partless, and cannot be perceived. It is the organ through which soul attends to objects.

Samkhya: The self (*purusa*) is different from the body and the senses, the *manas* and the intellect. It is a conscious spirit which is always the subject of knowledge. It is not a substance with consciousness as its attribute, but it is the pure consciousness. Consciousness is the very essence of the self. There are numerous selves, which are eternal (immortal) and intelligent subjects of knowledge. Self is distinct from *prakrti*, which is the one, eternal (immortal) and non-intelligent ground of the objects of knowledge, including *manas*, intellect and ego.

Liberation or absolute freedom from all pain and suffering is possible through right knowledge of reality (*tattvajnana*). Our sufferings are due to our ignorance of laws of life and nature. Reality is a plurality of selves and the world of objects presented to them. The self is pure consciousness free from the limitations of space, time and causality. The self is distinct from ego and mind. It is the transcendent subject whose very essence is pure consciousness, freedom, eternity and immortality. It is eternal and immortal because it is not produced by any cause and cannot be destroyed in any way. Immortality and eternal life are not to be regarded as future

possibilities, but as a reality which is beyond space and time, beyond mind and body, and therefore, essentially free, eternal and immortal. This kind of liberation is called *jivanmukti* (liberation of the soul while living in this body).

Yoga: Yoga system regards the individual self (*jiva*) as the free spirit associated with the gross body and more closely related to a subtle body constituted by the senses, the *manas*, the ego and the intellect. The self is pure consciousness free from the limitations of the body and the fluctuations of the mind (*citta*). Although the self undergoes no change, yet because of its reflection in the changing states of *citta*, the self appears to be subject to changes, in the same way as the moon appears to be moving when we see it reflected in the moving waters. When the waves of the empirical consciousness die down, the self realizes itself as distinct from the mind-body complex, as free immortal and self-shining intelligence.

Mimamsa: For this school, the soul is an eternal, infinite substance which is related to a real body in a real world and it is immortal. Its immortality enables it to reap the consequences of its action performed here. Consciousness is not the essence of the soul, but an adventitious quality. In dreamless sleep and in the state of liberation, the soul has no consciousness. There are as many souls as there are individuals. Although the souls are subject to bondage, they can also obtain liberation from it.

Advaita Vedanta of Sankara: Sankara accepts the identity of soul and God. Human is only apparently composed of body and soul. But the body, in fact, is merely an illusory appearance. The reality that remains is the soul which is nothing other than God. Hence, the soul is as immortal and eternal as God is. The great saying, 'That thou art,' means that there is an unqualified identity between the soul, that underlies the apparently finite human, and God. Being identical with God, the soul is in reality what God really is. It is the supreme Brahman. The soul appears as limited, because of its association with body which is a product of ignorance. Owing to ignorance, the soul erroneously associates itself with body, and thus is in bondage. When ignorance is removed, one realizes that one is identical with Brahman, '*Aham Brahmasmi.*' This is the moment of liberation from bondage. The liberated soul never again identifies itself with body.

Visistadvaita of Ramanuja: Human has a real body and a soul. The body is finite, material, and a part of God. The soul is eternal, infinite and immortal. The soul is so subtle that it can penetrate into every unconscious material substance. Consciousness is an eternal quality of the soul which remains so under all conditions. The bondage of the soul to body is due to its karma. Being embodied, its consciousness is limited by the conditions of the body it possesses. Though the soul is infinitely small, it illumines every part of the body in which it is. It identifies itself with the body. Liberation is to be attained through both work and knowledge (devotion). Real knowledge is a steady, constant remembrance of God through meditation (*dhyana*), prayer (*upasana*), and devotion (*bhakti*). Intense remembrance of God (devotion) ultimately matures into an immediate knowledge of God. Liberation cannot be attained simply by human efforts. God helps the devotee to attain perfect knowledge by removing obstacles. The liberated soul does not become identical with God, but becomes similar to God. The liberated soul attains unity with God.

4.5 LET US SUM UP

Almost all humans, in their thought and conviction, are oriented towards immortality or life after death. The immortality of the human soul, from a philosophical viewpoint, can be established from the immateriality or spirituality of certain fundamental operations in human. For, 'as the operation is so the being is'. The fundamental operations are: knowing, willing and remembering; these are immaterial or spiritual in themselves. As they are spiritual in themselves, they are intrinsically independent of matter and extrinsically dependent on matter or material conditions. It means that the human cannot know or will or remember without body or material conditions. Yet, the material conditions cannot cause any of these operations independently. If the operations of knowing, willing, and remembering are spiritual, the corresponding faculties – intellect, will, and memory – from which these operations proceed should also be spiritual. Although these faculties have their own distinct functions, they are not separate or apart from each other as they are coordinated by a coordinating principle, namely, soul which must also be spiritual as the spiritual cannot originate from what is material, but only from the spiritual. The spiritual is simple. The simple is not composed. What is not composed cannot be decomposed. What cannot be decomposed cannot die, since death is basically decomposition. What is not subject to death, therefore, is immortal. Hence, human mind or soul is immortal, i.e., survives death.

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