

## **UNIT 3 DIFFERENT APPROACHES TO THE STUDY OF HUMAN PERSON - I (WESTERN)**

### **Contents**

3.0 Objectives

3.1 Introduction

3.2 Definition

3.3 Concept of Life

3.4 Sensation

3.5 Intellection

3.6 Human Will

3.7 Human Soul

3.8 I am My Body

3.9 Human Love

3.10 Death and Hope

3.11 Let Us Sum Up

3.12 Key Words

3.13 Further Readings and References

3.14 Answers to Check Your Progress

### **3.0 OBJECTIVES**

This course deals with the central part of philosophy that deals with the very person who studies philosophy. Many thinkers decipher to unravel the puzzles of human existence. Hence the study of human person from philosophical perspective becomes relevant and interesting. One needs to explore the knowable and the unknown that elevated the human mind. In this course we will honestly make an attempt to search for truth about ourselves. In this course we ask questions like “What am I? How is my living different from animals and birds? Who am I? Am I dignified? What is the meaning of human existence? Is there life after life?”

### **3.1 INTRODUCTION**

Philosophy of human person intends to find the physical and metaphysical nature of what human is, what one is beyond appearances and differences caused by external reality. It raises some of the fundamental questions about human beings. Is man a vegetative being? Is man a sentimental being or rational being? The description of these aspects will be Philosophical Anthropology from the western perspectives.

The method we apply in this subject to learn about a human person is determining the specific characteristics of creation by beginning from experience and existence and proceed to search for the nature and the dignity of the human person. Our perspective in this unit is wholly Western.

### **3.2 DEFINITION**

The word 'human' comes from Sanskrit word 'manush' giving rise to English word Man, meaning 'creature with feelings and emotions'. The Greek word for man is 'anthropos', which means one who looks from below. In Latin the word equated to man is 'homo' which means earth or ground. All these languages recommend us that man is not merely a living creature, but is a transcendental human person. We possess certain faculties and potentials which the non rational species do not. To conclude what would be the near possible definition of Human would include four fundamental elements. 1. Autonomy in being: through which a person is distinct from all others. 2. Self-consciousness: through which a person recognizes he or she is unrepeatable and unique. 3. Communication: one establishes relationship with others and 4. Self-transcendence: through which one moves beyond the constraints of life issues. Here one is elevated to eternity.

### **3.3 THE CONCEPT OF LIFE**

Life is essential for all the human beings. "Of all the forms of human action, the most elementary and fundamental one and the one which at the same emerges as the most complex and rich with

content, is life". Since life has got its primary and fundamental character with respect to other human activities it is necessary that we begin our study from an examination of the phenomenon of life.

### **Life: A Simple Understanding**

Is a sleeping dog alive or dead? Well we are sure that it is alive. What is the criterion? There is a movement in its body when it inhales and exhales air. The criterion of life is movement, in particular self-movement.

### **Life: Scientific Conception**

Scientifically the following elements suggest the concept of life: 1. Cellular constitution: All living bodies are constituted by cells. 2. Metabolism: A set of chemical reactions that happen in living organism to maintain life. 3. Unstable equilibrium: An organism constantly changes as long as it has life. 4. It is protoplasm that constructs organism and this structure is very important to all living beings. The growth and the activity shown by the plants and animals are not random process but are controlled. The activity reveals us that the living organisms grow well co-ordinated and systematically organized.

### **Life: A philosophical Conception**

A philosopher tries to explain life looking at the various activities of living beings as well as non-living beings. All living beings possess immanent activities, whose effects remain within the acts of the subject. E.g. I dream, the dreaming starts from me and remains in me. The activities of all non-living beings are transient, whose effects pass into another, E.g. I throw a ball, the activity begins in me but the effect continues to move. All living beings show forth a certain amount immanent activities. The degree their immanence varies. Nutrition, Growth and Reproduction are the common immanent activities shared by all. Hence life may be defined as Savundra puts "that which makes a being naturally capable of self-perfective immanent activity".

Life is not found in non-living beings. We can seek the explanation for life with two theories namely Mechanistic and Vitalistic.

#### Mechanicism

Albert Szent Gyorgyi says that “there is no real difference between cabbages and kings; we are all recent leaves on the old tree of life.” Life is an ordinary material energy which can be eventually explained by the laws of physics and chemistry. Mechanicism is a philosophical perspective that holds that phenomena are solely determined by mechanical principles therefore they can be well explained only with the mechanical principles. According to this principle living body is nothing more than a complex machine.

#### Vitalism

Vitalism comes from the root word ‘Vita’ meaning life. Vitalism holds that there is life in all living beings. The proponents of this theory Hans Driesch and specifically Henri Bergson hold that the mechanistic principle cannot account for some of the activities of living beings. Nature could not be divided into analyzable units. There are irreducible vital forces that pervaded the natural worlds. The activities of living beings cannot be explained unless there is living principle. Battista quotes P. J. Barthez saying that the vital principle of man is the cause which produces all the phenomena of life in a human body.

The name of the cause is absolutely indifferent and can be chosen to one’s own liking like Nous, One, God, Supreme intelligence or spirit, etc. the mechanical cause which is at work in every living being is under the direction of some guiding principle, which steers their activity toward the realization of the specific type of this plant or that animal.

#### Check Your Progress I

**Note:** a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. Elucidate the philosophical conception of life

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2. What is the mechanistic concept of life?

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### **Operations of Humans and their Resources**

Immanence characterizes the operations of living beings. The fundamental existential principle of any living being is TO BE. Humans are corporeal substance and possess many operations that are common with lowest level of living beings, the plants. We have the ability to understand and to will. With these operations we transcend from the level of matter. We therefore possess and share the operations of understanding and willing and the material operations on the vegetative and sensitive plane. All these are attributed to us. Philosophically this is called a 'Supposit'. The difficulty arises when we see the essential principle that we possess which is the subsistent soul. The soul in no way would depend upon the matter for its existence and operations.

Since humans have two different sources of operations the body, material and the soul, spiritual is a human person one or multiple? Philosophers identify three kinds of operations: vegetative, Cognitive and Appetitive Operations. Let us briefly throw light on these.

#### **Vegetative Operations**

*Nutrition, Growth and Reproduction* are three kinds of vegetative operation. *Nutrition* is an immanent operation by which a corporeal being assimilates food into its own substance. The food is kept in a good state and it fills up the lost energy. During life two simultaneous processes are continual progress – a building up and a breaking down. The two processes are together called metabolism. The constructive is anabolism and the destructive is catabolism. In a healthy organism the constructive process exceeds the destructive process.

So nutrition is for the preservation of the organism. It is a self-perfective immanent act. *Growth* is the activity by which a living body attains its due quantitative development. Growth may be defined as the expansion or development of a being from within. *Reproduction* or regeneration is an operation by which a living corporeal being gives rise to individuals of same species. Only animate substances reproduce.

### 3.4 SENSATION

Before we know something about the sensation we will try to understand some notion on knowledge. Knowledge is a complicated process. The process begins from outside with an object and ends within the mind. There is a relationship between the object outside and the mind but how they function is not clear. It is to say that one influences the other. Knowledge thus results in the act of awareness. When I say this is a pen, through the process of knowledge, the pen that is outside my mind has somehow come into my mind. What is reality outside my mind has become the reality inside my mind. Some elements of knowledge come from senses that come in contact with objects that exist outside the mind. So mutually the subjective elements (senses) and object outside to arrive at knowledge.

Sensitive knowledge is obtained through the faculties of five external senses (sight, hearing, taste, smell and touch) and four internal senses (common sense, imagination, memory and estimative sense).

External sensation

External sensation refers to an awareness of material singulars. Our senses perceive objects individually and not universally. This external sense has a Sense power consisting of a Faculty and an organ.

Internal senses

Internal sensations have no body or organ attached to it. Through the Sense Memory we recall the past and retain them. Imagination has two functions, reproductive and imaginative. The reproductive imagination retains and reproduces the images. The received images can be combined in several ways. This is creative imagination. Central sense/Common sense perceives different characteristic in one and the same object.

Since there is various external sense impressions put together it is called unifier or synthetic. The synthesis of various impressions received from various external senses is properly called perception. The estimative sense may be defined as an internal cognitive power whereby an animal perceives in an external object an aspect of suitability or unsuitability. To conclude, in this chapter we have discussed about an important human activity, namely sense perception. Sense perception requires not only physical organs but a vital power.

### **3.5 INTELLECTION**

In this chapter we are going to examine the nature of the intellect. Is this intellect a material sense organ or something superior to sense organ? What are the activities we as humans perform through the faculty of intellect? There are certain activities humans perform which do not appear in the sense realm such as Symbolic communication, Ideas and concepts formulation, reflection, Acts of judgment and reasoning.

#### **Symbolic communication**

Speech distinguishes humans from animals. Humans apply symbolic signs called language. As for Descartes, animals can never use words. This is an essential difference between human and subhuman. This communication is not merely oral. There is no necessary link between the content of communication and the manner whereby it is made. Language signifies thought and it is of a natural sign but an artificial one. Animals cannot symbolically communicate but humans can. So only the intellectual; beings can communicate a sign as a sign. Language cannot be purely physical. A physical sound is not purely physical. The ability to translate tells us of the suprasentient (the word has more than physical meaning) intelligence. The language has significant role in relation to human thought and its meaning. Meaning is prior to communication

thus language is not required for meaning. This aspect of language is not sensible but only intelligible.

Ideas or concepts

Knowledge understood is obtained by the intellect, by reason and observation, and concepts are the means by which it is expressed. An idea is the representation of the essence of a thing in the mind. It is an intellectual intentional image. By the idea we have intellectual knowledge of an essence. This knowledge is abstracted by the mind working upon the findings of sense. Certain ideas are formed by a second abstraction from ideas already in the mind, and these are called abstractive or derived ideas. The ideas of things around us in this bodily world are formed directly by the mind from sense-findings; these are intuitive ideas. An idea is a mental representation or intentional image or a grasp of something. The idea of a thing is not analyzable. It is a simple idea. All ideas except the idea of a being is a simple idea. Idea of being is compound. A concept or an idea is a sign. The concept signifies things that exist or can exist. Plato divided ideas into universal and particular. An idea is always universal. When the term applies to some members of the family, it is **particular**. Eg. Some men, majority of men, a few students. **Universal** terms refer to all members of a group. Eg. Each man, every man, etc. Universals cannot be sensed. What is common is universal and what is common cannot be sensed. Thus what is universal is intelligible and suprasentient.

### **Reflection**

Reflection is an effort to understand intellect. It is bending back upon itself. No material thing can reflect perfectly because material things have part outside of parts.

### **Judging**

The mind tends to compare the ideas and concepts that it has acquired. It notices the likenesses and differences, and to pronounce upon its findings. This pronouncing of the mind on the agreement and disagreement of ideas is the operation called judging. Judging is a basic process

of thinking and the fruit of the judging is judgment. An idea is not a judgment. It is a mere grasp of an essence in which mind merely takes the root-meaning, without saying anything about it.

**Reason**

Reasoning is the process of thinking things out. When the mind cannot make a judgment on the agreement or disagreement of two ideas as it is not clear about their relations then it employs a third idea which mediates reaching judgment. The result of the fruit of reasoning process is a piece of reasoning.

**Check Your Progress II**

**Note:** a) Use the space provided for your answer

b) Check your answers with those provided at the end of the unit

1. How is sensitive knowledge obtained?

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2. Write a short note on Ideas or concepts

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**3.6 Human Will**

**Defining Will**

All of us have desires in life. But where does this desire arise from? Is there any faculty? This desire originates from a capacity. I look at a car and desire to possess it. Where does this desire arise from? Simply by knowing the car? Now I choose not to desire for it. The ability on my part to buy or not to buy originates from a capacity. This capacity is centered on a faculty that is

called 'WILL'. Some deny the existence of will. They say if only we have the knowledge of something, we opt for it.

If we agree upon this argument then we can conclude that the appetitive activities must be proportions to cognitive activities. If we possess immaterial cognitive faculty then we must also possess an immaterial appetitive faculty. The very fact that we can control and discipline us points us that there is human will.

Object of the will

The formal object of the intellect is truth. The formal object of will is goodness at soul. The will desires something because it is or it seems good. The will strives towards some good that is presented to it by the intellect. Since the will is not a cognitive faculty it does not know object's goodness. Desire/Appetite refers only to cognitive agents: Appetite seeks what is suitable and avoids what is not suitable. As we have sense knowledge and intellectual knowledge. We have rational appetite and sense appetite.

### **Rational Appetite**

Will means an immaterial power of appetite that desires things in rational order. As this will is in rational order we call this as rational appetite. How do we know that there is a rational appetite? We seek not only sensible perceptible good but also intellectually apprehended good.

For E.g. My love for my family tells me not only to give up drinking but also to take bitter medicine to be healthy to support my family. Thus we may conclude that we seek or desire good at three different levels.

Sensible good in a sensible way

Supra sensible way and

Intelligible goods in an intelligent way.

Aristotle in his treatise on the soul says "The will is born in human reason". The intellect and will are interdependent though they operate at two different levels.

## **Freedom of the Will**

We are humans because we are free. Freedom lies at the core of human existence. Our freedom is situated in physical and material structures that limits and at the same time help to release it. Its awareness is coupled with our will. We are conscious of being free but at the same time freedom appear to be an illusion.

### **(i) Definition of freedom**

Freedom means the absence of restraint or constriction. Physical freedom is absence of physical restraint/obligations. Moral freedom is absence of moral restrictions. Psychological freedom is absence of psychological restraint

### **(ii) Determinism**

Contemporary philosophers deny the freedom of the will. They are called the determinists and their school is known as determinism. Matter is determined, and man a purely material being is determined and that which is determined has no freedom. Man can be predicted and hence he has no freedom. Biologically man's life is moved and determined by psychological factors. Psychologically and socially one is determined by conduct. Mondin says theologically our lives are directed by God that everything is blindly necessitated by the one all pervading divine. There is of partial truth in these forms of determinism. E. Fromm says that we have lost the culture of spontaneity. Love is the component of this spontaneous culture. The super imposed self of the society can be overcome only with freedom.

### **Arguments for freedom of the will**

#### **Arguments from common consent**

Many people believe that their will is free. This conviction is of practical importance for the whole of our life. If deterministic theory says that we are destined to be such and such there can't be order. Ordinary people accept this argument.

### **b) Psychological argument**

There are certain acts that we choose freely to perform. We have an awareness of our freedom of choice while choosing it and not to be led by blind impulses. This decision is from the core of our personality, from our own free will.

### **c) Ethical argument**

If there is no freedom, there is no real responsibility, no virtue, no moral obligation, no duty & no morality. Hence obligation supposes freedom. The determinists deny the existence of duty.

Dimensions of freedom

#### **Personal freedom**

At the personal level, freedom means the capacity to be with one's self. It means the autonomy for reflecting choosing and directing one's life according to one's ideal, values from one's centre of conscience. Here one can decide about oneself as a whole to become a personal self.

#### **Social Freedom**

Being human involves being with others. This is related to others freedom. It is to accept that the other in his or her otherness and freedom. At this social level, human freedom means absence of social structures and oppression that blocks the personal freedom of others to live a full life with human dignity. Therefore it is promoting personal freedom of all.

#### **Transcendental Freedom**

In this transcendental freedom, a human being fulfills his longing for the infinite. It is freedom from selfishness and fear. Freedom, to conclude is an integral part of human existence. It is interplay of activities between the will and the intellect. While the intellect is directed to truth, the will is attracted by good. Human freedom can perfect human beings.

### 3.7 HUMAN SOUL

There is no human person without human soul. The source of various activities in the rational order is the human soul. It is a vital principle of the human person. The Latin word for soul is 'anima'. It originated from the Greek word 'anemos', meaning 'wind' or 'breath'. Human persons perform many immaterial acts that proceed from intellect and will. These acts form the very nature and substance of the human person. Soul is the substantial form of the human person. A being is said to be simple if it has no distinctive parts. Soul being a non-composite has no essential parts. Thus the soul, the vital principle of the human person is essentially simple.

#### **Soul's origin**

Where does the form of the human person come from? It is not possible that the immaterial soul comes from matter. Are our parents then responsible for the production of our soul? Unthinkable! For their souls are also simple and immortal. Let us look into the views of some philosophers

#### **Plato**

According to Plato the soul is immaterial and the real me, produced by the demiurge prior to coming into the body. It pre-exists the human body.

#### **Aristotle**

He said God could have produced the human soul. He denied the pre-existence of soul.

#### **Ex-nihilo**

Human souls could be created out of nothing by God alone. The creation of souls become complicated as the human body is involved. When is the soul infused into the human body? There are two views 1. *Immediate animation theory* which maintains that human soul is infused into the fertilized ovum immediately after conception. 2. *Mediate animation theory* which says since the embryo cannot perform rational activity it is vegetative. The vegetative stage will

develop into sentient and then to rational stage. In this rational stage human soul is received. Everything takes place with the hand of God..

### **Soul Needs Body**

Does soul needs body to perform vital acts? The soul intrinsically depends on matter for all its sentient and vegetative activities. An animal is a psychosomatic composite. An animal or plant soul is not a substance for the efficient cause of the plant or an animal is dog or plant. In humans, the efficient cause of vegetative and sentient activities is the composite of body and soul. Therefore we may say that human soul is intrinsically dependent upon the body for its vegetative and sentient acts. Unlike plants and animal's human soul can perform spiritual acts which do not require matter. Human spiritual acts flow from intellect and will, which are inherent in soul. So to be spiritual or immaterial is to be independent of matter. Though the human soul is independent of matter however it needs body to perform its work. The human soul is both intrinsically independent on matter and extrinsically dependent on matter.

### **Soul as substance and Form**

The human soul is a substantial form of the body. Since it performs spiritual acts we can deduce that the human soul is a spiritual substance. As the soul does not intrinsically depend on matter, it has an existence of its own. Then the question arises what is body for the soul? The intimacy of intellect and senses in the act of knowing implies the close union of soul and body. The soul is therefore both subsistence and form.

### **Immortality of soul**

Human soul is immortal. If that is so then it continues to exist even after its separation from dead body. The mystery is that we don't have access to it. Immortality of soul is complete substance because it is gifted with its own act of being. St Thomas Aquinas opines that the soul prolongs in being even after its separation from human body. Since human soul is intrinsically independent of matter. This he calls subsistent, meaning soul is truly the form of the body and unites with it to

form one essence. Soul is also incorruptible, since it is not composed of parts. He combined the views of Plato and Aristotle and came up with a new phrase 'substantial form'.

### **3.8 I AM MY BODY**

Human person is embodied spirit. He is part of the world. He shares in composition with mineral kingdom, plant kingdom and animal kingdom. He is being-in-the-world. My body is that which makes me possible to exist. My human body is a subjective body as it intimately participates in my subjectivity. More than 'mine', it is 'me'. Through my bodiliness I am open to the world. The self and the bodiliness are inseparable. Body, therefore should not be despised but marveled.

### **3.9 HUMAN LOVE**

Human love cannot be understood apart from human person. Humans are finite beings and in and through this finiteness we sense the transcendence. Humans are constant seekers who open up doors to new vistas. Humans are structurally beings for others.

This is revealed in communication where one shares meaning and care where one watches over the other. The culmination of the drives in us reaches love. When we love our being becomes the being-for-another. An existential analysis of love shows that love is an authentic human experience. Our being is realized only in love and that the being of ours is open to love. This love is a free gift of person to person. The opposite of love is appropriating the being of other to oneself. Our own conquest will enslave us in the process. Every attempt to make another's being exclusively a being-for-me ends in making my being a being-for-that-other. Kavanaugh elucidates that a human being is not completely a human being until one has been "loved in and by the act of a person to whom (one) can give (oneself) freely and who will freely give (one)-rather be for one – the anchor in being that (human being) so desperately needs". Personality is constituted not merely by 'I' but by 'we'.

### **Check Your Progress III**

**Note:** a) Use the space provided for your answer

**b) Check your answers with those provided at the end of the unit**

1. Does soul need body?

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2. What are the dimensions of freedom?

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**3.10 HUMAN DEATH AND HOPE**

Human is bound to die. Death conveys a message for us. Heidegger uses the term 'being-for-death' for man. If that is so should not we conclude our existence is meaningless? On the other hand religions believe that there is life after death. The salvation project the religions offer seems escaping the reality.

**Ignoring Death**

Man in his individual reality is an accident in nature. Those who fear death are those who cling to their individual existence which is insignificant. Death as a philosophical idea can satisfy our reason but do not explain the data experience. Thus a level of anxiety is inevitable when we face death. That we are 'beings-for-death' is as dreadful as it is certain.

**Apprehensions before death**

Observation on death will certainly lead us to depressing final. Let us observe the views of philosophers.

**Sartre**

“Death is total OTHERNESS for me” says Sartre. We need not be concerned about death for it is the end of our experience. We may think over our death but cannot think death. My own death becomes an event for others and not for me. Death is foreign to our life. Therefore human life is absurd with this uneasy death.

### **Heidegger**

When a man is born he is already old to die. Death is not an accident but already written in human conception. Man’s death is written in his essence and he is the only living being aware of his death. Death is a significant aspect of human life. We experience death in our temporality. The authentic human existence consists in awareness of here and now about our death. We should bear the anxiety of our death.

### **Gabriel Marcel**

Marcel says, “I live in the death of my friends”. When someone closer to us dies we experience pain and suffering. There is a breakup of the love and communion. There is something within us dies along with the death of our friend.

### **3.11 LET US SUM UP**

Human has natural desire for eternal happiness. This possibility is rooted in one’s freedom and values. Though man is a limited being, he is also a being conscious in this world that helps him to raise metaphysical and religious questions. This desire for fulfillment is natural that it flows from his very essence. Phenomenology may not help us find this quest but our inferential reason would help us reflection the problem of life after death.

2. A natural desire cannot be futile. Every human being has a natural desire for happiness. This desire is futile when death blocks life. To overcome this fact one has to accept that there is life after death. But rather than believing in absurdity if we start our argument saying human life is

meaningful then there must exist a possibility satisfying our fulfillment. Let us not start with absurdity but with meaning.

3. The above argument that there is life after death is not a proof but a belief that our life is meaningful. We are led to this conclusion with a Philosophical faith and hope. Not that there is life after death but there is a possibility without which certain requirements of human essence cannot be met. In the absence of certainty one has to opt the philosophical faith similar to Kant's *Postulates of practical reason*.

4. Death is a call that we live each moment and relish it totally. This worldly life is not prison house that one has to endure till his death. Rather it is a commitment in contrast with escapist spirituality of dualism. Our attitude in relation to life after death should enable us to take life seriously so that we can find meaning for our lives. In other words we got to be conscious-being-in-and-at-the-world who is bound to incarnate the spiritual and eternal values in the world.

### 3.12 KEY WORDS

**Nous:** Nous is intellect or mind. Aristotle asserted *nous* as intellect, as distinguished from sense perception. He divided it into an active and passive *nous*. The passive is what receives intelligible forms, and the active is what illuminates the passive and makes potential knowledge into actual knowledge.

**Judgment:** Judgment is an act of the intellect in which we say something of an object by way of affirmation or denial.

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### **3.14 ANSWERS TO CHECK YOUR PROGRESS**

#### **Answers to check your progress I**

1. A philosopher tries to explain life looking at the various activities of living beings as well as non-living beings. All living beings possess immanent activities, whose effects remain within the acts of the subject. The activities of all non-living beings are transient, whose effects pass into another. All living beings show forth a certain amount immanent activities. The degree their immanence varies. Nutrition, Growth and Reproduction are the common immanent activities shared by all. Hence life may be defined as Savundra puts “that which makes a being naturally capable of self-perfective immanent activity”. Life is not found in non-living beings.

2. Mechanicism is a philosophical perspective that holds that phenomena are solely determined by mechanical principles therefore they can be well explained only with the mechanical principles. According to this principle a living body is nothing more than a complex machine.

John Alphonso Borelli observed that the animal body is a well-contrived machine, with its levers (bones), its pump (heart), its bellows (lungs), etc. Mechanistic theory is often criticized for overlooking the organic independent relationships found within a being, its incompatibility with freewill and oversimplification of complex phenomena.

### **Answers to check your progress II**

Sensitive knowledge is obtained through the faculties of five external senses (sight, hearing, taste, smell and touch) and four internal senses (common sense, imagination, memory and estimative sense). **External sensation:** External sensation refers to an awareness of material singulars. Our senses perceive objects individually and not universally. This external sense has a Sense power consisting of a Faculty and an organ. **Internal senses:** Internal sensations have no body or organ attached to it. Through the Sense Memory we recall the past and retain them. Imagination has two functions, reproductive and imaginative. The reproductive imagination retains and reproduces the images. The received images can be combined in several ways. This is creative imagination. Central sense/Common sense perceives different characteristic in one and the same object. Since there is various external sense impressions put together it is called unifier or synthetic. The synthesis of various impressions received from various external senses is properly called perception. The estimative sense may be defined as an internal cognitive power whereby an animal perceives in an external object an aspect of suitability or unsuitability.

2. Knowledge understood is obtained by the intellect, by reason and observation, and concepts, the means by which it is expressed. An idea is the representation of the essence of a thing in the mind. It is an intellectual intentional image. By the idea we have intellectual knowledge of an essence. This knowledge is abstracted by the mind working upon the findings of sense. Certain ideas are formed by a second abstraction from ideas already in the mind, and these are called abstractive or derived ideas. The ideas of things around us in this bodily world are formed directly by the mind from sense-findings; these are intuitive ideas. An idea is a mental representation or intentional image or a grasp of something. The idea of a thing is not analyzable. It is a simple idea. All ideas except the idea of a being is a simple idea. Idea of being is compound. A concept or an idea is a sign.

### Answers to check your progress III

1. Does soul needs body to perform vital acts? The soul intrinsically depends on matter for all its sentient and vegetative activities. An animal is a psychosomatic composite. An animal or plant soul is not a substance for the efficient cause of the plant or an animal is dog or plant. In humans, the efficient cause of vegetative and sentient activities is the composite of body and soul. Therefore we may say that human soul is intrinsically dependent upon the body for its vegetative and sentient acts. Unlike plants and animal's human soul can perform spiritual acts which do not require matter. Human spiritual acts flow from intellect and will, which are inherent in soul. So to be spiritual or immaterial is to be independent of matter. Though the human soul is independent of matter however it needs body to perform its work. The human soul is both intrinsically independent on matter and extrinsically dependent on matter.

2. Freedom means the capacity to be with one's self. It means the autonomy for reflecting choosing and directing one's life according to one's ideal, values from one's centre of conscience. Here one can decide about oneself as a whole to become a personnel self. Being human involves being with others. This is related to others freedom. It is to accept that the other in his or her otherness and freedom. At this social level, human freedom means absence of social structures and oppression that blocks the personal freedom of others to live a full life with human dignity. Therefore it is promoting personal freedom of all. In this transcendental freedom, a human being fulfills his longing for the infinite. It is freedom from selfishness and fear. Freedom, to conclude is an integral part of human existence. It is interplay of activities between the will and the intellect. While the intellect is directed to truth, the will is attracted by good. Human freedom can perfect human beings.

