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Whither Gene Therapy

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Editorial

Science and Religion as Companions

With the loud protests of a small number of religious groups over teaching scientific concepts like evolution along side the equally loud proclamations of a few scientists with personal, anti-religious philosophies, it can sometimes seem as though science and religion are at war. News reports often want to portray this picture of the alleged conflict between science and religion. The attention given to such clashes ignores the far more numerous cases in which science and religion harmoniously, and even synergistically, coexist.

It may be noted that people of many different faiths and levels of scientific expertise see no contradiction at all between science and religion. Many simply acknowledge that the two institutions deal with different realms of human experience. Science investigates the natural world, while religion deals with the spiritual and supernatural – hence, the two can be complementary and not contradictory. Many religious organizations have issued statements declaring that there need not be any conflict between religious faith and the scientific perspective on evolution, notes Understanding Science website (Understanding Science, 2021).

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Furthermore, the site notes that one certainly doesn't have to be an atheist to become a scientist. A 2005 survey of scientists at top research universities found that more than 48% had a religious affiliation and more than 75% believe that religions convey important truths. Some scientists – like Francis Collins, former director of the National Human Genome Research Institute and George Coyne, astronomer and priest – have been outspoken about the satisfaction they find in viewing the world through both a scientific lens and one of personal faith.

This is not to suggest that science and religion *never* come into conflict. Though the two generally deal with different realms (natural and spiritual), disagreements do arise about where the boundaries between these realms lie when dealing with questions at their interface. Despite some minor clashes, we need to remember that behind the scenes and out of the spotlight, many cases exist in which religious and scientific perspectives present no conflict at all. Thousands of scientists busily carry out their research while maintaining personal spiritual beliefs, and an even larger number of everyday folks fruitfully view the natural world through an evidence-based, scientific lens and the supernatural world through a spiritual lens. Accepting a scientific worldview does not require giving up religious faith. Together they can make a better world. They can walk together as friends and companions in the common search for truth and wisdom.

The articles in this volume deal with science, philosophy and religion, to enrich one another.

The Editor

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Wisdom (Sophia) in the Philosophical Train

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Abstract: *Sophie's World* is a philosophical and mystery novel that takes one on a historical journey beginning from ancient western philosophy up to the 20th century. The article revolves around a fourteen-year-old school girl, Sophie Amundsen. Another major character in the novel is Alberto Knox. A kind and brilliant philosopher, he also holds a mysterious and secretive demeanour. Unknown to everyone he seems to be non-existent to the eyes of the living world. Both of them embark on the study of philosophy, only to discover that they are nothing more than the fictional characters of the novel about the history of philosophy. Unlike the normal way of teaching Alberto uses an unusual teaching method, writing a letter and making Sophie read. Another interesting aspect of this article is the underlying mystery of the postcards present, which slowly rises

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to the limelight, becoming one with the philosophical aspect. Hilde, on the other hand, whom we meet halfway through the article, appears to be a real girl whose father has written a novel entitled *Sophie's world*. This article gives one a wider perspective of western philosophy.

Keywords: Sophie's Word, Jostein Gaarder, Sophie Amundsen, Hilde Moller Knag, Alberto Knox, Albert Knag.

Introduction

It is one of the greatest philosophical fiction of our time, very intelligently written. *Sophie's World* describes the story of Sophie Amundsen, a 14-year-old girl and Albert Knox, a philosopher who introduces her to a philosophical way of thinking. It follows Sophie's journey into a world of philosophy, learning about the history of philosophy from the pre-Socratic to Jean-Paul Sartre.

The novel opens up with the conversation between Sophie and friend Joanna while returning from school. Henceforth, the philosophical journey of Sophie begins. As Sophie opens the gate, "she sees the mail box where she finds a white envelope, read, Sophie Amundsen, 3 Clovers Close. It did not say who it was, where it was from, there was no stamp on it either. As soon as she entered her room, she opened the envelope. It contained only a slip of paper no bigger than the envelope. It read who are you?" (Gaarder, 1994: 6). This question made her think as well as puzzled her. These questions are easy to ask and almost impossible to answer, but what is most amazing of all these is, people seldom ask such questions. And the following day, she receives the same kind of envelope which read, "Is there life after death?" (Gaarder, 1994:7). This made her think even harder, but it was impossible to get an answer to those questions. One cannot

experience being alive without realizing that you have to die. But it is just as impossible to realize you have died without thinking how incredibly amazing it is to be alive. How tragic that most people had to get ill before they understood what a gift it was to be alive. She was startled to find another envelope, exactly like the first. And she opened and fished out a note the same size as the first one. It said, where does the world come from, perhaps, she thought it was right to question, to know otherwise one does not deserve to live in this world. She was confused and so went to her den in the garden which was her hiding place.

The next morning, there's no letter waiting for Sophie, when she returns from school. she finds a letter in the mailbox from her dad, and Sophie also finds another letter from her unknown philosopher friend. She begins to read it, and it begins with the mythological world about the ancient Greek, a contrast between religious thinking and philosophical thinking. Now people began to deify natural phenomenon like thunder, lightning to God. This is not to say that religion and philosophy cannot co-exist, but in most cultures, religion always proceeded philosophy. Just like in India Buddhism and Hinduism how religion and philosophy co-exist. Having read myths of ancient civilization, Sophie fakes a break and tries to make sense of what she's read so far (Gaarder, 1996:26). However, it is important to remember that Sophie keeps her education as a secret from her mother. When Sophie's Mom sees the letter, she assumes that Sophie has gotten a love letter from someone at school. Sophie does not bother to correct her mother, perhaps she does not know how to explain that she's receiving a letter from a philosopher. In her room, she opens the envelope, inside she finds a small card with three questions on it. Is there a basic substance that everything else is made of? Can water turn into wine? How can earth and water produce a live frog? (Gaarder, 1994:29). These questions may

sound frivolous, even if we literally believe a philosopher's idea, we can find some truth there.

The Philosophers Project

When Sophie gets home from school, she finds a large envelope waiting for her, inside, she finds a letter titled the philosopher's project. The letter promises to go over, very quickly, the major changes in philosophy from the ancient Greeks up to the present day. Whoever is writing these letters has a conscious plan for Sophie's education (Gaarder, 1994: 31). He is put a lot of thought into teaching Sophie the history of Western philosophy and this, in turn, becomes a lesson for us the readers. The letter begins by talking about the natural philosophers, often considered the earliest philosophers this passage is very important because it establishes one of the guiding principles of Sophie's education. One of the most basic assumptions about the world was that there had to be an essential substance from which all living things were made. Although many of the Greeks ideas about life seem ridiculous by modern standards, they are still important to study (Gaarder, 1994: 32).

One of the natural philosophers' greatest achievements was liberating philosophy from religion. Some of the significant natural philosophers were Thales, Anaximenes, Anaximander and Parmenides and Heraclitus. One of the liveliest debates of the ancient world concerned was the distinction between change and constancy. On the one hand, Parmenides made a basic distinction, that the world appeared to be, and

Some of the significant natural philosophers were Thales, Anaximenes, Anaximander and Parmenides and Heraclitus.

what it truly was. Parmenides said that reality is permanent and does not change, but Heraclitus opposing this said, we are in constant flux, change is the law of life. All the earliest philosophers shared the belief that there had to be a certain basic substance at the root of all change. How they arrived at this idea is hard to say. We know that the notion gradually evolved there must be a basic substance that was the hidden cause of all change in nature. All these thoughts kept her thinking. Even as Sophie learns about Greeks who challenged the authority of the God's and of fate. It begins to seem that Sophie's own life is dominated by fate an unseen figure who controls everything. Later in the day, Sophie finds a small letter waiting for her, in the letter the philosopher apologizes for being unable to see Sophie in person. But the good thing for Sophie is the letter is signed by Albert Knox, which means, Albert Knox is the man who educates her in philosophy (Gaarder, 1994: 32-36).

The Philosophy of Athens

The next day, a Labrador arrives outside Sophie's house, carrying an envelope in its mouth. Sophie realizes this Labrador as Alberto's messenger (Gaarder, 1994: 58). The letter begins by introducing Sophie to Sophists. For many years the most influential teachers in Athens were Sophists wandering teachers and philosophers. One of the most influential philosophers in Athens was Socrates is an interesting figure because of his modesty unlike most intelligent people, who refused to admit it. There was no one intelligent like him in Athens, unlike Sophists, Socrates didn't claim any great knowledge of the world, on the contrary, he claimed he knew nothing, perhaps this sets a proper philosophical mindset (Brainy Quotes, 2021). The idea of being certain about the world, Alberto, suggests is toxic to philosophy. A wise person acknowledges that he or she knows

next to nothing about the world. A philosopher is therefore someone who recognizes that there is a lot he does not understand and is troubled by it. In that sense, he is still wiser than all those who brag about their knowledge of things they know nothing about. Thus, the wisest man is he who knows that he knows nothing (Gaarder, 1994: 61-66).

Plato's Academy

Outside, Sophie hears a dog panting she finds Hermes, bearing an envelope. She takes the envelope, then she tries to follow Hermes away from her house, but she finds that she's too slow to chase him. Sophie proceeds with the letter, titled, Plato's Academy. Plato believed that the material world is constantly changing. But the world of thoughts and ideas doesn't change at all. Plato was very much interested in the world of ideas and this made him say that this was unreal. Sophie is not sure if she agrees with Plato about the world of ideas (Meinwald, 2016). And she continues to treat her philosophical education with healthy scepticism. Sophie walks down the path away from her house. She notices a small lake, that she's never seen before. She paddles across the water and arrives at the cabin there, she sees in the cabin a brass mirror, a type writer and paintings of a man titled Bjerkley (Gaarder, 1994: 88-89). The paintings and the brass mirror are important symbols of introspection and self-study. The strange co-incidence keeps adding up. Sophie also continues to find a piece of evidence linking her to Hilde Moller Knag a mysterious character in the novel and a girl we know nothing about (Gaarder, 1994: 90). There's a ticking clock in this novel as Sophie's birthday gets closer and closer, her mom asks about the upcoming birthday party. Sophie seems indifferent to that. Later in the

afternoon, Sophie sees Hermes near her den, carrying a new envelope. Inside the envelope, there's an extra letter in addition to the usual one. In this extra letter, Alberto forgives Sophie for entering his cabin without his permission (Gaarder, 1994:96).

Philosopher and Scientists

Aristotle, the letter begins, was a pupil of Plato. It's been said that all human beings are either Platonists and Aristotelians. Aristotle, with his emphasis on the real, concrete world, is often praised for being the first true scientists. Aristotle seems to be relevant to Sophie's than Plato who emphasized the unreal; unlike Plato, Aristotle's views on women were not as uplifting as Plato's. Aristotle was more inclined to believe that women were incomplete in some way. A woman was an unfinished man. Back in her room, Sophie begins putting together Alberto's letters to form a single book on philosophy. She looks forward to her next letter and ignores it. The fact that she has homework to do for school. The mystery builds, as Sophie can't make sense of the letters she's receiving from Lebanon, is addressed to Hilde Moller Knag, via Sophie Amundsen. It seems fair to say that no philosopher during the Hellenistic period could rival Plato or Aristotle (Gaarder, 1994: 107).

It's May 16, and Sophie and Joanna have planned to go camping, Sophie does not hear from Alberto in a few days. Sophie does not tell, Joanna that she's been there before since this would involve explaining Alberto Knox. Joanna and Sophie sneak into the cabin where they find a pile of postcards. Joanna reads one postcard, which is addressed to Hilde, explains that 'Dad' is under military command in Lebanon and won't be able to travel to Hilde's birthday. Joanna and Sophie have no idea what to make of this figure who seems to have the power to manipulate the entire world (Gaarder, 1994:109).

As Sophie continues learning about philosophy, she becomes more aware of her world, not just her home and hometown, her country, and her country's relationship with the entire world. Another week passes, Sophie hears from Alberto again. The phone rings and Sophie answers it. Alberto Knox is on the phone; he greets Sophie by name. he tells Sophie that they must meet in person so that they can attract Hilde's attention. Sophie agrees to meet Albert at a nearby church the next morning. In Sophie's first real interaction with Alberto, she learns about the middle ages and nothing about Alberto himself, who remains as mysterious as ever (Gaarder,1994:110-114). During the middle ages, one of the key figures who reconciled Aristotle and Plato with Christ was St. Augustine. He shows that human beings have the freedom to make their own decisions, even though there is an all-powerful God who controls everything in the universe. One might well ask, then, if Sophie is free to control her own actions or if she, too is controlled by Hilde's all-powerful father. As Alberto falls silent, Sophie asks him about Hilde. Alberto explains "we don't know whether there is a Hilde at all." Once again Alberto shows that he knows more about what's going on than he's willing to say. Alberto next begins to tell Sophie about the Renaissance, the period of European history following the middle ages. Renaissance means rebirth, suggesting that Europe was recovering its connection to the culture of antiquity. Alberto tells Sophie that the renaissance was proof of the success of thinkers like Augustine and Thomas Aquinas. After this Sophie does not hear from Alberto for a few more days. To explain her absence to mom, she says that Hermes belongs to her old science teacher with whom she had a long chat (Gaarder, 1994: 194-198).

Modern Philosophers

Alberto takes Sophie to Modern philosophers. Alberto begins telling Sophie about Descartes. Descartes is one of the most original thinkers since Plato. Descartes resembles early rationalists' thinkers like Parmenides, who ignored what their senses told them and instead listened to what their minds told them. Descartes tried to work forward from his zero point. He doubted everything, and that was the only thing he was certain of. But now something struck him. One thing had to be true, and that was that he doubted. When he doubted, he had to be thinking and because he was thinking, it had to be certain that he was a thinking being. "cogito Ergo Sum." (Gaarder, 1994:221). Once again Sophie's philosophical education is explicitly tied to the real life mysterious, she's trying to solve. As she finds another note wishing Hilde's father promises her that the moment of truth is near at hand. Alberto and Sophie are still in Alberto's Apartment. They stare out the window and see an aeroplane pulling a banner across the sky. The banner says, HAPPY BIRTHDAY HILDE (Gaarder,1994:268). Sophie begins to feel odd; she thinks of all the strange things that have been happening to her lately. Hilde's father seems to be everywhere. Thus, Alberto suddenly addresses Sophie as Hilde and explains that he's always known Sophie's true name as Hilde. He says that Hilde's father the major, is a kind of God to Sophie and Alberto and Hilde is a kind of angel. The physical world through which Sophie and Alberto are moving may be real or it may be nothing more than paper and writing. The product of Hilde's father's imagination. Alberto then tells Sophie, Happy Birthday Hilde! Suddenly it starts to storm outside. Sophie runs away from Alberto and returns home (Gaarder,1994: 269-270).

Now the secret is out, Gaarder takes us to the other world Alberto kept alluding to, the world where Hilde lives. Hilde

stares into her brass Mirror, this mirrors Sophie and we finally see the other end of this magical mirror, Hilde was the one blinking back to Sophie. The truth is now clear, Albert, the major has written *Sophie's World*, the book we have been reading so far with the intention of educating not Sophy but Hilde about philosophy. Furthermore, Albert has modelled the character of Sophie on his own daughter. This is a surprising and entertaining twist. In essence, *Sophie's World* is acknowledging that it's just a work of fiction and beyond that, it's a meta fiction partly about the philosophy that reality might be an illusion. One interesting question this fiction brings up is; is Sophie more or less 'real' than Hilde? From the readers' point of view, Sophie is more real to us than Hilde (Arn, 2021).

Now the readers are clear it is Hilde who is reading the book, she continues to do it in the same way. Hilde's father teaches her daughter philosophy in the form of a novel (Gaarder,1994:278). Hilde eats dinner with her mother and confesses that she just wants to go back and read the rest of the book her father wrote. The phone rings in Sophie's world and Sophie picks it up. It is Alberto who explains to Sophie that he

The defining theme of Sophie's world is, clearly philosophy. Added to the theme of philosophy we have many other themes that run throughout the novel, some of them include wisdom and wonder, the nature of reality, education and Mentorship, freewill, women and sexism.

and Sophie are not real but only characters that exist only in the mind of major. By this point, there is no mystery about it. Sophie and Alberto know that they are trapped in Albert's book. Alberto thinks he has a plan for escaping from Albert, precisely by using Albert's intentions against

him. Hilde finishes reading almost three fourth of *Sophie's World*. She finds it is odd that Sophie and Alberto are becoming aware of their fictional nature. Now that Albert knows that Sophie knows the truth about the reality, he can be more upfront about his control of Sophie's world and she has no choice but to comply. Albert Knag, Hilde's father, calls Hilde into her house to wish her a happy birthday. This is the major moment the first time Albert speaks aloud. Hilde also confesses that she is beginning to think of Sophie as a real person. The novel becomes increasingly fantastical and increasingly fictional in other words Sophie can no longer ignore the fact that we are reading a work of fiction. Instead of tricking his reader, into thinking that this is real, Gaarder wants the readers to actively question the nature of reality.

Again, one afternoon Alberto and Sophie meet up in the major's cabin, Alberto explains that he's going to tell Sophie about the history of Romanticism. Romanticism borrows many of the basic tenses of enlightenment philosophy, yet critiques the enlightenment for valuing reason more highly than emotion. The fairy tale was the absolute literary ideal of the romantics in the same way that the absolute art form of the Baroque period was the theatre. It gave the poet full scope to explore his creativity. Hilde's fascination with Sophie leads her to believe that she and Sophie are equally alive and equally free. Hilde continues to ignore her mother, showing that her allegiances now seem to lie with a fictional girl, not a flesh and blood woman. Alberto continues with his teaching; he tries to explain how Kierkegaard ideas work in practice. For Kierkegaard, there is no universal truth every person has their version of the truth, which makes sense to them and no one else. Kierkegaard believed that all human beings live in three stages of lives; aesthetic, ethical and religious. Having said this he stresses that Kierkegaard is often credited with pioneering existentialism, one of the key intellectual movements of the

20th century. Hilde finishes reading the chapter on Kierkegaard. Inspired by Sophie and Alberto, Hilde decides to give her father a ‘scare’ when he returns from Lebanon (Gaarder,1994:378-379). Later on, in the day, Hilde continues reading the book, Sophie proceeds to the cabin where she finds Alberto waiting for her, perhaps who acts as a kind of encyclopedia for the oddities of the book. He goes on to explain the philosophy of Karl Marx (Gaarder.1994:387). As the book reaches its conclusion, we notice a major conflict in Sophie’s education; the conflicts between materialism and idealism, while reading the book Hilde falls asleep. The next day she continues to read, here Alberto teaches Sophie, one important strain of Modern Philosophy, he begins existentialism, existentialism is the belief that man’s existential situation must be the starting point for any system of thought. One of the key existentialists was Jean-Paul Sartre. Sartre philosophy contradicts much of what we’ve been discussing in this book so far. Unlike enlightenment or even Romantic philosophers, Sartre does not believe that it’s productive to begin a discussion of humanity by talking about its perceptual capabilities, or any definition of human nature. Sartre is even more committed to the concepts of freedom than his predecessors. He wants each human being to find his or her freedom. This idea also seems relevant to the novel. Sophie has accepted that she exists only in the pages of a book so now she must go

Kierkegaard believed that all human beings live in three stages of lives; aesthetic, ethical and religious. Having said this he stresses that Kierkegaard is often credited with pioneering existentialism, one of the key intellectual movements of the 20th century.

about finding freedom and meaning within the parameters of reality. Having said about Sartre, Alberto buys a coke for Sophie and a coffee for himself. When he purchased both items, he tells Sophie that brings us to the end of the road. Alberto is too wise to claim that Sophie is now educated in all western philosophy (Gaarder,1994:460-464).

Conclusion

The purpose of this book has not, in fact, been to give a total summary of western thinking; rather it's aimed to convey some of the narrative sweeps of philosophy's history. For example, to show how enlightenment influenced Romanticism, or how Romanticism influenced the rise of existentialism. Throughout the book, Alberto has been trying to refute the idea that philosophy is a useless endeavour. Here, he shows the ways that philosophy, far from being useless, is intimately engaged with the problems of the real contemporary world.

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Faith as the Personal Growth of Selfhood before God: In and through the Three Stages of Kierkegaard's Existential Dialectic

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Abstract: Having recognized that it was intellect that legitimized the age of disintegration in his society in and through the social and religious institutions which promoted homogeneity rather than individuality in passionless reflection, Kierkegaard develops his existential dialectic with its three stages in and through which an ethico-religious individual grows into a faith which is nothing but growing into selfhood in relationship with God. Thus, he saw himself as a corrective force not only to his society but also to any

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society which faces disintegration at any given point of history. In this paper, an attempt is made to see the faith development of an individual in and through the three spheres of the existential dialectic of Kierkegaard.

Keywords: Faith as Authentic Selfhood, Existential dialectic, The Aesthetic Stage, The Ethical Stage, The Religious Stage, Teleological Suspension, Faith Development.

Introduction

Søren Aabye Kierkegaard (1813-1855) saw himself as a corrective force to his society which faced disintegration because of emphasizing the crowd over the individual. Societal and religious institutions of his time cultivated homogeneity rather than individuality. He argued that Hegelianism provided the philosophical foundation for these institutions. Everything was explained rationally and collectively at the cost of the singularity of human existence which was considered irrational. He thought that Hegel had watered down the meaning of human existence by approaching the realities of life through abstractions (Allen, 2007: 188). He recognized that the age of disintegration is not only on the moral front, but it was the intellect that legitimized the disintegration. Hence, Kierkegaard rationally deconstructs the absolute monopoly of reason in the existential realm of an existing individual and restores the authority of faith in the ethico-religious existence. For him, faith is the highest virtue and personal growth of selfhood in relationship with the Absolute in uncertainty, hence it is beyond objective reason. The starting point of Kierkegaard's religious epistemology is that truth is appropriated in the realm of subjectivity. Therefore, the crucial concern of the knower about the truth is the knower's relationship to truth. Since subjective truths cannot be directly communicated, he uses

‘indirect communication’ through his various writings and develops the existential dialectic with its three spheres of existence namely the aesthetic stage, the ethical stage, and the religious stage. Progression from the aesthetic stage to the religious stage is the invitation that Kierkegaard extends to anyone who wants to grow in faith which is growing in individual selfhood before God.

The Aesthetic Stage

The aesthetic stage is the stage of the lone individual. It points to the personal dimension over the other. It is the first stage in Kierkegaard’s existential

“The aesthetical in man is that by which he is immediately what he is”

dialectic which is the level of sensations and feelings. It is a sensuous and fragmentary one. Kierkegaard analyses this stage by the illustration of three characters: Don Juan, Faust, and Ahasuerus, the wandering Jew. The aesthetic enjoys all forms of pleasure, even he can appreciate Christ as a tragic hero in an aesthetic sense. He focuses on what interests him at that moment, enjoying possibilities, not actualities.

For Kierkegaard, the first characteristic of aesthetic life is immediacy. “The aesthetical in man is that by which he is immediately what he is” (Kierkegaard, 1987: 182). The aesthetic mode of existence is the life of pure ‘immediacy.’ According to Kierkegaard, the falsest and the truest things are equally true in immediacy. The question of what is true and what is false does not arise in immediacy, as it belongs to the realm above immediacy. Immediacy is not yet mediated through reflection. The man of the aesthetic sphere of existence represents a life without reflective or moral principle having only pleasure as his goal. It is the life of immediate satisfaction and gratification. According to the aesthetic man, there is no good and evil, but there is only satisfaction or

dissatisfaction, fulfilment or frustration, pleasure and pain, happiness and suffering, and ecstasy and despair (Bhadra, 2004: 189). The example of this type is captured by Kierkegaard in his characteristic portrayal of Don Juan of Bryon. Don Juan seduces many women and is interested in sensual faithless love with them for the moment and he repeats it endlessly. For him, every woman is simply a woman in the abstract. There may be a sensual difference between them, but not a personal difference. His principle is satisfaction with the immediate. Whatever is arbitrarily chosen is an object of immediate concern. By choosing something arbitrarily, one transforms something accidental into absolute.

The aesthetics' life may be unreflective, but it need not be unintelligent. It is because, one may find enjoyment even in music, or poetry or philosophy if one enjoys these things purely for their immediate satisfaction. But there may be a pleasure, but there may be also suffering and pain frustration and finally boredom. The more frustrating thing for the aesthete is boredom or the recognition of the life of the immediate. Kierkegaard gives an analysis of how the aesthetic stage comes to termination. Now, the finite is mistrusted as the source of happiness and reflection is intensified. The aesthetic stage slowly progresses from the sensual immediacy. The aesthetic may reflect on his life and the significance of his actions. The immediate loses its value because of reflection and the life of enjoyment for the moment is seen as mere emptiness. It is a series of repetitions that are ultimately meaningless. An aesthetic dialect begins because of reflection. The aesthetic becomes sceptical about all gratifications and desires. To escape from this meaninglessness of life in the face of despair, the aesthetic now stops all forms of self-appraisal and to lose oneself in the crowd and the humdrum of

everyday collective life (Kierkegaard, 1985:113). By doing that, he wants to escape the despair. We are faced with the question at this juncture whether the ethical stage gives one meaning which the aesthetic stage cannot provide.

The Ethical Stage

The ethical sphere is the stage of the individual in society. It involves duty over the personal. Kierkegaard's existential analysis of the ethical sphere is not a formulation of systematic ethics. In systematic ethics, the fundamental features of the ethical life are supposed to the employment of universal rational principles. When Socrates said that the unexamined life is not worth living, his idea was that one can live a good life only when one knows what "good" and "evil," and these "good" and "evil" are not relative, but they are absolutes that can be found by a process of questioning and reasoning. Thus, for Socrates, morality and knowledge are bound together, and an unquestioning life is one of ignorance without morality (Bhadra, 2004: 116). Plato's forms which are eternal and absolute universals are known by the mind through thought. Even ideas, such as beauty, truth, and justice, had forms. For Plato. If particulars are to have meaning, there must be universals. Hence the idea of connecting rationality and universal morality is prevalent in the Western philosophical enquiry which culminated in Hegel when he applied the rational principles which swallow the individuals to raise them to universals collectively accepted by the society.

According to Kierkegaard, the difference between the aesthetic and the ethical is this: "If an individual throws himself away to grasp something great, he is aesthetically inspired; if he gives up everything to save himself, he is ethically inspired. The ethical life is the life of man in society as part of it. Such a man lives according to the norms of society and his self-interest is subsumed under moral duty. The characteristics of ethical life

are universality, rationality, and duty. According to Kierkegaard, the ethical sphere consists of living for the welfare of a man in a community. Personal interests are always to be considered lower concerning the duties laid by moral laws. The basic feature of ethical life is universality. Kierkegaard does not deny that ethical life has value for the community. Such a life does not imply anti-individuality or unquestioning obedience to society. Kierkegaard agrees with Kant that moral life is autonomous. But Kierkegaard denies that reason can give us justification of ultimate moral principles. He also denies Kant that the principles of morality can be autonomously derived by every rational creature. Kierkegaard's ethical sphere can accept categorical imperative as ultimate values. But the acceptance of these moral principles as absolutes are not ultimately justifiable (Bhadra, 2004:182). Kierkegaard also does not provide the origin of these principles. Therefore, for him, the highest truth is attained not in the ethical stage, but in the religious stage through the leap of faith from the ethical to the religious sphere of the existential dialectic.

The Religious Stage

The final stage is the religious which is the stage of the individual before God. This stage involves God over the personal. Doing God's will is the guiding force of entering into the religious stage. In *Fear and Trembling*, the theme of religious transcending the ethical is captured through the Biblical story of Abraham sacrificing Isaac. Thus, one matures from the perspective of a lifetime duty to an eternal perspective. The man who initially respects the moral law begins to respect the moral lawgiver. This progression to the religious stage is a progression from the objective to the subjective, from the propositional to the

personal, from the rational to the relational. It is a movement from essential truth to existential truth, which is a passionate, inner commitment to something that is objectively and theoretically indeterminate. Existential truth is the highest truth attainable by an existing individual. In this 'teleological suspension of the ethical' Abraham's faith

One arrives at the religious stage only by a "leap of faith" and not by merging or collapsing one into another. Because the stages are separated by despair and the chasm cannot be bridged.

transcended his reason. (Kierkegaard, 1985: 55) His existential decision superseded his ethical obligation. Kierkegaard understands that truth according to his definition is equivalent to faith.

One arrives at this stage only by a "leap of faith" and not by merging or collapsing one into another. Because the stages are separated by despair and the chasm cannot be bridged. However, Kierkegaard does not mean that every individual begins as an aesthete and climbs up the ladder leaving the previous stage behind. They are better understood as spheres of existence where in the journey one sphere overlaps onto another, although overlapping cannot happen without the damage it entails. The different stages represent different perspectives or worldviews and demand a total commitment by the individual. Therefore, for Kierkegaard "The point is continually to keep the spheres sharply separate from each other by means of the qualitative dialectic, lest everything become one" (Bhadra, 2004: 185). Each stage is so different from the other, that although we can think of them together, we could never live them together.

Through the spheres of existence, Kierkegaard makes us clear in the progression of his thoughts that the facts of our being

can be understood through objective truth, whereas our way of being can be understood only within the context of unfolding process of our life in terms of our choices and decisions. It is also impossible to experience the existing individual objectively because the existing individual is the source of subjective truths and he or she cannot separate himself from himself and observe his existing from a vantage point that is outside of him.

The Teleological Suspension of the Ethical

In *Fear and Trembling*, Kierkegaard focused on the impossibility of understanding Abraham's willingness to sacrifice his own son Isaac. Is Abraham, the father of Faith, a murderer or God's servant? "Rational or ethical expression for what Abraham did was that "He would murder Isaac." The religious expression is that "He would sacrifice Isaac." But precisely in this contradiction consists of the dread which makes a man sleepless, and yet Abraham is not what he is without this dread. The justification is purely religious or existential, not ethical, or rational. The contrasting categories are, the Universal (Social morality), and the Particular (The existing individual who must make choices). The universal cannot be in a direct, personal relationship with God, only the individuals can. The existing individual is the position Abraham occupies by his choice to sacrifice Isaac. Thus, Abraham is the Knight of faith and not a "tragic hero" who makes sacrifices in the service of societal norms. His willingness to sacrifice his son Isaac represents "a teleological suspension of the ethical" rather than an outright abandonment of it (Kierkegaard, 1987: 55). It is a leap of faith which was the movement towards the third stage.

Kierkegaardian Dialectic in the Faith Development in Mary, Martha and Lazarus in John 11

In the episode of Jesus raising Lazarus, we are presented with the pattern in faith development which can be placed in parallel with the three stages of Kierkegaardian dialectic. When Mary saw Jesus, she had just surrendered herself at the feet of him in loving devotion. Mary is led in her faith by emotions and gestures through loving devotion. (Jn 11:28-37). We also see Mary sitting at the feet of the Lord in loving devotion, listening to His message. This can be equivalent to *Bhakti Maarga* in our Indian tradition. It is to reach God through loving devotion. Faithful of this sort will be busy with reciting prayers, saying novenas, and involving themselves with liturgical and Church activities. These practices are certainly good, but not enough. One can place such faith in the aesthetic stage of Kierkegaardian dialectic. We should realize that Mary's faith is another form of faith that is also yet to develop. It is understood in the Resurrection narratives in which Jesus tells Mary, "Mary! Do not cling on to me" and moves her beyond emotion to the mission.

Secondly, Martha believes in the precepts of faith rather than the person of Jesus. She did not believe that Jesus could raise Lazarus from the dead, rather she believes in the concept of the Resurrection (Jn 11:17-27). Martha is led in her faith traditionally, demonstrating cognitive, verbal limitation of faith through theological terminology. This can be equivalent to *Jnana Maarga* in our Indian tradition. That is to attain salvation through knowledge about God. This type of persons believes only if they understand some faith claims. People of this sort will be kept busy themselves with the study of the Scriptures, indulging in theological discussions about God, and with the norms of faith. These practices are good, but not sufficient. Martha's faith through her reason is one form of

faith, which is yet to develop. Knowledge about God alone is not enough to grow in our faith. One can thus say that Martha is in the ethical stage of Kierkegaardian dialectic. But the faith here is yet to grow.

Unlike Martha and Mary, Lazarus is dead to his old life and has received a new life in Christ. (Jn 11:38-44). He is in the religious stage as Lazarus is led in his faith through a simple action, through the life itself that is born out of death. Thus, Martha remains a busy servant and Mary stays at Jesus' feet, but in the end, it is Lazarus who reclines with Jesus at the table. *"Martha and Mary gave a dinner for Jesus. Martha served, and the (raised) Lazarus was*

Lazarus is presented as a token of new life that Jesus, who was dead and raised, will give to all who believe in him. The faith model of Lazarus with new life teaches that one who turns away from his old sinful life and receive the new life given by Jesus will enjoy the everlasting life here and now on this earth.

one of those at the table with Him (Jn 12:2)." He fulfils the prophecy made in Jn 6:54 that *"He who eats the bread of and with Jesus will live forever."* Thus, one who is dead to an old sinful life and is led to celebrate new life given by Jesus is "raised up and will live forever." Lazarus is presented as a token of new life that Jesus, who was dead and raised, will give to all who believe in him. The faith model of Lazarus with new life teaches that one who turns away from his old sinful life and receives the new life given by Jesus will enjoy the everlasting life here and now on this earth. Thus, on the one hand, Lazarus' faith model promises life to the faithful, even if she or he dies. On the other hand, it promises non-death to those who live in

faith. Resurrection is conceived as the experience of coming to faith in Jesus (Jn 5:24) and is a present reality in Christ (Jn 11:25-26). Thus, one attains the fullness of faith in the religious stage of Kierkegaardian dialectic.

Conclusion

The unholy nexus of politics, religion, business, and media, not only in India but in most part of the world, reduced people into the crowd which blindly follow the propaganda of the wrong ideologies. This is indeed an age of disintegration. Today, knowledge itself has become the tool of the oppressors. Amidst all these situations, growing as an individual who stands away from the madding crowd by appropriating the truth in one's subjectivity and passionately committing oneself for humanity is the need of the hour and the way of empowering. Truth or faith is not a static being, but a process of dynamic becoming. People like Socrates, Diogenes, Jesus, St. Paul, St. Ignatius of Loyola, Mother Teresa and Stan Swamy and others have appropriated truth with passionate inwardness in their lives as individuals and committed to that truth at any cost in their dynamic becoming. They showed us the way of being in and through their lives. They have grown through their faith development in authentic selfhood before God. Kierkegaard's individual is the example of not the self-made by others but the self that is becoming in passionate inwardness in relationship with the absolute. Thus, the development of faith attains its highest truth in the religious stage in which we grow in selfhood before God as an individual committed to the truth which is passionately appropriated.

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The Existence, Nature and Attributes of God: A Preliminary Exploration

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Abstract: The concept of God came into existence when human beings began to use language, because through language they started to communicate about the things which they have not seen. Though people have not seen God face to face still God exists in this universe. Here we have three prominent people who have tried to elucidate the existence of with their proofs. To certify that the proved God is the real God, there are the attributes of god both in relation to God Himself and in relation to Hid creatures. Apart from the attributes of God we have also the nature of God which once again ascertain that there is God. The truth is God exists whether we see Him or we don't perceive him with our eyes. So this article reflects on the existence of God first, followed by His Nature and Attributes, as preliminary ways to understand God.

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Keywords: Proof for God's Existence, St. Augustine, St. Bonaventure, Argument for God's Existence, St. Thomas Aquinas, Nature of God, Attributes of God.

Introduction

God is a problem both for a savant and for a servant. It is the problem reconciles the existence of God with the existence of sufferings. It is the task of a philosophy to systematically and scientifically study the complexity of the issue in view of bringing about a viable solution. In this paper I delve into the understanding of God – His existence, nature, and attributes. In other words, this paper is concerned with approaching God in terms the arguments for His existence, His Nature and Attributes. They are key to approach God both philosophically and theological.

Existence of God

a. Arguments of St. Augustine and St. Bonaventure

St. Augustine: Proof from Within Thought: The central point is that of mind's understanding of changeless and necessary truths, not mine or yours but a truth in itself. It is superior to the mind. Mind does not create it but recognizes it. God is the common ground of eternal truths as sense knowledge is grounded on body. If it is inferior to the mind, the mind could change it or amend it. If it is equal to the mind it is changeable because mind is changeable. Truth should be superior to the mind. Eternal truths should be founded on being. When we reflect the ground of all truth we are able to understand the immutability of God. So God

is the ground of eternal and necessary truth (Bernardino, 1979).

St. Augustine's argument in favor of God's existence through the presence of eternal truths in us goes like this: there are eternal truths present in the human mind. But the human mind, being contingent and mutable, is not a sufficient reason for these truths. Therefore, God exists, and He is the sufficient reason for these truths (Bernardino, 1979).

b. St. Bonaventure: He was principally interested in the soul's relation to God. The imperfection of finite and contingent things demands and proves the existence of absolute perfection, God. The idea of imperfection presupposes the idea of perfection which brings the soul to a clear awareness of what is already known to it. God's existence can be known through creatures and it can be done through cause and effect (Secondo, 1961).

- If there is *ens ab alio* (a being from another) there must exist *ens non ab alio* (a being not from another) because nothing can bring in to a state of being, hence there must be a First Being which is Self-existent.
- Possible being that is being which can exist and cannot exist by itself), there must be *ens necessarium* (Necessary being that is being which has no possibility of non-existence).
- If there is *ens* in potential, there must *ens in actu*. There must be *actus purus* a Being which is Pure Act without any potentiality that is God.
- If there is *ens mutabile* (changeable being), there must be *ens immutabile* (unchangeable being) because motion has as its principle an unmoved being and exists for the sake of unmoved being, which is its final cause (Secondo, 1961).

b. Arguments of St. Thomas Aquinas

- From that which is moved to the mover: It is certain and evident to the senses that in the world some things move. Nothing can move itself. What is moved must be moved by something else. There can't be an infinite series of movers. So, there must be a first mover, a mover that isn't itself moved by another. The first mover is God, the unmoved mover (Aquinas, 1920).
- From dependent cause to independent cause: Cause and effect are apparent in the universe. Some things are caused: anything caused is caused by another, and there can't be an infinite series. So there must be a first cause (efficient Cause) a cause that isn't itself caused by another: God, the first cause (Aquinas, 1920).
- From Contingency in being to Necessary: Some beings come into existence and perish. They are contingent and not necessary beings; if they were necessary, they would always have existed and would neither come into being nor pass away. Therefore there must exist a necessary being, because of which reason contingent beings come into existence. This necessary Being is God; a necessary being is one the existence of which is necessary. If everything were impermanent, eventually everything would cease to be. Therefore, there must be at least one thing that must, necessarily, exist (one non-contingent thing): God, the Necessary Being (Aquinas, 1920).
- From the grades of being: The fourth way is taken from the gradation to be found in things. That is, among beings there are some more and some less good, true and noble. But these degrees or grades (more and less) are predicated of different things according as they resemble in their different ways which is the maximum. Ex: a thing is said to be hotter according as it more nearly resembles that which is hottest. Therefore, there is which is truest, best, noblest and consequently which is most being. So, the maximum in any genus is the cause of that entire genus. Ex: the fire, which is the maximum heat, is the cause of all hot things. Therefore,

there must also be something which is to all beings the cause of their being, goodness and every other perfection, and this we call God (Aquinas, 1920).

- From the governance of things: The fifth way is taken from the governance of the world. We see that things which lack knowledge, act for an end to obtain the best result. Hence it is plain that they achieve their end, not accidentally but designedly. Now whatever lacks knowledge cannot move towards an end, unless it is directed by some being endowed with knowledge and intelligence; as the arrow is directed by the archer. In other words, as an arrow reaches its target because it is directed by an archer, what lacks intelligence achieves goals by being directed by something intelligence. Therefore, some intelligent being exists by whom all-natural things are directed to their end, and this being we call God (Aquinas, 1920).

Nature of God

a. Spirituality

God has no real composition. He has no integral parts because he is not a material being but a Pure Spirit. He has no essential parts because he is Pure Spirit and his essence is Pure Form without matter. He has no metaphysical parts because his essence does not receive existence but his essence is his existence and they are identical. He has no accidents because he is the Most Perfect Being and cannot be perfected. He is substance only (Kofoid, 1849).

It will be especially important to open a dialogue with the broader public about issues of religion and science because of the increasing diversity of the nation as a result of recent immigration.

b. Simplicity

A composite being is a being which is actually undivided but is —potentially divisible into parts. Ex: Man, divisible into body and soul, a rod, divisible into integral parts. A simple being is a being which is actually undivided and also indivisible into parts. It can be relatively simple or absolutely simple. A relatively simple being is a being which excludes composition of one kind but includes composition of another kind. Ex: Human soul it excludes integral parts or essential parts but has metaphysical parts, namely essence and existence; substance and accidents (thinking, willing etc.) (Rea, 2020). An absolutely simple being is a being which excludes composition of any kind. Ex: God alone is absolutely simple. Simplicity - Negatively is a perfection by which a being is without parts (Owen, 1965). Simplicity - Positively is a perfection by which a being is identical with all that is in it. God alone has absolute simplicity because he alone is without parts of any kind. In him alone, his essence, existence, and all his perfection are identical with himself. All are absolutely one being. God is absolutely simple because He is without composition of any kind (Rea, 2020).

Attributes of God

a. Attributes in Relation to God Himself

Infinite: Infinite absolutely (simplicity) is to be perfect without limit in every way. God alone is infinite absolutely. Infinite relatively is to be perfect without limit in a particular order only and not in every order. Angel is infinite in the order of essence since its form is not received and limited by matter. But it is not infinite in the order of existence or of being since its existence is received and limited by its essence (Owen, 1965). i) Extensively infinite

means that he has all the perfections possible and does not lack any perfection. He is not in potency for any perfection. Intensively. ii) Infinite means that every perfection in him is unlimited and is to an infinite degree. He is not in potency for a further degree of perfection (Hamilton, 1873).

Immutable: Immutable is opposite of mutable. In Latin *mutare* means to change. So Immutable means unchangeable or changeless. i) God is immutable because he is *Actus purus*: Every change implies that the changeable being has potency to acquire perfection or to lose the perfection already possessed. Ex: Cold water has potency to become hot water and vice versa. No change possible without potency. But God is without any potency for anything whatever. So he is absolutely immutable (Owen, 1965). ii) God is immutable because he is absolutely simple: In every change the common subject of change loses something and gains something else either substantially or accidentally. This implies that a changeable being is a composite being. But God is absolutely simple. So he is absolutely immutable (Weinandy, 2000).

Eternal: The eternal nature of God may be understood in terms of duration and time.

a) Duration: Duration is endurance or perseverance of a being in existence. Duration implies not only existence but also continuity in existence.

b) Time: Time is the successive duration of a material being which is changeable both substantially and accidentally. It has a beginning and an end.

c) Eternity: Eternity is the duration of the infinite being that is absolutely immutable. Eternity has no beginning or end. It has no succession, no past or future. It is a perpetual now. Classical

definition of eternity by Boethius eternity is the perfect possession of interminable life totally and all at once (Owen, 1965).

b. Attributes in Relation to Creatures

God Is Immense: Immensity is God's power to be present everywhere and in all things without any limitation or restriction. It also means that he is immeasurable because he transcends every kind of measurability applicable to finite beings. Immensity is an absolutely pure perfection. God has it. So he is immense. An absolutely pure perfection completely excludes all limitation in its very concept. It can never be found in creatures. A material body has circumscriptive presence (local presence). A finite spirit, human soul, angel, has definitive presence that is in its sphere of operation. They are measurable. Immensity means immeasurable and full perfection. Such things are not found in creatures. No perfection can be absent in God (Gilson, 2019).

Omnipresence: Omnipresence is God's actual presence everywhere in all things of creation. It is relative attribute of God. It is also called as repletion presence (Latin *repletus* = filled). God fills everything in creation. It is also called ubiquity (Latin unique = everywhere) the attribute of being wholly and perfectly present in every part of creation (Borcbert, 2017).

Omniscience: God's knowledge is infinite extensively and intensively. Knowledge is pure perfection. Every perfection must be in him formally every perfection in him is also infinite or unlimited. So knowledge in God must be unlimited both extensively and intensively. It means that he knows everything knowable without exception and perfectly, through and through. Stone and plant cannot

know because they cannot take in the representation or the forms of other objects; they cannot have intentional union with other objects. The irrational animal can, in sense knowledge, take in the form of the singular and concrete object. Man can have universal and abstract concepts. He can have self-reflection. He can know that he knows. From this we conclude that knowledge is more perfect in extent and in depth as the grade of the being is higher and higher. God is the highest being. Hence his knowledge must be without limitation of any kind in extent and depth (Owen, 1965).

In man's knowledge, primary object is that which is known first and in itself, immediately, by a faculty. Secondary object is that which is known moderately in and through the primary object. Ex: Color is the primary object for the eye. God has no faculty and is without any potency (Hirst, 1967). So the terms primary and secondary objects are applied to him only analogically and not univocally. In God he is only one act of knowing of the primary and secondary objects without distinction. God's knowledge is identical with himself. The primary object of God's knowledge is himself or the divine essence. The secondary objects are all finite knowable beings other than he himself divine essence is the ultimate foundation of all objects (Owen, 1965).

Omnipotence: Omnipotence is the property of being all-powerful; it is one of the traditional divine attributes in Western conceptions of God. This notion of an all-powerful being is often claimed to be incoherent because a being that has the power to do anything would, for instance, have the power to draw a round square (Hinton, 2007).

Conclusion

Ontological, cosmological and teleological proofs are the chief ones advanced for the existence of God by the great philosopher – theologians such as St. Augustine, St. Bonaventure and St. Thomas Aquinas. St. Augustine says that God must exist because he is the sufficient reason for the eternal truths present in human mind. For St. Bonaventure the imperfection of finite and contingent things demands the existence of the absolute perfection, namely God – the perfection of self – existence, necessary existence, pure act, end of all existence. St. Thomas Aquinas argues that God must exist as the first mover, the first cause, the necessary being, the highest perfection and in the final cause. God is spiritual and simple in nature. In relation to himself God is infinite, immutable, eternal and in relation to creatures, he is immense, omnipresent, omniscient and omnipotent.

It will be especially important to open a dialogue with the broader public about issues of religion and science because of the increasing diversity of the nation as a result of recent immigration.

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A Light unto Oneself: An Analysis on *Siddhartha* by Hermann Hesse

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Abstract: Siddhartha is the critically acclaimed novel of Herman Hesse, a German Novelist who was also a Nobel Laureate. The plot of the novel deals with the question of enlightenment, religious pursuit and most importantly the true nature of wisdom. Knowledge can be imparted but not wisdom. Wisdom can be lived, experienced but cannot be transferred or put into words. This in short is the crux of the novel. In this review, the author has tried his best to cull out this message of self-reliance and experiencing life first-hand as a means of attaining wisdom and not through any religious validation.

Keywords: Siddhartha, Herman Hesse, Buddha and the Masters, Life as a Samana, Kamala the Courtesan, Vasudeva the Ferry Man, Govinda, Wisdom, The Timeless River, Nirvana, *Om* the Sacred Syllable.

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Introduction

Herman Hesse's novel *Siddhartha* is a work of literature, and it is of singular interest to the student of literature, and Hesse in particular because it plays an important role in the development of Hesse and is distinctive in German literature in its presentation of Eastern philosophy. The novel is largely auto-biographical and has an interesting history. Herman Hesse's novels do not have a solid plot around which the action revolves and hence lack suspense or excitement. They are mostly first-person and deal with questions of philosophy of life. Hesse's plot is a medium around which his thoughts are draped, he presents his innermost thoughts and the struggle for an understanding of the great problems of life using the medium as an opportunity. Hesse is, and always has been, a god-seeker; he has a message for his readers, but it demands a careful reading and re-reading of his works to get the maximum benefit of their message. His works are food for thought and are not rather so much for entertainment. They have therefore a very strong appeal for the serious reader but not for the general public that crave excitement and entertainment in place of beauty and depth.

Siddhartha: Some Highlights

India during 6th century BCE. The confluence of the already pre-existing and steady stream of Hinduism and the dawning conception of Buddhism and Jainism. A majority of Indians at the time lived by the Vedas venerating many gods and goddesses. They believed that the outward portrayals of faith such as sacrifices and ceremonies were

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merely ritualistic and superficial substituting for substance and distracting from the core of Hinduism's values. One of these believers was Siddhartha Gautama who left his luxurious palace seeking enlightenment, eventually becoming the Buddha and preached the Four Noble Truths and the Eightfold Path. Hermann Hesse was compelled to capture the essence of this dynamic period with his novel *Siddhartha*. Hesse was interested in the east due to his parent's missionary work in India however rather than bringing Western ideals to India he created a work of Eastern philosophy to present to the Western world.

Hesse's story follows Siddhartha, not Gautama Siddhartha but Siddhartha the son of a Brahmin. Brahmins are the venerated caste of people reflective of the ultimate reality, Brahman. Siddhartha is a good obedient son and the joy of his parents, but one day he awakens to the realization that his life is empty, that his soul has been left discontented by his dedication to duty and the strict adherence to all religious ordinances. He wants to find God who so far has been to him only an abstract idea, far and unreal, although he tried to serve him with the earnestness of heart to the best of his understanding. Siddhartha realizes that he has come to a dead-end and that he must break away. So he leaves home renouncing all that he had loved and treasured, all the comforts, giving up his high social position and becomes a *Samana*, an itinerant monk, with no earthly possessions, accompanied by his best friend Govinda who decides to follow Siddhartha. By fasting and exposing his body to the severities of the weather, Siddhartha resolves to empty himself completely of all physical desires so that he may hear the voice of God speaking to his soul, and that he may find peace.

He believed that *“Once all of my self was overcome and had died, once every desire and every urge was silent in the heart, then the ultimate part of me had to awake, the innermost of my being, which is no longer my-self, the great secret”* (Hesse, 1951: 18). Siddhartha with Govinda by his side practices the art of escaping himself shifting into other animal’s bodies but he finds

“Once all of my self was overcome and had died, once every desire and every urge was silent in the heart, then the ultimate part of me had to awake, the innermost of my being, which is no longer my-self, the great secret”

himself at the end of each cycle perpetually returning to himself. As a Samana, he has not come closer to his goal of happiness and peace. It appears to him that his religious zeal and commitment is nothing but a form of self-deception and that the whole time he had been running from himself. The penances and difficulties which he had endured as an itinerant monk had not brought him closer to God. He recognizes this way of life as futile and he hears reports of the Buddha, the enlightened one of whom it was said had attained that divine state of blissfulness, where the chain of reincarnations had been cut asunder, and one who has entered Nirvana. After three years of voluntary physical and mental torture, he resolves to leave the *samanas*.

Govinda and Siddhartha hear the Buddha speak at Jetavana grove. Siddhartha speaks with the Buddha and acknowledges that there are no flaws in the Buddhist teachings but he believes that enlightenment cannot be taught but must be experienced. It becomes clear to him that the way of salvation cannot be taught, that words and creeds are empty sounds that each man must find the way by himself, the secret of the experience cannot be passed on. Therefore, following the Buddha would be equally fruitless as his asceticism. Govinda stays with the

Buddha and so Siddhartha cuts the last link with his past. He is now all alone. And he comes to the immediate realization that all his life he had lived a separate existence, and that he never had pursued a real understanding of his fellow people, and that he understood very little of the world and of life around him.

All of this, a thousand-fold and colourful, had always been there, always the sun and the moon had shone, always rivers had roared and bees had buzzed, but in former times all of this had been nothing more to Siddhartha than a fleeting, deceptive veil before his eyes, looked upon in distrust, destined to be penetrated and destroyed by thought, since it was not the essential existence, since this essence lay beyond, on the other side of, the visible. But now, his liberated eyes stayed on this side, he saw and became aware of the visible, sought to be at home in this world, did not search for the true essence, did not aim at a world beyond. Beautiful was this world, looking at it thus, without searching, thus simply, thus childlike. Beautiful were the moon and the stars, beautiful was the stream and the banks, the forest and the rocks, the goat and the gold beetle, the flower and the butterfly. Beautiful and lovely it was, thus to walk through the world, thus childlike, thus awoken, thus open to what is near, thus without distrust (Hesse, 1951: 49).

Siddhartha, for the first time in many years' perceives about him and the beauty of the world. The world, from which he took flight, appears to him attractive and good. He comes to a realization that he must not seek to flee from life but face it and live it. This is the shocking new discovery Siddhartha makes and so he resolves to leave the forest. He arrives at the city where he sees at the gate the beautiful courtesan, Kamala. He wins her favor and she becomes his teacher, imparting him the ways of the world. He castoffs his beggar's clothes and in short time becomes a successful merchant. But his heart is neither in his love

nor in his business; all the pleasures of the world couldn't still the yearning of his soul. He finds the world defective, too, and, moreover, he realizes after a few years that the worldly things, the acquiring of wealth and possessions have slowly taken control of his life, that he is being confined and distraught by the necessity of making money in order to satisfy his extravagant lifestyle, that he has become a hectic and unfree man whose thoughts dwell lesser on the eternal things. So he breaks away from all that he had acquired, renounces once again everything behind him. Dispassionate by his materialistic living, he leaves Kamala and roams into the forest attempting to drown himself in the river but he becomes spellbound by the river.

Siddhartha sits for a long time at the bank of the river and lets his whole life pass in review before him. He finds that even the not so good things which he had done currently had been essential as an experience in order to bring him to an understanding of what life really was. But he also becomes disheartened because all his endeavours until now had not given him the anticipated insight and peace of soul. There was nothing left in life that might allure him or challenge him or comfort him; he finds himself chained to an inevitable chain of causality, to repeated incarnations, each of which marks a new beginning of suffering. He doubts whether he will ever be able to break this chain and whether he will ever be able to enter Nirvana. He fears the uncertainty of this prospect and is at the point of drowning himself when the sacred word *OM* comes to his mind. He grasps the foolishness of his attempt to try to end his sufferings and find peace by destroying his body. Siddhartha realizes that life is indestructible and that all life and creation is one and indivisible; that trees and birds are indeed his near and dear ones; he sees his folly in trying persistently to do something instead of just to be.

Free of all his materialistic anxieties he joins Vasudeva, the ferryman, who teaches him the great secret of the river; that the concept of time is non-existent. The river just is, for the river there is no past or future or beginning or end; the river is only the present. The river is always in the present everywhere at once upstream and downstream reflective of life.

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Vasudeva tells Siddhartha that happiness is real only when cause and effect; that is time; has ceased to exist for him. Siddhartha had always understood that it is not about finding perfection, but finding completion.

When Siddhartha left Kamala she had known that she would bear him a child, but she did not tell Siddhartha because she realized that she should not hold him back, that Siddhartha had to go his own way. After he left, she too felt the vanity of her life; so one day she decides to seek the Buddha. Her way leads her to the river where, unbeknownst to her, Siddhartha was living. She stops at the river to rest but is bitten by a poisonous snake. Siddhartha finds her dying and recognizes her. After he and Vasudeva had buried her, he takes her son. Kamala before dying had revealed to Siddhartha that he is the father of the boy. Siddhartha feels deeply the loss of Kamala. But he does not feel sadness in his heart, for he has come to an understanding that life is imperishable and indestructible. Kamala has entered a new phase of existence and Siddhartha could feel her in every blossom of a flower and in every breeze that swishes past him.

Kamala is not separated from him, never would she be. He feels that she is nearer to him than ever before. Siddhartha dedicates himself to the caretaking of his son but he finds it painful to understand that his love is not appreciated and his endeavours are rejected. His son wants to live his own life and does not want the life Siddhartha thinks best for him. Thus, in the same manner, Siddhartha broke away from his father in his youth, his son breaks away from Siddhartha leaving him broken-hearted. In his anguish, Siddhartha finds comfort and a sense of unity in the river. With the loss of his son, every fetter that bound Siddhartha to this world is cut asunder.

Finally, after learning his many lessons from the river, Vasudeva teaches him one last lesson. He takes him out to the river and there, Siddhartha learns that the whole world is a continual chain of cause and effect, everything is connected. He understands that this must come to pass, so that he would stop fighting with what he considered fate, but surrender himself wholeheartedly to his destiny; thus, at last, Siddhartha overcomes suffering at last and has fulfilled the final step of his completion. Vasudeva touches his shoulder and Siddhartha's soul is transported into unity with the world. Siddhartha has entered Nirvana; now peace has come to him at last. Vasudeva now leaves merging with the forest.

Siddhartha resuming his role as ferryman meets Govinda. Govinda, long separated from his friend Siddhartha returns to him untouched by nirvana. Siddhartha tells Govinda that he has not succeeded because he oriented himself towards a specific goal. By his very act of seeking he has missed the obvious. Siddhartha reveals that knowledge can be taught but not wisdom and that enlightenment must be individually found and experienced. Siddhartha asks Govinda to kiss on his forehead and then and there Govinda sees a stream of faces and experiences the final face, the Buddha. Siddhartha has

transformed into the Buddha and Govinda bows at his feet as Siddhartha rises finally revealing that he has attained enlightenment.

A Critical Analysis

Hesse, through the novel *Siddhartha* aims to present a philosophical perspective that shows humanity's deviance from true religious focus. Initially Hesse presents Siddhartha as the typical child of the Indian society of that time characterized by constant seeking of knowledge. However, Siddhartha eventually realizes that seeking knowledge is only a distraction, much like the ritual sacrifices and ceremonies practiced by the upper class in India. He states, "I searched Brahman, I was willing to dissect myself and peel of all of its layers to find the core of all peels in its unknown interior, the unknown life, the divine parts, the ultimate part, I have lost myself in the process" (Hesse, 1951: 42).

Hesse emphasizes this through the foil relationship between Siddhartha and Govinda. Siddhartha who follows his own path in search of nothing reaches enlightenment whereas Govinda who deliberately seeks for religious validation never reaches Nirvana. Hesse further emphasizes the importance of self-reliance and religion through the parallels and juxtaposition of Siddhartha's character in *Siddhartha* Gautama. Siddhartha the Buddha and Siddhartha the protagonist of the novel, share the same name foreshadowing the protagonist's own enlightenment. Both the individuals are of high social rank though Siddhartha is of a higher caste. Both resolved to leave their fathers to become ascetics. Siddhartha's parting is much more amicable in comparison to the Buddha's. Both leave their Gurus or masters to go on their own journey. Though there are many parallels between their lives, there are

slight juxtaposing differences thereby proving the point that Siddhartha is destined for enlightenment due to his symbolic connection with the Buddha. His life path is still slightly different, as enlightenment cannot be reached by following but by experiencing life in one's own way.

Hesse states that “all knowledge of the wisest ones had been collected here in magic words, pure as honey collected by bees. No, not to be looked down upon was the tremendous amount of enlightenment which lay here collected and preserved by innumerable generations of wise Brahmins” (Hesse, 1951: 11). (Krishnamurti, n.d.) But where were the Brahmins who had succeeded and not just knowing this deepest of all knowledge, but also to live it? Hesse uses the simile comparing the Brahmins to bees as they are merely collecting knowledge rather than acquiring it from within and experiencing it proving to be futile. Hesse continues to extend the simile describing the Buddhist followers as bees in their yellow robes, showing that, just like the Brahmins, their efforts in learning to become enlightened are in vain. Finally, Hesse uses the symbolism of Vasudeva the ferryman in order to show that following the doctrine will not lead to enlightenment. Vasudeva is the foreshadow of God as his name Vasudeva is reflective of the Vedas that Indians live by, symbolizing Hesse's perspective that true holiness or enlightenment could not be extracted from holy books but from experience and Vasudeva being a physical embodiment of that idea.

Conclusion

After finishing the book, the author cannot help but ruminate on the words of wisdom that sounded from the lips of J Krishnamurti on August 3, 1929, at Ommen, Holland. He made the following ground-breaking statement to dissolve the cult or religion that was built around him proclaiming him as the world teacher.

“I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. That is my point of view, and I adhere to that absolutely and unconditionally. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path” (Krishnamurti, n.d.). (Buddha, 2015)

With this, J Krishnamurti stood his ground till the very end, that Truth or Wisdom or Enlightenment is not a product or a thing to be bought, sold, received, given or transferred. This is exactly and more interestingly the parting message of the Buddha to his disciples and followers on his death bed. “I am not your light, I am not your authority. You’ve been with me a long time now, be a light unto yourself; betake yourselves to no external refuge. Hold fast to the Truth. Look not for refuge to anyone besides yourselves” (Buddha, 2015).

Siddhartha’s understanding of this truth could be recognized when he gave this parting message to Govinda. “Wisdom cannot be passed on. Wisdom which a wise man tries to pass on to someone always sounds like foolishness” (Hesse, 1951: 146). Ultimately Siddhartha’s journey culminated in this final epiphany. Hesse through this award winning novel presents the idea that life should not be investigated, dissected or explained. Life’s meaning should not be sought after, rather left simply be seen and appreciated. This ultimate lesson is only learned by experiencing life’s beauty first-hand.

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Whither Gene Therapy?

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Abstract: Human beings have participated in the evolution process by selectively breeding and domesticating certain kinds of plants and animals while crossbreeding others. Although it was never termed so, we were practising genetic engineering by keeping the ones that were desirable and eventually eliminating the other. Thanks to the many advances in genetics and genetic engineering today, we are in a position to treat or eliminate a disease from the very root itself, the genes. This is called gene therapy where the corrected genes are introduced into the affected cells either using a viral vector or nanoparticle. Depending on the target cell type, gene therapy can be divided into somatic cell gene therapy and germline gene therapy, which are non-transferable and transferable respectively, to future generations. There are many obstacles to the use of viral vectors, like the unnecessary immunogenic response that it stimulates in the patient and the potential uncertainties or the outcome of this novel therapy. Ethical issues involve sourcing

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embryonic cells for research, taking consent of the individual who is an embryo, clinical trials, the risk of misuse of this technology to create a superior human class, the affordability of such treatments and the regulations that will govern such therapies. In this essay we take a closer look at the various issues surrounding the use of stem cells and how we see it evolving in the future and if we could ever fully reap the benefits of this revolutionizing technology without compromising our “humanness”.

Keywords: Gene Therapy, Stem cell, Genetic Disease, Risk-Benefit Ratio, Ethical Issues of Gene Editing

Introduction

“Many people say they are worried about the changes in our genetic instructions. But these (genetic instructions) are merely a product of evolution, shaped so we can adapt to certain conditions which might no longer exist. We all know how imperfect we are. Why not become a little better apt to survive?”, said James Watson in 1991 (cited in Gonçalves and Paiva, 2017). Inheritance of hereditary characteristics has always been of great interest to mankind from the very beginning. In fact, it was in the very process of evolution that was anyways happening. Man too participated in the evolution process by selectively breeding and domesticating certain kinds of plants and animals while crossbreeding others. Although it was never termed so, we were actually practising genetic engineering by keeping the ones that were desirable and eventually eliminating the other. Genetic Engineering is thus not something new to humankind.

In the recent past, we have made further progress in understanding the mystery of genetics. It all began with the pea experiment by Gregor Mendel paving the way to the theory of inheritance. Years later, the chemical nature and the double-helical spiral structure of the DNA was proposed by James Watson and Francis Crick in 1950.

Further research helped identify the enzymes responsible for duplication, separation and reinsertion of genes at specific locations along with the DNA. This knowledge opened the door to a whole new field creating genetically modified bacteria and fungi to produce drugs, chemicals and antibodies (Gonçalves and Paiva, 2017). Today, we are at a point when we can treat or eliminate a disease from the very root itself, the genes. This is called gene therapy.

But is gene therapy a foolproof technology? There are many issues concerning the delivery system, efficiency and ethics when it comes to the actual use of the therapy. To top it all is the question of cost and the potential benefits as compared to the currently available therapies.

Gene Therapy

By 2003, the human genome project had mapped the human genome. This was a breakthrough event in understanding genetic information across populations. With such high-end techniques at disposal, scientists are now able to identify the genes responsible for any particular disease and hence find ways to rectify it. This local modification using correction of mutated genes or site-specific modifications is called gene therapy. Though currently limited to research laboratories, it promises to treat diseases such as sickle cell anaemia, haemophilia, cancer etc. (Gonçalves and Paiva, 2017).

The corrected genes are introduced into the affected cells either employing a viral vector or nanoparticles. Virus is most widely used because of their ability to infect and introduce genetic material into the cell. Viral vectors are however difficult to use in therapy because of our immune response that quickly neutralizes them. Therefore, nanotechnology using nanoparticles to deliver site-specific siRNA has proven to be a successful alternative (Bulaklak and Gersbach, 2020).

Depending on the target cell type, gene therapy can be divided into somatic cell gene therapy and germline gene therapy. When therapeutic genes are transferred to the somatic cells of the patients it is called somatic gene therapy and therefore the genes are restricted to the patient and are non-transferable to subsequent generations. However, in germline therapy, the stem cells are modified by introducing functional genes which are integrated into the genome. These are passed on to the next generations (Gonçalves and Paiva, 2017).

Scientific Obstacles in Gene Therapy

Viral vectors are often hindered by issues related to the patient's immune response, the specificity of delivery and insertional mutagenesis. As previously mentioned, the major obstacle in the use of viral vectors is our immune response, which attacks any foreign agent and neutralizes it, even the ones that are meant to deliver genes. In 1999, Jesse Gelsinger, a young man died during an experimental gene therapy due to his immune response to an adenoviral vector that was used in the study. The other concern of viral vector is its uptake by non-target cells in other organs that can lead to irreversible mutagenesis and other ill-effects (Hunt, 2008).

Since gene therapy involves using a living drug it has a lot of intrinsic variability in its behaviour and predictability in terms of efficiency. This is further exaggerated by the gene modification process and the environment in which it interacts with the living cells. Therefore, it is difficult to get a clear understanding of the cellular level interaction of these therapies. Unlike the drugs that are eliminated from the system through metabolic processes the effects of gene therapy are irreversible (Riva and Petrini, 2019). Gene therapy is still in its early stage of development and ongoing research has a lot to do to allay the fears of any unintended effect.

Despite these limitations, over the years many strategies to address these issues have evolved and have been tried in clinical trials. There is only an increase in the number of these trials. There have been

instances of success such as the curing of three children from a fatal immunodeficiency disorder in 2000. Another study reported partial restoration of eyesight to four young adults who were born blind, with the insertion of a single curative gene (Hunt, 2008). With new developments, gene therapy is going to revolutionize how we look at a disease and the human person.

Some Significant Ethical Issues

As we have seen, gene therapy is way different from conventional therapies based on drugs and other biologicals. This science is in its nascent stage and so are our understanding of its many complexities. Since genes involve alteration at the genetic level, it raises several other questions related to ethics not only those related to the very use of stem cells but also the viability of such therapy with the heavy price tag *vis-a-vis* the risks. We shall have a look at some of these issues.

a. Use of Embryonic Stem Cells

Adult stem cells are commonly used in cancer treatment even without the general awareness that we are using stem cells for therapy. Stem cell research involving germ lines need human embryos for research and development of potential therapies. This raises several moral and religious objections among people. No doubt embryonic stem cells have created a lot of debate not only regarding the consciousness in the embryo but also the source of these cells. Conception is considered as the beginning of life and therefore use of embryos is morally objectionable. Scientists counter this by saying that these embryos are outside a woman's body and is therefore not conceived in the usual sense. And to counter the argument of consciousness, they point out the lack of a nervous system in the embryo until implantation (Hunt, 2008).

The use of *in vitro* fertilization techniques has always been unacceptable practise on religious grounds. Therefore, claiming

that conception can take place in the womb alone and thus justifying the use of embryos seems very absurd. On the other hand, linking the nervous system to consciousness and thus justifying that an embryo outside a woman's womb lacks consciousness to use in research is equally debatable. As a matter of fact, we are still far from understanding what is consciousness. While the nervous system is an essential part of consciousness it is not the only thing that defines it. On the other hand, they are conveniently forgetting that the embryo has the potential to develop the nervous system if implanted in a womb. Thus, by depriving the embryo of what it rightfully deserves to grow into an individual, we cannot claim any moral ground to carry out our research for the wellbeing of humanity at the cost of anyone's life without even having an informed consent of that "potential individual" just because we claim that it lacks consciousness.

Currently, in the US, federal funds cannot be used for any research that creates or destroys embryos. In addition, NIH does not fund any use of gene editing in human embryos. While in some countries genome-editing research on non-viable embryos is allowed, in others there are approved genome-editing research studies with viable embryos. Each of these will have its own moral and ethical considerations to be made (NHGRI, 2017).

b. Identification of the Genetic Disorder

With the advances in the field of genetics, we can get a genetic map of potential diseases we are likely to be vulnerable to and the ones that could be passed on to the next generations. Being a genetic disorder, the disease is likely to dominate our family tree for many generations to come. Therefore, it would be highly desirable to fix this defect and ensure a better life for future generations. All said and done it may not be a welcome strategy to alleviate human susceptibility to genetic disorders.

The first issue is the usage of the type of stem cell for therapy. As discussed earlier only corrections in the genes of germline will be

inherited. But such an alteration seems to be highly debated because of the potentially irreversible threat to other genetic traits that may or may not be associated with the gene that is being treated. Moreover, it is also known that a trait is expressed by the interaction of several chromosomal and non-chromosomal genetic material. This increases the risk of untoward events that put the future progenies at risk. Thus, somatic cell therapy may seem a relatively easier option for the time being. But before that, we need to identify the disorder at a very early stage of embryonic development.

Prenatal screening for genetic disorders is a common practice today. The correct and timely identification of such diseases plays a decisive role for the parents to decide the next steps to be taken. Accordingly, the parents would choose either for termination of pregnancy or let the child be born with the anomaly. The decision for the treatment would also depend on the culture of the parents. In an Indian context, a male child is preferred over a female one, and therefore a female neonate is likely to be terminated despite the possibility of a cure.

In prenatal screening we also need to look at the individual's autonomy and the cost involved. In this case the individual's autonomy is out of question as we are talking of the embryo that doesn't have the capability to understand, reflect or reason to make an informed decision. It may be argued that the parents take the decision on behalf of the "unconsulted" foetus. On the other hand, is the moral question of passing on a genetic disease to the future generations even when a cure is available on the grounds of autonomy and consent of the individual (D and GA 2014).

c. Clinical Trials

Once a potential therapy is proven to be effective in the laboratory it needs to be taken the next level of first in human

trials. This poses ethical issues such as difficulty in evaluating preclinical research; difficulty in assessing the risk-to-benefit ratio; conceptualisation and estimation of patient benefits and/or social benefits; application of the principle of justice; criteria for inclusion/exclusion of participants; the process of information and consent; and risk of therapeutic misconception.

The general practice is to have basic laboratory and animal research at the preclinical stage before undertaking any human trials. The Nuremberg Code states that “The experiment should be so designed and based on the results of animal experimentation and knowledge of the natural history of the disease or other problem under study that the anticipated results will justify the performance of the experiment” (Nuremberg Military Tribunals, 1948–1953). The Declaration of Helsinki also states a similar requirement (WMA, 1964–2013, article 18) and provides that: “Every medical research study involving human subjects must be preceded by careful assessment of predictable risks and burdens to the individuals and communities involved in the research in comparison with foreseeable benefits to them and to other individuals or communities affected by the condition under investigation”.

As is known, every experimental study by its nature involves uncertainty and risks especially, when it comes to first-time human research. Therefore, a risk-benefit study is required before any clinical trial, to save the interests of the subjects in the trial. However, we still lack a quantitative technique to weigh the risk to benefit ratio. The three conditions that must be met include (i) the potential risks to individual subjects must be minimised; (ii) the potential benefits to individual subjects must be enhanced; and (iii) the potential benefits to individual subjects and society must be proportionate to or outweigh the risks. Thus, even if there are no potential benefits to the subject, the potential risks should be minimal to justify a potential benefit to society in the long run.

Coming to the point of subject selection for clinical trials, seriously ill patients who have exhausted the therapeutic possibilities are considered for gene therapy. Even in such cases, all risks may not be justified given that a viable alternative therapy is unavailable. Moreover, the patient must be aware of the uncertain nature of such therapies and the potential risks. Stem cell-based approaches are beginning to be tested in clinical trials on neurodegenerative disorders. These could also include first-in-human intracerebral transplantation of cells derived from human embryonic stem cells and inducible pluripotent cells. This involves inserting the cells into the brains of the patients and thus exposing non-target cells to potential risks and permanent impairment of brain functions. On the other hand, it is not possible to get informed consent from a cognitively impaired patient (Riva and Petrini, 2019).

d. Safety

There is always a likelihood of off-target effects or mosaicism (when some cells carry the edit but others do not), which brings the safety of patients as the primary concern. Some researchers are of the opinion that there may never be a time when genome editing in embryos will offer a benefit greater than that of existing technologies. Once proven successful, there is a likelihood that genome editing would also be used for non-therapeutic purposes such as the creation of individuals with certain behaviours or characters. There is also the likelihood of creating new human species with superior qualities (NHGRI, 2017).

e. Justice and Equity

Genome editing, as has been known, is an expensive affair and nothing less than an unrealistic dream for ordinary people, let alone the poorer nations. Thus, even among the wealthy a few are going to avail such a therapy. This would create an all-new class of genetically engineered who will claim superiority, not only based on wealth but also in the very essence of their genetic being (NHGRI, 2017).

Is it even ethical to modify the human genome? What is the definition of a disease and who decides? Wouldn't an undesirable behaviour be termed as disease for economical

Conclusion

Having looked at various aspects of gene therapy and the obstacles in this emerging field we still have some unanswered questions. Firstly, is it even ethical to modify the human genome? What is the definition of a disease and who decides? Wouldn't an undesirable behaviour be termed as the disease for economical exploitation? How are we to address the issues of eventual mishaps in gene editing? Is it really a boon when we think of creating a whole new superior human race? Who will take the onus of ensuring that it is used ethically without any ill intent to dominate or subjugate the other?

Any scientific discovery is to be welcomed. But when it comes to gene therapy or editing, we are putting at risk our human liberty, autonomy and the future of the entire human race. In the gene therapy ethics debate, science provides us with the facts. The facts are necessary for us to make informed decisions. But science cannot tell us what our choices ought to be (van Bogaert, and Ogunbanjo, 2014). Looking at the cost, ethical and scientific issues involved in gene therapy, currently the risks outweigh the potential benefits. Moreover, like nuclear energy, gene therapy too can be potentially misused against humanity.

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