

# A MANUAL OF ETHICS

Jadunath Sinha MA, PRS, PhD

New Central Book Agency (P) Ltd  
LONDON

HYDERABAD ERNAKULAM BHUBANESWAR  
NEW DELHI KOLKATA PUNE GUWAHATI

# CONTENTS

## PART I

### CHAPTER

Page

I.	DEFINITION, SCOPE AND METHOD OF ETHICS	1—13
----	--	------

The Definition of Ethics—The Nature of Ethics  
—Is Ethics a Science?—Is Ethics a Science or a  
part of Philosophy?—Ethics is not a Natural or  
Positive Science—The Province or Scope of  
Ethics—The Method of Ethics—The End of  
Ethics—Uses of the Study of Ethics.

II.	RELATION OF ETHICS TO OTHER SCIENCES	14—25
-----	--------------------------------------	-------

Ethics and Physical Sciences—Ethics and Biology  
—Ethics and Psychology—Ethics and Sociology  
—Ethics and Politics—Ethics and Economics—  
Ethics and Metaphysics—Ethics and Theology  
(Morality and Religion).

III.	THE PSYCHOLOGICAL BASIS OF ETHICS	26—36
------	-----------------------------------	-------

Moral and Non-Moral Actions—Voluntary  
—Actions—Desire—Want, Appetite and Desire—  
Relation of Desire to the Self and Character—  
The Universe of Desire, Wish and Will—Motive  
—Motive and Intention—Habit—Conduct—  
Character—Circumstance.

IV.	MORAL CONCEPTS	37—40
-----	----------------	-------

Moral Concepts—Right and Wrong—Right and  
Good—The Good and the Highest Good—Right  
and Duty—Duty and Virtue—Desire, Merit,  
Demerit and Virtue—Subjective and Objective  
Rightness.

V.	MORAL JUDGEMENT	41—49
----	-----------------	-------

The Nature and Moral Consciousness—The  
Nature of Moral Judgement—Moral Judgement  
distinguished from Logical Judgement and

CHAPTER	Page
Æsthetic Judgement—The Object of Moral Judgement—The Subject of Moral Judgement.	
VI. THE DEVELOPMENT OF MORAL CONSCIOUSNESS .. .. .	50—59
The Evolution of Human Conduct—Custom as the Standard of Group Morality—Customary Morality and Reflective Personal Morality—Transition from Custom to Conscience.	
VII. EXTERNAL LAWS AS THE MORAL STANDARD .. .. .	60—65
Theories of the Moral Standard—External Law as the Moral Standard of a higher authority—Criticism of External Law—The Law of the Tribe—The Law of the Society—The Law of the State—The Law of God.	
VIII. HEDONISM .. .. .	66—87
Psychological Hedonism and Ethical Hedonism—Psychological Hedonism—Criticism of Psychological Hedonism—Ethical Hedonism—Criticism of Ethical Hedonism—Egoistic Hedonism—Gross Egoistic Hedonism—Refined Egoistic Hedonism—Criticism of Egoistic Hedonism—Altruistic Hedonism—Gross of Quantitative Utilitarianism (Bentham)—Criticism of Gross or Quantitative Utilitarianism—Refined or Qualitative Altruistic Hedonism or Utilitarianism (J.S.Mill)—Criticism of Refined or Qualitative Utilitarianism—The Service of Utilitarianism.	
IX. EVOLUTIONARY HEDONISM .. .. .	88—102
Herbert Spencer's Evolutionary Hedonism—Criticism of Herbert Spencer's Evolutionary Hedonism—Leslie Stephen's Evolutionary Hedonism—Samuel Alexander's Evolutionary Hedonism—Criticism of Alexander's Evolutionary Hedonism—Merits of Hedonism.	

CHAPTER	Page
X. RATIONAL UTILITARIANISM .. .. .	103—110
Sidgwick's Rational Utilitarianism—Criticism of Sidgwick's Rational Utilitarianism.	
XI. INTUITIONISM .. .. .	111—133
Dogmatic or Unphilosophical Intuitionism—Criticism of Dogmatic or Unphilosophical Intuitionism—The Moral Sense Theory—Criticism of the Moral Sense Theory—The Æsthetic Sense Theory—Criticism of the Æsthetic Sense Theory—Martineau's Intuitionism: Psychological Classification of the Springs of Action—Criticism of Martineau's Psychological Classification of Springs of Action—Martineau's Ethical Gradation of the Springs of Action—Criticism of Martineau's Intuitionism—Philosophical or Rational Intuitionism—The Diænetic Theory or Rational Intuitionism—Criticism of Diænetic Theory—Butler's Intuitionism—Criticism of Butler's Intuitionism—The Relation of Moral Sentiments to Moral Judgements—The Function of Moral Sentiments.	
XII. RATIONALISM, PURISM, OR RIGORISM .. .. .	134—149
Hedonism and Rationalism—Cynicism—Stoicism—Christian Asceticism—Kant's Rationalism, Rigorism, Moral Purism, or Formal Ethics—Criticism of Kant's Rigorism or Rationalism—Kant and his Precursors—Merits of Rationalism.	
XIII. PERFECTIONISM: EUDÆMONISM: THE ETHICS OF PERSONALITY .. .. .	150—163
Self-realization is the Highest Good—Perfectionists—Perfectionism and other moral standards.	
XIV. THE MORAL STANDARD AS VALUE .. .. .	164—177
The Definition of Value—Desire, Pleasure and Value—Positive and Negative Value, Good and Evil—Instrumental Value and Intrinsic Value—Classification of Values—Laws of Norms of Value.	



## CHAPTER

Page

Principles or Organization—Intrinsic Values—  
Relation of Intrinsic Values—Commensurability  
of Values—The Highest Good.

### XV. NIETZSCHE: ETHICS OF WILL-TO-POWER 178—186

Ethics of Power—Definition of Good and Evil—  
Ethical Relativism—Amorality of the World—No  
Free Will—Life is Amoral—Morality of Master  
and Slaves—Virile Virtues—The Superman—  
Transvaluation of Values—Criticism of Nietzsche's  
Ethics—Shri Aurobindo's Idea of the Superman.

### XVI. GANDHI: ETHICS OF AHIMSA 187—201

Ethics of Non-Violence—Criticism of M. K.  
Gandhi's Ethics of Ahimsa—Comparison of  
Nietzsche and Gandhi's Ethical doctrines.

### XVII. IDEAL UTILITARIANISM 202—210

Rashdall's Ideal Utilitarianism—Criticism of  
Ideal Utilitarianism—G. E. Moore's Ideal Utili-  
tarianism—Criticism of G. E. Moore's Ideal  
Utilitarianism—Russel's view.

### XVIII. THE EMOTIVE THEORY OF LOGICAL POSITIVIST 211—216

A.J. Ayer's Emotive Theory—Criticism of Ayer's  
Emotive Theory.

### XIX. NEO-INTUITIONISM: DEONTOLOGICAL THEORY 217—224

New-Intuitionism of Deontological Theory of  
Rightness—Ross's Moral Suitability Theory of  
Rightness—Criticism of Ross's Moral Suitability  
Theory of Rightness.

### XX. THE COHERENCE THEORY 225—228

H. J. Paton's Coherence Theory of Good—  
Criticism of Paton's Coherence Theory of Good.

## CHAPTER

Page

### XXI. MARXIAN ETHICS 227—231

The Ethics of Dialectical Materialism—Criticism  
of Marxian Ethics.

### XXII. ETHICAL RELATIVISM, SUBJECTIVISM, OBJECTIVISM, NATURALISM, NON-NATURALISM, AND CREATIVE MORALITY 232—240

Ethical Relativism—Criticism of Ethical Relati-  
vism—Ethical Subjectivism—Criticism of Ethical  
Subjectivism—Ego-centric Subjectivism—Criti-  
cism of Ego-centric Subjectivism—General Sub-  
jectivism—Criticism of General Subjectivism—  
Ethical Objectivism—Criticism of Ethical Objecti-  
vism—Ethical Naturalism—Naturalistic Fallacy  
—Ethical Non-naturalism—Criticism of Non-  
naturalism—Creative Morality.

CHAPTER	Page
<b>XXIII CONSCIENCE</b>	.. 241—248
Conscience—The Hedonistic View of Conscience— Conscience as the Moral Sense—Conscience as the Aesthetic Sense—The Dianoetic View of Conscience —Butler's View of Conscience—Conscience as the Universal Element in Human Nature—Kant's View of Conscience as Moral or Practical Reason— The Eudaemonistic View of Conscience—The Educability of Conscience—Conscience and Moral Faculty—Conscience and Prudence—Conscience and Society—Neitzsche : Conscience is internalized social taboo.	
<b>XXIV MORAL OBLIGATION</b>	..249 252
Moral Obligation—Legal Theories—Hedonistic Theories—The Intuitionist View—Kant's View— The Eudaemonist View.	
<b>XXV MORAL SANCTIONS</b>	..253-257
Moral Sanctions—External Sanctions—Internal or Moral Sanction—Criticism of External and Inter- nal Sanctions—Moral Authority and Moral Autonomy.	
<b>XXVI THE INDIVIDUAL AND THE SOCIETY</b>	..258—266.
The Nature of Society ; The Relation of the Indi- vidual to the Society—Individual : Mechanical View of Society—Collectivism : Organic View of Society—The Idealistic View of Society—The General Will and the Common Good—The Crite- rion of Social Progress—Egoism and Altruism— Individualism and Socialism.	
<b>XXVII SOCIAL OR MORAL INSTITUTIONS</b>	..267--274
Social or Moral Institutions—(1) The Family (2) Educational Institutions (3) Workshop (4) The Civil Community (5) The Church (6) The State—The Family—Marriage—Property.	

CHAPTER	Page
<b>XXVIII RIGHTS AND DUTIES</b>	.. 275—286
Rights and Duties—The Rights of Man—The Duties of Man—Casuistry : Conflict of Duties— Duties of Perfect and Imperfect Obligation— Bradley's Conception of "My Station and its Duties"—One Supreme Duty—Classification of Duties.	
<b>XXIX VIRTUES</b>	286 -298
Duties and Virtues—The Nature of Virtue—Virtue, Knowledge and Habit—Virtue and Happiness— Virtues and Values—Socrates: Virtue is Knowledge —Aristotle : Virtue is the Choice of the Mean— The Unity of Virtues—Virtues Relative to States of Society—Virtues Relative to Social Functions— Virtues in Relation to the State—Classification of Virtues—Virtues of Individual Life and Social Life —Plato : Cardinal Virtues—Aristotle's Classifica- tion of Virtues—The Ethos of a People.	
<b>XXX MERIT AND DEMERIT</b>	.. 299 302
Desert, Merit and Demerit—Merit and Demerit as distinguished from Right and Wrong—Degrees of Merit and Demerit—Merit and Virtue.	
<b>XXXI MORAL PATHOLOGY</b>	.. 303 -310
Natural Evil—Error—Moral Evil—Vice—Sin— Crime—Punishment—Theories of Punishment— Capital Punishment.	
<b>XXXII MORAL PROGRESS</b>	311 -318
The Moral Ideal and Moral Progress—The Nature of Moral Progress—The Law of Moral Progress : The Discovery of the Individual—Aspects of the Law of Moral Progress—Conditions of Moral Pro- gress—Is Humanity Progressing Morally?—Moral Progress in the Individual—Growth of Character.	
<b>XXXIII METAPHYSICAL FOUNDATIONS OF MORALITY</b>	.. 319 -334
Postulates of Morality—The Freedom of the Will —Necessarianism or Determinism—Criticism of	



Determinism or Necessarianism—The Doctrine of Free Will: Positive Arguments of the Freedom of the Will—Indeterminism or Libertarianism—Criticism or Indeterminism—Self-Determinism—Freedom and Responsibility—Freedom as Self-determinism presupposed by Responsibility—Freedom and Necessity are Necessary to Morals—Immorality of the Soul—The Existence of God—The Rational Constitution of the Universe.

### **XXXIV** THEORY AND PRACTICE .. 335—337

Relation of different Theories to Practice—Contemplative Life and Active Life : Moral Syllogism—Ethics and Logic.

### **XXXV** ETHICAL BASIS AND FUNCTIONS OF THE STATE .. 338—354

Society and the State—The State and the Individual—The Ethical Basis of the State : General Will—The Ethical Functions of the State—The State is Permanent—Theories of the State—Totalitarianism—Criticism of Totalitarianism—Democracy—Individualism—Anarchism—Collectivism, Socialism and Communism—Sarvodaya.

### **XXXVI** INTERNATIONAL MORALITY .. 355—359

International Morality—Causes of Low International Morality—World Federation.

### **XXXVII** INDIAN ETHICS .. 360—388

The Four Supreme Ends of Life—Duties Relating to Castes and Stages of Life (Varnashramadharma)—The Charvaka Egoistic Hedonism—Criticism of Charvaka Hedonism—Ethics of the Bhagwat Gita and Kant's Ethics—Ethics of the Bhagwat Gita, Karmayoga, Nishkama Karma—Springs of Action—Moral Concepts—The Law of Karma—Custom and Conscience as the Moral Standards—Moderation (Samyama) or Measure (Matra) as the Moral Standard—The External Law as the Moral