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The Filipino Mind

Philippine Philosophical Studies II

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Foreword

It would be difficult to overestimate the accomplishment of this volume and of the twenty years of work by Leonardo Mercado which it reflects, and indeed celebrates. His work has pioneered a new approach to philosophy which enables particular peoples to uncover their deepest human commitments and thereby to enrich the patrimony of human wisdom for all peoples.

To appreciate this one must revisit with Heidegger the fatal choice made by Socrates and Plato to search for clarity of vision regarding the virtues and principles which guide human life. This search evolved through the development of abstraction by Aristotle and was intensified by Descartes' aim of rational clarity and distinctness which would enable one "to walk with confidence in this world." Over time, philosophy in Graeco-Latin tradition became increasingly effective for the management of things, analyzing reality and setting criteria for clarity. But this was accomplished at the cost of abandoning the person to ever greater manipulation and even suppression.

The history of the last fifty years has been described as a process of liberation; in this the Filipino people played an early and heroic role. Philosophically this was reflected to the progressive discovery, especially through the development of the phenomenology, of the distinctive character, first of the person, then of society, and eventually of culture as the concrete realization of the creative freedom of a people.

Leonardo Mercado was one of the first to appreciate the philosophical significance of this evolution. When he wrote his first book on the subject the World Congresses of Philosophy were being devoted regularly to philosophy and science (Varna 1973, and Dusseldorf 1978); it was not until the Montreal Congress in 1983 and after a long struggle that culture was recognized as a philosophical theme, and indeed became a *locus* for philosophical investigation.

It was fitting that a decade earlier Leonardo Mercado should have made his pioneering breakthrough. For over a century the Divine Word missionary society of which he is a member had realized that the evangelization of a people required not a substitution, but an understanding of its culture. Its eminent review, *Anthropos*, became a leader in the work of anthropology. What L. Mercado added was a further step, namely, the recognition that the culture of each people reflected its experience of life and its genius for living in their circumstances, the foundational values of love and care for family, and of peace with neighbor and nature.

Culture then is the real treasure house of a people and from this each people has its contribution to make to the common heritage of human wisdom. How could access to this source be gained; how could it be clarified and coordinated; how could it be transformed so that in facing the pressures of changing times a people could shape the process of change taking place within the pattern of their deepest commitments and relationships?

The development of a method for doing this, profusely illustrated in this volume, will remain one of L. Mercado's signal accomplishments. It draws richly upon studies of linguistics, ethnology and history, but pushes beyond to begin to articulate the deep vision of a people and of the principles and values by which they guide their life. His success in applying this method cross-culturally during three years of work in Papua New Guinea, suggests that it has broad application.

With this method L. Mercado has proceeded to write a flood of works on Filipino philosophy, theology, legal theory, etc., over the last twenty years. Its outstanding value soon became apparent. Before long it was reflected to varying degrees in the work of most philosophers in the Philippines. As has come to be seen only in the last ten years in other parts of the world, culture is not a curiosity

but the stuff of a people's freedom. It bears the truly humane and humanizing achievements of their history and provides the context in which future generations can truly be educated.

The present work, with its sections on the philosophy of the human person, on the metaphysics of beauty and of evil, and on ethics is a rich illustration of what has been discovered and a pointer to what can be found not only in the Filipino peoples, but in the lives of other peoples as well.

An incident in March, 1994, illustrates the broad importance of this work for philosophy. After L. Mercado presented his study, Professor Kirti Bunchua, a leading philosopher for Thailand, observed that he had always thought that his own people did not have a philosophy, that philosophy was a foreign subject coming from the West. Upon hearing the way in which L. Mercado unpacked the meaning of Filipino terms, however, Professor Bunchua said that he could see that his own people used analogous terms in their language. For the first time he came to understand that his people did indeed have a philosophy and the way in which it could be accessed. At that moment the people of Thailand gained a new level of self-understanding and new possibilities for directing their life. They had taken a great step forward which promises to enrich them and indeed all humankind.

George F. McLean

Preface

In 1974 our first book on Filipino thought, *Elements of Filipino Philosophy*, was published. Other books and articles of a similar nature have followed. The present volume on Filipino philosophy commemorates the twentieth anniversary of that first work.

Many of the ideas in this book were clarified through constant dialogue in the classroom, in public lectures, in small groups, in private conversations, or through correspondence. In the first place my heartfelt thanks to my peers and students for their questions, answers, and comments. My deepest thanks go to the countless average Filipinos who have shared with me their world view.

Because of its similarity to Filipino thought, we included "Melanesian Philosophy" in the appendix of this volume. For this work we employed our usual methodologies during a stay in Papua, New Guinea (1985-1988).

Leonardo N. Mercado, SVD

1.
Soul and Spirit

Anthropologists often speak of the Filipino belief that the soul of a person leaves the body and wanders around. If the soul is understood as the animating principle of a person, what do Filipinos really think of that animating principle? What philosophical does it follow? What are the implications of that model? There is very little written on this topic from the viewpoint of Filipino, and as a consequence, this study suffers from its pioneering nature.

Firstly, this chapter gathers and synthesizes what the anthropologists and social scientists say about the Filipino concept of soul. This anthropological data will be the basis for a philosophical elaboration. Secondly, it looks at the various western and eastern philosophical models of the soul with a view to choosing the model which best suits the Filipino counterpart. Thirdly, the chapter makes a philosophical systematization in view of the model chosen. Fourth and lastly, the chapter concludes with some implications.

In this study we assume the existence of Filipino identity. We may compare the Filipino with ourselves. For instance, while each Tagalog is unique, he also shares what is common to his fellow Tagalogs. Filipinos share a commonality in a worldview in spite of the cultural variations of the ethnic minorities of the forests or the urbanized people of Makati. The linguists tell us that all Philippine languages are related. Since language reflects the world view or philosophy, we also assume the common Filipino world view is mirrored in the related languages.

Anthropological Data

The linguistic and nonlinguistic data from Northern Luzon to Mindanao reveal the existence of more than one soul among the Filipinos. We shall take only representatives of the various Filipino groups, for the anthropological data may be considered as variations on a single theme.

The Ibanags of Northern Luzon have a term, *ikararua* (soul), which means a companion of the body.[1] Thus, in the case of shock (*makararuanan*), the soul is said to leave the body while the body remains alive. So the ritual (*mangagaggakao*) of inviting the soul to return to the body implies this conviction. The soul gives "direction and wholeness to the man" and therefore complements the body.[2] If the rudder gives direction to a ship, so the soul does to man. The Ibanags also think that the soul has corporeal qualities. It can have color, and souls of dead babies and children are "supposed to reach full maturity or adulthood."[3]

To the south of the Ibanags are the Ilocanos. Jocano says that the Ilocano have two terms for soul: *al-alia* (or *ar-ria*) and *karkarma*.[4] The word *al-alia* may come from *al-al* ("to pant, to breathe in a labored manner").[5] *Al-alia* can mean "ghost, specter, apparition, spirit."[6] The *al-alia*, the companion of the body, comes to the bedside of a dying person, stays the area after death, and even appears to relatives in dreams or through other signs to ask for prayers and forgiveness. *Ma-al-aliaen* is "to be visited by a ghost."[7] So that the spirit may not do harm, Ilocanos offer sacrifices such as candles or food (*atang*) for nine consecutive days after burial.

The Ilocano word for the second soul is *karma* or *karkarma* ("soul, vigor, energy, strength, power, ghost").[8] It stays with the individual and leaves the body through the nose only when the person dies. During the funeral period the soul (also called *aningaas*, "a kind of ghost, specter") visits those who failed when the deceased was still sick or dying.[9]

Like the Ibanags, the Ilocanos believe that when a person is frightened, his soul (*kararua* or *karuruwa* or a constant companion) strays from the body, resulting in sickness. A medium or medicine man, through a ritual, invites the strayed soul to return to the body.

A study in an Ilocano-speaking town in Pangasinan shows also the double entities.[10] The soul is called *karurua* or *kadua*. Both terms mean the double soul or twin. Other terms are *kadua ti biag* (life partner), *kakuyog* (companion), *gayyem* (friend), *kasibay*(a companion by one's side), and *taribabay* (guide). All these terms point to the concept of the soul as a double entity. The other entity is the life force which also resides in a person.

For the Kankanai-speaking areas of Northern Luzon, such as those of the Mountain Province, *ab-abiik* means the spiritual self as distinguished from *awak*, the physical self.[11] But ab-abiik also applies to a stone, mountain, tree, or a river as having its ab-abiik. One priest who supported a boy and met him after several years was introduced by his elders as "Here is your *ab-abiik*."[12] In this usage ab-abiik can mean inspiration. We shall return to this rather vague and wide use of the term a little later.

For the Tagalogs, *kaluluwa* refers more to the soul of a deceased person and less to that of a living person. According to Jocano, the soul of a living person is his *kakambal* (twin or double). This double, "conceived as a gaseous substance" later becomes the*malay* or "the tiny voice," consciousness which is "the individual's capacity to think, to reason, to learn, and to have will power."[13] During the night the kakambal may travel around. Its troublesome encounters, people say, are the cause of nightmares (*bangungut*). The double becomes a kaluluwa after only a person dies.

Moving down to Mindoro we encounter the Mangyans. According to the Hanunuo-Mangyans, "a living person consists of flesh (including skin, blood, hair and nails), bones (including teeth) and *karadwa*."[14] The term for soul is *karadwa* (like the Ilocano term) or *kalag*. If one element is missing, the person will get sick and die. The Hanunuos have two opinions on the soul. One opinion holds that a person has only one soul (*karadwa tawo*). Another opinion is that in addition to his one soul, a person can have others in the form of animals such as dogs, birds, mice, cats, etc.[15] Although the Hanunuo Mangyans do no clearly know where the soul comes from, they know that, after death, the soul goes to "the place of the dead" (*karadwahan*), where "there is no disease, no starvation, no impact from the lowlanders, . . . nor evil spirits" and no death.[16]

The Hanunuos also believe that the soul can separate itself from the body. For example, if a person is frightened, his soul will leave the body and therefore, he will get sick.[17] Hence the Hanunuos perform a rite in order to call the soul back to the body and to restore health. Since the soul is afraid of evil spirits, it can change itself into a swift animal and thereby outrun the spirits. When a person dreams, the karadwa strolls around. The matter of the dream is the subject of the strolling.[18]

The Hanunuo term *kalag* is also the Cebuano Visayan term for soul. If the Tagalogs hold that the kakambal acts as "guardian angel," the same view is manifested in Cebuano Visayan as in the expression, "maghilak ang imong kalag" (your soul/double/guardian angel will weep). Kalag in Cebuano connotes the soul after death. When a man is alive, the better term for the double is *kaluha*. According to Salazar this double "is the essence of his intellectual and moral powers and, at death, becomes an *anito* or spirit."[19]

In addition to kalag, the other entity is the life force called *ginhawa*, a word rich with varied meanings. It is the old Cebuano Visayan word for life.[20] In modern Cebuano ginhawa means stomach, pit of the stomach, breath, lungs, vital spirit, intestines (*ginhawaan*). By extension

ginhawa can also mean food (especially a cookie), appetite, disposition (good or bad), character, condition.[21]

This brief survey reveals a pattern which revolves around variations of the same theme. The pattern can thus predict the phenomenology of the soul among other Philippine groups.[22] From this pattern of the Filipino thinking on soul, we see little difference between the thinking of the upland ethnic minority groups and the lowland Filipinos. Some of the present day ethnic minorities are like living fossils in the sense that seeing them is to see the precolonial Filipinos as described in the first contact in Blair and Robertson.[23] Their similarity can apply in other areas as well. For instance, the legal philosophy of the precolonial Filipinos, the ethnic minorities and the lowland Filipinos is quite similar--if not almost identical.[24]

Some writers have classified the so-called Christian lowland Filipinos as if they were a species distinct from their "pagan" ethnic minority brothers,[25] which they seem not to be in many areas. The alleged contrast may be compared to that between urban and rural Filipinos. People in Makati buy their food from the supermarkets, while rural people in an agricultural barrio raise their own food. But we also find not a few people in Metro Manila who work in offices, but may also have a vegetable garden and raise a few pigs and chickens. The study of Mendez-Jocano has shown that the residents of a housing project in Quezon City retain many of the values and attitudes of the barrios.[26] Not a few barangays in Metro Manila celebrate their district fiestas in May as if they were in the rural areas.

If there is a continuum in the social context of the urban and rural Filipino, there is also a continuum in their world view. This continuum may range from the thoroughly western to the precolonial, but in this continuum, it is my contention that all Filipinos share basically the same core values and the way of thinking.

Since language is like a record of the collective experience of its speakers, the various expressions mentioned above illustrate the common Filipino experience of the soul, with the exception of some westernized Filipinos, who are estranged from their culture, who may not share what has been described above.

What can we conclude from the foregoing? The anthropological data show that the Filipino believes that his soul can wander while he is alive. Salazar thinks this view is not only pan-Philippine, but extends even to neighboring countries.[27] Most Filipinos believe that the double soul can temporarily go outside a person. However, a long separation can be harmful to one's health. A less explicit fact is that since man can live even if the double is outside the body, he has another entity which leaves the body only after death. The anthropological data reveal the belief of having a soul and another vital principle (explicit or implicit in varying degrees); the overall picture comes to this conclusion.

The double (which is common to Philippine ethnic groups) is the essence of a person's intellectual and moral powers. After death it becomes the ghost (kaluluwa, kalag, etc.). The other vital principle is explicit in Ilocano and Cebuano but implicit in other groups. The double is "generally located in the head" whereas "the *ginhawa* has its seat somewhere in the intestinal region, often in the liver or *atay*."[28]

The importance of the abdominal region is confirmed by the following phenomena. Minor or nonvital wounds are considered "far from the intestines" (*layo sa tinai/malayo sa bituka/adayo ti bagis*). Folk beliefs concerning the *aswang* or witch and its interest about the intestines abound. Modern Filipino psychic healers also concentrate their treatment on the abdominal area.[29] That Filipinos associate food with health is seen in rituals which always have food offerings. Likewise when Filipinos visit the sick, they always take along food as present. Salazar thinks that this

practice very unwestern.[30] Visayans hold that the liver is the "seat of emotions."[31] Hence we find expressions related to the liver such as *makapakitbi/makapakulo sa atay* (literally, makes the liver curdle, makes the blood curdle), *lapad ang atay* (literally, expanded liver, or to be flattered), *makapadako sa atay* (literally, enlarges the liver, or make something go to one's head).

In his study of primitive religions, Reviere gives examples of groups which have more than two souls. But he generalizes to the common belief in the existence of two souls, an internal soul and an external soul.[32] The internal soul "is designated by the place where it shows its power; it is in the whole body that we find the substance of the soul."[33] On the other hand, the external soul, "located outside the body, can leave the body during a dream or sometimes two or three years before physical death. . . ."[34]

A Survey of Philosophical Models

Our next task is to set the anthropological data in a philosophical context. But before doing that, first let us outline some possible philosophical models because models help us articulate and give insights to phenomena. Models are like "concrete puzzle solutions" of problems. Theoretical models may either be picture or scale models or disclosure models. "A disclosure stands between a picture and a formula; it is a model which deals in hints rather than identities."[35] The disclosure model helps in giving a theory to a phenomena under study, implies phenomena, becomes a proxy of the phenomena, and "enable us to talk of what formerly eluded us."[36]

We shall survey Western and Eastern models of the soul to discover what model best suits the anthropological data on the Filipino animating principle. Since modern travel and cultural borrowings have blurred the concepts of East and West, we take the words, not in their geographical meaning, but in their psychological connotation.[37]

If we survey Western philosophy, we find hardly any model of two souls. Western philosophers give more attention to the dualism between the body and the soul. A quick review of Western philosophy substantiates this point.

One type is the dualistic paradigm. For example, Plato said that the body is the prison of the soul.[38] Aristotle disagrees with his teacher, Plato, that the body is the prison of the soul. For Aristotle the body is the matter which the soul informs.[39] This explanation is based on his hylomorphism. Future philosophers like Augustine and Aquinas just echo or comment on these two Greek philosophers and it has become the standard scholastic doctrine. A new break comes with Descartes who says that the body is just *res extensa* (an extended thing) as different from the soul/mind which is *res cogitans* (a thinking thing).[40] He exaggerates the dualism. Succeeding philosophers tried to reorganize the Pandora's box which Descartes opened, but Merleau-Ponty and the other existentialists did not so stress this dualism.

Eastern Philosophical Models

The first compatible model for the Filipino soul is in Chinese philosophy. As early as 535 B.C., a learned Chinese statesman, Tzuch'an, had said that man has two souls, the *p'o* and the *hun*.[41] Later thinkers concurred with this philosophy. What is the difference between these two souls? In terms of priority of existence, the p'o comes into existence with the beginning of human life; the hun comes later.[42] This physical nature of the p'o is expressed in bodily strength and movement. On the other hand, hun refers to a person's vital force and is expressed in consciousness and intelligence. After death the p'o returns to earth, while the hun goes to heaven. In case of

violent death (such as accidents, murder, etc.) both may stay in the world "and perform evil and malicious acts."[43]

This philosophy of the soul roots itself on the *yin* and *yang* principles, the Taoist doctrine that pervades everything in the universe. Everything has a *yin* and *yang* principle, just as a battery has its positive and negative poles. These two poles generate energy when harnessed. But each *yin* has a *yang* principle in itself, just as the yang has a *yin* principle in itself. We can see this sub-yinyang system depicted as two dots in the yinyang symbol. This subsystem means Chinese philosophy is not a dichotomy of the yin and yang principles, such as between matter and spirit, between body and soul, between male and female, between creator and creature, etc.

The *ch'i* (or *ki* in Japanese), which is translated as vital force, material force, links the *yin* and *yang* principles. Ch'i "penetrates every dimension of existence and functions as the constitutive element for each modality of being."[44]

Both yin and yang principles expand and contract in their interaction. P'o is related to the contraction of yin. P'o is also related to *kuei*, the negative spiritual force. Hence p'o is the negative spirit. On the other hand, hun is related to the expansion of the yang. Hun is also related to *shen*, the positive spiritual force. Hun then is the positive spirit. Both p'o and hun "require nourishment of the essences of vital forces of the cosmos to stay healthy."[45]

As noted above, Chinese philosophy does not dichotomize the material and the spiritual. Instead it believes in the continuum from a stone, to a blade of grass, a horse, a human being, and heaven. The ch'i or vital force links the members of the continuum. One can look at the continuum either from the material or spiritual perspective.

Precious stones, such as jade; rare trees, such as pines more than a thousand years old; unusual animals, such as the phoenix, the unicorn, and the dragon are, in a sense, spiritual beings. There is no matter devoid of spirituality. Human beings, spiritual beings, and Heaven are, in a sense, material. Totally disembodied spirit is also difficult to envision.[46]

Soul, in the Western sense, is usually translated in Chinese by two words, *ling-hun*. Ling means a spiritual force or spirit. In Chinese thinking, soul "can perhaps be understood as a refined vital force that mediates between the human world and the spiritual realm."[47] Likewise man is a "co-creator" or forms a trinity with Heaven and Earth. He is called to harmonize both sides. The Chinese believe in good and evil spirits. People "benefit from the positive aspects of the soul, for through the 'soul force' they are in touch with the dead and with the highest spiritual realm, Heaven."[48]

Zen Buddhism, like Chinese philosophy, also holds that man is composed of a body, a soul, and a spirit. Body is translated as *shin* whereas soul is translated in another ideogram but pronounced as *shin*, meaning heart, mind, or both. It is the place of the intellect, imagination, feelings, memory, greed, anger, ignorance. Spirit, on the other hand, is *sho*, and is translated variably as Nature, Essential Nature, True Self, Empty-Infinite, Buddha Nature.[49]

Like Chinese philosophy, Indian philosophy holds the continuum from matter to spirit. Man is an example of that continuum. He has a physical body, an astral body, *prana* or vital force, instinctive mind, spiritual mind, and spirit. According to the*Upanishads*, the human being is composed of seven sheaths. The outermost sheath is the body (*sthula-sarira*, 'gross body'), the visible, perishable and crudest part of man. Next to the body is the astral body or the etheric double (*suksma-sarira*, 'subtle body').[50] A person can project his astral body to another place, as in a

desire to get help. This astral body after death becomes the ghost. Third is the prana or vital force which some healers use. (Pranic healing is becoming popular in the Philippines).

The next four sheaths are collectively known as the mental principles: the instinctive mind, the intellect, the spiritual mind, and the spirit. The instinctive mind "controls our automatic responses" such as "appetites, desires, passions, sensations and emotions of the lower order."[51] The intellect is the "faculty which differentiates man from animals."[52] The spiritual mind, on the other hand, "is the faculty that enables us to see the truth of something beyond the understanding of the intellect or reason alone."[53]Finally the spirit or *atman* (self) is "an independent, imperishable entity, underlying the conscious personality and bodily frame" and which "is forever changeless, beyond time, beyond space and the veiling net of causality, beyond measure, beyond the dominion of the eye."[54]

Atman is not the soul as in Western psychology or philosophy. For instance, scholastic philosophy speaks of the intellect and will as faculties of the soul. But in Indian thought, the mind or intellect is one of those sheaths, an outer self. It is not part of the atman which is the real self, the ultimate subject which has nothing to do with the object.

According to the *Vedantasara* of the fifteenth century, the atman is hidden within five sheaths or psychosomatic layers: the *anna-maya-kosa*, the gross body, the sheath of the prana or vital forces (*prana-maya-kosa*), the sheath of the mind and senses (*mano-maya-kosa*), the sheath of understanding (*vijnana*), and the sheath made of bliss (*ananda*).[55]

Whether there are five or seven sheaths is not for us to decide here. What is clear is that the Indian thinking of the astral body or etheric double and spirit is similar to the previous models of two entities.

Since the Bible was written from the viewpoint of a Semitic or Near-East culture, it pertains to the Eastern models. The Old Testament was originally written in Hebrew. Although the latter parts, such as the New Testament, were written in Greek, they still reflect the Semitic mind.

The Bible renders the body as *bashar* (Hebrew) or as *sarx* (Greek). The better English translation is "flesh," not "body." The Bible has two concepts which in English are soul and spirit. Soul is the translation for *nephesh* (Hebrew) or *psyche* (Greek) while spirit is the translation for *ruach* (Hebrew) or *pneuma* (Greek). Let us look at each concept in turn.

Flesh means not only the physical substance, but the whole man, including the soul and spirit. This wholeness extends to its being related to others as in kinship. Flesh also stands "in opposition" in the sense that man belongs to a "passing evil age."[56] Soul (*nephesh*), originally meaning throat or neck, means human life, the animating principle of human nature (especially of personality). Any live activity (physical, psychical or psychophysical) is nephesh. It stays with the body as long as it is recognizable. According to McKenzie, "perhaps the Ego of modern psychology comes closer to a parallel" with *nepesh*, and the same Hebrew word is the nearest word for "person in the psychological sense, i.e., a conscious subject."[57]

Spirit, on the other hand, means breath (especially the breath of life), the disposition of an individual, a person's habitual attitudes, as man's supernatural power which comes from God.

What is the relationship between these concepts? Both soul and spirit mean life. But there is a difference. Soul (*nephesh-psyche*) stands for natural man, while spirit (*ruach-pneuma*) is the ethical factor which adds the new dimension of relationship with God. Spirit enables man to serve God and to participate the supernatural order.

The Hebrew concept of man is holistic. Man is not a trichotomy of flesh, soul, and spirit but one totality. "If the Greeks dichotomized matter from spirit, the Hebrew counterpart is not matter versus spirit but the natural versus the supernatural."[58]

An analogy may illustrate the distinction. A duck is oriented to swimming, but one can raise a duck well without allowing it to swim. The result is an unfulfilled or frustrated duck which always will yearn for water as its fulfillment. Allowing the duck to swim is like giving the spirit. The spirit is the ground or point of union between God and man.[59]

Scholastic philosophy, and all Western philosophers who have been inspired by Greek thinking, divide man into body and soul. The biblical counterpart of the dichotomy is flesh-soul versus spirit.[60] Sartre and his followers have ignored this divine orientation in man: for Sartre, man is a "useless passion." This was also the core of Renaissance model of man--"divorced from God for all practical purposes, but very much alive in the here and now."[61]

From the survey of Eastern models emerges one thing in common: that man is the totality of body, soul, and spirit. All Eastern models differ from the Western dichotomy of body and soul. Although man has a soul and body, only one of the two will survive in the after life. However, the various eastern philosophies are not the same in their finer points. Both the Chinese and Indian models show a continuum from matter to spirit.

With this as a background, let us return to Filipino philosophy.

Filipino Philosophy of Soul and Spirit

Anthropological and linguistic data contain an implied philosophy. For instance, *buot/loob/nakem* has already quite a philosophical literature around it. Numerous scholarly works have been written on loob. The same can be said of soul and spirit. Soul in Western philosophy is obviously spirit in Filipino and oriental philosophy. But since Western philosophy in general does not distinguish soul from spirit, the nuances between the two suffer.

We said earlier that while most Philippine groups have terms for soul, spirit is mostly implied. Our study has explicitated the implicit in Filipino thought regarding this topic. Ilocano has two terms: *al-alia* and *karkarma* whereas Cebuano has *kalag* (or*kaluha*) and *ginhawa*.

There is no problem in the terms for soul. The (astral) double of a living person should not be confused with ghost. In Cebuano, for instance, *kalag* connotes the ghost of a dead person, which is his *kaluha* while he is alive. The other Philippine languages have their corresponding terms for soul as mentioned earlier.

What term shall we use for the spirit? The problem is that not all Philippine languages have terms for the spirit as different from soul. We have two courses of action: to use a loan word (*espirito*, which is recognizable and common to most Philippine languages) or to take an undeveloped indigenous term. Since language is the carrier of culture, we should prefer indigenous terms. When scholars gave loob its philosophical refinement, loob became accepted in scientific circles and later became popularized. The same can happen to the indigenous term for spirit.

We propose that the traditional terms for spirit be kept. For spirit, we suggest *ginhawa* for Cebuano Visayan, *hininga* for Tagalog, and *anges* for Ilocano. Since the Ilocano term karkarma also connotes ghost, anges is a better word to designate the spirit. The other Philippine languages can take their counterparts for spirit as breath.

There are several reasons for our choice for ginhawa/hininga/anges (to be referred to henceforth as *ginhawa* for the sake of brevity) as spirit. Firstly, *ginhawa* is synonymous with life itself. When the *ginhawa* is cut, so is life. We find this meaning in the Tagalog expression, 'binawi ang kanyang hininga ng Panginoon' (the Lord took back his/her life). On the other hand kalag or kaluluwa can go on astral travel but ginhawa always stays with the person. Only death separates the ginhawa. Secondly, since the ginhawa is centered on the abdominal area, this clue links Filipino

thought to Indian and Chinese philosophy which also consider the navel as the center of the body and of vital energy (prana, chi, ki). Thirdly, ginhawa shows the holistic concept of man. Ginhawa is as holistic as buot/loob/nakem.[62] The Filipino, while alive, does not dichotomize his body from his spirit, although he may say that his kalag goes somewhere when he dreams. The Filipino holistic concept of himself is close to that of the existentialist. Fourthly, ginhawa is similar to the Hebrew or biblical meaning of ruach or spirit. As we have explained above, ruach is not only breath (especially the breath of life), but also a person's disposition and habitual attitudes. Ruach actually is not different from the Latin, *spiritus* (from *spiro*), breathing. Spiritus is the etymological root of its counterpart in modern Western languages.

The soul (kaluha/kaluluwa/kararuwa) refers to the astral body in other oriental philosophies. We have pointed out that the entity, which may go outside the bodies, is different from spirit which is the principle of life. What is the relationship between the two?

In addition to the survey of oriental models mentioned above, we may include the Tsou tribe of Taiwan. This group of people is anthropologically related to the Filipinos of the Mountain Province. Their physical features, houses, artifacts, and language reveal this link. The Tsou tribe also distinguishes the soul (*nsou*) from the spirit (*hizo*). A virtuous man is one whose soul and spirit are in good communication whereas an evil man has both in conflict.[63] Likewise in biblical anthropology, the spirit gives the ethical dimension in man.

The same can be said of the Filipino. Since harmony is the essence of Filipino philosophy, the ethical man is one whose body, soul, and spirit are in harmony. An evil man's spirit is not in tune with his body and soul. The idea of integral harmony is seen in the concept of *pagbabalikloob* (conversion), which literally means returning to the original goodness of one's *kalooban*. The philosophy of the spirit is therefore related to the philosophy of loob.

The philosophy of ginhawa implies the Filipino's orientation to the Other World. While he is alive he has that orientation or hunger to be united with the Absolute. This yearning is seen, for instance, among the Tirurais of Mindanao.[64] Their main ambition in life is to ascend to heaven in their human body by finding a path in the mountains. This orientation to the absolute, however, does not mean that the Filipino dichotomizes the visible and the invisible world.[65]

The Filipino, like other orientals, speaks of truth as either false or true propositions. His equivalent of either/or is both/and. Likewise, being are not just either spirit or matter. The typical Filipino sees a continuum from matter to spirit. He takes for granted the existence of the departed souls, the evil and good spirits of nature.

The Filipino philosophy of soul and spirit belongs to the world view of his primal religion. All material things can be seen as having life and all spiritual things can be seen as having material dimensions. The rural Filipino may consider the river and a stone as alive. The Kankanai concept of ab-abiik attests to this conviction. Likewise a spirit can be described as having physical traits. For example the Ibanags think that souls are pale.[66]

Is this world view the same as that which psychologist Jaime Bulatao calls "transpersonal world view."[67] This *weltanschauung* holds that reality is more than just matter because there are other spirits. It unconsciously holds a bigger, cosmic collectivity. This transpersonal world view is opposite to the materialistic, man-centered world view which owes its origin to Newton for whom reality is contained in the quantifiable world. Such a view had no place for the spiritual. Fortunately, this physical model has given way to Einstein and quantum physics where the spiritual has its place again. Is the transpersonal world view not similar to what Felix Wilfred calls the "Asian theological epistemology"?[68] It is in contrast to "technological epistemology" which has

brought about the loss of the sense of mystery, depersonalized society, and has fostered authoritarianism.

Conclusion

This study has touched many points. Soul and spirit can be seen from different perspectives: psychology, philosophy, theology, and other behavioral sciences. It has shown that Filipino thought on the matter of soul-spirit is quite oriental. This does not mean that Filipino philosophy is exactly the same as other oriental philosophies, for there are points of difference as well as of similarity. Secondly, Filipino philosophy teaches us not to dichotomize matter and spirit, body and soul. This dichotomy has wrought psychological damage even in Western man. It can lead to angelism, which detests the body and stresses the soul. Here Jungian psychology is much at home in bridging the unconscious and the spirit.[69] Many Filipino intellectuals have fallen victim to this Western dichotomy. Finally, psychologists will find the distinction between soul and body a very useful one for discovering more in the actions of the psychic healers and the traditional *arbularyo*.

More on *loob*, the body and related topics will be treated in the next chapter.

Notes

1. Marino Batan, *Ibanag Indigenous Religious Beliefs* (Manila: Centro Escolar University Research and Development Center, 1981), pp. 123-24.

2. *Ibid*., p. 124.

3. *Loc. cit.*

4. F. Landa Jocano, *The Ilocanos, An Ethnography of Family and Community Life in the Ilocos Region* (Quezon City: Asian Center, 1982), p. 220.

5. Morice Vanoverberg, *Iloko-English Dictionary* (Baguio: Catholic School Press, 1958), p. 7.

6. Ernesto Constantino, *Ilokano Dictionary* (Honolulu: University of Hawaii Press, 1971), p. 21.

7. *Ibid*., p. 21.

8. Vanoverbergh, *Iloko-English Dictionary*, p. 136.

9. *Ibid*., p. 19.

10. Erlinda Marzan-Deza, "Case Study of the Baglan: The Healer in Context," *Ang Makatao*, 8 (July-Dec. 1989), 49-60.

11. Alfredo G. Pacyaya, "Religious Acculturation in Sagada," in *Religious Acculturation in the Philippines*, ed. Peter G. Gowing and William Henry Scott (Quezon City: New Day Publishers, 1971), pp. 128-39.

12. Narrated by Fr. Dominic Gaioni, an SVD anthropologist, on 24 April, 1990.

13. F. Landa Jocano, "System of Classification and Diagnosis of Diseases Among the Tagalogs in Bay, Laguna, Philippines," (Quezon City: Department of Anthropology, University of the Philippines, 1971, mimeographed), pp. 42-43. In our book, *Elements of Filipino Theology*, we endorsed Postma's view that kaluluwa came from the Arabic ruh. It is similar to the Hebrew ruach which can mean "breath, wind, spirit, seat of emotion, organ of mental acts" (p. 225). Tagalog has many words borrowed from Arabic and Sanskrit. Manuel made a long study on the etymology of the word (see Arsenio E. Manuel, "On the Etymology of the Tagalog Word 'Kaluluwa,'" *St. Louis University Research Journal*, 13 (1982), 593-607. He concludes that

kaluluwa comes not from ruh, but from *duha* (two or double). The prefix /ka-/ implies companionship as in *kalaro* (ka + laro = playmate), *kaklase* (ka + klase = classmate). We agree with Manuel's finding and stand corrected on the etymology.

14. Masaru Miyamoto, *The Hanunuo-Mangyan: Society, Religion and Law among a Mountain People of Mindoro Island, Philippines* (Tokyo: National Museum of Ethnology, 1988), p. 74.

15. *Ibid*., p. 73.

16. *Ibid*., p. 84.

17. *Ibid*., p. 73.

18. *Ibid*., p. 74

19. Zeus A. Salazar, "Ethnic Psychology and History: The study of Faith Healing in the Philippines," in *The Ethnic Dimension, Papers on Philippine Culture, History and Psychology* (Cologne: Counseling Center for Filipinos, 1983), p. 99.

20. Tomas V. Hermosisima, *Bisayan-English-Tagalog Dictionary (*Manila: Pedro B. Ayuda & Co., 1966), p. 193.

21. John U. Wolff, *A Dictionary of Cebuano Visayan*, special monograph issue of *Philippine Journal of Linguistics* (June, 1972), 266; Salazar, "Ethnic Psychology and History," pp. 99-100.

22. See, for instance, the work of Marcelino N. Maceda, *The Culture of the Mamanua As Compared with that of the other Negritoes of Southern Asia* (Cebu: San Carlos Publications, 1964), p. 105.

23. Besides the data from Blair and Robertson, Demetrio collated other data concerning the soul and the dead. See Francisco R. Demetrio, *Myths and Symbols Philippines* (rev. ed.; Manila: National Book Store, Inc., 1990).

24. Leonardo N. Mercado, *Legal Philosophy: Eastern, Western, and Filipino* (Tacloban: Divine Word University Publications, 1979).

25. See the comments of Salazar, "Ethnic Psychology and history," pp. 95-96.

26. Paz Policarpio Mendez and F. Landa Jocano, *The Filipino Family in its Rural and Urban Orientation: Two Case Studies in Culture and Education* (Manila: Centro Escolar University Research and Development Center, 1974), pp. 386-87.

27. Zeus A. Salazar, "Ang Kamalayan at Kaluluwa: Isang Paglilinaw ng Ilang Konsepto sa Kinagisnang Sikolohiya," in *Ulat ng Ikalwang Pambansang Kumperensya ng Sikolohiyang Pilipino* (Quezon City: Pambansang Samahan sa Sikolohiyang Pilipino, 1977), pp. 131-44.

28. Salazar, "Ethnic Psychology and History," p. 99.

29. *Ibid*., pp. 100-101.

30. Salazar, "Kamalayan at Kaluluwa . . . ", p. 136.

31. Wolff, *Dictionary of Cebuano Visayan*, p. 63.

32. Claude Reviere, "Concepts in Primitive Religion," *The Encyclopedia of Religion*, 13: 426-31.

33. *Ibid*., p. 428.

34. *Loc. cit.*

35. Florencio L. Lagura, *Models for the Body-Mind Problem in Merleau-Ponty* (Tagaytay City: Divine Word Seminary, 1984), p. 30.

36. *Ibid*., p. 32.

37. See Aloysius Pieris, *Love Meets Wisdom, A Christian Experience of Buddhism* (Quezon City: Claretian Publications, 1989), pp. 8-42.

38. Plato, *Laws*, 894 a 1-2; *Phaedrus*, 246 a 6. Quoted in Florencio L. Lagura, *Models*, p. 8. Whatever interpretation be given to Plato, the discussion still centers about the relationship between two components: the body and soul. The influence of Platonism and of Neo-Platonism in Christian spirituality led to hatred of the material, such as the body and the world.

39. Aristotle, *De Anima*, 4141, a 19 ff; 1412 a 4 and 27; a 3. Lagura, *Models*, p. 9.

40. Descartes, *Meditations*, p. 324; Lagura, p. 8.

41. Wing-tsit Chan (trans, and comp.), *A Source Book in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1963), pp. 11-13.

42. Tu Wei-Ming, "Chinese Concepts," *The Encyclopedia of Religion*, 13:447.

43. *Ibid*., p. 447.

44. *Loc. cit.*

45. *Loc. cit.*

46. *Ibid*., p. 448.

47. *Loc. cit.*

48. *Ibid*., p. 449.

49. Elaine MacInnes, "What is Oriental Spirituality?" in *Asia's Gift to a Total Christian Spirituality* (Manila: Socio-Pastoral Institute, 1988), p. 3.

50. Heinrich Zimmer, *Philosophies of India*, ed. by Joseph Campbell (Cleveland: The World Publishing Co., 1956), p. 79.

51. Jaime T. Licauco, *Understanding the Psychic Powers of Man*, rev. ed. (Manila: National Book Store, Inc., 1978), p. 15.

52. *Loc. cit.*

53. *Loc. cit.*

54. Zimmer, *Philosophies of India*, p. 3.

55. *Ibid*., p. 415.

56. Wulstan Mork, *The Biblical Meaning of Man* (Milwaukee: The Bruce Publishing Co., 1967), p. 32.

57. John McKenzie, *Dictionary of the Bible* (New York: The Macmillan Co., 1965), pp. 837-38.

58. Mork, *Biblical Meaning*, p. 127.

59. *Ibid*., p. 108.

60. *Ibid*., p. 127.

61. *Loc. cit.*

62. Mercado, *Elements of Filipino Philosophy*, p. 53-67.

63. Barnabas Kao, "Dialogue: The Tsou Tribe, The Taiwanese Experience," in *Mission and Dialogue, Theory and Practice*, ed. by Leonardo N. Mercado and James J. Knight (Manila: Divine Word Publications, 1989), p. 42.

64. Clemens Wein, ed., *Berinareu, The Religious Epic of the Tirurais* (Manila: Divine Word Publications, 1989).

65. Mercado, *Elements of Filipino Theology*, chapter 2 ("The Incarnational World View").

66. Batan, *Ibanag Indigenous Religious Beliefs*, p. 124.

67. Jaime Bulatao, "Filipino World View" (paper delivered at the Seminar on "Philippine World View", University of the Philippines, May 29 - June 2, 1978). See also "The New Mysticism in the Philippine Church," *Life Today* (November, 1982), pp. 14-20; "Is the Sky Blue? Reflections on the Experience of God Among Philippine Folk Catholics" (paper given at the New ERA Conference, Dorado Beach, Puerto Rico, Dec. 30, 1983 to Jan. 4, 1984).

68. Felix Wilfred, “Dialogue Gasping for Breath? Towards New Frontiers in Inter-religious Dialogue,” *FABC Papers*, no. 49, pp. 32-52.

69. See Josef Goldbrunner, *Individuation* (Notre Dame: University of Notre Dame Press, 1964).

2.

Loob, Body, Self, Bait

The literature on *loob* or *kalooban* has been considerable since our initial study in 1972.[1] The interpretations on loob have been differentiated. Is there no possible consensus on these views?

One way of getting a synthesis on the different views on loob is to look at it from a different perspective, that is, comparing it with its Indonesian counterpart, or specifically, the Javanese concept of *batin*. We shall compare batin with loob. We believe that this perspective will give richer insights to the understanding of loob.

In this chapter we shall use the following methodologies: comparative oriental philosophy, metalinguistic analysis, and phenomenology of behavior. We have used these methodologies in our previous studies. Concerning the use of Philippine languages, we shall limit the references to Tagalog for reasons of brevity: the inclusion of Cebuano Visayan and Ilocano (as we have done in previous studies) would greatly lengthen this chapter.

The Concept of Batin

In our opinion the different Asian philosophies have a family resemblance. While each member of a family is distinct, they also have many points of similarities. In family resemblance no one member contains the whole picture; it is the whole composite that reveals the essence of the family resemblance.

Why select the concept of batin? Indonesia as a nation has several sub-cultures. For example, the people of Irian Jaya certainly are more Melanesian than Indonesian. But the Javanese, who constitute more than one-half of the total population and who also dominate the government, have many things in common with Filipinos. Although every culture is unique, we find many features common between Javanese and Filipino thought.[2] Like Filipinos, the Javanese strive for harmony and order for the common good.[3] Likewise Javanese society is hierarchic as manifested in its language, which reflects the three levels of society. Their group orientation (where the individual is supposed to have a lower profile, to be obedient and cooperative) discourages competition.[4] Ileto finds many similarities between the Javanese and Filipino concepts of power, anting-anting, mysticism and the like. "But historical circumstances have given a unique shape to Filipino beliefs and practices", one factor being the influence of Christianity.[5] We shall explain this point later.

Bahasa Indonesia has many translations of loob. For example, 'utang na loob' is *utang bodi* (literally, utang ng budhi in Tagalog) or a debt of the mind. But 'sundin ang loob mo' ('your will be done') in the Lord's Prayer is 'jadilak kehendakmo' where 'kehendak' is will. Bahasa Indonesia as a national language developed from a small island and was made mandatory for all Indonesians.

Batin and Javanese mysticism also have much literature.[6] (As loob as stem builds up to kalooban, batin in Indonesia becomes kebatinan.)

Briefly, kebatinan is the inner self of a person or the inner person; it is opposed to the physical, the outward appearance. One meets the absolute in the kabatinan where the absolute resides. The instrument of realizing kebatinan is *rasa*, which is an intuitive-feeling or the way to essential knowledge. Harnessing batin needs spiritual discipline (*ngesti*), which unifies and directs all the powers of an individual to a single end. The person who actualizes or harnesses the powers of batin gets a mystical experience. However, this power can be used for good or misused for evil purposes.

To the original animistic or primal religious culture of Java came Buddhism, Islam, Christianity. That is why Jogyakarta, the cultural capital of Java, has Borobudur (one of the world's greatest Buddhist temples), Prambanan (an Indian temple) and the Kraton (the Muslim palace). But in spite of these accretions, the main inspiration is still primal religion.

World View and Batin

The Javanese sees a continuum from material, gross and earthly (*kasar*) conditions to conditions that are increasingly refined, ethereal, and spiritual (*halus*). Thus animals and those who live on the material level are considered kasar. The mystical ethos is to move to the halus or spiritual.[7]

The Javanese view the universe as suffused with energy. The macrocosmos can also be realized in the microcosmos which is man. That is why man can accumulate this cosmic energy in himself by some form of mysticism.

Batin, from the Arabic word, can mean spiritual, inner character and aspects of humankind--the inner itself or as a realm of human existence. Batin therefore is "the inner or spiritual aspect of one's personal existence; inner-man, the secret place where man and 'God' may meet."[8] It is a complex of feelings. As a religious expression, "*kebatinan* links individual experience directly to higher truths, without the interference of a religious community or even the mystical group itself."[9] Batin therefore is the core of the microcosmos.

If batin is the inner aspect of man, its contrast is *lahir*, his outward and bodily aspect.[10] In Indian thought, man is composed of seven layers or sheaths, the outmost being the body, and the innermost being the atman. But Javanese thought simplifies or reduces the seven layers into three: the inner, middle and outer self. The inmost layer is batin. Ultimately the self (*aku*) and God are the same and God manifests himself in the individual. The *swara ing asepi* (the voice in the quiet) could only be reached only in meditation. This voice of the quiet "is the voice of God in the individual, the manifestation of God in the depths of the person's inner life."[11]

Rasa

Javanese mysticism recognizes that ordinary life is the flux between good and bad feelings, between happiness and unhappiness. Because "the source of man's troubles is in" himself, one must "recognize, face, and deal with this and unify oneself and find peace."[12] Hence the goal of life in its pursuit of happiness is "to minimize the passions altogether so far as possible, to mute them in order to perceive the truer 'feelings' which lie behind them."[13]

The Javanese does not reason through the head, but through the heart (rasa) because this way "penetrates the heart of the matter and reveals the truth."[14] The Javanese believe that the Western type of scientific knowledge does not penetrate reality. The history of knowledge has shown that new scientific theories debunk older ones because these theories came from brain knowledge. On the other hand, insight from batin is more lasting.

Beneath the coarser feelings is *rasa*, a pure basic, meaningful feeling "which is once the individual's true self (*aku*) and a manifestation of God (*Gusti, Allah*) within the individual."[15] Hence rasa, the self (aku) and God are almost interchangeable. God and the ultimate rasa can be found in a special organ which may either be the heart (*manah*) or the liver.

If God is also the indwelling rasa, the aim of kebatinan as a this-worldly mysticism is to know and feel this ultimate in oneself.

Tapa and Ngesti

As we said earlier, the macrocosmos can be realized in the microcosmos. While the individual has no control of the macrocosmos, he can control himself as microcosmos. Contact or union with the Absolute in oneself releases tremendous energy.

How does one achieve the mystical in oneself? Or how does one meet the ultimate rasa in oneself? The answer is through asceticism (*tapa*). The purpose of tapa is the "purification to reach *samadi*, which is a state of mind that can be described as a world-detached concentration in which one is open to receive divine guidance and ultimately the revelation of the mystery of life, of origin and destiny."[16] One particular aspect of tapa is in *ngesti*, which is "to unify all the powers of the individual and direct them toward a single end, to concentrate one's psychological and physical faculties toward one narrow goal."[17] All of one's powers focus on that goal of contacting one's inmost part. To do so requires purity of will or a strong sense of purpose to achieve the ultimate rasa. Purity has little to do with morality but is tied up with the concentration of power. The batin has to be emptied of its mundane content in order to come in contact with the divine. It means curbing or blunting one's instinctive life through spiritual discipline.

The asceticism through spiritual discipline includes retreats or periodical withdrawal from mundane activities and staying in special places like caves and mountains. For example, top Indonesian generals are reported to regularly meditate at night in auspicious places in order to receive divine guidance to better rule the nation. Holy (*keramat*) places for meditation include the graves of ancestors, kings, and mythical teachers. These sites not only supposedly impart mystical insight, but also spiritual powers.

The retreat includes practices like concentration on inward things. Staring at a lighted lamp or gazing at a single point helps achieve the goal. Other practices include fasting, praying, meditation, lack of sleep by staying awake during the night, *kungkum*(sitting for hours immersed in rivers during the night), sexual abstention. One's batin gets strong through fasting because "one gets very hungry and thinks a lot about God, and then God gives one the power."[18] A teacher or guru who has had this realization of the batin will hasten the spiritual discipline, which entails a teacher-pupil relationship. Belonging to a mystical group (*aliran*) also promotes kebatinan, although the practice of mysticism can also be an individual endeavor.

Power and Kebatinan

What happens if the batin is emptied? The realization of the mystical experience occurs in different levels. In the surface level, it means living according to the religious rules. A further realization is when one realizes that God need not be met in Mecca, but in one's own heart. But the deepest realization is the stage of *Mahrifat* where one and the universal become one. The rasa then grasps the essence of reality as "revealed in the quiet *batin*."[19]

The result of the mystical experience as mentioned above is *samadi* where the person receives "divine guidance and ultimately the revelation of the mystery of life, or origin and destiny."[20] The enlightened person who overcomes lahir is no longer self-interested. Instead he becomes more active in the world by practicing his duty (*darma*) in his state of life, be he a farmer, servant, or a government functionary. He believes that to work and sacrifice in the spirit of social harmony will be highly rewarded. Furthermore, the person acquires an increased spiritual strength. This is shown in the ecstatic shaking. This spiritual power can do wonders in achieving one's aims in the world.

One such spiritual power is the power to heal. Some kebatinan sects have healing sessions where the patients mystically surrender themselves and pray. Another is the power to predict things, like predicting lottery numbers. Obviously the powers can be used for good or bad things.[21]

The Javanese penchant for power is shown in their sacred household heirlooms (*pusaka*), which should be revered and ritually respected. An example of pusaka is the keris dagger which is supposed to have divine power.

The batin religious experience does not separate the profane from the sacred. All things participate in the one and the same experience.

Can batin be applied to loob?

Loob and Batin

Let us see if batin can give light to loob. Let us follow the outline given above.

World View

In the traditional Filipino primal (animistic) world view, the world is full of spirits.[22] The divine energy which permeates the universe is manifested in "every aspect of the natural world, in stones, trees, clouds, and fire."[23] Mountains, caves, rivers, plants, animals, and people have power.[24] Because the holy for the Filipino is immanent to an extreme degree, the divine can be in material things and in persons, and in creation in general. This divine presence or power as permeating the universe can be actualized or concentrated in objects and persons.

The light (*liwanag*) in the sun or other sources is the image of such power and divine presence. Sunlight from the east has life-giving powers. The same light or the "sun of reason" also points the path of death, "the way of the cross", which the revolutionaries must take.[25]

The attainment of paradise through hardships is also the attainment of liwanag.[26] The light of heavenly beings also goes to extraordinary human being with transformed kaloobans.[27] These transformed individuals have a radiating light coming from their kalooban that attracts other people.[28] On the other hand, a weak loob is in the "state of darkness."[29]

Loob

In this section we shall follow the historical exposition of Ileto as to how certain Filipino nationalists (like Apolinario de la Cruz, the Katipuneros like Andres Bonifacio, members of the Colorum, Macario Sakay, Felipe Salvador) practiced kalooban.

Ileto defines loob as "inner being" which is "intimately connected with the ideas of leadership and power, nationalism and revolution."[30]

Does rasa (in the case of batin) have a counterpart in Filipino thought? A purified kalooban requires a special knowledge, which is "given more to the leaders, and to a lesser degree to the members."[31] This requires a new kind of "seeing" in the state of light (liwanag) and to be supported by constant prayer.[32] True knowledge "implies a loob that maintains its equilibrium in the face of threats and pressures to abandon its commitment to a cause."[33] Light is associated with awakening freedom (kalayaan).[34]

The loob that "has been continually purified and strengthened" acquires commitment to the cause of the individual.[35]

Sacrifice for the revolutionaries had little to do with the atonement of sins. It had something to do with the purifying, steadying actuation, and transforming of the loob and thereby the accumulation of power. Sacrifice was endurance of hardship and the "forceful effort" which "implies not merely a passive avoidance of sin but a disciplined effort to live in accordance with certain rules and precepts."[36] The forms of sacrifice included prayers, abstinence from certain kinds of food or comforts, sexual abstinence. "Constant prayer and religious exercises . . . purify the loob and render it serene in the face of certain danger."[37] The ultimate form of sacrifice was and is the way of the cross during Holy Week. "At the end of the road, the penitent is usually half-dead of exhaustion, pain and loss of blood, but he emerges a 'new man' whose loob has been renewed, ready to face squarely the challenges of this world."[38]

What drives the present-day flagellants to whip themselves during Holy Week? The motive is not so much penance for sins or for the release of evil spirits in the person. The real motive, according to Covar, is to purify the body so that it becomes a worthy temple of the anting-anting.[39] If the cave was an original venue of acquiring the amulet, the new venue is the "cave" of the church. The hardships and their motivation which pilgrims today undergo in Mount Banahaw, like crawling through a narrow tunnel or cave, are similar to the hardships which neophytes of the revolution underwent.[40]

Many Catholics who make and pray novenas may, perhaps unconsciously, have this motivation in mind. Prayer and ritual is a source of power.

The revolutionaries regarded their leaders as men of psychic power in winning military victories. This power comes from their *anting-anting* (amulet).[41]

Those who use the anting-anting believe that the words of Christ and the things used in Catholic liturgy are a strong source of power. While the Scriptures say that the word of God is efficacious (Heb. 4:12; 1 Th. 2:13 ff), their belief extends to other rituals and liturgical language in the Catholic rite. That is why pig Latin as seen in the *oracion* is supposedly powerful. For example the wearer of one type of amulet believes that it will make him bullet-proof. He believes that the power accumulated in the amulet will flow to him, on condition that his loob has been purified and renewed through self-discipline as mentioned above. The efficacy of the anting-anting "depends upon the proper execution of certain rituals and the following of strict rules."[42]

Holy Week is supposedly the best time for obtaining, testing and recharging the powers of anting-antings.

The beliefs on the acquisition of power are by no means limited to the historical description of the revolutionaries. This is also applicable to other Filipinos today, especially the healers.[43]

Those who have acquired the power try not to misuse it as in the case of showing off or of taking advantage of people. Doing so would diminish the power. They use power only for necessary occasions.

The Javanese aliran or mystical group of kebatinan has its counterpart in the Philippines, namely, the 'lakaran' which comes from 'lakad.' Lakad or walking has other nuances in Tagalog. Having a task to perform is 'may lakad' (literally, has a walk). The walk (lakaran) need not be business, but also leisure as in a picnic. But during the Philippine revolution, lakaran had a technical meaning as a pilgrimage, a mission, an ascent (with Christ to Calvary) to spread the word. Members of the roving group (*cofradia*), which was united in kalooban, went to evangelize to other communities.

We find many things in common between batin and kalooban. But let us postpone our critique till later. In the meantime let us clarify more the concept of loob. Its relation to other aspects of the

Filipino will be a way of clarifying it. Let us see loob in its relation (1) to the body, (2) to the self, (3) and to *bait*.

Loob and the (*Katawan*)

Is the batin relationship to the body applicable to the Filipino counterpart? Chapter I discussed the Filipino philosophy of soul and spirit. We said that the soul and spirit are distinct from each other. Here we shall consider the relationship between body and kalooban.

Paradigms of the Body

Paradigms are important for discussing our topic, and facilitate creating hypotheses.

One type is the dualistic paradigm as we have explained in Chapter I. There we also explained the Indian paradigm that man is composed of layers. The body is just the outermost layer while the innermost is the atman. Chapter I also explained the non-dualistic or holistic paradigm. Here the body expresses the whole being which is body, soul, and spirit. The biblical expression, to 'know' (as in Adam knowing Eve through 'carnal knowledge') is not only cognitive, but the whole person. Likewise feeling is not only of the senses, but also of the intellect.

Merleau-Ponty also has a holistic model and approaches Heidegger. The "phenomenal body expresses its existence and intentionality by means of speech and gestures which give significance, (and) hence, transcend the world."[44] Thus when somebody gets angry, the livid face, the trembling voice and hair on end are not signs but is the whole person being angry. Towards the end of Merleau-Ponty's life, his posthumous work, *The Visible and the Invisible*, introduces the ultimate further category of flesh. This is his ultimate notion and grows from his previous notion body.

The flesh is the body inasmuch as it is the visible seer, audible hearer, the tangible touch--the sensitive sensible: inasmuch as in it is accomplished an equivalence of sensibility and sensible thing.[45]

Flesh, according to Merleau-Ponty, has the following dimensions. It is chiasm, that is, an exchange between me and the world, or an exchange of man as soul and body together. Secondly, flesh is an entralacs, a network or like an interlacing of ribbons. Thirdly, flesh is dehiscence, a never completed differentiation as well as union whereby the seeing blends into the visible and the invisible. Lastly, flesh is the overlapping of the body and the world.[46]

The statement, "I have a body" betrays a dualistic model, as if the self were separate from the body. But "I am a body" shows a non-dualistic or holistic model of the body. Our hypothesis is that the Filipino philosophy of the body is non-dualistic or holistic in the paradigm proposed by Merleau-Ponty.

Metalinguistic Analysis

Since the body is one, any part can also assume the whole. We find this phenomenon in Fe Maria C. Arriola's book on the body.[47] The book lists the various expressions connected with the parts of the body from the head to the toe. But here, we want to cluster the meanings of the body according to domains of the intellectual, volitional, emotional, and ethical. In each domain we want to show that the body partakes in the loob and that the loob as well shows itself in the body

as a whole or as symbolized or manifested in a particular part. Let us show them in the following tables.[48]

A note on the tables. Some of the entries may belong to more than one domain. Likewise the entries are just a part of a much richer mine. The English translation is a mere approximation of the more poetic expressions of the kalooban and of the body.

If the entries in the tables are to be taken "synchronically", then loob cuts through the domains mentioned. Likewise expressions of the body, such as dugo, puso, etc., appear in several domains. Some bodily expressions also have their equivalence in loob. For example, 'magaan ang katawan' (literally, light body) can also be rendered as 'magaan ang kalooban' (literally, light loob, to mean being carefree or feeling good). Likewise 'mainit ang dugo' (literally, hot blood) can also be rendered as 'mainit ang kalooban' (literally, hot loob), both meaning to be angry. The foregoing tables show that the loob manifests itself in the body as a whole or in one or several parts. The evidence points to the holistic model of the body.

The Body as Metaphor

Culture has its share in the body symbolism. In some cultures the liver--not the heart--is the of love. A young man in Papua New Guinea, for example, refers to his girl friend as his 'lewa' (liver), not his sweetheart. Alejo gives an alternate translation to "Sacred Heart of Jesus" as 'Dakilang Loob ni Jesus.'

How come different cultures show emotions in varying degrees? For example, a Japanese who is angry smiles, which is different from a European showing anger. Each culture has been so embodied that the emotional expressions of its culture-bearers are also relative. Since Philippine languages and reasoning border on the symbolical and metaphorical, the body has its share. Thus people with 'malaking tiyan' (big bellies) are corrupt government officials such as grafters and bad policemen. 'Magkapantay ang paa' (the feet on even length) or 'una ang paa' (feet first) is a corpse.

The use of the body as metaphor of society is quite old. Already St. Paul used the analogy in describing the church as a mystical body with Christ as its head. The president is the head ('pangulo'). Undertakings need brains ('utak') and a trusted, indispensable aide as right hand ('kanang kamay'). The head also has representatives ('kinatawan') who assume responsibility ('pangatawan'). The followers literally are the fingers ('galamay').

The tooth also has the same character. 'Kabagang' (of the same molar tooth) means a close friend. While 'kabiyak ng dibdib' (half of one's heart) or 'kapilas ng puso' (a piece of one's heart) means spouse.

A cooperative undertaking rests on 'collective shoulders' ('balikatan') or with linked arms ('kapit-bisig'). The labor force is the 'arm of the worker' ('bisig ng manggagawa').

The intestines show the social dimension. 'Kaputol' or 'utol' (part of the umbilical cord) means brother or sister. Likewise 'kapatid' (from *patid* or cut from the same umbilical cord) means brother or sister.

An offspring is either 'flesh of my flesh' ('laman sa aking katawan') or 'blood of my blood' ('dugo sa aking dugo').

Now let us return to the discussion about the loob and the body.

The Javanese model of batin rests on the Indian paradigm, namely, that man is composed of several layers. It contrasts the spiritual to the material. Because the material is coarse, the Javanese model of batin therefore strives toward the spiritual.

On the other hand, the data mentioned above shows that the Filipino does have that dichotomy between matter and spirit.

We shall see this point clearer when we situate loob and sarili (self).

Loob and Sarili

What is the difference between sarili and loob? In this section, we shall focus on the self as reflected in the word *sarili*.

Metalinguistic Analysis

The different usages of 'sarili' give rise to the following domains. First, sarili means self. Second, by extension, sarili connotes freedom or independence. Third, sarili extends itself to property or possession.

Sarili as Self. 'Sarili' in *Tagalog* as self comes in expressions like 'sa sarili' to or for oneself as 'sabi ko sa sarili ko' (I said to myself). 'Aking sarili' or 'sarili ko' (myself), 'iyong sarili' (yourself), 'kanyang sarili' or 'sarili niya' (his self" and 'kanilang sarili' or 'sarili nila' (themselves). 'Makasarili' means selfish. 'Nanawala sa sarili' is to lose consciousness, poise, personality, or to become insane.

Sarili points not to man (tao) but to his being a man (pagkatao or personhood). The self is not separate from personhood since man is holistic as shown in emotions. When sarili is used for action, the meaning pertains to the person. We see, for example, in actions like in 'paggalang sa sarili' (respect for oneself), 'paghahalaga sa sarili' (self-worth), 'pagmamahal sa sarili' (love of self). Even in the negative sense, 'makasarili' (selfish) still pertains to the personhood.

In short self embraces the whole self. It is closely related to but/loob/nakem which is the whole person as viewed from within.[49]

Sarili and Freedom. Furthermore, sarili as self expresses itself in freedom as in 'sariling pag-iisip' (one's own free thinking), 'sariling paraan' (own way), 'magsarili' (to be alone), 'kasarinlan' (freedom), 'tiwala sa sarili' (self-confidence), 'sariling sikap' (self-persistence). 'Kaya ang sarili' (can manage herself/himself). 'Kasarinlan' is independence, autonomy. 'Magsarilinan' is to act independently from each other as in the case of adults. 'Magsarili' is to live separately from friends and relatives.

What is the difference between freedom as 'kalayaan' and freedom as 'kasarinlan'? Emilio Aguinaldo used 'kalayaan' to mean independence from colonial powers while his rival, Andres Bonifacio preferred 'kasarinlan'. Kalayaan may be only autonomy or freedom from external powers like colonialism or slavery. But kasarinlan goes much deeper than kalayaan because the former goes to the self. One can have kalayaan while not having kasarinlan, as when a person has lost his cultural identity, when he no longer knows who he is.[50]

Sarili implies freedom, responsibility, growth, maturity, and intelligence.

Sarili and Property. The self also expresses itself in property or possessions as in the following expressions. 'Sariling bayan' (own country) certainly goes beyond the individual. It promises a good future and whatever comes from independence. The same idea appears in 'nasa sariling pamumuhay' (in one's own occupation), 'pansariling kapakanan' (for one's own sake), 'sariling

atin' (our very own). 'Magkasarili' is to have one's own. 'Sarilinan' is exclusive for each other. 'Sariling gamit' (own property), 'sariling pera' (own money).

Negatively, 'walang sarili' means having nothing of one's own. A person who is 'walang sariling isip' is unoriginal or does not have a mind of his own.

Property participates in the selfhood of a person. Since property is communal for most Filipinos, sarili has a collective sense. The following expression shows this social dimension: 'tangkilikin ang sariling atin' (support our own products).

Furthermore, since the property and the body are inseparable from the self, to criticize a person's dress, for example, or his physical features is to criticize the whole person.

Sarili and Privacy. The concept of 'sarili' becomes clear if we look for the translation of 'private.' Philippine languages have no original word for it because privacy is not a part of the culture.

'This is my property' can be translated as 'sarili ko lang ito' or as 'akin lang itong gamit' (this thing is for my own use). 'Private property' in English can be translated as 'sariling pag-aari', as 'natalagang bahagi', as 'kakayahan' or as 'kasarinlan.' However the property can belong either to a person or to group. Privacy connotes that no other party can see or hear what one is doing. 'Sarilinan' is the nearest equivalent to privacy as in the expression, 'mag-usap tayo nang sarilinan' (let us talk in private). In short, privacy is what is done in secret. However this secret deed can either by done alone or as a group. Thus if one wants to avoid the noise and desires to be alone ('makapag-isa') as an individual or as a group, this is often done inside a room or apart from others.

While the Philippine languages do not stress privacy in terms of individualism, sarili has a social nuance. A politician who campaigns for office in his speech portrays the poor people, their sufferings as his self. A mother who loves her children says that her self will be fulfilled if her children will be successful in their future careers. She sacrifices herself for her children.

Privacy for the Filipino does not involve an individual but his *sakop* or reference group. This sakop can primarily be his extended family or kindred. The concept of privacy may extend to the whole neighborhood. The lending of objects attest to this point, like 'pahiram nga ng *ating* palangana' (please let me borrow *our* basin). However, it can also be ironic when the owner says, 'pahiram nga ng aking [my] palangana.'

In the realm of confidentiality, privacy also is not individual, but has a group dimension such as a neighborhood with a strong bond of familiarity.

'Private school' or 'private firm' then means the thing belongs to a particular group and not by the state. 'Privacy' also means the exclusiveness and rest for a group as in 'Please don't disturb us. We want privacy.' It also limits access, like in 'private parts.'

What then is the difference between 'sarili' and 'private'? 'Sarili' is a broader concept since it includes the self, freedom, and property. 'Private' is more in the area of property. But the Philippine languages have taken over the word 'pribado' to mean 'private' with the nuances mentioned above.

The foregoing data show that self for the Filipino is holistic. To be a person is to be related to others.

Philosophy of Sarili

From the linguistic data above, we can draw the following conclusions. First, sarili is much wider than loob. Sarili or the whole self is that which possesses the loob. Loob is only a dimension

or a "part" of sarili. Self (which refers to the speaker, the I or 'ako') recognizes its presence or existence. Self (sarili) is the whole self, which includes body, soul, and spirit and all its properties. It is the oneness of the whole person. It connotes harmony of the faculties. A person can speak of his own self (sarili) because he is conscious of himself/herself. Selfhood guarantees being fully authentic and human.

Second, this selfhood exercises itself in its use of personal freedom.

Third, selfhood includes the things/properties as extensions of oneself.

Fourth, being conscious of oneself implies consciousness of others, the world, and the environment in which one lives. The sarili also affirms the value of the others (kapwa). By recognizing the others, sarili also shows co-responsibility. By recognizing the others, it transcends the self. Self implies the sakop philosophy because the Filipino is not individualistic.[51] It demands altruism. The human self finds fulfillment in its inter-relationship with others: selfhood then implies the collective self of society. According to a proverb: 'Walang taong nabubuhay para sa sarili lamang' (no man lives for himself alone). 'Bayan muna bago ang sarili' (The country above oneself).

Fifth, individualistic privacy is not stressed.

It is true that we find similar features in other languages concerning self as freedom and property.[52] Concerning freedom, English can also say 'on my own', or *von sich selbst* (German), or *da se* (Italian), *de por si* (Spanish). Concerning property, we find its equivalent in English as 'my own', or *eigentum* (German), *i miei* (Italian), *los mios* (Spanish). So what is new with the Philippine concept of sarili? The difference, we believe, lies in the social philosophy, that is, man is not individualistic. Or positively, the concept of self has a sakop orientation. How far this concept is different from other oriental philosophies remains to be discussed.

Sarili is related to 'kapwa' (both, fellow being). However, the word kapwa and its meanings is somehow absent in Cebuano Visayan and Ilocano. But it does not mean that the Filipino is not other-oriented. On the contrary, we have said that s/he is sakop-oriented. Sakop specifies more the kapwa orientation.

After seeing loob in relation to the body and to the self, there remains one more point of reference. In the case of batin, rasa had much to do with the realization of the former.

Loob and Bait

What is the counterpart of 'rasa' in Tagalog? We believe that the word is *bait*. Earlier in the case of the revolutionaries, we saw that a purified kalooban needs a special knowledge and a new kind of seeing.

Batin, as we mentioned earlier, is not reasoning through the head but through the heart. This way of reasoning penetrates better the core of reality.

Tagalog differentiates 'isip' (reason) from 'bait.' The dictionary lists different nuances of isip: as thought; understanding; sense; judgment; criterion; opinion; discernment; idea; talent; intention; surmise; viewpoint; mind.[53] We believe that 'rasa' corresponds roughly to the English concept of reason and the faculty of reasoning. Miranda clusters the meaning of isip to thought, intelligence, reason, and conviction.[54]

On the other hand, 'bait' is diversely translated, in one sense, as kindness, as sense, prudence:[55] thus 'walang bait sa sarili' (no sense of his own), or 'mawalan ng bait' (to lose consciousness). Miranda translates bait as intrinsic goodness, intuitively critical goodness, and as practical goodness.[56] Bait is "the inner dynamic; the essential thrust of bait is towards values that

affirm and promote the authentic and ideal nature of man"; it is "the practical judgment for the good at hand."[57]

Synderesis would be the scholastic translation of bait. It is "the natural or innate habit of the mind to know the first principles of the practical or moral order without recourse to a process of discursive reasoning."[58] The term, which goes back to ancient Greek philosophy, has been given diverse interpretations in the history of patristic and scholastic philosophy. It is infallible because "the human intellect cannot err regarding first and indemonstrable principles."[59]

The Western interpretation tends to give synderesis a rational interpretation. But the Filipino concept of bait is both emotional and intellectual or holistic.

Conclusion

We began this chapter with batin as a point of departure. Let us review the various elements: world view, batin-loob, rasa, sacrifice, power.

Concerning world view, we have seen some commonality between the Javanese and Filipino outlook of the universe as a continuum with much power. They are similar in the concepts of sacrifice which is geared to actuating the loob/batin, the resulting power, and knowledge as non-cerebral.

Furthermore, as a person ranks higher in society--like the nobility--he is supposedly closer to the truth and to God. Earlier we mentioned that the Filipino revolutionaries attributed special knowledge to the purified kalooban of their leaders.

In many ways perhaps loob and batin were the same in the early stage of both Javanese and Filipino cultures. But with the influence of new thoughts (Hinduism, Buddhism, Islam for Java, and Christianity for the Philippines), these influences contribute to some divergence. In spite of the later accretions, we can still see the original inspiration. While Filipino mystics in the state of *langkap* (with the variants of *sapi* and *sanib*), alleged spirit possession by the Santo Niño, Christ as Nazareno, or other saints, those in Java may give non-Christian names to the spirits.

The same is true with "feeding" or "charging" their respective amulets with prayer and sacrifices to maintain or enhance the power.

Although there are similarities, we find differences between Javanese and Filipino thought. Javanese mysticism is dualistic because it dichotomizes the inner man and the outer man, matter and spirit. It devalues matter.[60]

Both batin and loob, in our considerations above, point to the inner being or inner person. However, batin (at least on the studies consulted) bases itself on the Indian category of layers in the person. This layer way of thinking is not Filipino, which follows the holistic model.

With the exception of our study on buot-loob-nakem, the other researches have focused only on loob. They play on the Tagalog contrast between loob as interior as labas (outside). For example, we see this contrast in Ileto and in Salazar.[61]

But the contrast on loob and labas is only in Tagalog. In our study, we found similarities in how the three languages (Cebuano Visayan, Tagalog, and Ilocano) respectively agree on how buot, loob and nakem are somehow the same in four areas: as intellectual, volitional, emotional, and ethical. Similarity, however, does not imply uniformity. For example, 'mahimuot' (buot as pleasing) seems unique for Cebuano. 'Ang buot sa balaod' (literally, the will of the law) cannot be translated as such in Tagalog or in Ilocano.

But one area, which we call miscellaneous, is particular only for Tagalog.[62] In this table, Tagalog has loob meaning the interior, inside, within or loob in the spatial sense. Thus we find

expressions like ‘sa loob ng bahay’ (inside the house), ‘saloobin’ (to interiorize), and ‘looban’ fenced yard around the house. Robbers are ‘mga mangloloob’ because they enter a house. When applied to the person, we find expressions like ‘kaloob-looban’ or ‘kaibuturan ng loob’ (deep within the loob). Expressions like these in the spatial sense of interiority are absent in Cebuano Visayan and Ilocano. Cebuano Visayan does not contrast buot to ‘gawas’; nor does Ilocano contrast nakem to ‘iti ruar’ or ‘ruar’ (outside).

Since most of the researches on kalooban have been done on Tagalog, the researches have used this special element of loob. Thus Salazar in his study uses structuralism as a methodology.[63] Now uses binary opposition like ‘hina’ vs. ‘lakas’, ‘lambot’ vs. ‘tigas’, ‘bigat’ vs. ‘gaan’, ‘sama’ vs. ‘buti.’ Naturally the opposite of loob is ‘labas’ (outside). In the binary opposition of structuralism, things are considered as either-or.

But the Filipino does not think in either-or categories. His is both/and in his spirit of harmony.[64] We said that since loob (and buot, as well as nakem) has a holistic concept of the body, there is no dichotomy between the inside and the outside of the person.

If loob is to be placed in a larger context as we have shown above, the criterion of coherence will give it a safer explanation. By coherence we mean that the explanation of loob must fit the whole of philosophy as a system. Thus we have seen that loob fits together with the Filipino world view, the body, self, and sacrifice as a means of realizing the loob and of getting power.

Therefore, we recommend that the counterparts of loob in other Philippine languages be studied in order to have a true Filipino view.

Sarili is the “bigger umbrella” which embraces loob and katawan. Katawan, in turn, is inseparable from soul and spirit. Loob is an interior aspect of sarili. The loob manifests itself in the katawan and vice versa.

Furthermore, the concept of sarili has a social dimension: the Filipino is not individualistic, as is seen in his weak sense of privacy.

Meantime, we find that our original finding still holds true as encapsulated in the statement: “The Filipino looks at himself as a self, as one who feels, as one who wills, as one who thinks, as one who acts; as a total whole--as a ‘person’ conscious of his freedom, proud of his dignity, and sensitive to the violation of these two.”[65]

Bait as reasoning was briefly explained in this chapter. More on the Filipino way of reasoning will be found in Chapter III.

Notes

1. Although anthropologists have written earlier on *utang na loob*, we believe that the first systematic philosophical study of loob is our article, “Thoughts on Buut-Loob Nakem,” *Philippine Studies*, 20 (1972), 577-601. This article was later incorporated in chapter 3 of our book, *Elements of Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1974), pp. 53-72. Albert E. Alejo studies the authors who wrote on loob and makes his critique of each in his book, *Tao po! Tuloy!* (Quezon City: Office of Research and Publications, Ateneo de Manila University), pp. 10-44.

We are greatful to the comments of Dr. Prospero Covar and Fr. Dionisio Miranda, SVD, on the earlier version of this text.

2. We presuppose here the ideas proposed in *Elements of Filipino Philosophy*.

3. Niels Mulder, *Mysticism and Everyday Life in Contemporary Java, Cultural Persistence and Change* (Singapore: Singapore University Press, 1978), pp. 16, 38-41.

4. *Ibid*., p. 64.

5. Reynaldo Clemeña Ileto, *Pasyon and Revolution, Popular Movements in the Philippines, 1840-1910* (Quezon City: Ateneo de Manila University Press, 1989), p. 25. The pagination of the 1979 first printing with its large type differs slightly from the third printing of 1989.

6. In English, for instance, we find the following: Clifford Geertz, *The Religion of Java* (London: The Free Press of Glencoe, 1960), p. 309352; Niels Mulder, *Mysticism and Everyday Life in Contemporary Java*; A.M. Sutrisnaatmaka, "The Javanese Kebatinan Mysticism: A Brief Observation in a Framework of a New Evangelization", paper read at the SVD Asia-Pacific Zonal Conference for Missiological Education and Research, Bali, October 21-31, 1993.

7. Mulder, *Mysticism*, p. 93.

8. *Ibid*., p. 123.

9. *Ibid*., p. 106.

10. *Ibid*., p. 13.

11. Geertz, *The Religion of Java*, p. 316.

12. *Ibid*., p. 320.

13. *Ibid*., p. 310.

14. Mulder, *Mysticism*, p. 16.

15. Geertz, *The Religion of Java*, p. 310.

16. Mulder, *Mysticism*, p. 23.

17. Geertz, *The Religion of Java*, pp. 321-322.

18. *Ibid*., p. 321.

19. Mulder, *Mysticism*, p. 15.

20. *Ibid*., p. 23.

21. For more details on the survival of the ancient Javanese beliefs on power, see Keith Loveard, "Journey Through Magic," *Asiaweek*, June 9, 1993, pp. 36-45.

22. Prospero R. Covar, "Potensiya, Bisa, at Anting-anting," *Asian Studies*, 18 (1980), 77.

23. Ileto, *Pasyon and Revolution*, p. 24.

24. Covar, "Potensiya." p. 77.

25. Ileto, Pasyon and Revolution, p. 86.

26. *Ibid*., p. 93.

27. *Ibid*., p. 45.

28. *Ibid*., pp. 45, 148.

29. *Ibid*., p. 152.

30. *Ibid*., p. 25.

31. *Ibid*., p. 40.

32. *Ibid*., p. 46.

33. *Ibid*., p. 145.

34. *Ibid*., p. 103.

35. *Ibid*., p. 180.

36. *Ibid*., p. 235.

37. *Ibid*., p. 222.

38. *Loc. cit.*

39. "Ang paghampas ay hindi upang palayasin ang mga masasamang espiritu sa loob ng katawan. Ito'y ginagawa upang linisin ang kanilang katawan para maging karapat-dapat na templo ng anting-anting," says Covar, "Potensiya," p. 78.

40. Ileto, *Pasyon and Revolution*, p. 96.

41. *Ibid*., p. 115.

42. *Ibid*., p. 41; see also Covar, "Potensiya," p. 78.

43. Leonardo N. Mercado, *Inculturation and Filipino Theology* Manila: Divine Word Publications, 1992), pp. 105-106; Covar, "Potensiya," p. 77.

44. Florencio L. Lagura, *Models for the Body-Mind Problem in Merleau-Ponty* (Tagaytay City: Divine Word Seminary, 1984), p. 264.

45. From the translator's preface of Maurice Merleau-Ponty's *The Visible and the Invisible* (Evantson: Northwestern University Press, 1968), p. liv.

46. Lagura, *Models*, pp. 233-247.

47. Fe Maria C. Arriola, *The Body Book* (QC: GCF Books, 1993).

48. We used here the list of Albert Alejo, *Tao po! Tuloy!*, pp. 135151.

49. Mercado, *Elements of Filipino Philosophy*, pp. 53-72.

50. I am grateful to Prof. Covar for these nuances (from his personal communication).

51. Mercado, *Elements of Filipino Philosophy*, 92-104.

52. I am grateful to Dionisio Miranda on this observation.

53. Jose Villa Panganiban, *Diksyunario-Tesauro Pilipino-Ingles* (Quezon City: Manlapaz Publishing Co., 1972), p. 569.

54. Dionisio M. Miranda, *Loob, The Filipino Within* (Manila: Divine Word Publications, 1989), p. 35.

55. *Ibid*., p. 100.

56. *Ibid*., pp. 38-41.

57. *Loc. cit.*

58. M.W. Hollenbach, "Synderesis," *New Catholic Encyclopedia,* 1967, XIII, 881-883.

59. *Ibid*., p. 883.

60. Mulder, p. 17.

61. Ileto, *Pasyon and Revolution*, p. 15; Zeus A. Salazar, "Ang Kamalayan at Kaluluwa: Isang Paglilinaw ng Ilang Konsepto sa Kinagisnang Sikolohiya," in *Ulat ng Ikalwang Pambansang Kumperensya sa Sikolohiyang Pilipino* (Quezon City: Pambansang Samahan sa Sikolohiyang Pilipino, 1977), pp. 131-144. The figure on p. 144 shows the contrast between labas and loob.

62. Mercado, *Elements of Filipino Philosophy*, p. 64.

63. Salazar, "Ang Kamalayan at Kaluluwa".

64. Mercado, *Elements of Filipino Philosophy*, pp. 73-91.

65. *Ibid*., p. 71.

3.
Reasoning

In an earlier work, we have shown that the Filipino does not have a Western mind.[1] Instead of being deductive, he thinks inductively and intuitively. These two features are what I call "psychological." Although we know that inductive thinking is also logical, the word logical has come to be almost equated with discursive and deductive thinking.

Induction may be defined as "the legitimate inference of universal laws from individual cases."[2]

One clue to how Filipinos think is their languages. English and most of European languages are characterized by subject, predicate and linking verb. The linking verb can also embody active verbs. That is why propositions in English and other western languages can be reduced to the algebraic formula of s = p, where s stands for subject and p for predicate. Where there is no subject, then an impersonal subject is made as in 'It is raining' or 'There is a man.' Philippine languages, on the other hand, are more complex because they can have from one to four components.[3] In Tagalog (which is like other Philippine languages), 'Umuulan' (literally, 'is raining') is a complete sentence as a monadic solidarity. So is 'May tao' (literally, is a man). Furthermore, Philippine languages are concrete. The concreteness of thinking, however, approaches the abstract through the poetic.

Algebraic and Geometric Logic

Ellington-Waugh classifies logic as either algebraic or geometric.[4] Western, as algebraic, logic can be translated into mathematical symbols. Symbolic logic uses the equation where two components (subject and predicate) are either equated or denied (which happens when a preposition is either affirmative or negative). However, geometric logic is not like algebraic logic because it deals with constructing relationships between figures which may be similar. The symbols, like that of a mandala, can have more than one value, such that it may either be east, west, north, or south. Hence the mandala (which is often a circle or square or combinations thereof) may serve as "a cosmogram, a psychogram, and a purified ritual site" which simultaneously represents "various meanings."[5]

Furthermore, while the algebraic logic is linear, geometric logic is non-linear. Since the latter has different levels of meaning, it is more profound. Algebraic logic propositions are either-or in nature, but propositions in geometric logic are both/and. Hence the latter tend to be ambiguous, non-verbal or symbolic. Thus contrary symbols in dream can co-exist in the both/and propositions of geometric logic.

The distinction between algebraic logic and geometric logic is similar to the distinction between and "semantic" and "poetic" meaning.

Poetic meanings are metaphorical and orient the individual toward objects in the external world establishing a motivational, attitudinal, and emotional context. The individual is invited to participate maximally in the situation,and hence is oriented for action. Semantic meaning, on theother hand, is merely the neutral naming of the object. It is perception without affective overtones.[6]

In the semantic meaning, both object and subject are separated from each other. The division between subject and object arose especially during the Enlightenment period of Western history.

Poetic meaning therefore is multi-level. Words do not have one meaning but are multi-faceted like the truth which can never be fully exhausted. Its spirit of the truth is contrary to semantic meaning which tries to narrow down the truth and its meaning.

One cannot judge volleyball from the rules of basketball, or checkers from the viewpoint of chess; rather each game must be judged from its own rules. Likewise to judge geometric logic from the viewpoint of algebraic logic would miss the point. Unfortunately, this has been done, for example, in a study judging Filipino logic from Aristotelian deductive logic.[7]

The Use of the Poetic

The use of versed debate is pan-Philippine, from the tribal to the lowland Filipinos. Why do they use the poetic instead of plain language on certain occasions?

Let us first look at the tribal Filipinos because they represent the pre-colonial people. From Northern Luzon are the Ilongots and from the south in Mindanao are the Subanens of Zamboanga.

The Ilongots

The Ilongots of Northern Luzon have been known to be headhunters.[8] They use poetic oratory to manage conflict which negotiates anger. These poetic encounters facilitate deals and mediate two contending parties. The context of these debates is a meal with plenty of food and drink. The purpose of these poetic encounters is to negotiate and to cultivate a relationship with an opposing party. The issue may be compensation for past killings or the asking for the hand of women in marriage. In these encounters the orators confront each other with the use of indirect (poetic) language. A direct or blunt language may hurt feelings and thereby result in disruptive outburts. These debates need good orators who "have both 'knowledge' and 'passion' in their speech; they wear ornaments and taunt their opposites with witty words, and in so doing, prove themselves established men of 'anger.'"[9] Their public oratorical debates (*purung*) use "a style of speech, and correspondingly, of social interaction, that Ilongots recognize as different form that encountered in ordinary working life."[10] In these debates, "there is a concern for hearts that hide their deepest thoughts, a use of language that is intentionally indirect, a drama of revelation and deception.[11]

Before they go to debates, the orators learn from the differences which their people feel, like past grievances against other groups or past hurts like killings which will demand compensations.

In their metaphorical language a short supply 'honey' or 'wine' are conventional ways of talking about a wife. 'Tasted objects' refer to weapons, 'young pups' are prospective husbands, 'absence' means death, 'handling of death' is burial.[12] For example,*Amung kamin limdeseka alaken*, (literally, 'We are like frogs who jumped') actually means 'We jumped into this and feel vulnerable.'[13]

The negotiation may drag for hours. The purpose of delaying is to permit each party to know better each other, to gain trust while enjoying the food and drink. Good orators know how to retrain their anger and tortured thoughts and use indirect speech to "'hide' their deeper meanings."[14]

Trained in elaborate and metaphorical turns of phrase, all orators are 'slow' and cautious in their use of speech; they allow time for words to 'reach' their points and avoid direct statement. In purung as in daily talk, the overt mention of offense may be disruptive. And although the orator

hopes his phrases will excite an opposite's response, he knows that insults suffered may give rise either to violence or to new and difficult demands. Speech alone seems to provide a neutral ground in terms of which one can negotiate relations.[15]

In short the use of poetic language is primarily for diplomacy. This tactful language is more effective plain language in attaining desired goals.

The Subanens

The Subanens, a tribal group in Mindanao also have poetic encounters.[16] Again the context is a drinking party.[17] The poetic encounter takes place in the last stage of the drinking party. Its first stage is the tasting part which assigns the role, distances and authority rules to the participants. The second stage is the competitive drinking where the participants take turns in drinking and talking as well as in exchanging information. The third and final stage is the game drinking where, after euphoria has been established, issues are decided on the basis of poetic skills.

Songs and verses are composed on the spot to carry on discussions in an operetta-like setting. Even unsettled litigation may be continued in this matter, the basis for decision being shifted from cogent argument to verbal artistry. . . . Participants who have displayed marked hostility toward each other during the course of drinking talk may be singled out for special ritual treatment designed to restore good feelings.[18]

Other Tribal Filipinos

As early as 1668, the Jesuit historian and ethnographer, Ignatio Francisco Alzina, noted that the early Visayans of Leyte and Samar had different types of poetry. One was the *ambahan* which consists of two lines of blank verse, each verse containing seven syllables.[19]

Another type is the *bical*.

The meter is the same and the verses are complete in thought. This one is used between two persons, either two men or two women. They answer one another in strict musical time and without hesitation for one or two hours at a time, saying anything they wish even in satiric fashion and making public whatever faults the other may have. The shortcoming may be physical which is most common or at times moral, when these are not too offensive. . . . When the bical and the party is over, everything remains forgotten without any resentment for the shortcomings or failures included in the rendition or contest.[20]

The present-day Hanunoo Mangyans of Mindoro, a group of tribal Filipinos, have retained the *ambahans* which has also seven syllables for each verse.[21] They also have poetic debates in their own language.

Lowland Filipinos

For the lowland Filipinos one remnant of versed debate has been the traditional negotiation for marriage. Since traditional marriage is not a union of two persons, but of two extended families, the choice of a future spouse needs expert negotiators. In the Visayan context these negotiators did

their business in verse.[22] Besides serious business, versed debate also served as entertainment. An example of this kind is the *kulilisi* (Visayan) or *duplo* and *karagatan* (Tagalog), a socio-religious play held during funeral wakes.[23] A similar verse debate is the *balitaw*.[24] The context of entertainment of the *Balagtasan* which we shall explain later.

We shall take two types of poetry (namely, proverbs and balagtasan) to illustrate how Filipinos reason.

Proverbs and Reasoning

Proverbs, those short, didactic statements current in a given tradition, are one kind of folklore.[25] Folklore mirrors and validates the culture, educates, maintains conformity of the culture's behavioral norms, entertains and offers catharsis.[26] Thus in traditional Philippine culture the use of proverbs in face-to-face communication stresses "moral points and in supporting popular arguments."[27] The quoting of local proverbs and aphorisms minimizes or even overrules objections.[28] Verzosa says that

among Filipinos, as among other Orientals, the use of proverbs has the dignity of authorized finality. Proverbs may settle a feud, a long drawn litigation, even a dispute of long standing that may involve bloodshed. The occasion and nature of circumstances call for appropriate *salawikain* or proverbs. Our venerable *mga matanda sa nayon* or elders in Filipino communal districts held these proverbs as authoritative injunctions. We can note that the proverbs are not uttered one after another unless there is an occasion for advice or query. They are intended for all ages and children are taught early the implications and significance of proverbs.[29]

These proverbs, which were considered as "dogmas" in early Philippine tradition, range from general attitudes toward life, to ethics, values, general truths, humor, to many miscellaneous topics. The proverbs may be prose statements or poetic statements from five syllables to five-line stanzas.

Their imagery are "derived from the common everyday life and occupations of the folk."[30] Human life may be compared to crops, the behavior of animals, common objects in the farm, rural ways and manners. They also reflect customs and beliefs, native food and delicacies, games and amusements.

When compared to proverbs of other nations, especially the west, Philippine "parallels tend to be more concrete and specific than their foreign counterparts."[31] They are also poetic and have a "predilection for rhyme."[32]

In spite of the linguistic and cultural variety of Filipinos, "there is a general agreement among the proverbs from different regions regarding basic outlook on life, ethical teachings, and observations about life and human nature."[33] Hence the proverbs "give a clear and accurate image of the Filipino."[34]

The following instances may illustrate the logic of proverbs. A daughter who quarrels with her mother is made to respect her when her sister quotes a Capisnon proverb: "Bisan tuktukon ang balahibo mo sing pinupino, indi ka pa gihapon makabayad sang imo utang nga kabalaslan sa imo ginikanan!" (Free translation: Even if your body hair is cut into very fine pieces, you cannot still pay your "debt of reciprocal favor" to your parent!)[35]

A woman reconciles two quarreling brothers when she tells the younger one to "respect your elder sibling because you never became a human being if he caused your mother's death when she delivered him."[36]

In the two cases mentioned above, the appeal to values as rooted in the culture clinches the argument. Therefore arguments by value has a high convincing power.

Furthermore, proverbs as symbols do not have a one-to-one correspondence. One proverb can be used on different occasions. This Tagalog proverb may serve as an example,

Kahoy na babad sa tubig,
sa apoy huwag ilapit;
pag nadarang at nag-init,
sapilitang magdirikit.
(Even soaked wood, if put near the flame long enough, will surely burn.)

The proverb not only applies to the dangers of constant association between men and women, but applies also to other circumstances such as relations between good and bad people.

Compared to the simple construction of proverbs, the *balagtasan* is a more complicated matter.

The Balagtasan

If the proverb is a short metaphor, the balagtasan is a longer metaphor.

Balagtasan is a poetic debate.[37] It is a later development from the *karagatan* and the *duplo*, both of which are forms of poetical banters delivered during the nine days of the prayers for the dead, the thirtieth day after death and finally on the first death anniversary (*pag-iibis ng luksa*). The *karagatan* was a play performed to amuse a bereaved family. Unlike the *karagatan* and *duplo*, the topic discussed under balagtasan are set.

The balagtasan in its present form began in 1925 and is named after Francisco (born 1788), the renowned Tagalog poet. Its counterpart in the Ilocos regions is the *Bukanegan* (after Pedro, the Ilocano poet). Its counterpart among the Kapampangans is the*Crissotan* (after the Kapangpangan poet, Juan who used the pen name Crissot).[38]

A variant of the balagtasan is the *batutian* (named after Jose Corazon de Jesus whose pen name was Huseng). Batutian differs from balagtasan in the sense that the former uses jokes, banters and boasts among the contending poets.[39]

Balagtasans take a topic for debate. The first one in 1925 ("Bulaklak ng Kalinisan", Flower of Cleanliness) was allegorical. Another old text was "Alin ang higit na mahalagang taglayin: ang dunong, ang yaman, ang sipag, o ang ganda?" (Which should be valued more: learning, wealth, industry, or beauty?) However, more modern topics, as aired on the radio have more current themes. For instance, should the country have divorce? Should a person marry early or late? Should religion be an obstacle to marriage? Whom should parents prefer to finish their education first: male or female children? Who tend to be more jealous: men or women?

From Libiran's collection of balagtasans, we shall take a sampling of two, an old one ("Alin ang Higit na Mahalagang Taglayin: and Dunong, ang Yaman, ang Sipag, o ang Ganda?") and recent one ("Dapat ba o hindi dapat mag-asawa agad ang isang tao?) which was aired over the radio in 1982. To facilitate quotation, we have numbered the stanzas of the previous one with two digits (from 01 to 48) while the latter has three digits (from 100 to 140).

Since this is only a sampling, our findings are preliminary. We recommend that more studies on the balagtasan be carried out.

One must note about the literary genre of balagtasans. They are poetic debates intended for entertainment and not as a serious academic debate. In spite of the entertainment purpose of balagtasans, the logic is there.

We notice that in the Balagtasan, argumentation is based on inference by comparison or analogy. The inference on the real experience of the speaker which is familiar to the audience.

The images in forms of analogies and metaphors are the models for inference. The metaphors may refer to nature, to God, to real experience. For example, marriage may be compared to unripe fruits (103), to water (107), bamboo (111). God is creator (42, 44), master (45). Some personal experiences are those of parental quarrel (124), young love (125), hunger and plenty (8).

We find the following structure in the balagtasan: (1) a thesis, (2) followed by a reasoning which is supported by (3) a metaphor, and (4) a conclusion. Each number refers to a "level." In most instances the thesis (level 1) and the conclusion (level 4) are often omitted, but implied because they are part of a string of argumentations on the same topic.

For example (103):

Kung agad na mag-asawa mura't batambata,
Halaghag pa ang isipa't hindi alam umunawa;
Bungangkahoy ang katulad ng pitasi'y murang mura,
Kaya tuloy nang mahinog, maasim ding mawiwika.
(If married at once while immature and young,
The mind is still care-free and hardly understands;
It's like the fruit when plucked very young;
The fruit is said to be sour even if ripe it becomes.)

The same can be reconstructed as follows:

(1) Thesis: (implied, against early marriage).
(2) Reason: Because the mind is unsettled and immature.
This is based on experience in young marriages which
do not last long. If they endure, they are filled with
troubles and misunderstanding.
(3) Metaphor: Fruits when plucked green ripen sourly.
(4) Conclusion: (not mentioned but implied).

The counter-argument (107) runs thus:

Kung ikaw ma'y maliligo, sa tubig daw ay aagap
At nang hindi ka abutin noong tabsing nasa dagat;
Kung sinagot nang dalagang inibig nang buong tapat,
Pagtataling puso ninyo'y hindi dapat na magluwat;
Pakat baka ang mangyari, ang lunggati't hinahangad,
Maging isang panaginip kung panaho'y makalipas.
(When you are swimming in the water, be careful
So that you won't catch a sea cold;
If the proposal is accepted by the woman you love most,
The binding of two hearts should not lie in wait;

Lest it will happen that the ambition you wish,
Will become a dream through the lapse of time.)

The stanza (which is in favor of early marriage) can be reconstructed as:

(1) Thesis: (not mentioned but implied)
(2) Reason: because when you wait for old age, your dream will not come true.
(3) Metaphor: young marriage is like swimming; one should not stay long lest one will catch a sea cold.
(4) Conclusion: (not mentioned but implied)

Stanza 109 (which is against early marriage) may be constructed thus:

(1) Thesis: (implied)
(2) Reason: (implied, that early marriage might lead to regret and affliction.)
(3) Metaphor: a glutton who gulps hot soup burns his mouth and does not relish the fried fish.
(4) Conclusion: (not mentioned but implied).

The same structure can be seen in stanza 111 (against early marriage):

(1) Thesis: (implied)
(2) Reason: (implied)
(3) Metaphor: young bamboo used for making tools easily gets destroyed. But a house made of fully grown bamboo endures.
(4) Conclusion: therefore those who marry late will be far from harm.

Another argument for early marriage runs thus:

(1) Thesis: early marriage has another advantage.
(2) Reason: their honeymoon and togetherness are sweet.
(3) Contrast metaphor: the love of old couples is dry and probably childless.
(4) Conclusion: (implied)

Likewise (113),

(1) Thesis: (implied)
(2) Reason: (implied)
(3) Metaphor: early marriage is like planting early a fruit tree: children are produced easier and you can "harvest" their help and love.
(4) Conclusion: (implied)

The arguments presented by *di dapat*, the negative side (that is against early marriage) does not deny the facts presented by the affirmative side (*dapat*). The negative side adheres to customs and traditions such as respect to elders, the value of gratitude (*utang na loob*). That is why in this debate the negative side seems to have the upper hand.

Argumentation Based on Higher Values

After Knowledge, Beauty, Industry, and Wealth show their arguments on who is the best, they separately appeal to God as their source (18, 19, 42, 44, 45) or as the higher value. As mentioned earlier, the appeal to the values of traditions as also a base of argumentation.

What was said of the balagtasan is also reflected in the proverbs.

We believe that what we said of the balagtasan also applies to their counterparts in other Philippine languages such as the Bukanegan for the Ilocanos and the Crissotan among the Kapampangans.

One example of the Ilocano counterpart was held in 1954.[40] Like the Tagalog balagtasan, three Ilocano poets discussed which of the three virtues (*sanikua* [wealth], *adal* [education, knowledge], *dayaw* [dignity/honor]) is the best. Iloko poetry shows deep religious feeling, didacticism and moralizing.[41]

Classification of Inferences

Comparative oriental philosophy has been quite useful in clarifying Filipino philosophy. From the viewpoint of contents, Buddhism classifies syllogisms and inferences into three kinds, namely, analytical, causal, or negative.[42] An example of the analytical type is: "All horned animals have hoofs. Now the goat has horns. Therefore it must have hoofs." An example of inference by causation: "There is smoke in the mountain. So there must be fire there." An example of negative kind is: "There is no flower garden in the sky because we can't perceive any."

Is this classification also found in the balagtasan? We find that inference by causality is there, but in a slightly different form. We find more inference by causality, little on inference by analysis and almost nothing in inference by negation.

In 103 the ill-effects of plucking a fruit while green, or the result of using green bamboo for making tools (111), or of eating too soon a hot dish (109) definitely show inference by causality.

The metaphors of wealth compared to an abundant spring (09) or a luxuriant tree (08) are examples of a combination of inference by causality and inference by analysis.

Some Observations

We have seen how Filipinos think as illustrated in the use of proverbs and in the *balagtasan*. These two instances show that Filipinos think less deductively than inductively.

The examples show that induction prevails. In some cases of the balagtasan, both deduction and induction are found. In deduction, the different examples illustrate the major premise which is often the topic of the debate. But in general induction prevails as the form of argumentation.

The induction type of reasoning uses poetry. This poetic use is much against the spirit of deductive thinking, which is semantic. In other words, semantic or deductive thinking degenerates into hair-splitting regarding the nuances of terms in the major and minor premises of the syllogism. As poetic, the basis of reasoning is on metaphors which do not have always a one-to-one

correspondence. In other words, they are geometric, not algebraic. Since Filipino thought is geometric, it is not dualistic like Western thought.

Can poetry be logical? Very much so. Through the concrete and the poetic, the mind can equally reach the truth.[43] Poetic symbols can serve as paradigms for intuition. Thus mature bamboo as used in the construction of houses can be a paradigm for mature marriage. Likewise a healthy tree or an abundant spring can serve as paradigm for wealth.

How can what is concrete lead to universal truth? Induction is based on the principle of the uniformity of nature. Pollsters can predict outcomes through a sampling, of respondents, they do not have to interview the entire population; physicists also need only a sampling to make general conclusions.

Furthermore, induction also infers general conclusions through the principle of causality. By causality is often meant the four Aristotelian categories of efficient, final, material and formal causes,[44] but the Filipino has a different notion of causality.[45]

That the Filipino thinks inductively perhaps may have to do with his brain. Scientists have pointed out that some people use more their left brain, while others use the right brain. The left brain emphasizes language, mathematical formulas, logic, numbers, sequence, lineality, analysis, and the words of a song. On the other hand, the right brain emphasizes forms and patterns, spatial manipulation, rhythm and musical appreciation, images/pictures, daydreaming, dimensions, and tune of a song.

Does the Filipino think like the Japanese? In 1978, Dr. Tadanobu of Tokyo Medical and Dental University's Medical Research Institute published *The Japanese Brain*[46] after 20 years of research. He contends that the distribution of functions in the left and right brain is different for the Japanese than for the Westerner. While the left side of the Western brain handles consonants and calculations, the left side of the Japanese brain handles emotions, vowels and consonants, human and animal sounds, traditional music and calculation. While the right side of the Western brain processes emotions, human and animal sounds, vowels, mechanical sounds and all sorts of music, the Japanese counterpart processes consonants and calculation.

Scientists have pointed out that left brain people tend to have linear thinking in logic while right brain people have non-linear or lateral thinking. Lateral thinking people see more connections in things which seem to puzzle linear-thinking people.

Since all the music and mechanical noises for the western brain are processed on the right side,

> a Westerner might miss the sound of a rippling water or a chirping cicada, while the Japanese will like hear it quite distinctly. . . . This close relationship between natural and verbal sound perception accounts for many of the unique features of Japanese culture, particularly its intimacy with nature. Thus, he says, the Japanese naturally give priority to sentiment and duty, while Westerners stress logic and ethics.[47]

This theory, Dr. Tsunoda contends, has nothing to do with race or genetics because "second and third generation Japanese brought up overseas show the Western brain pattern [while] Caucasians raised in Japan mirror the Japanese."[48]

Does Filipino logic follow lateral thinking? Scientists will have to find out, but we are inclined to suspect that lateral thinking is the answer. Both induction and deduction are complementary ways of arriving at the same truth. The Filipino way of looking at the truth illustrates his intersubjective way of thinking. Polanyi has shown through various disciplines that there is no

such thing as true, impersonal knowledge. He says that "complete objectivity as usually attributed to the exact sciences is a delusion and is in fact a false ideal."[49] He contends that pure objectivism, which has been the ideal of many western philosophers, is wrong.

Objectivism has totally falsified our conception of truth, by exalting what we can know and prove, while covering up with ambiguous utterances all that know and cannot prove, even though the latter knowledge underlies, and must ultimately set its seal to, all that we can prove. In trying to restrict our minds to the few things that are demonstrable, and therefore explicitly dubitable, it has overlooked the a-critical choices which determine the whole being of our minds and has rendered us incapable of acknowledging these vital choices.[50]

The Objective and the Subjective

As we have seen above, Western thought is based chiefly on the either/or thinking. Things are either good or bad, right or wrong, and so forth. As part and parcel of the Platonic dualism, people are considered to have two components (body and soul) which often are in conflict. If it were not both/and things would not be either-or but would allow for a middle possibility. Whereas if this dualistic or either/or thinking is pushed further and applied to theology, God is either immanent or transcendent, personal or impersonal, spirit or body.[51]

René Descartes pushed further the subject-object dichotomy. His cogito-ergo-sum philosophy separated humans from their environment and enabled them to examine the animal and mineral world from the vantage-point of scientific objectivity.

We have seen above that Filipinos employ a geometric logic. If that is the case, do Filipinos also have the object-subject dichotomy? We suspect that the answer is no. The reason is that as an oriental, the Filipino shares the world view of many of his Asian neighbors. One example is Chinese philosophy, which is dominated by the spirit of harmony, and in which there is no dichotomy between object and subject. Chinese thought has three elements: the object (*pin*, originally meaning guest), the subject (*chu*, originally meaning host) and the environment (*ching*, environment or things in vision).

Taking the subject as host, the object is the guest who is invited and loved by the host (this symbolizes the object's immanence in the subject), and also respected and sent out by the host (this symbolizes the object's transcendence to the subject). On the other hand, the world can be seen also by the poets and philosophers as host, and then the man (or I as an individual) is guest of the world and is entertained by the hospitality of the world. It is quite clear that there is no dualism between host and guest. This metaphor is the best symbol for Chinese thought about the relation of the subjective individual and the objective world as mutually immanent and transcendent in an ultimate harmony.[52]

Here there are three elements: subject or ego, object or guest, and the environment or things in vision. Are there also three elements in Filipino thought?

While Western thought also contrasts body and soul, the same is not true for Filipino thinking. As explained in Chapter I, the Filipino sees the person as composed not of two principles, but three, namely, body, soul and spirit, all in a spirit of harmony. This trichotomy is similar other oriental philosophies, including Jewish thought as reflected in the Bible.

Covar also discovers three elements in the Filipino personality, namely, *labas* (exterior), *loob* (interior) and *lalim* (depth).[53] He draws an analogy from the earthen jar, which has an exterior, an interior, and depth. Each dimension has its corresponding elements. Three, however, is not a fixed number. We said above that sentences in Philippine languages can have as much as four components.

Furthermore, Philippine language also offers tips on how Filipinos think. We have shown elsewhere that Philippines sentences do not have the linking verb "to be".[54] Instead of the tense, more emphasis is given to the mode or focus of a sentence as to who does the action (actor), the action, the goal of the act, the location, and the beneficiary of the act. Besides the subject and the object, there is this third element of mode or focus which is the environment or "house" of the interaction between the object and subject. This interaction is in the context of the Filipino's harmonious world view. This harmony or non-dualism is between the object and the subject in the "house" of mode or of focus.

We may end this chapter on how the Filipino thinks with a Tagalog proverb. It sums up the law of life where our actions have consequences, like having debts.

Ang buhay ay gayon lamang
Ang ugali't kalakaran
Ganti-ganti katwiran
Magbayad ang may utang
Sa pinagkakautangan.

Life is just like that
The behavior and path
Give and take is the reason
He who has a debt pays
To whoever he is indebted.

Notes

1. Leonardo N. Mercado, *Elements of Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1974), pp. 73-91.

2. Celestine N. Bittle, *The Science of Correct thinking* (Milwaukee: Bruce, 1950), p. 297.

3. Mercado, *Elements of Filipino Philosophy*, p. 75.

4. Ter Ellington-Waugh, "Algebraic and Geometric Logic", *Philosophy East and West*, 24 (1974), 23-40.

5. *Ibid*., p. 26.

6. Franklin Fearing, "An Examination of the Conceptions of Benjamin Whorf in the Light of Theories of Perception and Cognition," in *Language in Culture*, ed. by Harry Hoijer (Chicago: University of Chicago, 1954), p. 71.

7. Florentino T. Timbreza, Claro R. Ceniza, and Andrew Gonzales, FSC, "Filipino Logic: A Preliminary Analysis," *Karunungan*, 6 (1989), 71-100.

8. We shall use here the findings of Michelle Z. Rosaldo, *Knowledge and Passion, Ilongot Notions of Self and Social Life* (New York: Cambridge University Press, 1980).

9. *Ibid*., p. 188.

10. *Loc. cit.*

11. *Ibid*., p. 189.
12. *Ibid*., p. 198.
13. *Ibid*., p. 198.
14. *Ibid*., p. 202.
15. *Ibid*., p. 195.
16. Subnanen is the correct term for Subanun. See Fausto M. Lingating, "A Subanen Comment," in *Filipino Religious Experience and Nonbiblical Revelation*, ed. by Leonardo N. Mercado (Manila: Divine Word Publications, 1992), p. 150.
17. Charles A. Frake, "How to Ask for a Drink in Subanun," in *Language and Cultural Description* (Standford, California: Standford University Press, 1980), pp. 166-173.
18. *Ibid*., p. 172.
19. Cantius J. Kobak, "Ancient Bisayan Literature, Music and Dances: in Alzina's Historia de las Islas e Indios de Bisayas . . . 1668", *Leyte-Samar Studies*, 11 (1977), 35.
20. *Loc. cit.*
21. Antoon Postma (ed. and trans.), *Treasure of a Minority, the Ambahan: a poetic expression of the Mangyans of Southern Mindoro, Philippines*, rev. ed. (Manila: Arnoldus Press, Inc., 1972).
22. An example of pamalaye (verses for negotiating a marriage) is found in *Cebuano Poetry/Sugboanong Balak*, trans. by Resil B. Mojares (Cebu City: Cebuano Studies Center, 1988), pp. 52-57.
23. An example of kulilisi is found in *Cebuano Poetry*, pp. 30-47. For a commentary, see Ma. Lelani P. Echavez, "A Study of the Three Kulilisis as Literature," M.A. thesis, St. Theresa's College, Cebu City, November 1966.
24. *Ibid*., pp. 34-47.
25. Leothiny S. Clavel, "Folklore and Communication," *Asian Studies*, 8 (1970), 218-247.
26. *Ibid*., p. 221.
27. *Loc. cit.*
28. *Ibid*., p. 226.
29. Quoted in Damiana L. Eugenio (comp. and ed.), *The Proverbs, Philippine Folk Literature Series*, vol. 6 (Quezon City: The U.P. Folklorists, Inc., 1972), p. vii.
30. *Ibid*., p. xl.
31. *Ibid*., p. xxix.
32. *Ibid*., p. xxxix.
33. *Ibid*., p. xlviii.
34. *Loc. cit.*
35. *Ibid*., p. 222.
36. *Ibid*., p. 225.
37. Pablo Reyna Libiran, *Balagtasan, Noon at Ngayon* (Manila: National Book Store, 1985).
38. *Ibid*., pp. 5-7.
39. *Ibid*., p. 6.
40. "Bukanegan a Nagrurpirran da Mariano N. Gaerlan, Godofredo S. Reyes, Leon F. Pichay." Naipabuya Ditoy Manila, April, 1954.
41. Marcelino A. Foronda, Jr., *Philippine Poetry in Iloko, 19211971* (Manila: De la Salle University, 1976), p. 10.
42. F. Th. Stcherbatsky, *Buddhist Logic*, vol. 1 (New York: Dover Publications, Inc., 1962), p. 305.
43. Mercado, *Elements of Filipino Philosophy*, p. 85-85.

44. Bittle, *The Science of Correct Thinking*, pp. 305-313.

45. Mercado, *Elements of Filipino Philosophy*, pp. 131-141.

46. Reported in *Asiaweek*, April 11, 1980, p. 35.

47. *Loc. cit.*

48. *Loc. cit.*

49. Michael Polanyi, *Personal Knowledge, Towards a Post-Critical Philosophy* (London: Routledge & Kegan Paul, 1969), p. 18.

50. *Ibid*., p. 286.

51. For more details on this subject, see Jung Young Lee, "The Yin Yang Way of Thinking, A Possible Method for Ecumenical Theology," *International Review of Mission*, 60 (July 191), 363-370.

52. T'ang Chuen-i, "The Individual and the World in Chinese Methodology," in *The Status of the Individual in East and West*, ed. by Charles A Moore (Honolulu: University of Hawaii Press, 1968), p. 116.

53. Prospero R. Covar, "Kaalamang Bayang Dalumat ng Pagkatong Pilipino," lekturang propesoryal, Marso 3, 1993, Bulwagang Rizal, U.P. Diliman, Lunsod Quezon (QC: Dr. Jose Cuyekng Memorial Library and Information Center, 1993).

54. Mercado, *Elements of Filipino Philosophy*, pp. 73-74.

Appendix A

Alin Ang Higit Na Mahalagang: And Dunong, Ang Yaman, Ang Sipag, O Ang Ganda?

(*Which is More Important to Possess: Knowledge, Wealth, Diligence, or Beauty?*)

Ina (Mother):

01 Sa nangalilimping mga panauhin
ako'y nagpupugay nang buong paggiliw;
inihahandog kong taos na damdamin
itong sa balagtasang itatanghal namin.

To all valued listeners
my wholehearted respect to you all;
I offer with all my heart
this poetic debate that we'll present.

02 Ang tungkulin ko'y pagkalakambini
ang papel ng inang batis ng mapagkasi;
sa isang tahana'y siya ang babae
na sa mga bunso'y tagapagkandili.

My function is that of a lakambini
The role of a mother, spring of love;
In the household she is a woman
And to her children she nurtures.

03 Sa bawat sandali ang laman ng isip
ay ang mga bunsong supling ng pag-ibig;
Kanyang inaakay sa dakilang nais,
kanyang hinuhubog sa mabuting hilig.

Every time the content of her mind
is her children the fruit of love
that she leads to what is ought
and moulds them to what is good.

04 At pagkat ako nga'y ina ng tahanan
ang apat kong bunso'y ibig kong tawagan;
sa kanilang labi'y nais kong malaman
ang kanilang hilig at hangad sa buhay.

And because I am the mother of the house
To my four children I want to call;
From their lips I want to hear
Their plans and dreams in life.

05 Ibig kong malama't lubos na matatap
sa apat na bagay kung alin ang dapat
ang Dunong ng isip, o ang Yamang pilak,
ang Kagandahan ba, o kaya'y ang Sipag?

I want to know and fully understand
which of the four things is right
The Knowledge of the mind or the Wealth of silver,
Is it Beauty or Diligence that matters?

06 Aking mga bunso, ngayon ay isulit
ang laman ng puso't pag-iisip;
pagkat apat kayo'y ang sa yamang panig
ang ngayo'y ibig kong maulinig.

My children now you speak
The content of your heart and your mind;
because you are four, the side of wealth
I now want to hear.

Yaman (Wealth):

07 Inang ko, kung ako ay pamimiliin,
ay ang yaman na po ang aking kukunin;
kung tayo'y mayaman, ang bawat hilahil
kailanman, inang, ay di-sasaatin.

My mother if I am the one asked to choose,
Wealth is that I will get;
If we are wealthy, all suffering from hardship
never, mother, will be ours.

08 Sa atin ay hindi dadalaw ang gutom,
hindi mahuhubdan kahit may linggatong;
tayo ay katulad ng punong mayabong,
sa ulan at araw'y may bunga't may dahon.

For us hunger will not come,
We will not be in want even if there is scarcity;
We are like a luxuriant tree which
In rainy and sunny days has always fruit and leaves.

09 Tayo'y matutulad sa bukal ng batis
na dinadaluyang lagi na ng tubig;
sa bayan, sa nayon, o kaya'y sa bukid,
tayo'y maligaya at laging may awit.

We become like a source or spring
in which water continually flows;
in the town, in the barrio, or even in the farm,
we are happy and always with a song.

10 Kahit na dumating ang kapighatian
tayo ay hindi na mangangailangan;
tayo ay maraming mga kaibigan,
at kung magtabisi'y hindi magkukulang.

Even if hardships come
we won't need assistance;
we have a lot of friends,
and when together are always not in want.

Dunong (Wisdom):

11. Sa akin po naman ang ibig ko'y dunong,
ito po'y puhunang hindi natatapon;
ito kahit saa'y aking mababaon,
at di mananakaw hanggang sa kabaong.

And for me it is wisdom that I want,
it is an investment that can never be thrown;
it is that which I can bring wherever I go,
nobody can steal it until my death.

12 Mag-isa man ako, saan man sumapit;
ang dunong ay aking laging magagamit;
paano'y taglay ko sa sariling isip,
hindi mauubos, hindi mapupunit.

Even if I am alone, and wherever I am
Wisdom it is that I can always use;
because it always in my mind remains,
it never will end and can't be torn.

13 Sa piling ng aking mga kapwa-tao,
ako'y maaring makapanagano;
ang aking sarili'y maiwawasto ko
at matutulungan ang kahit na sino.

At the side of my friends,
I can explain things out;
I can prove myself right

and can extend my help to all who need.

14 Hindi nanganganib na ito'y pumanaw
samantalang ako'y may diwa't may buhay;
ako'y mangunguna, saan mang lipunan,
ako'y itatangi, ako'y igagalang.

I am not afraid that it will go
as long as I have life and soul;
I will be at the head in any society,
I will be honored, I will be respected.

Sipag (Diligence):

15 Naiiba naman, yaring aking nais,
pagkat kasipagan ang lagi kong ibig;
ang taong masipag, saan man sumapit
ay di magugutom, hindi mananangis.

What I want is different,
because diligence is what I love;
wherever a diligent person goes
he never becomes hungry and in want.

16 Ang taong masipag saan man tumungo
maluwag ang buhay at makapwa-tao;
paano'y karamay ang kahit na sino
kasama sa tuwa't sa dusa'y kasalo.

Wherever a diligent person goes
he will always be well-off and close to others;
because he is a companion in everything
be it happiness and sadness.

17 Ang awa ng Diyos sa lupa'y laganap,
may buhay sa bukid, may buhay sa dagat;
sa bayan at nayon ay di maghihirap
ang kahit na sinong may puhunang sipag.

God's mercy on earth is full,
there is life in the mountains and life in the oceans;
In town or in the barrios will never be in want
for those who are diligent.

Ganda (Beauty):

18 Ako nama'y iba ang paniniwala,
nasa kagandahan ang lalong dakila;
sapagkat ang ganda'y galing kay Bathala
ligaya ng tao sa balat ng lupa.

I, on the other hand, believe differently,
in beauty is more nobility;
because beauty comes from God
the happiness of man in the face of the earth.

19 Ang ano mang bagay kailanma't pangit
sa tao't sa Diyos ay nakababuwisit;
ngunit sa maganda ay kaakit-akit
nasisiyahan kang tumanaw, lumapit.

Anything that is ugly
in the eyes of God and man is misfortune;
but for the beautiful and attractive
you will be glad to look and come close.

20 Ang ganda ay isang magandang puhunan
ang pakikisama't pagkakaibigan;
subalit ang pangit, sa iyong pagtulog
ay nagiging sanhi ng iyong bangungot.

Beauty is a good investment
in relating with others and in friendship;
but the ugly, in your sleep
becomes the cause of your nightmare.

Ina (Mother): Lakambini (Muse)

21 Kung kayo'y mayroong ibig ipahayag,
ang tatlong nauna'y aking tinatawag;
ang Dunong at Yaman, gayundin ang Sipag,
sa inyong katwiray bigyan ng liwanag.

If you have somthing to say,
the first three that I called up;
Wisdom and Wealth and also Diligence,
In your thought give more light.

Yaman (Wealth):

22 Ang anumang dunong ay di matatamo
pag hindi ginamitan ng Kayamanan ko;

ang Ganda'y hindi rin gaganda, pag ito,
sa pilak at ginto 'y inilayo ninyo.

Whatever knowledge you can never attain
if my Wealth you won't use;
Beauty will never become beautiful,
if in silver and gold you will deprive.

23 Ang Sipag gayundi'y di magtatagumpay
Kung walang salapi at hungkag ang tiyan;
kung wala kang bigas, palayok at kalan,
ang pagsasaing mo'y di magagampanan.

Diligence will never succeed
if you have no money and your stomach is empty;
if you have no rice, pot, and stove,
your cooking cannot be done.

24 Sa panahong ito'y buhay ang salapi,
kailangang bilhin pati lunggati;
ang damit, pagkain at kubo mang munti,
kapag may pilak ka'y madaling madali.

At this time wealth is life
you have to buy even your fervent wish;
clothes, food and a small hut
if you have money, they are easy to get.

Dunong (Wisdom):

25 Ang kanyang matuwid ay di-natutumpak,
ang katotohana'y kanyang binaliktad;
ang pilak at ginto kaya lang lumabas,
ay dahil sa Dunong na siyang tumuklas!

His reasoning is not correct at all,
he inverted the truth;
silver and gold only come out,
because of Wisdom that discovered them!

26 Ang sipag at ganda ay walang katuturan
kapag sa Dunong ko'y mapapahiwalay;
kahit masipag ka, kung ikaw ay mangmang
ang kamangmangan mo, sa iyo'y papatay.

Diligence and Beauty have no meaning

if separate from my Wisdom;
even if you are diligent but ignorant
your ignorance itself will kill you.

27 Ang hindi marunong gumamit ng Ganda
ay asahan ninyong lalong papangit pa;
saka ang karikta'y malimit magdala
sa pagkariwara ng puri't kaluluwa.

Those who don't know how to use Beauty
expectedly will appear more ugly;
and charm always brings
the destruction of soul and of integrity.

Sipag (Diligence):

28 Lalong hindi tumpak ang iyong matuwid,
ang katotohana'y iyong tinumbalik;
ang yama'y sa Sipag kaya nakakamit,
ang tamad na tao'y siyang laging said.

It is more false what you think is true
you inverted the truth you seek;
Wealth is attained through Diligence,
the idle person is always in want.

29 Kahit ka marunong kung ikaw ay tamad,
ikaw'y namamatay na ang mata'y dilat;
nalalaman mo man kung saan lilipad
pag di ka kumilos, ikaw ay babagsak.

Even if you are wise but lazy,
you will die with your eyes open;
even if you know where to fly
if you won't move, you will fall.

30 Kung ang gagawin nama'y laging magpaganda
at masasawi pati kaluluwa;
sapagkat sa takot na marumihan ka,
pati ng paggawa ay tatanggihan na.

If what you do is always how to appear beautiful
and in the process lose even your soul;
because of fear of getting dirty,
even work you will abhor.

Ganda (Beauty):

31 Itong tatlong ito'y pawang nasisinsay
sa kanikanilang katwira't palagay;
kayo ba'y mayroon nang nakitang kariktan
na saan mang dako'y hindi kinalugdan?

These three persons here are troubled
in their thoughts and reasoning;
have you seen a charm
that has never been praised in any place?

32 Wala ka mang Dunong, pag ikaw'y maganda
ang kagandahan mo'y nagbibigay sigla;
kung ikaw ay pangit kahit mayaman ka
ay dahil sa yaman pag ikaw'y sininta.

You might not have wisdom but if you are beautiful
your beauty gives life;
if you are ugly even if you are rich
it is because of wealth that you are loved.

33 At kung sa sipag lang kayo'y mamahalin
alila't utusan ang iyong daratnin;
subalit pag kayo'y may kariktang angkin,
kahit saang dako, kayo'y sasambahin.

If you are loved because you are diligent
a servant and a maid you will become;
But if you have charm
wherever you are, you are always loved.

Yaman (Wealth):

34 Ngunit ang mayaman at hindi hikahos
saan man dumating ay di kinakapos;
ang dukhang marunong ay utusang lubos
ng kahit na mangmang ay di naman dahop.

But the wealthy and not the poor
will always have something wherever he goes;
a wise destitute becomes a servant
One may be ignorant but never in want.

35 Ang masipag nama'y mauutusan din
at ang kagandaha'y kaya ring bilhin;

Anupa't ang yaman, saan man dumating,
kahit saang dako'y papanginoonin.

The diligent can also be a servant
and beauty through money can be bought;
if you have wealth, wherever you go
in any place you are always revered.

Dunong (Wisdom):

36 Ang isang mayama'y laging nagtatanong
ng kanyang gagawin sa pantas at sulong!
Ako'y sanggunian saan man pumaro'n
at sa inyong lahat ay handang magtanggol!

A rich person always asks questions
of all that he does and in every challenge!
To me he asks advice whatever he takes
and you all I am ready to protect.

37 Ang Sipag ay usok pag ako'y nawala,
at ang Ganda nama'y babasaging bula;
ang Yaman ay yagit ang makakamukha
kapag ang may-ari'y mangmang at tulala.

Diligence is like smoke without me
and Beauty also is nothing;
and Wealth is empty
if the person is ignorant and nescient.

Sipag (Diligence):

38 Sukat nang ang tao'y may Sipag na angkin,
ay di mabibigo sa bawat gagawin;
ang Dunong ay isang bingaw na patalim
kapag itong Sipag ay di gagamitin.

It is enough that a person has Diligence,
he will never be frustrated in all that he does;
Wisdom is a blunt sword
if Diligence is left unused.

39 At ang Yaman nama'y mauubos kaagad
sa tamad na tao, batugan, bulagsak;
pati kagandaha'y malalantang ganap
kapag ang sino ma'y nanatiling tamad.

And Wealth can easily be spent
for an idle person, slothful and careless;
even beauty withers away
if someone remains lazy.

Ganda (Beauty):

40 Ang Dunong at Sipag, saka ang Salapi
ay mitsa ng buhay ng pangit na budhi;
kapootan ka't buhay mo ay iigsi
kapag ang asal mo, ay masamang lagi.

Wisdom, Diligence and also Wealth
would be a cause of misfortune to the wicked;
you will be hated and your life shortened
if your character is always abhorrent.

41 Ngunit pag maganda ang kaasalan mo,
ang lahat-lahat na'y gagalang sa iyo;
kaya naman lubos ang pananalig ko
na ang kagandahan ay higit sa mundo.

But if your conduct is good and pleasant
all people will respect you;
that is why I am fully convinced
that beauty is more important in the world.

Yaman (Wealth):

42 Nilikha ng Diyos ang yaman sa lupa
nang upang ang tao'y di maging kawawa;
sapagkat ang tao pag laging sagana,
ay di-magtitikim ng pait at luha.

God created wealth on earth
so that people won't live in misery;
if man has always abundance
he can never experience the bitterness of poverty.

Dunong (Knowledge):

43 Ngunit nilikha rin itong karunungan
upang itong tao'y matutong mabuhay;
ang yaman sa lupa'y hindi mahuhukay
kung di gagamitin ang katalinuhan.

But wisdom is also created
so that man learns how to live;
wealth can't be dug under the ground
if wisdom is not used and found.

Sipag (Diligence):

44 Hindi naman ninyo dapat na limutin,
na ang kasipagan ay inihabilin;
sinabi ng Diyos: ang iyong kakanin
sa pawis ng iyong mukha manggagaling!

And forget it not
that diligence is God-given;
God says: what you will eat
should come from the sweat of your brow.

Ganda (Beauty):

45 Kung diyan hahangga itong pag-uusap,
itong kagandaha'y sa Diyos nagbuhat;
ang langit, ang lupa, ang bukid, ang dagat,
masdan at sa ganda ay nagliliwanag!

If you want that this discussion ends in God
then this beauty also comes from God;
heaven and earth, the mountains and the seas
behold and in beauty they are shining!

Lakambini (Muse):

46 Ngayo'y narinig ko ang inyong katwiran,
ganito ang aking ibig namang turan;
ang DUNONG, ang GANDA, ng SIPAG, ang YAMAN,
sa buhay ng tao ay pawang kailangan.

Now that I know your thoughts,
this is what I emphasize and say;
Wisdom, Beauty, Diligence, and Wealth
in the life of man are all important.

47 Ang mangmang na tao'y daling mapahamak,
sa pangit ang asal, daming lumilibak,
nagiging apihin ang salat sa pilak,
at laging palaboy ang hindi masipag.

An ignorant person can easily fall into problems
to an ill-mannered man; many will mock
and those who are greedy in wealth become easily manipulated
Those who are lazy are always at large.

48 Hanggang dito't ngayo'y tinatapos namin
itong Balagtasang hiniling sa amin;
kung sakaling kayo'y may sukat pulutin,
pulutin ang wasto't ang mali'y limutin.

Until here we shall end
this poetic debate that we present;
if you want to learn something
learn from what is good and forget what is bad.

Reference: Pablo Reyna Libiran, *Balagtasan, Noon at Ngayon* (Manila: National Bookstore, 1985), pp. 22-28. English translation by Maxwell Felicilda and Adeodato Malabanan.

Dapat Ba O Hindi Dapat Mag-Asawa Agad Ang Isang Tao?
(*Should a Person Marry Early or Not?*)

Lakandiwa (Chief):

100 Bilang isang lakandiwa, nagpupugay muna ako
Tuloy itong balagtasan, ngayo'y muling bubuksan ko;
Sa naritong si Elena at batikang si Pablito
Na kapwa na hinangaan ng maraming mga tao
Ang nais ko ngayong gabi ay muling mapagsino
Ang tunay na mambibigkas at may diwang matalino.

As a Lakandiwa, I am first paying respect.
I now will open this poetic-debate;
To Elena who is here and to well-seasoned Pablito,
Who both are admired by many people.
My aim tonight is again to know
The real declaimer and who has wise ideas.

101 Mauuna sa tindiga'y ang panig na maghahayag,
Bago muna mag-asawa'y magpagulang ang marapat;
Kaya naman ang samo ko, kay Elenang isang dilag,
Sa kislap ng katwira'y palitawin ang liwanag;
Narito na si Elenang sa pingkia'y magbubukas.
Salubungin sana ninyo ng matunog na palakpak!

The first to stand is the side who will declare
That maturity first is necessary before marrying.

Therefore my earnest request to beautiful Elena,
Let the truth appear in the brilliance of reasoning.
Here now is Elena who will open the debate.
I wish you welcome her with a loud applause.

Elena (di dapat)

102 Akong abang lingkod ninyo na Hagunoy ang nag-atas,
Ay muling palalaot sa larangan ng pagbigkas;
Ang tinig kong mataginting na hindi nga kumukupas,
Sasainyong pakikinig sa himpila'y nagbubuhat;
Sa indayog ng tulaing hinabi ko sa pangarap,
Kayong mga tagahanga'y aaliwing walang liyag.

I, your, humble servant, from Hagunoy,
Will again sail in the arena of declamation;
My sonorous voice that truly does not wane
From the stage comes to your hearing from this very stage;
In the rhythm of poems woven from a dream,
You, my admirers, will be cheered without delay.

103 Ang panig kong titindigan sa napili ngayong paksa,
Karapatang mag-asawa, kung gumulang o tumanda;
Kung agad na mag-asawa, habang mura't batambata,
Halaghag pa ang isipa't hindi alam umunawa;
Bungangkahoy ang katulad nang pitasi'y murang mura,
Kaya tuloy nang mahinog, maasim ding mawiwika.

The side that I will defend is the topic now chosen,
The right to marry when mature in age or old;
If married at once while immature and young,
The mind is still care-free and can hardly understand,
It's like the fruit when plucked very young;
The fruit is said to be sour even if ripe it becomes.

104 Ang gawaing mag-asawa'y hindi isang pagbibiro
At di gaya niyang kaning iluluwa kung mapaso;
Ang sino mang magpakasal ay dapat na mapagkuro,
Nakahanda sa pasaning ligaya ma't pagkabigo;
Kaya bago mag-asawa'y pagulangin iyang puso
Nang sa hirap at tiisi'y di karakang magugupo.

Getting married is not a matter of joke,
And not like food when hot is thrown out of the mouth.
Whoever marries must be made to ponder,
Ready to assume the burden of joy and even frustration;

Thus before marriage have the heart mature
That in hardships and sufferings will not succumb at once.

Lakandiwa:

105 Kung sa palagay ay batid kong sa bigkasin na talino,
Ay may angking karunungan ang makatang si Pablito;
Ngunit ngayon sa panig niya'y nangangamba ang puso ko,
Higpit iyang daraanan kung ito ay ipanalo;
Upang aking masubok nga'y narito na si Pablito,
Habang siya'y papalapit, palakpakan sana ninyo!

Of course, I know that in intelligent declamation
Poet Pablito has inborn talent;
But now about his side my heart is afraid,
Tight is the road he has to pass if this he will win;
So that I can really test here now is Pablito,
As he comes please applaud him.

Pablito (Dapat):

106 Kahit ako ay binatang wala pa ngang hustong gulang,
Sa edad kong ito ngayo'y ibig ko ng magpakasal
Ngayon pa bang natagpuan ang babaing minamahal,
Bakit ako magtiis ng mahabang paghihintay?
Sa buhay ng isang tao'y hindi talos ang hangganan,
Ang sa ngayo'y magagawa, di na dapat ipaliban.

Although I am a bachelor and really not old enough,
At this my age I already want to marry
Now that I have found the girl I love,
Why should I suffer the long waiting?
In the life of a man the end is unknown
What can be done today must not be postponed anymore.

107 Kung ikaw ma'y maliligo, sa tubig daw ay aagap
At nang hindi ka abutin noong tabsing nasa dagat;
Kung sinagot ng dalagang inibig nang buong tapat,
Pagtataling puso ninyo'y hindi dapat na magluwat;
Pagkat baka ang mangyari, ang lunggati't hinahangad,
Maging isang panaginip kung panaho'y makalipas.

If you are taking a swim, in water, though, be careful,
So that you won't catch a sea cold;
If the proposal is accepted by the woman you love most,
The binding of your two hearts, should not lie in wait;

Lest it will happen that the ambition you wish,
Will become a dream through the lapse of time.

108 Mabuti ring masasabi ang maagang mag-asawa,
Malakas pa ang magulang, may apo nang makikita;
Kung tayo ay magpatanda na binata at dalaga,
Pakasal ma'y walang sarap ang gagawing pagsasama;
Di tulad nang kung bata pang magtatalik sa ligaya
Marami mang maging anak, magpalaki'y maginhawa.

It can also be said that getting married early is good,
Parents are still strong they already can see grandchildren;
If we wait to be old bachelors and maid
Even if we get married living together won't be sweet;
Not like together in happiness when still young.
Although there may be many children to bring them up will be easy.

Elena:

109 Ang naritong katunggali, mata ko mang pagwariin,
Sa taglay na kasabiha'y nagahaman ang pagkain
Kaya tuloy yaong sabaw na mainit nang ihain,
Ay napaso yaong bibig nang ito nga ay higupin.
Pati ulam na ginisa, di nakuha na lasahin,
Ubos na nga ng sabihing matabang at walang asin.

The opponent who is here, however seriously I think about,
According to common saying became greedy for food;
That is why the soup that was hot when served,
Burnt the mouth when he did sip it.
Also the fried viand he was not able to taste,
Already the food was consumed when tasteless and
without salt he said.

110 Kaya ikaw katalo ko'y huwag sanang magmadali,
Upang hindi ka magsisi kung ikaw ay mapalungi;
Kung nais mong magpakasal sa babaing itinangi,
Ikaw muna ay magsilbi, sa magulang kumandili;
Ang maagang mag-asawa, baka di mo nawawari,
Karaniwang kahinatnan ay magdusa't mamighati.

That is why you, my opponent, please do not hurry,
So that you do not regret if you fall into misery;
If you want to get married to the woman you regard as special,
First serve the parents who took care of you;
To marry early you might not have thought seriously,

The usual consequence is suffering and profound sorrow.

111 Ang kawayang pinutol ng bata pa't murang-mura,
Kung gamiting kasangkapan ay madaling nasisira;
Ngunit kapag gumulang na at sa puno ay tumanda,
Asahan mo at matibay, habang ito ay naluluma;
Kagaya rin nating tao sa ibabaw nitong lupa,
Ang matagal mag-asawa'y malayong mapariwara.

A bamboo that is cut when still young and very tender,
If used as a tool is easily destroyed;
But when it has already become mature and the tree has become old
You can rely upon it while it is getting old;
Like us men also on this earth,
He who waits long before marrying is far from misfortune.

Pablo:

112 Ito palang katalo ko'y sadyang kapos ang isipan,
Pinipilit akong tumanda pa at gumulang;
Kung ako ba'y magpapalamig, sa pag-ibig ay kupasan,
Baka kahit sa pindangga, akoy hindi na tibukan;
Dulo tuloy ang masapit ang tumanda nang hukluban
At kung ako ay humina, walang anak na aakay.

So this my opponent is no doubt short in mind,
Insisting that I become old yet and mature;
If I cool passion, in love lose potency,
Maybe in fetching water I will have no more feeling;
The end consequence is an old decrepit man,
And when I become weak no child to lead me by the hand.

113 Kung ikaw ay nasasabik makapitas niyang bunga
Ng gusto mong punongkahoy, magtanim ka nang maaga.
Kung agad na magpakasal sa hilig na mag-asawa,
Ang supling na hinahangad ay madaling makikita.
Kung malaki na ang anak , habang ikaw ay bata pa,
Tulong ninyo't pagkalinga'y lubos nilang madarama.

If you are eager to pluck the fruit
Of the tree you like, plant early;
If in your inclination to marry right away you get married,
The child that you desire will easily be realized;
When the child is already big (grown up) while you are still young,
Your help and support he will feel completely.

114 Eh, kung ikaw'y magpatanda't saka ka pa magkaanak,
Sasabihing apo mo na ang kilik mo't iyong hawak;
Sa paano'y uso ngayon ang bata pa'y may kabiyak,
Pagkat singaw ng panahon sadyang hindi maaawat;
Kayat hanggang maaga pa'y mag-asawa, kabalagtas,
Nang hindi ka nahuhuli at abutin niyang kunat!

If you waited to be old and then only have a child,
They will say the child you are holding is your grandchild;
Because it is now the fashion for the young to have a wife,
Because the traits of the time can surely not be stopped;
That is why while still young get married opponent,
That you are not being left behind and hardy become.

Elena:

115 Sa halama't punongkahoy ang ginamit na batayan,
Ng katalong si Pablito tila waring nalabuan;
Hindi niya napag-isip na sa mga bunga ng halaman,
Pinipili sa pagpitas, mga hinog at magulang;
Ang kahoy nang pinutol na gagawing kasangkapan,
Ay magulang at matanda ang matigas at matibay.
Garden and tree were used as basis

By Pablito my opponent who seemed perplexed;
He has not thought that from the fruits of the garden,
The ones chosen to be plucked are the mature and ripened;
The tree that was to be made into a tool when it was cut
Was mature and old the hard and strong.

116 Sa maraming kabataang humarap na sa dambana,
Wala pa ngang isang buwan, malimit na ang kasira;
Palibhasa'y murang isip sa ligaya'y hindi sawa,
Hinahanap ang sarili'y dating layaw at paggala;
Kaya pati ama't ina'y nagsisi na ring kusa
Kung bakit ang anak nila'y nag-asawang batang-bata.

Of the many young who already got married,
Not one month is over quarrels are already frequent
Because young in mind in pleasure not satisfied,
They miss very much the absence of the
former life in comfort and going places;
That is why the father and mother no doubt are sorry
Why their child got married very early.

117 Lalong hirap sa magulang, kung anak ay magkasupling,

Na di alam mag-alaga at sa sanggol ay tumingin;
Asahan mo't yaong apo ay sa nunong aturgahin,
Bantay na nga araw-gabi'y tagalaba pa ng lampin;
Kayat iyang kabataan, nararapat na alamin,
Mabuti ng magpagulang, bago puso'y pagtaliin.

The harder it is for parents when their daughter begets a child,
Who does not know how to care and look after the baby;
Be sure that the grandparents will take care of the grandchild,
Babysitters by day and night, and diaper-washers;
That is why it is proper that the young should know,
It is good to wait for mature age before the hearts are tied together.

Pablo:

118 Katalo kong binibini dapat sanang maunawa
Na maraming nagagawa ang maagang magsimula
Iyang taong nag-asawa kung kailan pa tumanda,
Isa pa lang iyang anak, kumakalog na ang baba.
Ang maagang mag-asawa'y nagtatamo niyang pala
Pagkat agad na tumupad sa utos mga ni Bathala.

I wish that my maiden opponent should understand,
That early starters can accomplish many things;
One who marries after waiting till he is old,
With only one child, yet his chin is already wobbly.
One who marries early receives a blessing,
Because he immediately does God's will.

119 Sa magulang kong ito ngayo'y katamtaman na kasalin,
Magkaanak man ng sampu, ang magula'y bata pa rin;
Mag-aral man nang matagal, panganay na maging supling,
Nagagawang maituga kung hangad na pagtuluyin;
Ligaya nang mga anak, kung magulang tumitingin,
Ay bata pa at malakas, hanggang silay pagtapusin.

My age now is just the right time to get married,
Even if I get ten children, I'll still be strong;
Even if it takes long for my eldest to study,
Can succeed somehow if helped to achieve his goal;
Children are happy when parents are looking
Still young and strong until they are able to have their
schooling finished.

120 Kung gulang mo ay tatlumpo, saka lamang pakakasal,
Maliit pa iyang anak, ulyanin ka nang magulang;

Sa halip na iyang supling ay matuto kung mag-aral,
Sa tumandang ama't ay magsilbing taga-akay;
Kaya't iyang mag-asawa nang maaga ay mainam
Hindi tulad ni Elenang ang gusto pa ay gumulang.

When you are thirty and only then you marry,
Your child is still small, you are already a senile parent;
Instead that the child learns if he studies,
Will be a guide to his aged father;
That is why to marry early is good,
Not like Elena who still wants to become old.

Elena:

121 Hindi pala nababatid nitong aking kabalagtas,
Kung nais na mag-asawa'y may tuntunin tayong batas;
Kung wala kang hustong gulang at menor pang tinatawag
Hindi puwedeng magpakasal, kahit ikaw ay magbayad;
Kailanga'y pahintulot ng magulang ay igawad,
Kung ibig na ang kasalan ay matuloy at matupad.

My opponent here does not understand,
If one wants to marry, there are laws to follow;
If you do not have the sufficient age, and said to be a minor,
You can't be married even if you pay;
Consent of the parents is necessary,
If you want the marriage to proceed and be celebrated.

122 Pagkat yaong mga anak, ay wala pang karapatan,
Magpasiyang mag-asawa, kung wala sa hustong gulang;
Tayo pa ri'y nasasaklaw nang tangkilik ng magulang,
Hanggang tayo ay tumanggap ng magandang mga aral;
Pagkat tayo kung malihis sa landas ng kabutihan,
Magulang ang sisihi't bagsakan ng kasal-anan.

Because the children do not yet have the right,
To decide to marry if the age is not right;
We still are under the protection of the parents,
Until we get good instruction,
Because if we deviate from the path of goodness,
Parents will be blamed and guilt attributed to them.

123 Kaya naman ang magulang, sa anak ay may tungkulin,
Bago muna mag-asawa ay turuan sa gawain;
Upang anak sa asawa, kung sumama't makapiling
Ay hindi nga mapintasan ng sino mang kasamahin;

Kaya't ikaw Mang Pablitong katalo ko sa bigkasin,
Umayon ka sa panig ko nang matumpak ng landasin.

That is why the parents have the duty to their children
To teach them skills before they marry;
So that when the daughter lives with her husband
Is not criticized by whosoever she lives with;
That is why you, Mr. Pablito, my declamation opponent,
Should agree with me so that you be on the right path.

Pablo:

124 Tila ibig palitawin ng katalong binibini
Kung di agad mag-asawa ay tiyak na napabuti;
Bakit yaong mga magulang ko, hindi naman sa pagpupuri,
Nang kasali'y batang-bata sa edad lang na tigkinse;
Hindi sila nagkaroon ng alitang sinasabi,
Hanggang kami'y mapag-aral at tuluyang mapalaki.

It seems my maiden opponent wants it to appear
That not to marry early at once is certainly better;
Why is it that my parents, not to praise them,
When they married very young at the age of fifteen;
They did not have the said quarrels,
Until we finished our studies and have fully grown.

125 Kung iyo ngang makikita ang tatay ko't ang nanay ko
Sasabihing mga bata't para lamang kapatid ko;
Kung sila ba nang kasali'y sa edad na trenta'y singko,
Marahil nga kung sa ngayon ay para nang lola't lolo;
Palibhasa'y murang puso sa ligaya nang magsalo,
Kahit na ang apo'y hindi pa rin nagbabago.

If you will really see my father and my mother,
You will say that they are young as if my brother and sister;
If they had been married at the age of thirty-five,
Maybe by now they'd look like a grandfather and grandmother to me;
Because they were young when in happiness they shared,
Even as grandparents they have not really changed.

126 Ang isa pang kabutihan ng maagang pag-aasawa
Ay mistulang pulo't gata sa tamis nang pagsasama;
Di tulad ng matandang sa suyuan ay bantad na,
Kaya tuloy kung makasal sa lambinga'y malagana
Hanggat di mag-kaanak ang tahana'y walang sigla,
Pagka't kapwa mga laos sa larangan ng pagsinta.

One more good thing in marrying early,
Is the honeymoon, the sweetness of living together;
Not like the old who, pleasing each other, are already bored,
Who when married have no interest in expressing fondness;
As long as they have no children the home is not alive,
Because both are exhausted of potency in the matter of love.

Elena:

127 Payag akong walang sigla at malamig sa suyuan
Kaysa iyong mainit nga'y lagi naman ang bakbakan;
Kung busog nga sa ligaya't humpak naman iyang tiyan,
Sagana lang sa pagkain, mawala na ang lambingan;
Hindi kaya nagpakasal ang hangad ay kasiyahan,
Kundi upang magtulungan sa tumpak na pamumuhay.

I agree there is no enthusiasm and the love affair cold,
But it's better than those hot but always quarreling;
Even if full of pleasure the stomach however is empty,
If only food is abundant, never mind the caressing;
One does not marry only for pleasure
Rather that they help each other in right living.

128 Kailan ma't ang nagsama'y kapwa bata't murang isip,
Mahirap na masansala sa bisyo at mga hilig;
Gusto'y laging namamasyal, iba't-iba iyang damit,
Kaya't walang natitipon kahit na nga isang beles;
Parang hindi alintana ang panahon ay sasapit,
Kung sahaling magkasupling, sila rin ang nagigipit.

Whenever those who lived together were young and immature,
From vices and evil inclination will be hard to deter;
They like always promenading, always with new clothes,
And so nothing is being saved, not even a small coin;
As if they do not care a time will come,
In case they will have children, when they will be in financial need.

129 Ang magulang, pag babae ang anak na nililiyag,
Tutol silang mag-asawa kung bata pa siyang hamak;
Sa paano sa gawain, walang alam, walang muwak,
Nahihiyang ipisan nga sa biyena't mga hipag;
Kaya't ako kabalagtas sa panig mo'y di papayag
Na agad mag-asawa't magkaresponsibilidad!

If the child they love is a girl, the parents
Will object that she gets married while young;

Because in work she knows nothing, has no understanding,
They are ashamed to let her live with the parents-in-law
and with sisters-in-law,
That is why, my opponent, I won't agree with your side
On early marriage and irresponsibility.

Pablo:

130 Kung tayo ba aking Lena ay bata pang pakakasal,
Ano't ikaw'y mahihiya kung wala mang nalalaman?
Kahit ka na isang musmos at reyna nang katamaran,
Pagkat kita ay inibig, walang dapat pangambahan;
Magulang ko ay payag ding maging ikaw ang manugang,
Kaya't ikaw'y liligaya sa piling ko't pagmamahal.

If we, my Lena, will marry while still young
Why should be ashamed if you know nothing?
Even if you were an infant and the queen of laziness,
Because I love you, you have nothing to fear;
My parents too agree that you be their daughter-in-law,
That is why you will be happy beside me and in my love.

131 Bakit mo nga sasabihin na madalas ang kagalit?
Sa dalawang mag-asawa na kapwa nga murang isip?
Kung mayro'n ma'y tampuhan man sa pagsuyo at pag-ibig;
Na lalo pang tumitimyas ang tamis ng pagtatalik,
Kapag wala ang tampuhan, ang pagsinta'y walang init;
Bulaklak na walang bango ang kapara at kawangis.

Why will you say quarrels are frequent?
For the couple that are both immature in mind?
Even if there is the sulking of love and of ungrateful act,
The sweetness of being close to each other becomes more genuine;
If there is no sulking there is no warmth in love,
It is like a flower deprived of fragrance.

132 Ang panahon natin ngayo'y di katulad ng lumipas,
Na ang puso'y sumusunod sa isipang nag-aatas;
Ngunit ngayo'y naghahari mga pusong lumiliyag
Na di kayang mahadlangan sa dakilang paghahangad;
Kung agad na mag-asawa'y maaaga ring magkaanak,
Sa utang mo sa magulang ay madaling makabayad.
Our time now is different from the past,

When the heart followed the command of the mind;
But now reign the hearts that are in love,

That cannot be prevented from the noble desire;
If you marry early, early also you will have children,
The debts to parents you can easily repay.

Elena:

133 Magbayad ka, Mang Pablito ng utang mo sa magulang,
Bago muna magpakasal sa mutya mong minamahal;
Ngayong ikaw'y mapalaki't mapalakas ang katawan,
Ang magulang na naghirap, agad mo nang iiwanan;
Kung hindi mo lilingunin iyang iyong pinagmulan,
Baka di rin makasapit sa anumang pupuntahan.

Pay, Mr. Pablito, your debts to your parents,
Before you marry the darling you love;
Now that you are grown up and strong in body,
The parents who sacrificed for you will leave already;
If you do not look back to where you passed,
You might not also reach wherever you are going.

134 Kung ikaw nga katalo ko sa magulang magsisilbi
Sa tungkuli'y gagampana'y matututo nang malaki;
At kung ikaw'y makatagpo hanapbuhay na mabuti,
Saka mo na pakasalan ang dalagang kinakasi.
Kung ito ay magawa mo, hindi ka nga magsisisi,
Kumuha man ng asawa't handa ka nang magsarili.

If you, my opponent, will serve your parents,
From the duty you will perform and learn plenty;
And if you find a good job,
Then you marry your sweetheart.
If you can do this, you won't be sorry,
When you get married you are prepared to be independent.

Pablo:

135 Sarili ko'y nakahandang sa tungkulin ay tumupad,
Kung ako man ay maagang nagkaroon ng kabiyak;
Ligaya ng aking pusong makamit ko ang pangarap,
Bahala na si Bathalang tumanglaw sa aming landas;
Kung hindi ko masusunod ang layuning hinahangad,
Sa wagas na pag-big ko'y ako na rin ang humamak.

I myself am ready to do my responsibility,
Even if early I had a better-half in life;
It is happiness of my heart to realize what I dreamed,

It is up to God to light our path;
If I will not be able to follow the goal I desired,
The love that is pure I myself despised.

136 Mabuti na ang maaga, kaysa ako ay mahuli,
At lubugan pa ng araw ang pag-asa ng sarili;
Kung ako pa'y magpabaya't di pakasal aking Leni
Ay magdamdam at magtampo ang irog ko't aking kasi;
Kaya hanggang maaga pa'y mag-asawa ang mabuti,
Nang hindi ko mapagsapit na ako pa ay magsisi.

It is better to be early than I be late,
That the sun sets on the hope of myself;
If I still be negligent and do not get married my Leni,
My darling and sweetheart will feel offended and show displeasure;
That is why it is better to marry while still early,
That I do not end up with myself being sorry.

Elena:

137 Magsisi ka nga, Pablo kung ikaw ay makatagpo
Ng babaing di maalam na maglaba at magluto;
Karamihan sa maagang pinagtatali yaong puso
Ay bulagsak ang babae't ang lalaki nama'y dungo;
Kaya't itong sasabihi'y itanim sa diwa't kuro
Huwag ka agad mag-asawa't nang hindi ka nabibigo.

You will indeed be sorry, Pablo, if you meet,
A woman who does not know how to wash and cook;
Many of those who have their hearts tied early,
The woman is wasteful and the man is shy;
Therefore keep in your heart and mind what I will say,
Do not marry in a hurry that you be not disappointed.

Pablo:

138 Mabibigo ako Lena kapag iyong pipilitin
Na ako ay magpagulang bago puso'y pagtaliin;
Ang matapat na ibigan, kung amin pang patagalin,
Ay matulad sa sinaing na sunog na ng hanguin;
Ang maagang mag-asawa ang mabuti at magaling
Na panig kong itinampok ngayong gabi sa tulain.

I will be disappointed, Lena, if you will compel me,
That I wait till I am old enough before I get married;
The sincere love for each other if still prolonged,

Is like to the rice being cooked that is already burned
when removed from the stove;
To marry early is the better and wise,
Which my side presented in the poetry contest tonight.

Lakandiwa:

139 Kung sa bunga ng halaman, itong paksa'y itutulad,
Huwag agad pipitasin sa laki ng paghahangad;
Ang kawayang kailanga't sa bahay mo isasangkap,
Kapag wala sa panahon, pulutin mo'y hindi dapat;
Mag-asawa'y hindi biro at laruang matatawag
Na kaya pang mailuwa kung mapaso ka mang ganap.

If the topic tonight be compared to the fruit of the plant,
Do not pluck it at once in your eager desire;
The bamboo you need and will use in your house,
If not yet mature you must not cut down;
To marry is not a joke and be called a toy,
That you can throw out if the mouth is burned.

140 Ang nais kong palitawin sa may pusong nagsumpaan,
Magpagulang muna kayo, bago sana magpakasal;
Kung kayo ay padadala sa init ng pagmamahal,
Ang mabigat na tunkuli'y hindi ninyo mapapasan;
Kaya naman ang hatol ko, ang panalo'y ibibigay,
Sa magandang si Elenang sa Hagunoy isinilang.

What I want to say to those who are engaged,
Wait till you are mature before you get married;
If you will allow yourselves to be swept by warmth of love,
Its heavy responsibility you will not be able to bear;
That is why in my verdict the victory will be given
To beautiful Elena who was born in Hagonoy.
Source: Pablo Reyna Libiran, *Balagtasan Noon at Ngayon*, pp. 116-125.
Translators: Maxwell Felicilda and Adeodato Malabanan

4.
Kagandahan: Beauty vis-a-vis Truth and Good

What is the relationship between beauty and truth, as well as between beauty and the good? We know from scholastic philosophy that beauty, together with one, being, good, and truth are transcendentals such that they are interchangeable. So what is beautiful is truth, is good, is being, is one.

However, thought is concrete. Can a concrete way of thinking also be metaphysical? If being is one of the transcendentals, the Philippine languages have no perfect translation for being.[1] Likewise, being is not the main concern of Filipino thought.[2] Is*kagandahan* (beauty) also interchangeable with the other transcendentals in Filipino thought? What are the educational and pastoral applications of beauty?

We said elsewhere that aesthetics has two views on beauty: beauty as dualistic and beauty as non-dualistic.[3] Beauty as dualistic stems from individualism. Western art, which in general stresses the individual, has man as the focus of its art. We said "in general" because there are also Western philosophers who espouse the non-dualistic view. This is not the case of Oriental art (such as Chinese paintings) where man is just part of the picture. The Filipino shares the non-dualistic way of looking at beauty, wherein he and the object ideally become one.

This chapter is limited to the connection: (1) between beauty and truth, and (2) between beauty and the good.

Beauty and Truth

Although the Filipino thinks concretely, he reaches the abstract through intuition and induction.[4] He arrives at the abstract by using the poetic or the beautiful.

The use of the poetic has two purposes. As explained in Chapter III, one purpose is for diplomacy. For example someone who likes another's T-shirt may hint: "Mayroon bang kapatid iyan?" (Has it a brother/sister?). It means, can I have one like that? The diplomatic way of saying no is, "Ulilang lubos ito" (it is a complete orphan). Through this negative answer, which is said in a metaphorical way, no one is slighted. In Philippine thinking, one does not confront. The way of metaphors serves a diplomatic function. That is one reason why courtship or winning a girl's hand through the poetic is a common phenomenon in the rural Philippines.

Aside from the diplomatic, the Filipino uses the poetic in arriving at the abstract truth. Chapter III has illustrated how people use poetic metaphors in debates (balatagasan) and poetic proverbs for settling problems and in counseling.

How reliable is this poetic approach to truth? Is it inferior to the cold, logical way of syllogisms which characterizes Western thought? Decision makers usually exclude poets and artists from serious deliberation, poetry seems to cater more to the heart than to the head, but Maritain and Heidegger claim that the poetic approach is as valid as cold, cerebral logic.

Maritain on Beauty

J. Maritain, from his Thomistic background, claims that the poet can arrive at the truth through intuition. The word "unconscious" has two nuances: the spiritual and the Freudian. The spiritual unconscious (also called the preconscious, musical unconscious) is "of the spirit in its living

strings", while the Freudian unconscious (also called the automatic or deaf unconscious) is that "of blood and flesh, instincts, tendencies, complexes, repressed images and desires, traumatic memories, as constituting a closed or autonomous dynamic whole."[5]

The preconscious or spiritual unconscious is the domain of contemplation, of mystical experience "in which supreme intellectual concentration is attained by means of the void, and through the abolition of any exercise of conceptual and discursive reason."[6]Hence reason has no monopoly of truth because the preconscious can also attain it.[7] "There can exist unconscious acts of thought and unconscious ideas."[8]

The preconscious is the reason why poets, who are enamored of beauty, can arrive at profound truth.

Poetry is the fruit neither of the intellect alone, nor of imagination alone. Nay more, it proceeds from the totality of man, imagination, intellect, love, desire, instinct, blood and spirit together. And the first obligation of the poet is to consent to be brought back to the hidden place, near the center of the soul, where this totality exists in the state of a creative source.[9]

The artist (or poet) knows through inclination or "connaturality."[10] An alcoholic professor may know the meaning of sobriety or temperance; a teetotaler knows the same through living it. An academic theologian living in his comfortable ivory tower may know the meaning of poverty, but the beggar who lives it grasps it better. Therefore knowledge through connaturality comes "by means of emotion."[11] This emotion, however, is "spiritualized emotion that poetic intuition . . . is born in the unconscious of the spirit."[12] As such this intuition is creative.[13]

Thus William Blake's poetic intuitions in his *Auguries of Innocence* can speak volumes in a few lines: "To see a World in a Grain of Sand,/And a Heaven in a Wild Flower,/Hold Infinity in the palm of your hand,/And Eternity in an hour."

Heidegger and the Poetic

What Maritain said about the logicality of artistic perception finds an echo in Martin Heidegger. Here we shall attend only to his *Poetry, Language, Thought*.[14]

The book is actually not on art nor on aesthetics. Heidegger goes to the Greek etymology, *aisthesis*, that is, "sensuous apprehension in the wide sense" or "apprehension experience" as in aesthetic experience.[15] As such Heidegger goes back to the "fundamental thinking about the constitutive role that the poetic has in human life."[16]

Beauty is inseparable from truth.

Truth is the unconcealedness of that which is as something that is. Truth is the truth of Being. Beauty does not occur alongside and apart from this truth. When truth sets itself into the work, it appears. Appearanceas this being of truth in the work and as workis beauty. Thus the beautiful belongs to the advent of truth, truth's taking of its place.[17]

Truth and beauty brings us to the area of poetry and language. Heidegger takes poetry in the "broad sense" and in its "intimate unity of being with language and word."[18]

Language itself is poetry in the essential sense. . . . Language is not poetry because it is the primal poesy; rather, poesy takes place in language because language preserves the original language of poetry.[19]

For Heidegger "everyday language is a forgotten and therefore used-up poem, from which there hardly resounds a call any longer."[20] For him "pure prose . . . is as poetic and hence as rare as poetry."[21] Thus, as a poet, he writes about the relationship between singing, thinking, poetry, being and truth:

> Singing and thinking are the stems
> neighbor to poetry.
> They grow out of Being and reach into
> its truth.[22]

He writes in another poem: "poetry that thinks is in truth / the topology of Being."[23]

In short, both Maritain and Heidegger show the affinity between beauty and truth.

Beauty and Good

In Philippine languages, beauty has many synonyms. For example, words to describe feminine beauty abound.[24] For the sake of simplification, let us stick to 'ganda' (beautiful) and its antonym, 'pangit' (ugly).

Ganda

In Cebuano Visayan, 'ayo' (good) can sometimes mean beautiful as in 'maayo nga bata' or 'maayong bata ang iyan asawa' (he has a beautiful wife). The connection between the beautiful and the good shows up in usages like 'maayo/guwapo siyang muduwa ug basketball' (he plays well/beautifully basketball).

In Tagalog, the beautiful is sometimes synonymous with the good. For instance, 'good morning' is 'magandang umaga', literally, beautiful morning. Likewise, 'Good News' is 'Magandang Balita', literally, beautiful news. 'Kabutihang loob' (good will) is the same as 'kagandahang loob' (literally, beautiful will).

In Ilocano, *imbag* or *naimbag* has a wide variety of nuances. It can mean, "good: kind, benign, well-disposed, indulgent, benevolent, gracious, friendly; well-behaved, decorous; honorable, reputable, respectable, estimable; capable, commendable, excellent, skillful, efficient, able, competent, expert, trained; enjoyable, pleasurable, agreeable, pleasant, gratifying, pleasing; profitable; sound, right; suitable, satisfactory, sufficient; virtuous, upright, righteous; proper, fit, becoming; salutary, favorable, beneficial, fortunate, helpful, auspicious."[25] This variety of nuances extends from the aesthetic (as in enjoyable, pleasurable, pleasant) to the ethical (as in kind, benign, etc.).

The nearest equivalent of 'imbag' is 'sarap.' 'Imbag' appears in expressions like 'naimbag a damag' (good news), 'naimbag nga bigat' (good morning), 'naimbag nga aldaw' (good day), 'naimbag nga rabii' (good evening).

'Imbag' is different from 'sayaat' which again has a variety of nuances: "good, pretty, beautiful, handsome, comely, graceful, charming, elegant, becoming, gracious, decorous, fit, fitting, seemly, appropriate, proper, suitable."[26] It is used in expressions like 'nasayaat nga ina' (good mother), 'nasayaat nga anak' (good child), nasayaat nga aramid' (good deed), 'nasayaat nga biag' (good life).

Beauty in 'imbag' and in 'sayaat' seem to be more in the realm of virtue as in 'utang a naimbag a nakem' (gratitude), 'naimbag/nasayaat a panagnaknakem' (kindness, generosity). On the other hand, beauty as 'napintas' seems to be in the physical as in 'napintas nga balasang' (beautiful girl), 'napintas nga bado' (beautiful dress), 'napintas a sabong' (beautiful flower).

Pangit

The connection between beauty and the moral can also be seen from its antonym, ugly. Examples in Cebuano Visayan, Tagalog, and Ilocano will show this linkage.

In Cebuano Visayan, 'ngil-ad' is not only ugly, but also can connote bad or evil. In 'ngil-ad nga dagway' (ugly face), the non-esthetic sense is obvious. In the sentence 'ngil-ad ug dungog ang usa ka hustis' (a nightclub hostess has a bad reputation), 'ngil-ad' is used in the immoral sense. 'Ngil-ad' can mean 'daotan' (evil, bad) as used in the Lord's prayer, 'deliver us from evil' which is rendered as 'luwasa kami sa dautan'.

In Tagalog 'pangit' is not only physical as in 'pangit na mukha' (ugly face); it also connotes the morally ugly, that is, evil or bad. For instance, 'pangit na isipan' (ugly thought); 'pangit na ugali' (undesirable habit) is the same as 'hindi magandang ugali.' Other examples are 'pangit na pamumuhay' (ugly, undesirable or manner of life) and 'pangit ang kanyang mga kilos' (his manners are ugly).

In Ilocano, ugly is 'laad' or 'alas'. 'Laad' ("ugly, ill-favored, unsightly, repulsive, loathsome, shocking, detestable, odious, horrible, horrid, offensive, disgusting") connotes both the physical and the moral.[27] On the other hand, 'alas' is more on the moral sphere ("indecent, immodest, impure, obscene, unchaste, lewd, dishonest; dishonorable, shameful, unbecoming, indecorous, improper; unsightly, uncomely, unsuitable, ugly; shocking, disgusting").[28] An example is 'naalas na ugali' (bad custom).

So far we have shown that beauty for the Filipino mind is related to truth and to good.

Beauty as a Preferred Transcendental

A mother forbids her child from doing a bad thing because it is "pangit, hindi magandang tingnan, nakakahiya" (ugly, not nice to look at, shameful). Between the choice of the good and the beautiful, the mother prefers the beautiful as the approach to the ethical.

Furthermore, the value of 'hiya' (the value of self-worth, of not losing one's face before others) has an aspect of the beautiful.

Why is beauty interchangeable with truth and the good? For the Filipino mind the reason is not because they are transcendentals because the Filipino is a concrete thinker. His thinking is not cerebral but holistic, which flows both from the heart and the head. Between the heart and the head, what moves him more is feeling (*damdamin*). To feel implies to feel with others (*pakiramdam*). This is because the Filipino does not compartmentalize his faculties.[29]

His non-dualistic thinking tends to unify the object and the subject. This point can be illustrated in the word 'sarap.'[30] *Sarap* is applied not only to food, but also to hearing, as in the

expression, ‘sarap dinggin’ (pleasant to hear) or ‘sarap na estorya’ (pleasurable story), to other senses like ‘masarap maligo sa dagat’ (nice to bathe in the sea), ‘sarap na babae’ (sexually pleasurable woman), ‘pasarap-sarap’ (sitting pretty), ‘sarap ng buhay’ (pleasure of life). ‘Walang sarap’ is not only tasteless, but something that is also worthless, or not good.

Applications

What are some of the applications of the above considerations? There are some important pastoral implications.

A well-known Indian theologian observes that “Christianity may appear to be a *wordy* religion.”[31] By wordy, he means, for example, that liturgical services tend to have an “abundance of words in the form of proclamation, preaching, reading.”[32] Verbosity is not only confined in liturgy. We also find it in catechetical programs. This verbose approach seems to suit the Western mentality with its emphasis on the printed word. But this approach to conveying the truth has not fully diagnosed the patient. A physician prescribes the right medicine because one person’s medicine can be another’s poison.

Each culture has its particular approach to the truth. “For example, truth is intensely perceived and powerfully expressed by dance in Africa, by silence in India, and by aesthetic forms in Japan.”[33] Africans can express the Apostles’ Creed in drums and dance.

The Hindus hold that the deepest religious truths cannot be conveyed through words, but only through religious experience. This religious experience is best attained through silent meditation.

Govinda claims there are parallelism between meditation and art.[34] When the mind is in the state of perfect concentration, it eliminates the non-essentials of the subject. Likewise, art, which starts with the use of the external world, arrives at a higher reality by eliminating all accidentals. Both the meditator and the artist need the intuitive state in order to be creative. “The contemplation of the beautiful, according to the Buddha’s own teaching, makes us free from all selfish concerns; it lifts us to a plane of perfect harmony and happiness; it creates a foretaste of ultimate liberation, and thus encourages us to strive on toward Realization.”[35] The truly beautiful embodies inner truth.

The Japanese are known for their aesthetic approach to truth. Aesthetic value holds the highest rank in the Japanese value system.[36] Beauty in Japanese thought “is not limited to physical beauty, i.e., beautiful flowers, beautiful women, but involves spiritual beauty also” because “Japanese demands purity of mind, refinement of tastes, of individuals, mutual love.”[37]

Nakamura Hajime, another Japanese thinker has a similar opinion:

Japanese expressions are for the most part abundant in aesthetic and emotional feelings. A special kind of logic may be found, but it is quite different from that generally called “logic.” Japanese, rather, emphasized the aesthetic way of expression and the artistic way of life, and, with regard to scientific thinking, they tended to base their studies upon individual facts.[38]

Which of these three approaches to the truth best suits the Filipino? Like the Japanese, Filipino thought is concrete and the foregoing evidence hints that beauty is the Filipino approach to truth. In other words, to teach the Filipino through beauty instead of words will be more effective. For example, liturgy with beautiful singing, a beautiful background and a tableau will have more impact than long homilies.

We do not mean that the Filipino is not at all verbal. There are programs where people talk and talk but nobody listens. This is perhaps why Filipinos like politicians talking because many

Filipinos seem to consider election campaigns to be a form of entertainment. But in terms of moving the Filipino, we believe that the aesthetic approach will bear more fruit than the usual verbose approach.

Notes

1. Leonardo Silos, "Tagalog and the Question of Being," *Philippine Studies*, 29 (1981), 5-25.
2. See Chapter IV.
3. Leonardo N. Mercado, "Aesthetics," in *Applied Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1977), pp. 1-17.
4. See Chapter III.
5. Jacques Maritain, *Creative Intuition in Art and Poetry* (Cleveland: The World Publishing Co., 1954), p. 67.
6. *Ibid*., p. 68.
7. *Ibid*., p. 69.
8. *Ibid*., p. 72.
9. *Ibid*., p. 80.
10. *Ibid*., p. 85.
11. *Ibid*., p. 86.
12. *Ibid*., p. 89.
13. *Ibid*., pp. 98-105.
14. Martin Heidegger, *Poetry, Language, Thought*, trans. by Albert Hofstadter (New York: Harper and Row, 1975).
15. *Ibid*., p. 79
16. *Ibid*., p. xv.
17. *Ibid*., p. 81.
18. *Ibid*., p. 74.
19. *Loc. cit.*
20. *Ibid*., p. 208.
21. *Loc. cit.*
22. *Ibid*., p. 13
23. *Ibid*., p. 12
24. Mercado, *Applied Filipino Philosophy*, pp. 6-7
25. Morice Vanoverbergh, *Iloko-English Dictionary* (Baguio: Catholic School Press, 1958), p. 114
26. *Ibid*., p. 296
27. *Ibid*., p. 161.
28. *Ibid*., p. 8.
29. Mercado, *Elements of Filipino Philosophy*, pp. 53-72
30. Mercado, "Filipino Aesthetics," pp. 6-9.
31. Felix Wilfred, "Inculturation as a Hermeneutical Question," *Vidyajyoti*, 52 (1988), 427.
32. *Loc. cit.*
33. Felix Wilfred, "Dogma and Inculturation," *Vidyajyoti*, 53 (July, 1989), 351.
34. Lama Anagarika Govina, *Creative Meditation and Multi-Dimensional* consciousness (Wheaton, III.: The Theosophical Publishing House, 1976), pp. 151-156.
35. *Ibid*., p. 154.

36. Kosaka Masaaki, “The Status and the Role of the Individual in Japanese Society,” in *The Japanese Mind, Essentials of Japanese Philosophy and Culture*, ed. by Charles A. Moore (Honolulu: University of Hawaii Press, 1967), p. 257.

37. *Loc. cit.*

38. Nakamura Hajime, “Consciousness of the Individual and the Universal among the Japanese,” *The Japanese Mind*, p. 188.

5.
The Counterpart of Being

Being is the core of Western philosophy. We see this centrality, for instance, in scholastic philosophy and in existentialism.

Since language mirrors thought, philosophies also reflect the languages on which they are based. When Aristotle wrote his *Categories*, he was actually reflecting the Greek parts of speech. In general the structure of sentences in Western languages can be simplified in having a subject and a predicate linked by the verb 'to be'. Even sentences with transitive verbs like 'Juan loves Maria' can be rephrased as 'Juan is a man loving Maria.' Symbolic logic further transforms the words into symbols in an equation where the equal sign (=) is the linking verb in the affirmative sentence. If the sentence is in the negative, still the linking verb is present.

The Problem

Unlike Western languages, Philippine languages do not have the verb 'to be' (or *esse* in Latin). Thus Cebuano Visayan, the largest spoken Philippine first language has no linking verb. For instance, 'tawo ako' (I am a man) can be rearranged 'ako tawo.' Ilocano, another major Philippine language, reflects the same phenomenon. 'Taoak' is the natural order, while 'siak tao' or 'siak ket tao' is the transposed order.

Tagalog also has no linking verb.[1]''Tao ako' is the natural order while 'ako ay tao' is the transposed order. 'Ay' is not the linking verb, but the marker to show the transposed order. Other attempts to look for a perfect translation of 'to be' like *na*, *naroon,nasakalagayan*, and *may/mayroon* are wanting.[2] Since the correct translation of Western philosophies is important, the approximate translation/s of being should be encouraged.

Language is the house of philosophy. If being is most important in Western philosophies, should being also be the concern of Filipino philosophy? An analogy may clarify the question. Because temperate countries experience plenty of snow, people there have made it a major part of their culture. Their agricultural practices and way of life have been accommodated to the eventuality of winter. They have words to depict the various states of snow and weather: their homes are designed to cope with snow; they have winter sports and other things connected with a snow culture. In countries with four seasons, their languages are tense-oriented. English, for instance, has a dozen tenses.[3]

On the other hand, Filipinos do not have snow. So why should they be concerned with snow? Filipinos naturally are more concerned with other meaningful aspects of the weather that affect their lives. Because Filipinos have no snow, they have no original word for it. But they have quite a vocabulary for things like rice in all its states, that is, from the seed to its planting, harvesting and cooking stage. Because the two seasons in the Philippines are basically *tag-init* (hot season) and *tag-ulan* (rainy season), tenses in Philippine languages are not stressed.[4] We shall return to this point latter.

Language therefore mirrors the concerns of life, and consequently mirrors a people's world view or philosophy. Hence Filipino philosophers primarily concerned with being are like Filipinos concerned with snow!

In short, what is the counterpart of being? Philosophers have often pointed out the dialectic between being and becoming. If being is not the concern of Filipinos, is it becoming? These are the problems we want to answer in this chapter.

On Becoming

We shall approach becoming through different avenues: (1) language, (2) behavior, (3) epistemology, (4) the belief on fate, and (5) comparative Oriental philosophy.

Language

Earlier linguists tended to project the Latin and Western linguistic structure upon the Philippine languages. But modern linguists realize that instead of tense, Philippine languages are mode-oriented. The mode focus is shown in the affixation to focus something. Thus 'kain' (food, to eat) can be affixed as *kumakain, nakakakain, kinakain, pinapakain, nagpapakain, nakikikain, ipanakakain*, *ikakakain*, etc., to stress either the actor, the food, the beneficiary of eating, the instrument of eating, the place of eating, etc.[5]

The concern for the focus or mode, instead of tense, reflects a concern for relationships. According to one observer, "Ours is a culture that focuses on relations."[6]

Behavior

In terms of behavior we have shown that Filipino philosophy is concerned with the harmony with oneself, with others, with the visible and invisible world.[7] The following Tagalog proverb reflects the concern for being with others:

Madali ang maging tao,
Mahirap ang magpakatao.
(It is easy to be born a man,
but it is difficult to act like one.)

That is why *kapwa* (fellow being) is a core value.[8] Although the Filipino is not individualistic, he has always to balance the demands between himself and others. He strives for harmony, but since life is never static, conflict occurs not rarely. Every culture has its theme and countertheme. So the process between conflict and harmony is part of a constant balancing act. The following conclusion on the Ilongots, a tribal group in Northern Luzon, may apply to the entire nation:

Whereas people elsewhere stress the tensions among individuals or between the private person and her or his compelling public bonds, Ilongots see continuities, casting social life as a sort of "actualization" of the emotions, and viewing difference and division as a product of affective processes that are at once invigorating and stressful, ever destructive of the ideal state of balance and equality which, at the same time, they sustain.[9]

Epistemology

We mentioned above that English sentences, like other Western languages, always have a subject, predicate and linking verb. Where the subject is wanting, English puts an impersonal subject, like 'it is raining' or 'there is a man.' But in Tagalog (and other Philippine languages), 'it is raining' is simply 'umuulan', while 'there is a man' is 'may tao.' In technical linguistic terms, it is a monadic solidarity. Now Philippine sentences can have from one to four solidarities, something absent in English and other foreign languages.[10]

What does this linguistic structure imply? It means that Western languages stress the horizontal (as implied in their tense orientation). The epistemological consequence is that English and other western languages tend to judge things as either/or.

On the other hand, Philippine languages have not only the horizontal equivalent of subject and predicate (two elements), but even more solidarities. As epistemological consequence, a Filipino tends to think both/and, which mentality suits his concern for harmony. He shares this logic with his Asian neighbors.[11]

The either/or mentality leads to universal and cultural imperialism because of its zeal to reduce truth to essences. Truth for its own sakeeven at the sacrifice of personsis the goal of either/or thinking. We can therefore understand why church history in the West has been marked with wars and persecutions for the sake of orthodoxy.

On the other hand, the both/and mentality leads to respecting pluralism. For the Filipino, truth must not be sacrificed out of respect for other persons, but harmony is a higher value than truth. Truth is not just conformity between the mind and the object. For the Filipino truth is more in the realm of the poetic and the mystical because of his concrete mind and because truth in its development can always go deeper. Chapter IV explained that Filipino reasoning follows geometric logic. This type of logic is not horizontal in a one-to-one relationship of concepts. Symbols, like proverbs, are multivalent. That means propositions as both/and can co-exist. But they can also be morally ambiguous; they are like mandalas which can have different levels of interpretation.[12] If the mandala, like a geometric design can be a projection of the world or serve as cosmic map, so too can proverbs for simple Filipinos in their homespun wisdom.

Gulong ng Palad

Anthropologists and folklorists have pointed out that proverbs reveal the world view of a people. The following proverbs on fate and life reflect the Filipino mind.[13] Some adages compare fate to a wheel. We see this in the following Tagalog saying:

Ang buhay ng tao'y gulong ang kahambing,
Sa ibabaw ngayon, bukas sa ilalim.
(Man's life is like a wheel,
Up now, tomorrow down.)

The same idea of wheel is in these Ibanag proverbs:

Y palag kunna aliring
Mabbuebbuelta, mabbirbiring.
(Fate is like a wheel;

it moves back and forth, it turns around.)
Magattam ka la palac
Ta panotolim ta gukag,
Baccan nu ari marueda
Y aggao mangngan noca.
(Just be patient with fate
with your frequent going down;
after all, the wheel of day
will forever keep on turning.)

Related to the metaphor of the wheel is the metaphor of up and down. In Cebuano Visayan,

Ang kinabuhi sa tawo sama sa dagat,
may taub, may hunas.
(Life is like the sea,
there is low tide and high tide.)

In Ilocano,

Ti tao kasla kulintaba,
nu agtayab, gumato bumaba.
(Man is like a firefly;
if it flies it goes up and down.)

In Tausug,

Bang sukud bunut, hilantup;
Bang sukad batu hilu' dang.
(When fate is like a coconut husk, it floats;
When fate is like a stone, it sinks.)

Another compares life to the ever-changing seasons and times of the day. The next one combines the metaphor of the season and the wheel of fate.

Ang panaho'y tambiling, ang mundo'y baliktarin,
Ang napapailalim ay napapaibabaw din. (Tagalog)
(Time changes and the world is ever turning.
He who is down under may be on top sometime.)

Likewise,

Ti biag kasla aldaw ken rabii,
no maminsan nadagaang,
no dadduma nalam-ek;
no maminsan naraniag,
no dadduma nasipnget. (Ilocano)

(Life is like day and night,
sometimes warm,
sometimes cold;
sometimes bright,
sometimes dark.)

Although Filipinos believe in fate, there is also the element of freedom.[14] The proverbs on fate with the metaphors of the wheel, of up and down, the changes of seasons, all point to life as a constant flux or becoming.

The right time or kairos is contained in the word 'tiyempo' (time). Thus 'matiyempuhan' means "to find or do" something "at the precise advantageous moment" while 'tiyempu-tiyempu' means "dependent upon the accident of correct timing."[15]

Comparative Oriental Philosophy

Comparative Oriental philosophy is important because it provides insights into Filipino philosophy. In the metaphor of family resemblance, not all the members of the family look the same because the totality of traits are, so to speak, not in every individual. Thus Chinese and Indian philosophies are different, but they have a family resemblance.

Taoism, which stresses the harmony of the yin and yang principles, is actually a philosophy of becoming. The Chinese language, like the Philippine languages, also does not have the verb to be. Yet Chinese philosophy can go deep in its speculations.

While Filipino philosophy has some features common to Yin-yang philosophy, there are also differences.[16]

Conclusion

From the foregoing evidence, we can therefore conclude that the counterpart of being in Filipino philosophy is becoming. What is its English translation? In Tagalog becoming is perhaps rendered as *kapagiginghan*, from 'pagiging' or 'maging' as in 'maging dapat' (to become worthy). The Cebuano Visayan translation would be *kahimoan* (from 'himo'), while the Ilocano translation is *ka-agbalinan* (from 'agbalin').

Becoming is taken here not in its abstract sense but as something concrete. We have seen above the Filipino's concrete concerns, be it in language, in his social relations, in his search for the truth, or in his fate.

The concrete concern of the Filipino for becoming implies a metaphysics which needs further refinement. If philosophy is the search for relevance and meaning in life, then metaphysics can be a parteven in any primitive culture. J. Ladrière says that "if culture is the representation of the meaningfulness of reality, it must exhibit in its own fundamental constitution the fundamental structuration of reality itself."[17] He continues:

Metaphysics is that part of culture which makes explicit the ultimate significance of culture itself, by giving in an explicit form an interpretation of the fundamental structure of reality. It gives fulfillment to what is prepared and tacitly announced in the other achievements of culture.[18]

We said above that being is the core of Western philosophy partly because of the structure of the Western languages. In the history of western philosophy, "in most, though not in all, philosophical systems Being was given prominence while Becoming was placed in an inferior and subordinate role."[19] That is why, beginning with Plato, ideas came to be the most important concern: idea was translated to being. In the history of Western thought, ideas were considered as eternal. Thus scholastic philosophy was concerned with eternal truths. This influenced pre-Vatican II dogma where doctrines was presented as a historical truths. Vatican II has recognized the dynamic state of reality. Now it is encouraged to present truth historically.

If becoming is a major concern of Filipino philosophy, does this mean a neglect of being? Before we can answer the question, first a short digression. The idea of the holy has two dimensions: the transcendent and the immanent. Western thought is concerned with the holy as transcendent, but Filipinos prefer to view the holy as immanent.[20] Since the model-preference depends upon the culture, those who uphold one should not impose theirs on others.

Likewise the law has two sides: right and duty. Western thought gives more importance to right because it values more the individual. On the other hand, Filipinos emphasize more the duty aspect of law because of their social philosophy. This anthropological background of law has consequences in legal philosophy.[21]

Now reality also has two sides: being and becoming. Western thought values more highly, and this has its epistemological consequences as explained above. The preference of being to becoming is similar to the preference of the transcendent to the immanent, and of right to duty. On the other hand, the Filipino preference of the immanent to the transcendent, of duty to right, has also its counterpart in the preference of becoming to being.

Furthermore, being is not the only transcendental. We know that being as transcendental is also truth, good, one, and beautiful. We have shown in Chapter IV that beauty is the transcendental that appeals most to Filipinos. It is hoped that other Filipino philosophers will pay more attention to becoming and help in giving it more refinement.

Good was mentioned on this chapter. The opposite of good, which is evil, will be explained in the next chapter.

Notes

1. See Leonardo R. Silos, "Tagalog and the Question of Being," *Philippine Studies*, 29 (1981), 5-25.

2. Fr. Roque Ferriols, S.J., and his followers at the Ateneo de Manila University translate being as *meron* (from *mayroon*).

3. Leonardo N. Mercado, *Elements of Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1974), p. 108.

4. *Ibid*., pp. 107-110.

5. Doreen G. Fernandez and Edilberto N. Alegre, Saap, *Essay on Philippine Food* (Manila: Mr. & Mrs. Publishing Co., 1988), pp. 77-90.

6. *Ibid*., p. 80.

7. Mercado, *Elements of Filipino Philosophy*, pp. 191-194.

8. Virgilio G. Enriquez, *From Colonial to Liberation Psychology, The Philippine Experience* (Quezon City: University of the Philippines Press, 1992), pp. 39-55.

9. Michelle Z. Rosaldo, *Knowledge and Passion, Ilongot Notions of Self and Social Life* (New York: Cambridge University Press, 1980), p. 223.

10. *Ibid*., p. 75.

11. Felix Wilfred, "Dialogue Gasping for Breath? Towards New Frontiers in Interreligious Dialogue," *FABC Papers*, no. 49, pp. 43-46.

12. Giuseppe Tucci, *Teoria e Prattica del Mandala* (Roma: Ubaldini Editore, 1969).

13. Here we cite some proverbs from the compilation of Damiana L. Eugenio (comp. and ed.), *The Proverbs* (Quezon City: The U.P. Folklorists, Inc., 1992).

14. Leonardo N. Mercado, *Elements of Filipino Theology* (Tacloban City: Divine Word University Publications, 1975), pp. 67-76.

15. Jose Villa Panganiban, *Diksyunaryo-Tesauro Pilipino-Ingles* (Quezon City: Manlapaz Publishing Co., 1972), p. 984.

16. See Chapter XI.

17. Jean Ladrière, "Metaphysics and Culture," *The Asian Journal of Philosophy*, 2 (1990), 20.

18. *Ibid*., p. 21.

19. Milac Capek, "Change," *The Encyclopedia of Philosophy*, 1967, II, 76.

20. Leonardo N. Mercado, "Religious Models and Filipino Thought," *Solidarity* (no. 128; October-December 1990), pp. 21-23. See also *Inculturation and Filipino Theology* (Manila: Divine Word Publications, 1992), pp. 43-73.

21. Leonardo N. Mercado, *Legal Philosophy: Western, Eastern, and Filipino* (Tacloban City: Divine Word University Publications, 1984).

6.
Evil

Evil may either be moral such as sin, or physical, such as sickness, epidemics, natural catastrophes. The problem of evil may be phrased in the questions which David Hume raised:

Is God willing to prevent evil, but not able? Then God is impotent. Is God able to prevent evil, but not willing? Then God is malevolent. Is God both willing and able to prevent evil? Then why is there any evil in the world?[1]

The problem of evil may also be phrased in the following questions. How can an all-good God make his creatures suffer? Sinners may enjoy better health and wealth, while the just suffer. A child has no fault at all; why does it die in a flood or in a big accident? Are God's intentions outwitted by his enemies? If so, is He less powerful? If God knows everything, why does He not abolish sickness and other causes of unhappiness?

The problem of evil as related to original sin has pre-occupied Western philosophers.[2] Pascal, Cassirer, Voltaire, Rousseau, Kant, Leibniz, Hegel, Schelling, Kierkegaard, and Ricouer have original sin as a constant theme interwoven in their writings and connected with other basic philosophical themes. For example, Kant considered original sin as radical evil as part of his philosophical thinking.

One can look at things from different standpoints: (1) egocentric, (2) human feeling, or (3) divine.[3]

Sanford illustrates the first standpoint on the case of the Puritan settlers. They brought sicknesses to which the American Indians had no immunity. The contact decimated the Indian population of New England from 1616 to 1619. The church people of the settlers were delighted by the epidemic because it cleared the way for them as God's Chosen People.

The human feeling standpoint is slightly different from the first case. The tale of Moses and Khidr, the guiding angel, is found in the eighteenth Sura of the Koran:

In this tale Moses and Khidr are traveling together when they come to a village and Khidr unaccountably sinks all the boats. Moses is shocked at what he regards as an evil, but later he learns that robbers would have stolen the boats, and that Khidr, by sinking them, actually saved them for the villagers. Next Khidr falls upon a young man and kills him. Which apparent evil act shocks Moses again, but soon he learns that the young man was about to kill his parents and it was better for him to die this way, rather than to become his parents' murderer. Finally Khidr makes a wall collapse, much to Moses dismay, only later it appears that this discloses a treasure for two orphans. Because Moses persists in being shocked at what Khidr does, and consistently fails to perceive the goodness in his acts, Khidr is forced to leave him.[4]

In the third standpoint as illustrated in the example, what appears to be good or evil may appear differently from the divine perspective.

Is evil subjective? In the parable of the talents, the early-comers thought that they would get more pay than the late ones. But they got the same pay. They were mad (= evil thoughts) at the master for his generosity. Are we also having evil thoughts for the inequalities in life?

The story of Joseph is another example. We may consider his being sold into slavery as evil. But it turned out to be a good for his relatives, because they were saved from starvation. St. Paul says that all things turn out to be good for those who love God.

The same rain or sunshine can be displeasing and pleasing to several persons. The same sunshine melts wax but hardens mud. Here we shall take evil from the objective standpoint.

In this chapter, we shall first look at the paradigms of evil. The purpose of clarifying the paradigms is to form a basis of the second part, namely, to find out which is the paradigm of Filipino thought. Placing questions in the context of their proper paradigms will better clarify them.

Paradigms of Evil

We may cluster the various paradigms or models in the following way.[5] We shall not make a critique on each paradigm because such critiques exist elsewhere.[6] There are different paradigms of evil: (1) dualistic, (2) as perversity of the will, (3) as privation or illusion, (4) and as integral to evolution. Each of these paradigms may have variants.

Dualistic Paradigm

1. In the Near-East cultures, as typified in the Sumerian-Akkadian myths, chaos and evil pre-exist the creation of things. "Evil . . . belongs to the very origin of all things; it is what has been overcome in setting up the world as it now is, but it, too, contributed to this state of affairs."[7]

2. For the European man, as typified by the Homeric and Hesiodic myths, "evil is in a way shared by man and gods."[8] Man falls because of the jealousy of the gods and because of tragic hero's pride (*hubris*).

3. Plato postulates two forces, Being and Non-being. Perfection exists in the World of Ideas. But this perfections get imperfect in the medium of nonbeing. In other words, "the good intentions of God are in a large measure thwarted by the recalcitrant stuff which is matter as non-being."[9] Man, who is exiled from heaven, is imprisoned by his body. A fall preceded this exile. Hence evil is "identified with itself and even, in certain Far Eastern mythologies, with reincarnation."[10] The dualism of Platonism is exaggerated in Neoplatonism.

4. Zoroaster, who lived in the sixth century B.C., founded an ancient Persian religion. Zoroastrianism teaches two ultimate principles, the good god (Ahura Mazda) and the bad god (Ahriman). The world is their battleground. Evil therefore is due to the evil god.

5. A variant to Zoroastrianism is found in some East African tribes. Their dualism is between a good god and his half-witted, half brother. The latter is the cause of evil in the world. But the good god, out of pity and goodness, spares the life of his brother.[11]

6. Another variant of Zoroastrianism is Manichaeism. Its founder, Mani, taught the two forces of light and darkness, good and evil, and destruction in eternal conflict.

7. Jacob Boehme proposed a cosmic duality between God and Lucifer.

8. The Samkhya school of Indian philosophy teaches the difference between matter (*Prakrti*) and spirit (*Purusa*). "All our sufferings and miseries are the penalties we have to pay for that initial mistakefor our original sin of eating from the tree of objective or empirical consciousness."[12] The Samkhya school, however, is only one of the various schools of thought in Indian philosophy which have other views on evil. Four factors come into play: man, fate, demons, and gods.[13] Man's present experiences are the result of his previous good or bad existence. This existence presupposes the doctrine of reincarnation, that one has to be reborn and suffer until he completely atones for

his sins. Fate (*karma*) also gets the blame for suffering. Then the demons (good or bad) and gods (who also can cause evil) have their share in evil.

9. Buddhism situates evil in Mara, the mythical figure of evil. Mara symbolizes the internal enemy of meditation.[14]

The above-mentioned dualisms seem "to sacrifice the absoluteness of the divine in order to make room for evil."[15]

Evil as Perversity of Will

Criminals know that what they do is wrong. But why do they do it? They look at their crimes as good to themselves. Ignorance (*avidya*) is not the root cause of evil from the viewpoint of theism. The root of suffering is perversity of will, which ultimately goes back to original sin.[16] This is the ultimate explanation of evil by Ricouer, according to whom it is man's bad use of freedom puts him in bondage.

As Privation or Illusion

1. An ancient solution to evil was as a deprivation of the good (*privatio boni*). The solution goes back to Aristotle, was picked up by Origen, and echoed by such thinkers as Basil of Caesarea, Dionysius the Areopagite, St. Augustine and St. Thomas Aquinas.[17] This deprivation of the good is analogous to sickness and health.

If all living creatures were perfectly healthy, there is no illness. And if an illness has succeeded in completely destroying a healthy organism, that illness also ceases to exist. For instance, if a person succumbs to a disease such as cholera, once the health of that person's body has been totally destroyed, the illness of cholera also ceases to exist there, for how can there be an illness except in a relatively healthy host? The cholera bacteria might continue to exist, but cholera bacteria are not an illness until they are activated in a healthy body. They do not harm until they are destroying an organism.[18]

Thus Augustine says that evil will cease to exist at the end of the world when creation shall have been perfectly fulfilled. Evil has no place in the highest Good which is total Wholeness.

2. Zen Buddhism eludes evil by looking at it from the standpoint of original nature.

Nature cannot be spoken as good, for the goodness that is truly original cannot admit contrast. As soon as you describe nature as good, you are already contrasting it with evil, and when you speak of it in terms of the opposites of good and evil, it is no longer the original nature you are talking about. Original nature is transcendent, absolute, and beyond comparison, whereas goodness applies to the mundane world. The moment you say it is good, you are contrasting it with evil and you are no longer talking about original nature.[19]

3. Pantheism denies evil as a mere passing illusion. "Evil is bound to melt away upon the emergence of a total and comprehensive view of reality, a view of reality *sub specie aeternitatis*.[20] Painters need light and dark (*chiaroscuro*) colors to bring out beauty; classical musicians use both slow and fast tempos, even chord and discord to bring about the beauty of

music. Pantheists therefore also look at evil as something needed to bring out the beauty of life and of creation.

4. Hinduism also teaches that evil, like good, is an illusion.

In Hindu philosophy, good and evil are both illusions, and the opposition of good and evil vanishes in Brahman (God). As far as this earthly existence is concerned, good and evil are both necessary, or at least inevitable, but they have no place in the nature of God. Since God is not responsible for good and evil, or even concerned with good and evil (for in Hindu thought, God cannot be said to be "concerned" about anything), there is no need for a devil who is the originator of the evil principle, though there are plenty of demonic forces that personify the evil elements in the world.[21]

The problem therefore, says Hinduism, lies in man's ignorance. The submission to evil is a product of ignorance and the tolerance of evil will lead to apathy. Man must rid himself of all earthly desires, and in being saved, extinguishes his individuality in the ocean of the Godhead. If man does not repent he has to undergo reincarnation until he is purified.

Evil as Integral to Evolution

1. This view says that God allowed evil in the world in order to purge, cleanse, and perfect humankind. For example, Irenaeus, the bishop of Lyon, regarded the Fall as a means intended to bring humankind to perfection.[22] A similar view was held by Origen, Lactantius, and the early church as reflected in homilies attributed to Pope Clement.[23]

2. In modern times *Pierre Teilhard de Chardin* says that all things evolve until they reach the Omega Point which is the Cosmic Christ. In this process of evolution, the evil of disorder and failure, the evil of decomposition, of solitude and anxiety, the evil of growth are "by-products" of man's evolution.[24] In his neologism, evil is the part of the process of hominization, which is in the level of the noosphere.

3. The *process theologians* like J. Cobb and L. Ford, also belong to this category. "Evil enters the world as a price one pays for evolutionary progress or when actual entities willfully resist the divine lure to the best."[25]

4. *Sri Aurobindo*, the Indian philosopher also holds that evil is an incidental accompaniment of spirit's manifestation in matter.[26]

How does one face suffering? Sri Aurobindo notes four stages. The first stage is to shrink from pain (*juqupsa*). The second stage boldly faces suffering (*titiksa*). The third stage leads to equality (*samata*). This third stage has the stoic stage of indifference to suffering, which later develops into "equality or poise of being such a springs from an integral realization of the Spirit, both in its cosmic universality and supracosmic transcendence."[27] The fourth and final stage is pure delight (*ananda*) in the face of suffering.

Sri Aubindo therefore thinks that other schools of thought wrongly attribute suffering to the Absolute.

Two analogies, in our opinion, will illustrate evil as evolutionary. If one goes to a river, one finds that most of the stones are round. Earlier they were rough, but constant friction with the water

made them round and smooth. We may compare that friction to evil, and the process toward perfection as illustrated by the round stones.

The other analogy is that of pearls. We know that oysters ordinarily do not have pearls. Foreign materials like pebbles which get into the oyster are "evil" matters which the oyster neutralizes by coating them with its substance, which results in pearls. Evil, as illustrated in the two analogies, is part of evolution.

The Spirit first hides itself behind Nature, and then seeks its rediscovery through her evolutionary endeavors. Nature first gets separated from Spirit, and then seeks reunion through the finite's longing for the Infinite.[28]

5. *Carl Gustav Jung* looks at evil from the standpoint of depth psychology. The evil in each person is the dark (shadow) side of the Self. Humans have in themselves the seeds of good and evil, like the famous story of Dr. Jekyll and Mr. Hyde. Each person must recognize and accept the dark side in his/her personality. This evil is like a different drive, which has to be confronted. Without evil in us, there can be no psychological growth in a process called individuation. This relative evil can be changed when integrated in one's personality.[29]

Since Jung in his psychological stance considers the Devil as important to wholeness, he thinks the trinity is incomplete; it must be completed with Evil to make a Quaternity.[30]

6. The *Neo-Confucianism* paradigm may be classified under the evolutionary type. Is human nature good or bad? Confucius was not clear about the question. On the one hand, he says, "Man is born with uprightness."[31] But on the other hand, he says: "By nature men are alike. Through practice they have become far apart."[32] He continues: "Only the most intelligent and the most stupid do not change."[33] Does this not mean human nature is varied? He says elsewhere: "Those who are born with knowledge are the highest type of people. Those who learn through study are the next. Those who learn through hard work are still the next. Those who work hard and still do not learn are really the lowest type."[34]

However, the *Neo-Confucians* clarified the question. They viewed nature as originally good, but its physical manifestation may be flawed. In other words, the substance is good, but its function may not be. Neo-Confucianism explains evil through its concept of *ch'i*.

All metaphysical principles (*li*) are inherently good. But their physical manifestations may be good or bad, according to the quality of *ch'i*. The *ch'i* that gives physical substance to *li* may be pure, clear, and good, or it may be turbid and flawed. A person whose *ch'i* is "muddy" will exhibit a flawed moral nature and will be capable of acting in evil ways, despite the fundamental goodness of man.[35]

Wang Fu-Chih (1619-1692 AD), a neo-Confucian philosopher, held that while nothing is inherently evil, "evil arose simply as excessive or incongruous activity in natural encounters within the movement of the organic whole."[36]

Another neo-Confucianist, Master Ch'eng Hao, uses the analogy of water to explain evil. As water is naturally clear, why does it get muddy? He says: "I am afraid that clearness and calmness are the physical nature of water and that what is turbid is a mixture with earth which is originally absent from the nature of water, just as human nature is subject to attraction, obscuration, and bad influence."[37]

Mencius and Hsun-Tzu, both followers of Confucius, debated about human nature. While Mencius said that human nature is good by nature, Hsun-Tzu said human nature is evil. But their dispute amounted to semantics. "The dispute between Mencius and Hsun-Tzu was not on the goodness of human nature, but on the means of reaching excellence."[38] Mencius stressed interiorization while the latter emphasized sublimation, by elevating man's "actions to the highest excellence through the highest possible norm of conduct which he called 'the ritual principle.'"[39] Both agreed that human nature is perfectible.

The way of Mencius was to achieve deep awareness in nourishing and expanding the divine love in man. The way of Hsun-Tzu was to emphasize strenuous effort in the search for the highest good. Both ways are essential for the realization of the humanistic religion.[40]

The Neo-Confucianist paradigm of evil may be related to the Taoist principle of Tao or Dao. "The value of Dao lies in its power to reconcile opposites on a higher plane of consciousness."[41] In Taoism good and evil are related paradoxically. Thus Lao Tzu writes:

> When beauty is universally affirmed as beauty, therein is ugliness.
> When goodness is universally affirmed as goodness, therein is evil.[42]

Christian Paradigm?

Is there a Christian paradigm of evil? The various parts of the Bible have different models of evil which may be assigned to the paradigms mentioned earlier.

The Old Testament has four references to Satan and all four are found in the post-exilic books.[43] Reference to Satan being responsible for evil was not necessary, because "in the Old Testament it was a Yahweh Himself Who was responsible for evil."[44]

We must distinguish the gospels from the rest of New Testament. The gospels do not have a dualism between good and evil, but "a monistic view of evil."[45]

Although the devil is an important figure for Jesus he does not perform his ministry as part of a Divine Plan to eliminate either the devil or evil. Nor does he go to the Cross because of the machinations of the devil, but rather in order to fulfill a Divine Plan. The teachings of Jesus . . . are primarily concerned with the development of consciousness and the fulfilment of the personality. . . . In all of what Jesus taught, and in the events of the Crucifixion and Resurrection, the main emphasis is not upon evil as such, but upon the development of the individual, and the relationship of the individual to God. If this is accomplished, it seems to be implied, the problem of evil will take care of itself.[46]

The rest of the New Testament, especially Second Thessalonians and Revelation, teach "an outright dualism in which Satan and evil play no part at all in the Divine Economy."[47]

There is no one Christian standpoint.[48] Furthermore, the history of Christianity shows how different paradigms were used in interpreting the Bible. Various theologianslike the Fathersused different paradigms in interpreting the Bible. For example, St. Augustine used the Platonic paradigm and gave a Platonic interpretation, especially in his teaching on Original Sin. His Gnostic influence emerges when he taught that since the sole purpose of sex is procreation, to enjoy sex is sinful.[49] St. Thomas Aquinas used Aristotelian categories in theologizing about evil.

The Filipino Paradigm

Now to which of the above-mentioned paradigms does the Filipino one correspond? The data point to the evolutionary paradigm, which we shall approach it from different angles. But first, it is important to see the terms used.

Terms on Evil

Cebuano Visayan has terms like 'daut' (destroyed, sick) with build-up words like 'dautan' (disaster and other physical evils). 'Maut' (ugly) applies to bad habits ('maut nga batasan') or an ugly face, etc." (similar to *karma*) is divine retribution. 'Buyag' applies to sickness caused by evil spirits.

Tagalog has 'sama' (bad) which implies something negative either in physical nature (as in 'masama ang daan', the road is bad); or in the moral dimension. 'Mali' (wrong), 'sala' (sin, fault), 'baluktot' (crooked, not symmetrical or not beautiful), 'kulang' (lacking, wanting) denoted that good stands in the middle as 'tama' (right) between 'sobra' (too much) or 'kulang' (wanting).

Ilocano has 'dakes' which encompasses the following nuances evil (either as moral or physical); 'didigra' (natural disaster), 'perdi'/'dadael' (small disaster), 'basol' (sin), 'naalas' (ugly), 'asing' (when evil spirits wrong somebody), 'angkurang' or 'agbaktit' and 'agnaoyong', words applied to lunatics.

These three major languages have terms which equate evil with ugliness. We have shown in Chapter IV that Filipinos prefer the beautiful as a transcendental over good.

Creation Myths and Evil

If dreams reflect the unconsciousness of an individual, myths reflect the collective unconscious of a people. While psychoanalysts try to decipher the meaning of dreams, anthropologists and other folklore specialists study the myths of a people as scientific objects.

In Philippine creation myths, one typical example is how Filipinos became brown. The creator baked the first human beings in the oven of life. The first try was overdone, resulting in black people. The second try was underdone, resulting in white people. The third try was the best (medium) resulting in the brown complexion. In this myth, being black (if considered as evil) was an oversight. This oversight seems to imply that evil was not intended by the creator, but was only an accident.

Two Bukidnon creation myths on the origin of the world and of humankind reveal the concept of evil.[50] The first one is older while the other one is a Christianized variant of the former.

The older one is about two primordial brothers, Magbabaya and Mangilala. Magbabaya lived in the seventh heaven while Mangilala "came up to the earth from the seventh tier of the Underworld which was his abode."[51] The two brothers have complementary roles like right and left, light and dark, above and below, heaven and earth. Their complementarity is not dualistic as in case of Ahura Mazda and Ahriman. Mangilala is analogous to the "trickster" who counteracts every action which his brother does. The interference of Mangilala introduces evil and death to Magbabaya's good creation. So good and evil also are complementary, something like an expression of the yin and yang principles.

In the Christianized variant, the two agents become three primal gods. Two primal deities sit facing each other inside a circular space (*banting*) while a third, hawk-like deity hovers on top of the two and balancing the *banting*. The first deity is the god of good, the second is the god of evil, while in the third "good and evil are perfectly equal and inherent."[52] The third deity, who seems to be an adaptation of the Holy Spirit (from dove to hawk) plays no role in the origin of the world or of humankind and therefore becomes almost like an ornamental god. In this Christian variant, the same insight on the complementary of good and evil is found.

The creation myths therefore point to evil and good as forces in dialogue and in process.

Evil as Reflected in Proverbs

The proverbs, those short wisdom sayings, mirror the world view of a people.[53] The Damiana Eugenio collection of Philippine proverbs is the most comprehensive of its kind. The collection ranges from the indigenous to those borrowed. In between are those with Spanish words like *Dios*, *gracia*, etc. The borrowings also mirror Philippine culture, which is the result dynamic growth.

In Chapter V we have shown how proverbs on gaba or retribution indicate that the Filipino is more bent on becoming than on being. The metaphors range from fate as wheel, to up and down, and the changes of nature. The following are more adages on retribution.

Ang gaba dili magsaba. [Ceb.]
(Divine retribution acts silently.)
Ang sayop dili kastiguhon
diha-diha sa ginoo. [Ceb.]
(The wrong will not be punished immediately by God.)
It gaba diri pareho hit harang
Nga katiris maghaharang. [Waray]
(A curse is not pepper which when
crushed becomes pungent at once.)

What can be concluded from the above? Life is seen as a of purification. In that purification, evil is part of the process. In other words, good and evil are complementary forces.[54] The antinomies of good and evillike good fortune and disaster in constant cycleare part of life.[55] Life is unthinkable without the ingredients of joys and sorrows. A few examples illustrate the point.

Mapait ang magtiis
ngunit ang bunga'y matamis. [Tag.]
(To suffer is bitter, but its fruit is sweet.)
Ang di marunong magbata
walang hihinting ginhawa. [Tag.]
(He who does not know how to suffer will not obtain com-
fort.)
Pagkatapos nin bagyo, katoninungan. [Hlg.]
(After the storm comes fair weather.)
Di kadon makapantao ko pagkatan
A mapiaoding kakapanagali su too-a mangun. [Mar.]

(One who never suffered will never bring out the best in himself.)
Ang tawo nga anad sa kalisud
Maga-ani ug kalipay sa kaulahi-an. [Ceb.]
(A man inured to suffering will come to great happiness.)
Kon waray pag-antus
waray man himaya. [Waray]
(If there is no suffering, there will also be no glory.)
The proverbs indicate that purification through suffering is the way of attaining the good.
Pag may hirap may ginhawa. [Tag.]
(If there is hardship there is comfort.)
Or,
No awan padas, awan met baligi. [Ilk.]
(No trials, no triumphs.)

Human nature then is capable of doing both good and evil things. Instead of questioning its existence, Filipinos think more about how to cope with it.

Filipinos take evil as concrete parts of reality. Evil emanates in many forms. It may take the form of idleness.[56] It may also arise from fear.[57] It may come as retribution and as a consequence of sin.[58] It may take the form of bad character.[59] People see evil as the cause of misfortune and of suffering.[60] But there is also goodness in suffering.[61]

Evil in terms of personal misfortune is also social. The concept of *gaba* (or *karma* in Hinduism) has societal consequences. For example,

Katakutan mo ang sumpa ng magulang. [Tag.]
(Beware of the curse of parents.)

Since becoming is dominant in Filipino philosophy, the flux of good and evil illustrates that evolutionary nature.

Filipino Primal Religion

The religion of tribal Filipinos reflects the mind of the people before the colonizers came. The lowland Filipinos have been influenced by Christianity. On the other hand, Filipinosas we have seen in previous studiesseem to retain much of their pre-colonial forebears in spite of the centuries of colonial exposure.

In Philippine lower mythology, people believe in evil spirits which inflict sickness (e.g., *buyag*) on people. Filipinos believe in good and evil spirits who may help or impede their lives. Hence a favorite curse word among Visayans in ‘Pisting yawa’ (literally, the devil is pest). Another is ‘hala ka!’ which is said after one does something wrong. The word, which comes from Allah, is believed to have a supernatural sanction.[62] The good and bad spirits were to be appeased with food offerings as a way of improving life.

The belief in both good and bad spirits seem to reflect a dualistic paradigm of good and evil. However, these two forces again seem to be complementary as we have shown above under creation myths.

Fate and Reaction to Calamities

Filipinos are compared to the bamboo which sways, but does not break with the strong winds. Typhoons and floods come and go, but the people are not discouraged. People seem to take natural calamities as a part of life that has to be faced with equanimity, just as there is day and night, good fortune and bad fortune, life and death. Hence physical evil is not a problem because it is natural.

We asked somebody why an innocent baby could die young in the Mt. Pinatubo earthquake. He answered "Baka nadamay." *Damay* (to feel mercy with) has a sakop orientation. A person, guilty or innocent, may be included with others in an accident because he is part of the group.

A poor vendor explains his poverty thus: "Ang lahi namin ay sadyang mahirap lamang" (our clan/race has always been poor). He submits to the fate that his ancestors and he have always been poor. But he also knows that fate is like a wheel which turns around. Sometimes it can be up, sometimes down.

The belief on *gaba* as attested in several proverbs seems to mean that suffering is cyclic. Although a person may be successful (on top of the wheel), his fortune may later fall as the wheel turns. Therefore natural calamities and fate seem to indicate that evil is a natural, transitional thing.

Does fate (*palad*) mean determinism; does it remove the freedom to make one's future? Palad means resignation to forces which human effort cannot thwart. Positively, palad includes human cooperation and risk- taking.[63]

The data converge on the conclusion that the Filipino paradigm of evil is the evolutionary one. Since that model has many nuances, which nuance is Filipino? We see a proximity with the Jungian and Neo-Confucian models. Jung and Neo-Confucianism look at good and evil from different perspectives. In his background as a depth psychologist, Jung described human nature as containing both good and evil. However, the evil part can be changed if integrated with the whole person. On the other hand, NeoConfucianism has the philosophical view of good and evil through its concept of *ch'i*. In Neo-Confucianism all meta-physical principles are inherently good. But when this goodness is manifested physically, evil may come in.

Every person then has both good and evil as in the following proverb:

Magkapangit-pangit ng babae ay may sariling buti. [Tag.]
(The ugliest woman has her own goodness.)
Likewise, what is bad can be corrected.
Ang masama ay napabubuti,
Ang baluktot ay pilit naitutuwid. [Tag.]
(What is bad can be made good;
what is bent can be straightened.)

Notes

1. T. W. Tilley, "Evil, Problem of, *The New Dictionary of Theology*, ed. by Joseph A. Komonchak, Mary Collins, and Dermot A. Lane (Pasay City: Daughters of Saint Paul, 1991), p. 360.

2. Peter Henrici, "The Philosophers and Original Sin," *Communio*, 18 (Winter, 1991), 489-501.

3. John A. Sanford, Evil, *The Shadow Side of Reality* (New York: Crossroad, 1981), p. 9.

4. *Ibid*., p. 8.

5. Here we partly follow Harias Chauhuri, *Being, Evolution, and Immortality, An Outline of Integral Philosophy* (Wheaton, Ill.: The Theosophical Publishing House, 1974); Paul Recouer, "Evil," *The Encyclopedia of Religion*, V: 199-208.

6. For example, Tilley's article mentioned earlier gives the limitations of several paradigms.

7. Ricouer, "Evil," p. 202.

8. *Loc. cit.*

9. Chaudhuri, *Being, Evolution, and Immortality*, p. 146.

10. Ricouer, "Evil," p. 202.

11. Chaudhuri, *Being, Evolution, and Immortality*, p. 146.

12. *Ibid*., p. 147.

13. Ricouer, "Evil," pp. 204-205.

14. *Ibid*., pp. 205-06.

15. Chaudhuri, *Being, Evolution, and Immortality*, p. 146.

16. *Ibid*., p. 154.

17. Sanford, *Evil*, pp. 134-35.

18. *Ibid*., p. 142.

19. Hu Ta-Shih, quoted by andrew Chih, *Chinese Humanism, A Religion Beyond Religion* (Taipei: Fu Jen Catholic University Press, 1981), pp. 176-177.

20. *Ibid*., p. 148.

21. Sanford, *Evil*, p. 45.

22. *Ibid*., p. 133.

23. *Ibid*., pp. 133-34.

24. Pierre Teilhard de Chardin, *The Phenomenon of Man* (New York: Harper and Row, 1965), pp. 311-313; *The Vision of the Past*, trans. by J.M. Cohen (New York: Harper and Row, 1966), pp. 74 ff.

25. Tilley, "Evil," p. 362.

26. Chaudhuri, *Being, Evolution, and Immortality*, p. 158.

27. *Ibid*., p. 166.

28. *Ibid*., p. 158.

29. Sanford, *Evil*, pp. 126-128.

30. *Ibid*., pp. 138-39.

31. *Analects* 6:17. We follow here the edition of Wing-Tsit Chan Trans. and comp.) *A Source Book in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1963).

32. *Ibid*., 17:2.

33. *Ibid*., 17:3.

34. *Ibid*., 16:9.

35. John S. Major, "Ch'i," *The Encyclopedia of Religion*, III, 238.

36. Ian McMorran, "Wang Fu-Chih," *The Encyclopedia of Religion*, XV, 333.

37. Wing-Tsit Chan (trans. and comp.), *A Source Book in Chinese Philosophy*, p. 706.

38. Chih, *Chinese Humanism*, p. 169.

39. *Loc. cit.*

40. *Ibid*., p. 177.

41. Alfredo P. Co, *The Blooming of a Hundred Flowers, Philosophy of Ancient China* (Manila: UST Printing Office, 1992), p. 137.

42. *Ibid*., p. 143. See also Poems 7, 20, 36, 45, 58.

43. Sanford, *Evil*, p. 35.

44. *Ibid*., p. 26.
45. *Ibid*., p. 43.
46. *Ibid*., p. 39.
47. *Ibid*., p. 43.
48. *Loc. cit.*
49. *The City of God*, Book XIV, chaps, 16, 17, 23, 24; Book XVI,. chap. 25.
50. Francisco R. Demetrio, "The Bukidnon Concepts of Sickness, Death and Afterlife," paper delivered as the Second Conference on Non-Biblical Revelation, St. Andrew's Theological Seminary, Quezon City, Nov. 6-7, 1992. I am indebted here to the insights of Jose Luis Lana in his response to the paper of Francisco Demetrio.
51. *Ibid*., p. 7.
52. *Ibid*., p. 3.
53. Here we use the compilation of Damiana L. Eugenio (comp. and ed.), *The Proverbs* (Quezon City: The U.P. Folklorists, Inc., 1992). In this section, we are greatful to our research assistant, Maxwell Felicilda, whom we directed in the study on proverbs. The appendix of this article has an edited presentation of proverbs related to evil.
54. More on good and evil as complementary can be seen in numbers 069, 070, 071, 072, 075, 085, 086, 087, 088.
55. See proverbs nos. 150, 051, 052.
56. Proverbs nos. 003, 005, 055.
57. Nos. 004, 011, 012, 013, 081.
58. Nos. 022, 025, 026, 027, 029, 030, 033, 035, 039, 040, 054, 065, 066, 067.
59. Nos. 001, 002, 009, 010, 015, 016, 019, 028, 034, 039.
60. Nos. 007, 014, 020, 058, 067, 078.
61. Nos. 069, 070, 071, 072, 074, 077, 084, 085, 086, 087.
62. Jaime A. Belita. (ed.), *And God Said: Hala! Studies in Popular Religiosity in the Philippines* (Manila: De la Salle University Press, 1991), p.v.
63. Leonardo N. Mercado, *Elements of Filipino Theology* (Tacloban City: Divine Word University Publications, 1975), pp. 71-73.

Appendix B
Filipino Proverbs on Evil

Abbreviations:

Bhl = Boholano Ilk = Iloko
Bkl = Bikol Mar = Maranao
Ceb = Cebuano Png = Pangasinan
Chvc = Chavacano Tag = Tagalog
Dum = Dumagat
Hlg = Hiligaynon

Socio-Ethical Evils

Towards Self: Evil as Greediness, Idleness, Guilt

001
Ang maramot at masakim
Lubhang mahalay sabihin
may pilak, ayaw gugulin
kumain may kani't asin. [Tag.]
Miserly and covetous persons, it is shame to say, have money but refuse to spend it; if they at all, eat only rice and salt.

002
Ti tao nga awan nakemna
casla banca nga awan timonna. [Ilk.]
An ill-mannered person is like a rudderless boat.

003
Ti nasadot nga pampanunot, balay ti demonyo. [Ilk.]
An idle mind is the home of the devil.

004
Ang masamang iniisip puso't loob ay ligalig. [Tag.]
The evil that you are thinking disturbs the heart and mind.

005
Dacol sa manga mararaot na naiisip
Nin tao na daing guiniguibo. [Bkl.]
Many evil thoughts get into the mind of an idle person.

006
Taong sa masama galing, bumuti ma'y sasama rin. [Tag.]
He who comes from evil, though he improves, becomes evil again.

007
Ang kinita sa masama sa masama nawawala. [Tag]
What was acquired by evil means will also be lost in evil.

008
Nakakahiling lang sala ning iba
Pero a sadiri dai iniiba. [Bkl.]
He can see the faults of others, but he ignores his own.

009
Pakawanen dagiti managdakdakes ti biddutda
ikayan dagiti naimbag a tao. [Ilk.]
Bad men excuse their faults, good men avoid them.

010
Ang hamak na tao't mura
Sa gawa makikilala. [Tag.]
The cheap and vulgar person is known by his actions.

011
Ang may gawang buktot, nagtatakbo't sumusukot
nagdadalang takot, walang sumusubok. [Tag.]
He who does evil runs and skulks, fearful though no one pursues him.

012
An may gibong marigsok piniling agihan an tinampong
madiklom. [Bkl.]
He who does evil walks along dark roads.

013
Ti adda babacna, adda aluadanna. [Ilk.]
He who does something evil has something to be aware of.

014
In ngi' nahinang sin ta'u
Makabin ha hulihan niya. [Tausug]
The evil man does, remains after him.

015
Ang banyaga mao ra'y dili moila sa mga maayong buhat. [Ceb.]
Only the evil cannot recognize a good work.

016
Taong mahinunahunaon amo ang mabinuhaton. [Hlg-Akl.]
He who thinks evil does evil.

017
Ti agbiag no dakes ti gapuananna,
Matayto nga awan tumaliaw kencuana. [Ilk.]
One who does evil while he lives will die ignored.

018
Ay pagni en maducas ay matay
ay tehud ay pakwaran. [Dum.]
When the evil person dies, there is victory.

019
Ang tao nga malaw-ay amo gid ang palahikay. [Hlg.]
The ugly person is the one who is wont to be critical.

020
An maraot na gawi sa buhay minapoli. [Bkl.]
A bad deed comes home to your own life.

Towards Others: Evil as Retribution

021
Maski magtirios
basta burugkos. [Bkl.]
It does not matter if we suffer as long as we are together.

022
Ang mapagkanulo sa kanyang kapwa
sa sariling bitag napapanganyaya. [Tag.]
He who betrays his fellowmen is caught in his own trap.

023
An maraot na kadara likayan mo ta marara. [Bkl.]
Avoid bad companions because they are venomous.

024
No adda aramid ti anac nga dakes
pati pamilya mairamanda amin. [Ilk.]
The bad deed of a child reflects on his family.

025
Iti pumatay iti igam
Igam met la ti inna pacatayan. [Ilk.]
He who kills with a weapon will also die by a weapon.

026
Aoan can iti mangulib

nga dinto can mabales. [Ilk.]
There is no one who wrongs another that will not suffer revenge.

027
Walang sala na di pinagbayaran. [Tag.]
There is no sin that is not paid for.

028
Maginibo, matinao. [Bkl.]
A wrongdoer often suspects others of wrongdoing.

029
An maraot mong gibo mabuelto man sa imo. [Bkl.]
The evil that you do will come back to you.

030
E ca darapat maroc, bacang e mipacaroc. [Pamp.]
Do not do any harm so that you will not be harmed.

031
Ang masama sa iyo, huwag mong gawin sa iba [Tag.]
What is bad for you do not do to others.

032
Wala sing malain sa ana nga manami sa iba. [Kin.]
There is nothing bad for you and yet good for others.

033
Ta basolmo sarakennakanto. [Ilk.]
Your misdeed will seek you out.

034
Ang taong madinudahin
ay maginawa-gawain. [Tag.]
A man who suspects others of evil is usually the one doing evil.

035
An para guibo nin maraot,
pirming nakakauna nin castigo. [Bicol]
Kinsa kadtong dautan ug binuhatan paga silutan,
Ug kinsa kadtong malinis ug binuhatan sa gracia pagahatagan. [Ceb.]
He who does evil will always gets his punishment.

036
Ang isang masama't, pag siyang gumaling
pagpapalaluan ang sa ibang ningning. [Tag.]

He who is evil when he reforms outshines others.

037
Alang demonyong manucsu, nune ing calupa mung tau. [Pamp.]
There is no tempting devil other than your fellow man.

038
Walang masamang kanya
Walang mabuti sa iba. [Tag.]
Nothing that he owns is bad, nothing that belongs to others is good.

039
Ang taong walang kasalanan
hindi takot mamatay. [Tag.]
A person without sin is not afraid to die.

040
Gibo mo, pakinabangan mo. [Bicol]
Suffer the consequences of your evil deeds.

Aesthetic-Spiritual Evil

Towards God

041
An tataong matios
may grasya sa langit. [Bkl.]
He who knows how to suffer will obtain blessings from heaven.

042
Hindi cao mag pahamak hamac
cay con ang Diyos gani ang maghampak, hindi bation ang
hinagpak. [Hlg.]
Don't be harmful because when God strikes, the slap cannot be heard.

043
Ang tawo nga dunay debosyon sa kadautan dili mo-uyon
makadaog siya guihapon, kay dunay panabang nga Diyosnon.
[Bhl.]
Evil will not triumph if you have faith in God.

044
Mapalar iray totoo ya ag nagiing
na tukso ta no onsabi lay anggaay
mundo naalagar day bilay ya maando. [Png.]

Fortunate are the people who are not tempted by the devil for when the end of the world comes, they await eternal life.

045
Ang gaba dili magsaba. [Ceb.]
Divine retribution acts silently.

046
Ang pagpakasala tawhanon
Ang pagpasensiya langitnon. [Bhl.]
To be sinful is human; to be patient is godly.

047
Ang sayop dili kastiguhon
diha-diha sa Ginoo. [Ceb.]
The wrong will not be punished immediately by God.

Towards Cultural Value

048
Katakutan mo ang sumpa ng magulang. [Tag.]
Beware of the curse of parents.

049
It gaba diri pareho hit harang
Nga katiris maghaharang. [Waray]
A curse is not pepper which when
crushed becomes pungent at once.

General Concept of Evil

Towards Fate or Wheel of Fortune

050
Pag may hirap may ginhawa [Tag.]
If there is hardship there is comfort.

051
No awan padas, awan met balligi. [Ilk.]
No trials, no triumphs.

052
Nasaysayaat no isiman ti rigat
Ngem tay missuotan a ninigat. [Ilk.]
It is better to smile at your misfortune, than to frown at it every morning.

053
Sunod-sunod nga kasakitan
Sinyales hin kaupayan. [Waray]
A series of misfortunes signals good fortune.

Experiential-historical: Sin as the Consequence of Evil and Suffering; Idleness as Source of Evil

054
Ang nagahimo sang sala nga butang
Pareho lang sang nagahimo kang lulubngan. [Hlg.]
A person who does sinful deeds is like one who digs his own grave.

055
Lahat ng kaguluhan ang nanggaling sa katamaran. [Tag.]
All mischief comes from idleness.

056
Ang isang bagay na galing sa masama
Sa masama rin mauuwi. [Tag.]
What comes from a bad origin will come to a bad end.

057
Ang masama ay napabubuti
Ang baluktot ay pilit naitutuwid. [Tag.]
What is bad can be made good; what is bent can be straightened.

058
Saan a makaiburay iti naimbag a gasat ti dakes a natgedan.
[Ilk.]
Anything ill-earned will not bring good fortune.

059
Iti pinagsursuro iti dakes
Atiddog unay ti maysa nga oras. [Ilk.]
To learn evil an hour is much too long.

060
An mamomoton sa pagalaman, pagagalam nagagadan. [Bkl.]
One who loves wrongdoing dies in wrongdoing.

061
Kon hin-o an nag-ako
amo an hararaysang. [Waray]
Whoever owns a wrong suffers thereby.

062

No aliwa so gapo
Aliwa so kasongpalan to. [Png.]
A wrong beginning makes a wrong ending.

063
Say gawan mauges, lanang ya onlereg. [Png.]
An evil deed will not triumph.

064
Say kaugsan dakerakel balet ag ira manalon ontapew. [Png.]
There is much evil in this world but it will never triumph.

065
An mamomoton sa kasalanan magagadan. [Bkl.]
He who loves sin will fall by it.

066
Ti aglangoy iti pagbasolan
malmesto iti leddaang. [Ilk.]
He who wallows in sin will drown in grief.

067
Sala niya, dusa niya. [Tag.]
His sin, his suffering.

068
Pasig a panagsagaba
ti pakasaritaan ti lubong. [Ilk.]
The story of the world is all suffering.

Antinomies of Good and Evil

Good and Evil: Dichotomy

069
Aduna kay ganti
kon ikaw mag-antus. [Ceb.]
There is always a reward when you suffer.

070
Ang mag-antus masantus. [Ceb.]
He who suffers becomes a saint.

071
Mapait ang magtiis
Ngunit ang bunga'y matamis. [Tag.]

To suffer is bitter but its fruit is sweet.

072
Ang di marunong magbata
Walang hihinting ginhawa. [Tag.]
He who does not know how to suffer will not obtain comfort.

073
Ang masamang mila kapag kinonsiti
pagtubo'y siya nang makapangyayari. [Tag.]
Bad grass, if allowed to grow, will dominate over the good grass.

074
Ti dakes nga sinagabam, addanto imbag nga inca malac-am.
[Ilk.]
For the evil you have suffered, you will achieve some good.

075
Ang panulay modu-ol sa mga kugihan, apan ang tanang panulay
mo-ataki gayud sa mga tapulan. [Ceb.]
Evil approaches the industrious, but all evil attacks all the idle or lazy.

076
Ang masama ay iwaksi, pulutin ang mabuti. [Tag.]
Reject what is evil and imitate what is good.

077
Pagkatapos nin bagyo, katoninungan. [Hlg.]
After the storm comes fair weather.

078
No dakes ti aramiden, nacaro ti lac-amem. [Ilk.]
If you do evil, you'll suffer.

079
Magkapangit-pangit ng babae ay may sariling buti. [Tag.]
The ugliest woman has her own goodness.

080
Madaling hanapin ang kasamaan ngunit mahirap ang kabutihan.
[Tag.]
It is easy to look for evil, but hard to look for goodness.

081
Ang masama ay tumatakas ng walang taong humahabol,
Ngunit ang matuwid ay matapang na parang leon. [Tag.]

The evil one flees even if not pursued; the good is brave like a lion.

082
Say toon matudyo arawi sodemonio. [Png.]
The devil shies away from the sober and serious man.

083
Say toon malinis, arawi'd sikatoy sakit. [Png.]
The person who is clean is far from sickness.

084
Ang maraot na aldao, iyo ang kabanguihon
na marhay na aldao. [Bkl.]
A bad day is the dark side of a good one.

085
Di kadon makapantao ko pagkatan
A mapiaoding kakapanagali su too-a mangun. [Mar.]
One who never suffered will never bring out the best in him.

086
Ang tawo nga anad sa kalisud
Maga-ani ug kalipay sa kaulahi-an. [Ceb.]
A man inured to suffering will come to great happiness.

087
Kon waray pag-antus
waray man himaya. [Waray]
If there is no suffering, there will also be no glory.

Avoidance of Evil

088
Maagap na umilag ka
sa masamang malayo pa. [Tag.]
Quickly avoid the evil that is still distant.

089
Ilagan ang masamang malayo pa. [Tag.]
Avoid the evil that is still far.

090
Ang mabaho nga pagtinagu-on
ha dauday naggangalimyon. [Hlg.]
Evil that is hidden will soon come out.

091
Ang guibong maraot madaling makalakop. [Bkl.]
A bad deed is easily known.

092
Ang sala nga taguon
Mosubang daw bitoon. [Bhl.]
A hidden sin shines like a star.

093
Si no quirre mira malo
no mete na oscuro. [Chvc.]
If you do not wish to see something bad, do not go into the dark.
Edited by *Maxwell Felicilda*

7.
Numbers

Classical Greek thought ties numbers to the philosophy of space in the sense that numbers are spatially quantitative.[1] But how Filipinos look on certain numbers reveals a different philosophy. Before we explain that, first let us look at the anthropological data.

Anthropological Data on Numbers

Demetrio's *Encyclopedia* reveals interesting beliefs and customs regarding numbers.[2]

Usa, one or the first is connected with auguring luck, with *lihi* which is to inaugurate something with the proper ceremonies or magical ingredients.[3] The first acts of several agricultural practices are connected with the belief that such acts will ensure a good harvest. In the expression, 'paglihian ang bag-ong tuig' (to start the New Year right), implies the belief good actions done in the New Year are supposed to endure for the rest of the year. So good deeds done during the first day of a year augur a year of goodness.[4] Negatively, bad deeds like being extravagant during the New Year or being lazy will have their consequence during the rest of the year.

The first action then counts much. That is why when a child starts lying on his stomach for the first time, "a book or pen must be passed under his body when returning him to his original position, so that he will become a professional."[5] Likewise the first customer should be treated specially in order to have good sales during the day.[6]

First offerings also have do with religion.[7] First crops of the harvest are offered in thanksgiving to the spirits for a fruitful future. "New items should be first worn to church" in order that they will last long.[8] On the other hand, last thingslike marriage in the last month of the yearhas to do with bad luck.[9]

Farmers believe that "first harvest at high tide insures more production."[10] This belief seems to connect agricultural practices with cosmic motions.

Duha or two seems to be an unlucky number. In Cebuano Visayan *duha-duha* (literally to be split between two sides) is to doubt or to suspect.[11] Marriage illustrates the point. Two members of the same family are advised not to get married in the same year. Boholanos believe that their luck will be divided if two members of the same family marry at the same time.[12] And two marriages between two families are taboo.[13] Second marriages are believed to be unhappy.[14]

The bad luck nature of two applies also outside marriage. To photograph a pair is bad luck.[15] Two patients in the same house must be separated lest they die.[16] Perhaps this belief came before they understood germs and infectious diseases.

On the brighter side, tenants occupying the second floor are more prosperous than those on the first floor.[17]

Tulo or three is often associated with the departed. People believe that the soul of the dead visits the relatives on the third day after the burial.[18] That is why ashes are spread on the doorsteps.[19] During those three days the mourners do not bathe, do not comb their hair, nor sweep the floor.[20] The widow must not go out of the house nor even peep outside the window until the

third day after the spouse's burial.[21] That the number three is a jinx explains perhaps why taking pictures of three persons or those in odd numbers (3, 5, 9) is taboo.[22]

Some taboos also exist in weddings. Igorot couples are forbidden to go to the field three days after their wedding.[23] In several places in the country, couples about to be married should not travel three days before the wedding.[24]

The beliefs are associated with numbers four, five, and six are not so exciting.[25]

Pito or seven is significant for the folk medicine practitioners. Many of their prescriptions are connected with number seven or at least odd numbers.[26] It takes seven Fridays of Lent for sorcerers to prepare the *barang*, a witchcraft instrument. Number seven also has connections with death practices. Tiruray mothers offer milk for seven days to their deceased children.[27] The Tirurays also maintain a fire for seven days in order to guide home the soul of the dead person and bring unsalted food to the grave on the seventh day.[28] That the dead returns to his house on the seventh day (or third day as mentioned above) of the novena is a common belief.[29] Seven likewise connotes bad luck, especially for gamblers.[30] Breaking a mirror or glass on a Friday means seven years of bad luck.[31]

Walo or eight does not have much significance except with the beliefs connected with food offered to the souls at 8:00 P.M., the time when the souls are said to come out.[32] That is the time the church bells toll.

Siyam or nine is also connected specially with death and the departed. Sleeping in the house of the deceased for nine days allegedly prevents another death.[33] For the same reason leftovers should be given away on the ninth day.[34] The food placed on the altar on the ninth day is supposedly for the hungry departed souls in their long journey.[35] Not cleaning the house nor taking a bath before the ninth day after death insures the members of the family from being scared by the deceased.[36] However, not everything is gloomy during the novena or nine days. The nights of the nine days have parlor games and feasting on the last day.[37] Then the widow has to visit her husband's grave for nine consecutive Mondays.[38] The bereaved members of the family have to wear black clothes for nine months.[39]

As in many other cultures, Filipinos consider thirteen as an unlucky number, such as Friday the thirteenth.[40] That is why a child born on the thirteenth day of the month is not registered under this date.[41] Thirteen persons staying in the same house will spell out misfortune.[42] However, gamblers consider thirteen as a lucky number.[43]

Forty has links with death practices. The soul of the departed is supposedly still on the earth for forty days after death, will join the relatives after that period of time, and then ascends to heaven on the fortieth day.[44] During those forty days nobody should sing or hum in order not to offend the departed relative.[45]

Comments

There are two distinct, mentalities regarding numbers in general. For example, the number one for a mathematician ordinarily can stand for anything, such as one man, one day, one tree, or simply one in the abstract sense. But for another mentality, the number one has a meaning of success or of failure, or something important. The first mentality is sometimes called the literal (or

non-mystical, non-Pythagorean) school, whereas the latter is called the non-literal (or mystical, Pythagorean) school.[46]

The Pythagoreans (after Pythagoras, the Ionian Greek born around 570 BC) were among the first to espouse the non-literal mentality. They looked at everything in common from the viewpoint of number. For example, harmony and disharmony in musical tones can be deduced mathematically in terms of the proportions of the notes. The Pythagoreans

saw simply the ultimate single nature (physics) of things in their mathematical structure. There seems little doubt that ... they thought it possible to speak of things as actually made up of "numbers" that were regarded simultaneously as units, geometrical points, and physical atoms.[47]

One cannot dismiss Pythagoreans as a discarded relic in the history of mathematics. Even today serious mathematicians uphold the non-literal conception of numbers. According to Young:

We also find a revival of the Pythagorean reverence for the whole numbers minus their moral qualities, in the works of certain modern scientists. "In fact, Pascual Jordan, one of the founders of modern quantum mechanics, recently made some elaborate and daring cosmological conjectures on the basis of the fact that certain numerical combinations of fundamental physical constants (such as the speed of light) have the approximate value of 1."

Such expressions as "luck in odd numbers," "lucky seven," "come seven, come eleven," give evidence of the continued influence of the mystical element in numbers. The Pythagorean thesis is represented today by the doctrine that nature must be studied quantitatively. We have reached the present still confronted by conflicting number concepts.[48]

If the philosophy of numbers has links with the philosophy of space in the sense that numbers are spatially quantitative, the data above shows that Filipinos also tie up numbers with the philosophy of causality.[49] For example, the actions of the first day of the year are supposed to have its effect on the rest of the year. This kind of thinking traces itself to causality as based on the synchronistic principle. The synchronistic principle may not work for technical sciences, but, according to Jung, it works better for psychology.[50]

That is why Jung thinks that numbers play an important role in psychology. He seriously values numerology, just as some people seriously value astrology. Jung says that

the natural numbersviewed from a psychological anglemust certainly be archetypal representations, for we are forced to think about them in certain definite ways. Nobody, for instance, can deny that 2 is the only existing even primary number. In other words, numbers are not concepts consciously invented by men for purposes of calculations. They are spontaneous and autonomous products of the unconsciousas are other archetypal symbols.[51]

The Aristotelian notions of cause and effect flowed toward the Newtonian view of classical physics in a static universe. However, modern quantum physics has debunked the classical view and holds that the universe is a dynamic web of relationships. In*The Tao of Physics*, Capra shows that the Eastern mystical philosophies are closer to modern physics than the traditional classical physics of the West.

In modern physics, the universe is experienced as a dynamic, inseparable whole which includes the observer in an essential way. In this experience, the traditional concepts of space and time, of isolated objects, and of cause and effect, lose their meaning. Such an experience, however, is very similar to that of the Eastern mystics. The similarity becomes apparent in quantum and relativity theory, and becomes even stronger in the "quantum-relativistic" models of sub-atomic physics where both these theories combine to produce the most striking parallels to Eastern mysticism.[52]

The recent interest in biorhythm, bioclocks and biocycles are based on man's harmony with nature. These advocates of harmony with nature think that their stand is better than the principle of mastering in nature. This is not new because the Confucian classic, the *I Ching* (which is based on harmonizing opposites in the symbol of the *Yin* and the *Yang* forces) speaks of such harmony.[53] The number concept in the *I Ching* is also based on the non-literal mentality.

We said in *Elements of Filipino Philosophy* that the average Filipino wants to have harmony in himself, with his fellow men, with the universe, and with the other world. The Filipino mentality on numbers as seen in his behavior also follows this principle of harmony.

Filipinos follow both the literal and the non-literal aspects of number. The non-literal aspect is more common in the barrios and is connected with religion and the world of the spirits. The literal aspect is connected with business. But sometimes both mentalities cross each other. Businessmen practice or believe in their lucky and unlucky days.

The foregoing has been an attempt to show the Filipino thought on numbers. We hope that future researchers will pursue further the findings made.

Notes

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8.
Environmental Ethics

The issue of environmental ethics will be treated in the following way. Firstly, we shall treat the Filipino's world view which has much to say about his relationship with nature. Secondly, we shall see the principles of ethical judgment. By "principles" we mean the use of value ranking as a tool for ethical judgment. Thirdly, we shall summarize the ecological situation of the country. Fourthly, we shall then touch the values of ecology criminals. Lastly, we take a case study as a an application of environmental ethics.

The Filipino and His Relationship to Nature

I would like to start with the world view of tribal Filipinos because that has been our original way of thinking. Then I shall go to the modern Filipino world view.

Filipinos in general are not individualistic. The tribal Filipinos identify in their tribe and place. The tribal Filipino is like a tree that is rooted on something more than himselfhis family, his clan, his "tribe". This explains the phenomena of marriage as a union of two groups and not of two persons alone.

If we go further, the Filipino does not think of himself as separate even from the departed. The latter are part of his sakop thinking. I would illustrate this point with a personal experience. After my priestly ordination there was a first solemn high mass at the hometown of my father in Naga, Cebu. Since our family stayed in Manila for some time, we told my relatives in Cebu to make the arrangement for the mass. During the mass, those who prepared the celebration put two chairs in the center of the aisle, one for my mother and the other for my deceased father. My mother felt uneasy about the empty chair, but my relatives insisted that the chair remain because they believed that my deceased father was present in the occasion. Anthropologist say that this way of thinking is tied up with animism, or better, primal religion.

The typical Filipino's relationship with nature is reflected in his rituals.[1] Before a farmer plants or cuts a tree, he first consults the spirits. The act is analogous to "presenting one's legal permits and licenses."[2] He asks the spirits of the ancestors and non-ancestors to bless his planting and harvesting. We see this mentality among the Hanunoo Mangyans of Mindoro. They believe that

all kinds of plants, as well as animal and human beings, have spirits (*kalag*). The cultivation of rice is believed tobe impossible without the power of *kalag paray* (rice spirits). However, they lack a clear image of what these spirits look like or where they come from.[3]

The same applies to fishermen. They have rites of "buying" the port from the spirits or offer food in order that they may have a plentiful catch.[4]

In short, the Filipino considered nature (*kalikasan*) as something to be in harmony with. Or in the words of Hornedo,

The traditional Filipino *lived with nature*. The forests and rivers were his "brothers." Their preservation and conservation was his life. Their destruction, his destruction. He had lore to teach

his society this fact. When he told his children the divine beings prohibited the desecration of the forest, he was speaking with the authority of life and in the name of life, not of money.[5]

But when the traditional Filipino went against nature, he had to suffer for it. Anthropologists say that myths and folklore in general reflect a people's mind. In the theme of Maria Makiling, the goddess Maria Makiling extends help to the people as long as the people do not harm the mountains, forests, animals and ecology in general. But Maria Makiling vanishes when the people are unfaithful to her.[6] The myths also show how a great flood, similar to the Deluge in the bible, happened when the people became greedy and lazy.

In short, the Filipino orientation to nature is part of his world view which J. Bulatao calls "transpersonal."[7] This world view might become clearer is contrasted with the typical western world view (see Table 5).

Bulatao says whereas the Buddhist model has only one reality, the Christian model is dualistic. Dualism means the dichotomy between the finite and infinite. The transpersonal world view differs from the Christian world view in the sense that the former admits the existence of spirits "as living normal, earthly lives of their own as if they were a race of humans, unlike the Christian view of spirit which polarizes them into the totally good and totally bad."[8]

The Filipino is not individualistic because he belongs to a larger reality.

Each individual is like a tree and his consciousness is rooted in an unconscious. But the roots go beyond a personal conscious, and at the level of collective unconsciousthe roots of one tree intermingle with the roots of another.[9]

The Filipino philosophy of nature then is similar to Taoist philosophy. Taoist art shows nature paintings where man is just a small part of the whole scene. A typical painting will show mountains, rivers, and earth. Man is just a tiny part of the scene. The mountains are often partly covered with mist. This mist seems to indicate that the mountains are alive and breathing.

In short, man is a part of the cosmos. He is rooted in it and is not over nature. This view differs greatly from the mastery-over-nature mentality that has characterized Western thought.

The traditional Filipino saw himself as part of his people and of his place. For example, a typical tribal Filipino may see a tree as inseparable from its roots and environment. In contrast, a Westerner would tend to isolate the tree, contrast it to other trees and label it as being of a particular species or kind of tree. Western individualism stresses the person's uniqueness and separateness from other people and from nature itself.

The Filipino Continuum

Will the traditional Filipino philosophy of nature change with the advent of materialism? Will he become secularized and forget his traditional harmony with nature?[10] The answer of that question cannot be a simple yes or no; it has nuances.

Filipinos form a continuum: from those with the life style of tribal Filipinos, to the sophisticated ones who live in posh areas of Metro Manila. The latter tend to be very westernized. However, there are not a few urbanites who believe in spirits and other traditional factors of the transpersonal world view. Demetrio's two volume *Encyclopedia of Philippine Folk Beliefs and Customs* is replete with entries from the whole country where the transpersonal world view is very much alive.

Hornedo speaks of Filipino urban animism. He notes that some persons with Ph.D.'s and M.A.'s in management and residing in Dasmariñas Village and Forbes Park believe in the existence of spirits in the same way their counterparts do in the mountains.[11]One evening a man living in one of those rich enclaves was disturbed by unusual happenings in his house. For example, his bed moves; his blanket is pulled off when no one is around, or the air-conditioner switches to high or low without anyone touching it. After consulting a medium, he finds out that he had built a swimming pool on what was formerly a clump of bamboo. Rather than destroy the swimming pool and restore the bamboo, the owner sells the hourse to a German national. The new German owner later dies in a helicopter crash. The former Filipino owner feels guilty because he thinks he was partly responsible. If he did not sell the house, there would be no helicopter accident.

Another person bought a bottle a wine when he was abroad and brought it to his tennis club friends as *pasalubong*. A Visayan member asked the oldest in the group to "do it", namely, to open the bottle and pour a few drops of thw wine on the ground. Nobody questioned the act and they all understood the ritual.

Living in Metro Manila does not necessarily do away with the transpersonal world view. However their roots and become totally individualized and westernized. Those who keep the transpersonal world view have, in the expression of Martin Buber, an I-Thou relationship with nature. The mountains, forests, rivers are Thous. They are like St. Francis of Assisi who called the elements of nature 'brothers' and 'sisters', like Brother Sun and Sister Moon. The transpersonal world view is ecologically friendly. But when nature is depersonalized, it becomes an 'It' and in consequence is exploited as a commodity.

Let us relate now the transpersonal world view to ethics.

The Basis of Ethical Judgment

Elements of Filipino Ethics, proposed a methodology for judging ethical problems.[12] With St. Thomas Aquinas, it saw morality as based on human nature.[13] Ethical judgment must be contextualized since human nature is not something abstract, but is situated in concrete people with their particularities.

The method tries to stay in the middle of two opposing schools of thought in ethics and moral theology with differing pictures of God. One is the God of the Last Judgment, the stern judge and lawgiver. This school of ethics is based on duty (*deon* in Greek, whence the term, deontological school) and is legalistic and essentialistic. It gives more weight to the object, has a physical bias and cares less for the situation and the intention of the subject.

The other picture of God is exemplified in the father of the prodigal son. This school (as typified in situation ethics) wants to move from duty and to surrendering oneself in the arms of a loving and merciful God. It puts love above all things.

Between the two extremes is revisionist ethics. It is focused not on individual acts, but on the totality of one's fundamental option. It honors the conscience of the people which one must follow in honesty and truth.

This is not the place to go back to fundamentals about ethical theory. Some philosophers believe that values are found in the object, while some insist that values exist only in the subject. We maintain that values are transubjective and intersubjective, that is, based on objects and found as well in the subject and in the relations between subjects.

Filipino ethics is by no means identified with revisionist ethics. It is similar to revisionist ethics in the sense that it has value ranking as the basis for the moral judgment. The hierarchy of

value will depend upon the culture. For example, while do-re-mi and the succeding notes of the scale are universal, the combination of these tones will create a music peculiar to that culture. Thus while we can speak of Chinese, German, or Filipino, we can also speak of of Chinese, German, and Filipino music. We believe that this ranking of values is applicable to both lowland and upland, or tribal, Filipinos.

We take value here from the standpoint of a people as a group, not as individuals. For example, a *sabongero* may value more and pay more attention to his fighting cock than his family. Hitler valued the extermination of the millions of Jews during World War II.

Value Ranking

What is the ranking of Filipino values? Allow me to sketch its hierarchy.

First *life* is the foremost value.[14] Survival counts first: in relation to this other values become secondary. In the expression, *kapit sa patalim* (literally, holding a sharp instrument), a drowning man will even embrace a knife or bolo in order to be saved. In its applied sense, he may sacrifice other values just to save his life.

Second is a cluster of values which are related to the in-group (*sakop*) and its equivalent like the *extended family*:[15] sakop have a family spirit. The family extends both from the living to the departed ancestors. Because the Filipino is not individualistic, sakop fulfillment is also personal fulfillment.

On the part of the parents or superiors there are the values of authority, power, honor, and benevolence such as love of children. On the part of the children, are the values of obedience, dependence, respect, love of parents, gratitude, and related values.

The third rank of values are related to *relationships*. These are *smallgroup values* such as economic security, family honor (face), prestige (social standing, influence, solidarity, and so forth). These small-group values are supported by a cluster of social values such as hospitality, generosity, and similar values related to *pakikipagkapwa*. If clustered further, these values support *asal* (character) which has three basic elements of *kapwa* (neighbor, the others), *damdamin* (feeling or the emotional standard), and*dangal* (personal honor and dignity).[16] Under kapwa are the supporting values of *pakikisama, pakikitungo, pakikiramay*. Under *damdamin* (feeling) are the values of *hiya, delicadeza/amor proprio, awa*. Under dangal are supporting norms like *bahala, galang, utang na loob*.

The fourth rank includes such *remaining values* as material values.

In short, the ranking of Filipino values are: (1) life, (2) values related to the sakop like the extended-family, (3) values concerning relationships, and (4) all the other values.

These values may be illustrated in a circle (see Figure 1) where the core value is life, followed by the others in concentric circles.

Where does the value of ecology come in? Ecology as a value is not limited to one group, but is a part of the core value of life. The survival of the planet depends on how we treat the environment. Livelihood for some is directly linked with the seas, rivers, and forests. When these resources are disturbed, their means of livelihood suffer. If the air becomes so foul that people get sick, that also concerns life as a core value. Furthermore, the ecology is connected with the second set. Note that the departed are part of the extended family.

Earlier it was mentioned tht one's relationship with nature can be either I-Thou or I-It. The I-It relationship happens when the person degrades nature to a thing which can be abused and manipulated. For such people, the values of nature are relegated to a fourth priority.

An example would be the way some unscrupulous young men used to block a few sewers in Rizal Avenue in downtown Manila during heavy rain in order to create flooded sidewalks and make small toll bridges with which to make a small profit from the passers-by. They did not think of the others in general, but only of how they could gain from the misery of others. The same myopia is true of people who may have their houses and yards clean, but dump the garbage on the street: they value cleanliness, but at the expense of the general public.

Although the tribal minorities have retained the transpersonal world view which is ecologically friendly, some of their unscrupulous leaders have aligned themselves with some lowlanders to destroy their own forests and water resources.

But before going into the ethics of ecology, let us first review the present ecological situation of the country.

The Actual Ecological Situation

The actual ecological situation of the country is well documented.[17] Let us take a look at the resources of forests and fish.

Forests

"Mechanized logging destroys 25 percent of the forest area covered."[18] This is not only because of the felling of tress, but also the clearing of forests in order to let in the machines as well as in the hauling of the logs.

The destruction of the forests has many effects. First there is severe soil erosion "of about 60 percent of total . . . disposable lands which include agricultural lands."[19] That means because the soil of farms is less fertile through erosion, less crops will be harvested. Erosion also causes landslides: the frequent landslides in the roads going to Baguio are famous examples.

A second result of deforestation is an increased frequency of floods and drought. The deforestation has affected the ecological balance. The November, 1991, killer flood in Ormoc city was attributed to the denuded forest. Because the bare mountains could not hold the rain, the waters dammed up and rush down upon the city, killing 8,000 people in a short time.

The Ormoc incident was similar during Typhoon Ditang that swept two cities and one town in Nueva Ejica on July 19, 1992. Because the denuded mountains could not hold the water, a wall of water rushed from the mountain and flooded the town with eight feet of water, killing 20 persons. The destruction of the crops and public works such as bridges cost 71 million pesos.[20] "The Department of Environment and Natural Resources . . . confirmed that massive forest denudation was a main factor in the floods."[21]

Manila has often suffered brown-outs and black-outs because the water-turbine generators have been weakened for lack of water. Because the forests are gone there is a lack of water in the summer. Because of power shortage, factories are forced to stop. Billions of pesos and many business opportunities are lost due to power shortage.

Third, the deforestation has caused the shortage of fuel wood, rattan, bamboo, and other forest products. It has also caused the near extinction of many plant and animal species. Important trees used for constructions now are almost extinct. We may never again see orchids because of the logging and rattan vines used for making rattan furniture now are hard to find.

Fourth, deforestation has caused the "increased siltation of watersheds and irrigation canals and the sedimentation of rivers and coastal areas. . . . These consequences of deforestation have

inflicted heavy costs on farming and fishing communities."[22] The siltation of seashores, mangroves and coral reefs has affected the spawning grounds of marine life, meaning again less food production.

Fishing

In some incidents persons die from eating poisoned shellfish (*tahong*) infected by the red tide (unicellular dinoflagellates which are toxic to humans). These algal blossoms thrive on "raw effluents from industries rich in nitrogen and phosporus [which] are emptied into streams and rivers to find their way ultimately into the seas."[23] In short toxic waste from the "300 industrial firms which line the Pasig-San Juan Marikina river" and the "11 big industrial firms and 200 smaller industrial and commercials firms" are responsible for the untreated sewage flushed into Manila bay.[24] Besides the sickness and loss of human life, the fishermen of Manila Bay suffered from loss of sales because nobody bought the *tahong* shells they harvested.

Since Marcos issued in 1975 Presidential Decree 704 which consolidated all fishery laws, the results have been disastrous. "Eighteen percent of our marine areas, once thought capable of meeting commercial demands, are overfished; 70 percent of our coral reefs are endangered and near the point of absolute zero regeneration; and declining catches and result malnourishment have brought even greater poverty to thousands of fishing communities. Those who befitted were local and multinational corporations, the Japanese and other foreign owners of sophisticated trawlers.[25]

Because of the ecological disaster, catches of fish have declined. According to a World Bank study, "traditional fishing production has been declining due to the government policies favoring coastal aquaculture and commercial fisheries, fish stock depletion from over-exploitation and degraded marine ecosystems. Of the 50 major fishing grounds, 10 are believed to be significantly overfished; . . . fishing with dynamite, poisons, muro-ami fishing, and the siltation have greatly damaged or destroyed more than half of the Philippine's four million hectares of coral reef areas."[26]

Among the disasters are "the decrease in fish catch with the destruction of 70 percent of our coral reefs; the biological death of Tullahan and Pasig rivers, and the impending eutrophy of Laguna de Bay."[27]

Ecology Criminals and Their Values

Who are the main culprits? What are their values? Deforestation through illegal logging is not only an ecological issue.

Logging is more than an ecological problem. It is a social, political and economic dilemma as well. At the root of the malaise are stupendous profits and the ease with which they can be raked in.[28]

Since logging is lucrative, it is understandable why even lawgivers and law-enforcers are involved in it. The Department of Environment and Natural Resources listed on August 1, 1992, "200 soldiers and policemen and 1,200 civilians believed involved in illegal logging."[29] The list includes "several mayors and governors in the region . . . coddling illegal loggers."[30] These people were responsible for the illegal logging in the 14,000-hectare watershed in Nueva Ecija.

According to a report, "Timber concessions are major culprits of forest denudation. The forest covers in present concession areas are below the standard of 54%."[31] Most of the "illegally cut logs are mainly exported to Japan and Taiwan, either through smuggling or underreporting."[32]

As a democracy, we are supposed to be a government of the people, by the people, and for the people. But in reality the elite and those in government who control the public domain and natural resources practically own the country.[33] "Access to natural resources in the Philippines is open only to the privileged elite, the rich and the powerful who have the proper resources and connections with the government, making it easy for them to secure and justify the needed permission or right to exploit the resource."[34]

The word state means the people, but

in practice, the "state" has meant politicians and their business partners. The history of primary resource exploitation in the Philippines is replete with the names and fortunes of politicians and foreign interests, as left-wing ideologues have not tired of repeating.[35]

"The ones who control the resources, the economic powers, are also those holding the political power."[36] We therefore understand why so many people aspire for politics. It is simply big business. The millions of pesos which politicians spend during elections are investments. What they earn legally is just a fraction of what they earn extra-legally through their office. This practice has a historical precedence: during the Spanish colonial times when the mayors or *alcaldes* spent much to get their position they made up for this by controlling the trade of theirs territories.[37]

Let us take deforestation as a concrete example. "Within the last 20 years, . . . only 470 loggers made an income of $42 billion, more than our foreign debt, and in the process helped create 18 million poor people in the uplands."[38] If God gave the trees, why should these 470 loggers benefit while the people do not even get a schoolhouse?[39] The export of logs does not benefit the country, but only the loggers.[40] To make matters worse, the ordinary citizen are taxed to pay for reforestation while the loggers earn by harvesting the forests.[41]

What happens in the forest applies also to water resources. An example of how the elite overpower the poor is Laguna de Bay.

When large-scale operators are given area concessions and permits to establish fishpens in multiple hectares along the lakeshores, small-scale, subsistence or marginal fishermen are deprived of their former rights of livelihood. They are forced to go to the more central and farther areas of the lake where the productivity is less and weather conditions are not conducive to fishing.[42]

The Philippine government adheres to the Regalian doctrine. It means that the government owns all the public lands and all natural resources that they contain.[43] When Spain conquered the Philippines, it claimed that all property belonged to it. That means the people and their ancestors who lived in it did not own the land. The United States used the same principle in its annexation of the country. "Ironically, the same concept was enshrined in all post-independence constitutions of the Philippines, thus ensuring the systematic marginalization of many Filipino citizens."[44] Although ancestral domain is enshrined in the 1987 constitution, and although Sections 6 and 7 of Article XIII of the 1987 Constitution bind the state to land reform and to helping the poor, these provisions still are not implemented. That means that the traditional people, especially, are squatters on their own land![45] The tribal Filipinos, descendants of early Filipinos long before colonial times, occupy ancestral lands which the government now says does not belong to them.

The policies of the government have contributed less to the economic development of the country as a whole, because they benefit only the elite and make the rest suffer more.

This is not to imply that all in the elite are bad: many of their members champion the ecological cause. The poor are no different in oppressing their fellowmen: given a position of power and the chance of exploit others, some poor people act like present oppressors among the elite. They cannot only because they do not have access to becoming a mayor or other elected official. But the above data show that the worst enemies of the ecology are from the elite, who also have infected some leaders of the tribal Filipinos with greed.

In her study on the politics of logging, Vitug traces the main reasons of deforestation:

Several forces have contributed to deforestation: government, through the absence of a coherent forest protection policy, use of the TLA [Timber License Agreement] as a tool of political patronage and weak law enforcement; private concessionaires, through violation of forestry laws; politicians, by pushing for the interests of timber concessionaires at the expense of forest protection; military officers, through the road right-of-way racket, illegal loggers. Indirectly, the New People's Army has contributed to the denudation of the forests. They profited from logging concessionaires instead of defending the forests.[46]

In short, the elite are responsible for most of the ecological and economic failures of the country. What are the values of the spoilers of ecology? They are not concerned about the common good; their value is not *hanap-buhay* (search for a living), but*pampayaman* (how to get rich).

The Poor and the Ecology

The traditional farming system of the tribal Filipinos has been proven to be sound. They have

the common practice of fallow periods in their swidden farms, where the soil is left "abandoned" and nature allowed to rehabilitate itself. The swidden farm of indigenous peoples should not be confused with the fixed hillside farms of upland migrants who practice lowland agriculture in the highlands; basically monocropping intended for high yields.[47]

Velasco has done a study on the *kaingin* or swidden and its cultivator, the *kainginero*.[48] He says that there are two kinds of swidden farming: the integral or more traditional which includes rituals, and the partial which is more interested in livelihood. The second kind has two subdivisions: (1) as a complementary way of livelihood, and (2) as a full-time way of livelihood. This second type may fall under the kaigin as used by private industry and logging companies.

Ethnic Filipino groups may use the swidden agriculture as a complementary form of livelihood.

There are also several kinds of kaingineros: (1) the aboriginal Filipinos who were often migratory. They did swidden farming as they went from place and to place and cleared some parts of the forest for planting. However, with the scarcity of land and as they gradually are being driven out by lowlanders, their options are becoming limited. (2) Some ethnic groups may occupy one or two hectares in the forest and then in a year or two leave and go elsewhere. (3) The third group are the educated lowland Filipinos. They try to occupy or grab large areas of land for the purpose of logging, grazing, and agricultural reasons. They use machinery and are ruthless in destroying the forests. Among them are the loggers who get logging concessions. This third kind of kaingero is the worst enemy of ecology.

There are also squatters or land speculators. They may occupy a piece of the forest, not as a livelihood, but in the hope of eventually owning the land. These people also have connections with influential people in higher places. There are also professional kaingineros who are employed by capitalists to grab lands.

Are swidden farmers enemies of the environment? Velasco thinks no.[49] Because of their lack of knowledge of the means of controlling erosion, they continue to do what their forefathers did. If the kagingin is their livelihood, would they wish to destroy it?

The unjust situation of the farmers has a vicious cycle:

Poverty is caused by the inequitable access to natural resources, since, as pointed out, only large corporations or a selected elite are given the rights and licenses to exploit. Poverty, in turn, causes the kaingineros, in the case of forestry resources, to enter logged-over areas which have been opened up, and practice slash-and-burn agriculture. A vicious cycle thus results with the poor getting poorer, the rich getting richer and forest resources getting scarcer.[50]

What was said of the farmers applies also to the eight million subsistence fishermen and their dependents. With the shrinking of their catch, these people have to resort to other means. "This decline has been the result of massive exploitation, the encroachment of foreign fishing vessels, competition form local commercial fishermen, and unsustainable practices of some local fisherfolk, e.g., dynamite fishing."[51]

The poor fishermen have such problems as usury and unfair competition with commercial fishing vessels. Although the law bans the trawlers from fishing within seven kilometers from the shoreline, the law is often violated.

The problems which fishermen face forces them to go illegal.

Deprived of their traditional fishing grounds and catch, many fisherfolk have resorted to illegal and destructive fishing methods to maintain their livelihood. Dynamite and cyanide fishing cause damage to marine habitat, but these methods are mild compared to muro-ami, a commercial fishing method that uses stones to pound coral reefs to drive the fish out of their hiding places and toward a waiting net. The reefs, which at ideal condition support as much as two tons of fishper hectare, are completely turned to rubble after a muro-ami fishing expedition."[52]

The victims of the threatened environment are "fishermen, kaingineros, the 18 million poor people in the uplands, the four million trials, the two million marginalized fishermen."[53]

A Case Study

Let us take a case study and apply the value ranking.

The Case

Mang Cipriano is a *kainginero*, so his means of livelihood is swidden or slash-and-burn agriculture. He parents were also kaingineros. The forest which was the source of their livelihood was cut down by a private logging company. The logging company did not do the required planting of new seedings to replace the trees it cut down. Now that the forest was gone and logging company

has left the place, secondary growth of small trees and shrubs has come up. Cipriano continues to slash and burn the bushes to make it easier to farm.

One day a forestry extension worker meets Mang Cipriano. The extension worker tells Mang Cripriano that his kaingin is against the law, that he is a squatter on the place because he has no Torrens title. Therefore he must vacate his kaingin.

Mang Ciprinao tells the forestry extension worker: "Hindi ka pa ipinanganganak nagkakaingin na ang aming matatanda dito. Hindi naman sila pinaalis noon. Bakit ngayong tahimik kaming namumuhay dito, papaalisin kami?" (Before you were born, our ancestors already had the kaingin here. They were not told to go that time. Now that we live peacefully here, why evict us?)

The forestry worker asks: "Why stick to the kaigin? Can you not find other work?"

Mang Ciprino says: "My grandparents and parents were kaingineros. Why should I change my livelihood? I did not go to school. Having a kaigin is all what I know."

"But the kaigin system is against the law," says the extension worker. "You can be imprisoned."

Mang Cipriano answers: "Magpapabilanggo na lang ako; mabuti pa sa loob ng bilangguan kumakain ako ng tatlong beses sa isang araw. Sana ikulong na rin ang aking asawa at mga anak." (I prefer to be imprisoned. It is better to be inside the prison because I can eat thrice a day. It would be better if you also imprison my wife and my children.)

What ethical judgment is to be made of the action of Mang Cipriano?

The Value Ranking

The Filipino's traditional farming which included the swidden or slash-and-burn agriculture was ecologically sound.[54] He periodically allowed a kaingin area to lie fallow for some years on a rotation basis. The practice meant that the traditional farmer had plenty of land at his disposal.

The problem occurs when land becomes scarce, when the landless farmers and the tribal minorities are driven out by the lowlanders. They use the same method, which has become destructive because with the depletion of the forest, the traditional system of kaigin has come to be out of context.

The following should be noted.

First, the value of Mang Cipriano is survival or life. The kaigin is his way of *hanap-buhay*. He knows that the kaigin is against nature, but what can he do: should he and his family starve? His concern is *hanapbuhay*, not *hanap-pera* or *pampayaman*.

Second, mere legislation is not enough. People like Mang Cipriano, who have no education, need help. They could be trained to be helpful in forest conservation and learn other ways of agriculture whoch do not harm the ecology.

Third, why did the government allow the private logging company to deforest the area? We may compare Mang Cipriano to a bolo and the logging company to a chain saw. The law punishes the bolo, but not the chainsaw.

The courts punish a criminal for killing a person, but not the loggers who denuded the forests of Leyte contributing to the Ormoc tragedy in which some 8,000 people drowned. The government should be more lenient to people like Mang Cipriano, but more strict with the major loggers who connive with politcians and the military.

We have touched many points because the issues of the environment is tied up with macro-ethics. This is not the place to recommend solutions for saving the environment; that goes beyond the scope of ethics, and there are relevant recommendations from those concerned with the

ecology. The laws are unjusts because the lawgivers ape the legal system of Western countries. As a result our laws protect more the elite without benefitting the people in general. In another study, I have pointed out the colonial status of our legal philosophy.[55] Even if we had the best laws on ecology, their nonimplimentation would be like having no laws at all.

In conclusion, if we poison our environment, we all perish because we are all united. These thoughts are expressed by Joey Ayala and his group, *Bagong Lumad*, in the song "Magkaugnay":

Lupa, laot, langit
ay magkaugnay
hayop, halaman, tao
ay magkaugnay.
.....
Iisa'ng pinagmulan
iisa'ng hantugan
ng ating lahi
kamag-anak at katribo
ang lahat nang narito
sa lupa at sa laot
at sa langit.
Ang lahat ng bagay
ay magkaugnay
magkaugnay ang lahat
ang lahat ng bagay
ay magkaugnay
magkaugnay ang lahat.
(Earth, sea, sky
are interrelated
animals, plants, man
are interrelated.
.....
One beginning
one ending
of our race
relatives and our tribe
everyone here
on earth and at sea
and in the sky.
All the things
are interrelated
everything are interrelated
all the things
are interrelated.)

Notes

1. For details, see Francisco Demetrio, *Encyclopedia of Philippine Folk Beliefs and Customs* (Cagayan de Oro City: Xavier University, 1991), 2 volumes.

2. Virgilio S. Almario, "Ecology As Our Ancestors Knew It," *Philippine Panorama* (26 July 1992), p. 26.

3. Masaru Miyamoto, *The Hanunoo-Mangyan*: *Society, Religion and Law among a Mountain People of Mindoro Island, Philippines* (Tokyo: National Museum of Ethnology, 1988), p. 99.

4. Demetrio, *Encyclopedia of Philippine Folk Beliefs and Customs*, nos. 874-875.

5. Florentino H. Hornedo, "The Traditional Filipino Notion of Nature," in *Nature, Science and Values, Readings*, ed. by Norberto Castillo (Manila: Santo Tomas University Press, 1988), p. 157.

6. Almario, "Ecology as Our Ancestors Knew It," p. 26. See also the Study of Resil Mojares, "Waiting for Mariang Makiling: History and Folklore," *Saint Louis University Research Journal*, 19 (December, 1988), 205-215. Mojares says that the Maria Cacao stories are variants of the same theme.

7. Jaime C. Bulatao, *Phenomena and their Interpretation*, *Land mark Essays, 1957-1989* (Quezon City: Ateneo de Manila University Press, 1992), pp. 49-53.

8. *Ibid*., p. 50.

9. *Ibid*., p. 52.

10. Secularization is the "irreversible process that results from the insight into the autonomy of individuals, societies and the earth itself, free of the controlling authority of religious institutions and beliefs". *Secularization, Inculturation and Dialogue in Today's World* (Rome: SVD Publications, 1991), p. 8. Secularization is different from secularity (which respects the autonomy of the world while affirming God's relevance) and secularism (which affirms man's radical autonomy and denies God's existence).

11. Leonardo N. Mercado, ed., *Filipino Religious Experience and Non-biblical Revelation* (Manila: Divine Word Publications, 1992), pp. 85-86.

12. Leonardo N. Mercado, *Elements of Filipino Ethics* (Tacloban City: Divine Word Publications, 1979).

13. *Summa Theologiae*, I-II, q. 108, a. 2.

14. This has similarity to Melanesian thought. See Ennio Mantovani, "Traditional Value and Ethics," in *An Introduction to Melanesian Cultures*, ed. by Darrell L. Whiteman (Goroka: The Melanesian Institute, 1984), pp. 195-212.

15. Francisco F. Claver, "Tribal Filipino Values," in *Filipino Religious Experience and Non-biblical Revelation*, pp. 15-24.

16. F. Landa Jocano, *Management By Culture* (Quezon City: Punlad Research House, 1990), pp. 36-41.

17. Hermes G. Gutierrez, "Paradise Lost," *Filipino Heritage*, I, 193-196; Chip Fay, ed., *Our Threatened Heritage* (Manila: Solidaridad Publishing House, 1989); also as *Solidarity*, No. 124 (October-December 1989); Eric Gomalinda (ed.), *Saving the Earth*, *The Philippine Experience* (Manila: Philippine Center for Investigative Journalism , 1990); Dept. of Environment and Natural Resources, *The Philippine Environment in the Eigthies* (Quezon City: Environment Management Bureau, 1990); Percy E. Sajise,*et al*., *Saving the Present for the Future*: *The State of the Environment* (Quezon City: U.P. Center for Integrative and Development Studies and UP Press, 1992).

18. Fay, *Our Threatened Heritage*, p. 58.
19. *Ibid*., p. 87.
20. *Philippine Daily Globe*, July 23, 1992.
21. *Philippine Daily Globe*, July 29, 1992.
22. Fay, *Our Threatened Heritage*, p. 87.
23. Sixto Seguiban, "The Red Tide: Deadly Algal Bloom," *Philippine Panorama* (August 2, 1992), p. 16.
24. *Loc. cit.*
25. Fay, *Our Threatened Heritage*, p. 128.
26. *Ibid*., p. 73.
27. *Ibid*., p. 78.
28. Ajise et al., *Saving the Present for the Future*, p. 3.
29. *Philippine Daily Inquirer* (August 1, 1992), p. 1.
30. *Ibid*., p. 6.
31. Sajise et al., *Saving the Present for the Future*, p. 16.
32. *Ibid*., p. 17.
33. Fay, *Our Threatened Heritage*, p. 75.
34. *Ibid*., p. 132.
35. *Ibid*., p. 77.
36. *Ibid*., p. 41.
37. See Ricardo Manapat, *Some Are Smarter Than Others*, *The History of Marcos' Crony Capitalism* (New York: Aletheia Publications, 1991). Chapter II explains that cronyism has a long history in the country's elite.
38. Fay, *Our Threatened Heritage*, p. 28.
39. *Ibid*., p. 35.
40. *Ibid*., p. 59.
41. *Ibid*., p. 62.
42. *Ibid*., pp. 131-132.
43. *Ibid*., p. 119.
44. *Ibid*., p. 120.
45. *Ibid*., p. 123.
46. Marites Danguilan Vitug, *The Politics of Logging, Power from the Forest* (Manila: Philippine Center for Investigative Journalism, 1993), p. xiv.
47. Fay, *Our Threatened Heritage*, p. 117.
48. Abraham B. Velasco, "Ang Ikabubuti ng Kainginero: Isang Pagsusuring Sosyo-sikolohikal ng Pangangaingin sa Pilipinas," *Ulat ng Unang Pambansang Kumperensya sa Sikolohiyang Pilipino* (Quezon City: Pambansang Samahan sa Sikolohiyang Pilipino, 1975), pp. 62-86.
49. *Ibid*., p. 84.
50. Fay, *Our Threatened Heritage*, p. 133.
51. *Ibid*., p. 127.
52. *Ibid*., p. 148.
53. *Ibid*., p. 42.
54. Karl J. Pelzer, "Defending The Kainginero," *Filipino Heritage*, II, 365-369.
55. Leonardo N. Mercado, *Legal Philosophy: Western, Eastern, and Filipino* (Tacloban City; Divine Word University Publications, 1984).

9.
Lusot

The dictionary defines syndrome as "a set of concurrent things (as emotions or actions) that usu[ally] form an identifiable pattern."[1] In Philippine culture one syndrome is *lusot*.

What is lusot? The word has almost the same meaning in most Philippine languages such as Cebuano Visayan, Tagalog, and Ilocano and others. Literally, it means to pass or to go through a narrow place or barrier. In the physical sense, a thread passes (lusot) through a needle's eye, or a cold wind passing through the window. A pig sneaks (lusot) through the hole in the fence. In the applied or figurative sense, it means passing through a tight situation such as to escape danger. Thus lusot also applies a person who just passes the board examination. A boat weathers a storm and the passengers narrowly escape (lusot) from drowning. Lusot can be said of an alibi. An expectant mother is said to be *nalutsan na/nalusutan na/nalsultanen* (respectively in Visayan, Tagalog, and Ilocano). Obviously the word lusot here has sexual nuance. A fruit-vendor cheats her customers by tampering the scale is said to be *nakalusot*. The crucified thief in Calvary sneaks (lusot) to Paradise when the he scolded the other thief, defended Jesus and said, "Remember me, Jesus, when you come as King" (Lk. 23:42). Tourists smuggle in contraband goods under the nose of the custom officials.

Lusot has a particular application in the moral sense. In the context of human interaction, lusot plays a major role. For example, somebody who wants application papers expedited in business will use the lusot system. This may entail giving presents and similar forms of bribe (*lagay*), sometimes called *pampadulas* (slide), to "oil" the approval of the papers. Thus lusot and lagay can go together. Somebody offers a gift in order to land a job.

Another counterpart lagay is done through *pakikisama* (camaraderie). When one is in good harmony with others, a person may use that good will for lusot. In the case mentioned above, pakikisama is a way of getting the application approved faster.

In some instances cheating (*pandaraya*) is a means of obtaining lusot. A politician, for example, resorts to vote-buying in order to win the election.

Why do people resort to lusot? One reason is reflected in the saying, "Kapag may gusot, may lusot." It may roughly be translated: If there is a problem, there is a solution. Since man has goals and ambitions, problems or obstacles to those goals need solutions, including lusot. Goals not rarely have to be achieved, "kahit na anong mangyari" (no matter what it takes). Thus money, power, influence, personal skills (such as the skill of giving alibis) may be used to attain the goal.

Does lusot then form a syndrome in the Filipino personality and culture? What is its philosophy?

The purpose of this chapter is not to present all the aspects of lusot. We intend merely to clarify its context in Filipino philosophy.[2] First we shall describe lusot in the ethical context of the gray area of human acts. Secondly, we shall look at lusot from the viewpoint of legal philosophy. Finally we shall make some concluding remarks.

Lusot and Ethics

We have shown elsewhere that language mirrors a people's philosophy.[3] Hence we can apply it in the case of morality. Although we can present the linguistic evidence of lusot in the three

major Philippine languages (namely, Cebuano Visayan, Tagalog, and Ilocano) we shall limit the linguistic data to Tagalog since the other languages are similar.

One particular clue is the prefix /naka-/.[4] The prefix is used in different meanings. First, it can be used in the adverbial sense (e.g., 'nakahiga', lying down) or to denote the past tense (e.g., 'nakahiga' as was lying down). In the present tense, the word becomes 'nakahihiga'. However, /naka-/ can also mean an opportunity. It is related to /maka-/. Thus 'nakakahiga' means having the opportunity to lie down.

/Maka-/ offers richer nuances.[5] First /maka-/is used to mean in favor of, or on the side of. For example, 'maka-Amerikano' (pro-American). Secondly, it means being causative of (e.g., 'makahinog', causative of repining; 'makaalis-antok', causative of stopping sleepiness). Thirdly, it denotes ability, capacity, or authority to do something (e.g., 'makabasa', able to read). Fourthly, it denotes frequency (e.g., 'makadalawa', twice; 'makailan', several times). Fifthly, /maka-/ expresses the chance or opportunity to do/make/perform something (e.g., 'makabasa', to have the chance or opportunity to read).

Let us take a concrete example. The domestic helper tells her employer, "Ma'am, I was able to break a plate." The domestic helper was thinking in Tagalog, "Ma'am, ako po'y *naka*basag ng pinggan," meaning she accidentally broke the plate. It is different when she says 'binasag ko ang pinggan' where the action of breaking is intentional.

'Nakabasa ko ng kanyang liham' (I accidentally read his/her letter) is quite different from 'binasa ko ang kanyang liham'(I purposely read his/her letter). We distinguish between 'pumunta ako sa palenke' (I went intentionally to the market) and 'nakapunta ako sa palenke' (I happened to pass by the market). The latter is equivalent to '*napa*daan ako sa palenke.'

/Napa-/ is the past form of /mapa-/. Now /mapa-/ can have different usages.[6] One usage which concerns this study is when /mapa-/ is used to denote an act which is unexpected. For instance, in the example given above, 'napadaan ako sa palenke' (I unexpectedly passed by the market), or 'ako'y napaiyak sa kuwento' (the story unexpectedly made me cry). Thus /naka-/ and /napa-/ constructions are semantically related.

Likewise, a criminal may say, 'Nakapatay ko si Jose' (I have accidentally killed Jose). Or the criminal may also admit: 'Pinatay ko si Jose' (I intentionally killed Jose). The first case is homicide while the latter is murder. Furthermore, the use of 'napatay' instead of 'pinatay' is either is a euphemism or really implies less culpability. Moreover, 'pinatay' carries the mark of a killer, but not in 'nakapatay.'

A statistical study on how /naka-/ is used more than /-in/ in court, in counseling sessions, in the confessional would be quite revealing. There the /naka-/ constructions should appear much more frequently. The linguistic evidence shown above reflects the ethical gray area where one is not sure whether a particular action is good or bad.

Here a review of distinctions may be useful. Moralists and ethicians say that morality concerns human acts (*actus humanus*), not acts of man (*actus hominis*). The latter proceeds from acts without the intervention of intellect and will.[7] Hence, the components of intellect and will are needed for human acts. Voluntary acts, according to moralists, are either perfectly or imperfectly voluntary, actually or virtually voluntary, positively or negatively voluntary, or directly or indirectly voluntary.

Now certain factors can impair the intellectual or volitional aspect of an act. On the intellectual side, ignorance, error, and inattention can lessen the culpability of an act. On the volitional side, the impairments of free consent can be passion or concupiscence, fear, violence, dispositions and habits.

In other words, with the above-mentioned factors of impairment, there is a wide latitude of gray area between what is fully a conscious, intended human act and what is not fully conscious or not fully intended.

Given the gray area of human acts, the linguistic evidence of the Philippine languages justifies saying 'nakapatay' instead of 'pinatay' and similar instances. This gray area is where lusot takes place.

Lusot and Legal Philosophy

Filipino legal philosophy has been compared to Western legal philosophy.[8] Law for the Filipino is holistic in the sense that includes the supernatural, civil law, and cultural tradition. This holistic sense is quite far from western thinking which limits itself to the civil order.

Second, law for the Filipino stresses duty while the West stresses right; both duty and right are two sides of the same coin. The Filipino stress on duty stems from his social philosophy which is more group oriented; this is different from the Western approach to rights due to its individualism.

Third, law for the Filipino is interior, and hence has little need for concrete documents like contracts. On other hand, law for the West is exterior, as expressed in its need for such external manifestations as contracts and the like.

We hear the oft-quoted saying, *Dura est lex, sed est lex* (the law is hard, but it is the law). Victor Hugo's *Les Miserables* tells the story of Jean Valjean who is convicted for stealing a loaf of bread. In spite of his many good deeds, he is pursued by the detective, Inspector Javert, who is blind to the good points of Jean Valjean feels bound to prosecute him to the full extent of the law. Inspector Valjean's attitude illustrates other Latin legal maxims like *Summum ius, summa iniuria* (the highest law can be the highest injury) or *Fiat iustitia, ruant coeli* (let justice be done, let the heavens fall).

Fourth, law for the Filipino is concrete. This is because the Filipino thinks concretely; he has no abstract words.[9] On the other hand, law in the Western context is abstract. The abstract part are the principles which then must be applied in concrete situations.

Lusot and Law as Personalized

Let us take a case. A young man is hurt in a bus accident which was the driver's fault. The young man's mother sues the bus company and asks for compensation. But the bus company manager tells the mother that perhaps the case can be settled out of court ('puwede yatang mapagusapan iyan'). The mother says all right if the company will pay for all the hospital expenses. The company manager asks for a compromise: that they equally share the hospital expenses. The mother is adamant: either the company pays all the expenses or she proceeds with the court case. At the end, the bus company accedes to the mother's wishes. Thus a settlement is arrived, a case of 'napag-usapan.' It may also be called *ayos* (Tagalog) or *husay* (Cebuano), namely it was "patched up" through mediation. "The goal of mediation (husay) is mutual understanding (*pagsinabtanay*) in a good way (*inato-ato*)."[10]

The concreteness of law is manifested in its attention to the personal. Crimes, which in western courts have other classifications, are considered personal rather than public. People like barrio leaders who

put joints in the law in order to make it flexible; eyes to the law with which each person can be judged on his unique merits; ears to the law which will enable it to hear the cries of the wife and children of the person who is to be punished by the law; and a heart which will enable it to feel the anxieties and sorrows of the persons who are castigated.[11]

The personal consideration of the above is found also in pre-colonial Filipinos and tribal Filipinos.[12] For the pre-colonial Filipinos, differences were settled first through a sort of judicial system before a neutral arbitrator in order to avoid bloodshed.

The same is true of the non-monolithic tribal Filipinos like the classless societies (that is, without any social stratification) as represented by the Tirurays of Mindanao. Their leaders are usually old men known for their wisdom and knowledge of customary law. Then there are the warrior societies, like the Kalingas, whose heads, the *pangats*, are known as successful warriors of their hierarchic societies. On the other hand, the petty plutocracies, like the Ifugaos, have the rich at the top of their society. The principalities, like the Filipino Muslims in Mindanao, reflect much of the pre-colonial, hierarchic society, with the sultan or datu as tribal heads. In all these tribal societies, differences are settled through a process of interpersonal adjudication in the light of customary law or tradition to avoid bloodshed and restore harmony. In the case the Kalingas and Ifugaos, and other tribes of the Cordillera mountain range, the settlement is expressed in a peace pact (*bodong*).

This concreteness and desired personalized law is the context of lusot. The lusot syndrome expresses the Filipino's need to humanize the law. That is why much recourse happens through *ayos, usap* and similar interpersonal arrangements. Here the process of giving the law a human face means stretching the provisions of the law. Even present-day judges have the discretion of meting out punishments, depending upon the gravity of the crime or its circumstances. For instance, a particular crime may be punishable by from six months to six years in prison.

Almost any legal cause will end up with issues on the rights and duties of the two parties. Even disputes over property like land are actually translatable into disputes between two parties. When applied to lusot, that means one party has won (*nakalusot*) and the other party was either lost (*nalusotan*) or allowed it (*pinalusot niya*) to happen.

An ethical principle says, *Volenti non fit iniuria* (no injury is done to one who wills it). If I ask somebody to slap my face, that person has done me no wrong because I wanted to be slapped. This principle may also apply to anyone who allows lusot.

Again in the novel, *Les Miserables*, Jean Valjean just stepped out of prison. Although he is a house guest of the bishop, he steals the plate and silver candlesticks of the bishop and runs away. Later the three gendarmes catch Jean Valjean, bring him to the bishop, and inquire about the ownership of the loot. The bishop is faced with dilemma. If he says that they were stolen, Jean Valjean would land again in prison. If he says no, then the goods are not stolen. So the bishop tells the gendarmes that he had previously donated them to Jean. The bishop's kindness converts Jean Valjean. *Pinalusot ng obispo si Jean* (the bishop allowed lusot to Jean). If the bishop were rigid, he would have said that the candlesticks were stolen. *Hindi niya pinalusot si Jean* (He did not allow Jean to make a lusot).

Lusot and Suspension of the Law

When lusot takes place the law is somehow suspended, as when a case is settled out of court. When God ordered Abraham to sacrifice his son, Isaac, the law against killing the innocent was

suspended. (St. Thomas Aquinas adds that since God is the lawgiver, he can also unmake the law in case of his command to sacrifice Isaac.)

During a fire, the fire trucks rush to the scene disregarding all the red traffic lights while the other vehicles have to give way. This exception is still within the bounds of the law because lawgivers have provided this exception for emergencies.

We know that lawgivers do not see all the ramification of their laws and that laws are made for man, not vice versa. That is why moralists acknowledge epikia (or epikeia, epiky), where the letter of the law is broken but not its spirit. This is because the lawgiver did not foresee the law's application in all situations.[13]

Is lusot then the same as epikia? We do not equate lusot with epikia, for some instances of lusot may or not be cases of epikia. In some cases, it may be an intelligent application of the law, but in other cases lusot may be totally illegal because it is only a way out. For example, a jeepney driver who is caught for violating traffic regulations bribes (a form of lusot) the policeman to let him go. The jeepney driver thinks that the bother of going to the police precinct will make him lose business opportunities.

Lusot and the Colonial Legal System

The legal system and the legal philosophy which undergird it is colonial. The courts and legal system are copied from European and American models. For example, the Philippine Bill of Rights is basically American in its text and content.[14] Filipino judges pen their decisions on legal precedence based on American court decisions.

Another example of the colonial legal system is the current policy on ancestral domain. The Philippine government still adheres to the Regalian doctrine which means that the government owns all the public lands and all the natural resources that they contain.[15] Since Spain conquered the Philippines, it claimed that all property belonged to the crown so that the people who lived in it did not own the land which their forefathers presumed to be theirs. The United States of America used the same principle in its annexation of the Philippines.

Because the legal system is alien to most Filipinos, it tends to protect the interests of the elite and the powerful. The result is a double standard of justice, with a set of laws for the rich and another for the poor.[16] Thus one hears of the expression, the "malakas" (the powerful) and the "mahina" (the weak) of society. One proof of this imbalance is that one hardly finds the former in Philippine jails. Since the poor have little chance in winning court cases, not a few resort to sorcery to redress their grievances.

In this context of legal colonialism, we therefore understand why lusot is another resort to circumvent the law. By going around the law, the masses believe that they can bring the law to their side.

Conclusion

In our book of Filipino ethics, we have shown that value ranking is the basis of judging morality.[17] We speak here of the value as a people, not the value of particular persons, for that can vary.

We have shown above that lusot may be both ethical or non-ethical, legal or illegal. But understanding its intricacies may help because a correct diagnosis is half of the cure. In the context of the gray area of human acts and because of the Filipino concern for concreteness, these remarks

may perhaps shed some light on lusot and its connection with Filipino philosophy.

Notes

1. *Webster's Ninth Collegiate Dictionary* (Springfield, Mass.: Merriam-Webster Inc., 1983), p. 1197.

2. We assume here the existence of Filipino philosophy in general and Filipino ethics in particular. For more details see our books, *Elements of Filipino Philosophy* (Tacloban City: Divine Word University Publications, 1974); *Elements of Filipino Ethics* (Tacloban City: Divine Word University Publications, 1979).

3. *Elements of Filipino Philosophy*, Part I.

4. Jose Villa Panganiban, *Diksyunaryo-Tesauro Pilipino-Ingles* (Manila: Manlapaz Publishing Co., 1972), p. 719.

5. *Ibid*., p. 675.

6. *Ibid*., pp. 700-701.

7. C. Henry Peschke, *Christian Ethics*, Vol. 1 (Dublin: C. Neale, 1981), p. 185 ff.

8. Leonardo N. Mercado, *Legal Philosophy: Western, Eastern, and Filipino* (Tacloban City: Divine Word University Publications, 1984).

9. *Elements of Filipino Philosophy*, pp. 73-91.

10. *Legal Philosophy*, p. 143.

11. *Elements of Filipino Philosophy*, p. 152.

12. *Legal Philosophy*, pp. 105-138.

13. Pesche, *Christian Ethics*, pp. 131-133.

14. Joaquin C. Bernas, *A Historical and Juridical Study of the Philippine Bill of Rights* (Quezon City: Ateneo de Manila University Press, 1971), p. 277.

15. Antonio G. M. La Viña, "Recognition of Ancestral Domains: An Imperative for Democratic Upland Resource Management," *Solidarity*, no. 124 (October-December, 1969), pp. 119-125.

16. G. Sidney Silliman, "The Folk Legal Culture of the Cebuano Filipino," *Philippine Quarterly of Culture and Society*, 10 (1982), 234.

17. *Elements of Filipino Ethics*, pp. 27-43.

10.
Microcosms

Since man is a symbolical animal, he can use things like food, shelter and instruments to symbolize his communication. Thus when he a young Filipino gives three flowers to a young girl, the act is more than just giving flowers; it expresses his love. The same young man can become angry when a piece of cloth with red, blue, and white with the sun and stars (the Philippine flag) is trampled by a foreigner, which is interpreted as a national desecration. Man can coin new words to symbolize new meanings; he can give new perspectives to existing symbols.

Another aspect of symbolism is the microcosm. The dictionary defines microcosm as an organism or organization regarded as a world in miniature, usually considered to be mankind and considered to reflect or epitomize the universe.[1] For example, Hindu philosophy considers the human body as a microcosm. Man can encounter the Absolute in one's inmost part. Hinduism and Buddhism consider the mandala (an elaborate circle) as a microcosm of the universe.[2] The mandala has a special purpose in meditation and has an application in depth psychology. However, the mandala seems a universal symbol, or an archetype to use Jung's term. For instance, the Navajo Indians use the mandala for healing rites. Likewise the clan house among the Ata Lio Indonesians is a microcosm of the universe.[3]

We see aspects of the Filipino microcosm in his cuisine.[4] The prison system may be another. But in this chapter we shall look philosophically at the *sabong* (cockfighting) and the jeepney as examples of the Filipino microcosm. In looking at these two symbols, we base ourselves on our previous works on Filipino philosophy.[5]

Cockfighting (*Sabong*) as Microcosm

Sabong, the country's national sport, is the form of recreation which aficionados look forward to on the week-ends. Because of its central position in Philippine culture, many sabong words appear in everyday language. In Tagalog, for example, 'magtandang-tandangan' (literally, to act like a 'tandang' (rooster) means to act proudly. 'Sisiw' (chick) is a beginner, a coward. One who can see in the dark has 'chicken eyes' ('matang manok'). 'Manok' (chicken, cock) applies to a protege. 'Tuka' (food for chicken) humorously applies to human food. 'Isang kahig, isang tuka' (one scratch, one peck) applies to a hand-to-mouth existence. In Cebuano Visayan, 'bulang' (or sabong in Tagalog) refers to a man who wins several wives in succession after his previous wife died. 'Birig', the rooster's courtship dance, applies to a man who makes a pass to a woman. 'Birigbirig' is to court a woman. 'Tari-un' (from tari, gaff) refers to a perfect match in marriage. 'Ugis' (a completely white-feathered chicken) applies to whiteskinned people. 'Kapaykapay' (to flap the wings) is also for a person who jumps up and down with joy. This sampling can continue and applies also to other Philippine languages.

While sabong may be a form of relaxation or of gambling, it also reflects the Filipino mind. Where cockfighting is a favorite recreation, it can be a microcosm of that society. Geertz has shown this point in the case of Bali.[6] "The Balinese see in fighting cocksthemselves, their social order, abstract hatred, masculinity, demonic powerthey also see the archetype of status, virtue, the arrogant, resolute, honor-mad player with real fire, the ksatria prince."[7] Guggenhim followed the study of Geertz and applied it in the Philippines, with emphasis on social structure and

politics.[8] Guggenheim concludes that although Balinese and Filipino cockfights have many things in common, he finds limitations in the Balinese model of Geertz.

In the Philippines we can look at sabong from different perspectives: technical (how to breed, train, etc.), historical, sociological, anthropological, literary, and the like.[9] Although much has been written on sabong, this study is the first attempt to see cockfighting from the viewpoint of philosophy.

The Filipino as Thinker

When a cocker says, 'Talo ako' (I lost), or 'Sasabong ako' (I'll go cockfighting), he identifies himself with the fighting cock. The cock is his sort of proxy in the fight. He can spend most of his time in grooming, feeding, gazing, and training his fighting cock, which then can be a projection of its owner or his alter ego. For example, since sabong is a male sport, aficionados believe that a ready-to-fight cock will lose if a menstruating women touches the animal. To conserve vital energy, cockers avoid sex before a fight.[10] It is a form of non-dualistic thinking.

The memory of the *kristo,* the bookie, is phenomenal. He remembers all the bettors and their corresponding bets coming from all directions without the benefit of jotting them down. One expert kristo uses mnemonic aids like the dress and place of the bettors.[11] The betting comes through a sign language which all the participants understand. Because he hardly makes a mistake, people trust him, even if he may have no formal education.

Social Philosophy and Sabong

Sabong reflects the Filipino social philosophy. It shows his sense of belonging and group orientation (sakop). Interpersonalism and hierarchy in a context of harmony are the two elements of sakop and find their application in the sabongan.

The sabongan is a place conducive to being with others: it breathes the air of equality. It is a place where one finds and makes new friends and relates to strangers. This place of belongingness is open to the rich and the poor, government officials and the common tao. Laborers, farmers, landlords, businessmen, bankers, lawyers, doctors rub elbows, and the cockpit seems to level social distinctions. Since it has no dress code, anyone can come in any attire.

While there is an air of equality, hierarchy still has its place in the sabongan. The ringside benches (the preferencia) are the reserved places for the rich, famous gamblers, other important persons, owners of the cocks, the concessionaire and the referee (*sentenciador*). The *mayor,* who is also an aficionado, has the highest authority. Under the mayor are the sentenciador (who manages the fight and keeps it fair), the *mananahi* (the 'surgeon' who treats the wounded cocks), the *mananara* (who fits the bladed sharp spurs to the cocks), the kristo (who looks for bets), the *takillera* (who mans the entrance).

A person goes to the cockpit not just to bet, but also in order to be in harmony with others. The whole barrio may accompany their member to the sabongan and bet for their common fighting cock. A tricycle driver who raises a fighting cock and enters it for sabong may have the backing of his friends and relatives who pool their money for a common effort. The joy of winning can be contagious and has a sakop orientation.

The bettor considers especially whether the fighting cock belongs to his friend or neighbor. Not to support a close relative is a serious offense. Even if he prefers the other cock, he will usually bet on the cock of his *compadre* and close friend. This act relates to future relationships. When he

is torn between his allegiance to two sakops, he will prefer to stay neutral by wandering outside for a drink.

While the *tari* is being tied, the owner and all his supporters cluster around the cock except for one friend who is off spying on the opponent. The owner, or a very close friend, writes down what will become the *parada* (inside bet). If the owner is low status, he will usually send a companion off to the revelevant high status people at the cockpit that day, his barrio captain, the mayor, perhaps his employer, a judge who once did him a favor, to ask for theirbets. This is important. If he fails to do this and the cock wins, the high status people become quite indignant, complaining that they did not know that their "friend's" cock was being fought.[12]

Betting therefore reflects the hierarchic nature of society.

The cockfight can be a symbolic fight between two sakops with the cocks as their representatives.

If a mayor, for example, fights a cock, he can expect everyone in his municipality to bet on his cock if he is visiting another cockpit and at least everyone in his faction if he is fighting within the municipality. Similarly, a barrio captain can expect everyone in his barrio to support his cock. Thus, betting lines are pyramidical: councilmen support barrio captains, barrio captains support mayors, and mayors support governors. The converse is also true. The mayor will always support a barrio captain from his municipality against an opponent from another municipality; for him not to do so is a sure sign of political infighting.[13]

Sakop and Private Property

The fighting cocks practically become communal through the betting system. In rural areas, one aficionados' fighting cock is implicitly owned by the whole village. The villagers (who belong to one sakop) will bet for their cock. To bet on the other side's cock would be against sakop mentality. The members of the group give up their personal preferences and prejudices for the sake of the group.

'Balato' is the winning share which the winner gives out to those close to him and to his neighbors. The mere proximity to the winner is chance of getting a share in the prize. This shows that property is communal.

If one loses, the sakop (the owner and friends) share the meat of the losing cock as 'pulutan' for their drinking spree.

Space and Time

Space may either be cosmic or human. In cosmic space the measure is the world; the measure of the latter is human. Human space is more the norm in Filipino thought. Just as the space in the nipa hut (which has no partition) is shared for most purposes, so is the space in the sabongan.

In rural areas, if one asks where the cockfight will take place, the answer may be 'Sa lote ni Mang Kadio' (in the lot of Mang Kadio), or 'malapit sa may sapa' (near the river).

As a sakop application of space, the sabongan has also its hierarchy. That means the VIPs and the common tao have their respective places. The VIP place has privileges, e.g., while nobody can go out at fixed times, there are exceptions for the VIPs.

The circular design of the cockpit fosters the harmonizing of the audience.

Like space, time may either be cosmic or human. The Filipino stress is more on the human. While informal sabong between two parties can occur any time and place, Sundays, fiestas or special events are occasions for big sabongs. When somebody asks when will sabong be, the answer in rural areas have human time references: 'bukas pagkatapos mananghalian' (tomorrow after lunch), 'sa hapon ng kapistahan' (in the afternoon of the town fiesta). When is the sabongero coming back? 'Pagnapanalo ako' (when I win).

People reckon the duration of the sabong not by the number of hours, but by the number of bouts (saltadas). There is not fixed schedule. Each fight (saltada) begins after the betting is over and ends after the referee declares the winner.

Becoming

As mentioned in Chapter V, Filipino philosophy stresses becoming. In sabong the philosophy of becoming is in the process of winning and losing, in the process of the joy of winning and the pain of losing. 'Malas tayo ngayon, sa susunod, babawi tayo' (we lose now; but we will make up next time). The aficionado believes that if there is loss, there will still be gain.

Expressions related to becoming are 'malas', (bad luck), 'buenas' or suwerte (good luck), 'palad' (fate). He justifies losing as his fate.

Legal Philosophy and Ethics

In Filipino legal philosophy, the law is personal, concrete, interior, and holistic. We see these features also in sabong.

The sabong laws are quite concrete because determining the winning fighting cock is simple: the loser is one which no longer pecks, runs, or cannot stand.

The law as interior shows itself in the bets which are based on word of honor. Instead of written contracts, a sign of a finger, a nod of the head can be a binding pledge. In spite of this lack of written records, honesty reigns in general. While no money is laid down before the fight, the losers faithfully pay after the bout.

Sabong laws therefore rest on honesty, confidence, and trust. Although honesty prevails, in a few exceptions cheating does take place. Some run away ('igtad') after the bout. Others try to fool the kristo by changing the color of their shirts.[14] A welsher is sure of terrible punishment. "He is usually beaten, sometimes killed, and what for many people is far worse, dragged into the arena where is paraded around, insulted, kicked, and humiliated by policemen and fans before being hauled off to jail."[15] Amicable settlements resolve broken rules.

Because sabong knits people into a community, it has a positive value. Furthermore, sabong occasions the practice of trust and honesty. Sabong as recreation serves as a vicarious outlet for pent-up or violent feelings. The joy and excitement it brings have positive values.

Is sabong sadistic or cruel to animals? Bull-fighting is more sadistic and all the more is boxing. The suffering and death of the fighting cocks may be a lesser evil than the catharsis that sabong effects.

However, sabong can also become big-time gambling. A man can gamble away his savings through sabong; his family can suffer from his indiscretion. Then it becomes ethically problematic.

Besides sabong, another philosophical microcosm is the jeepney.

The Jeepney as Microcosm

Several years ago, the ox cart or kareton, aside from being the people's means of transportation, also served as a kind of home and social venue. On certain occasions like visits, even the whole family could sleep overnight in the kareton.[16] It hauled palay and other produce to the market. When the commuting public began to prefer fast transport to the kareton or the horse-drawn calesa, the driver had to create a substitute. This is where the jeepney enters.

The ancestor of the jeepney was the U.S. Army General Purpose (GP) vehicle or jeep. After the Second World War, the US Army sold many surplus goods, including jeeps. In their need to have cheap and durable public transportation, Filipinos transformed the jeep into the jeepney.

The evolution of the jeepney came through gradual improvisation in the welding shops. The unknown innovators extended the frames and rearranged the seating capacity to accommodate more people. The seating arrangement of the jeepney resembles the Visayan horse-drawn carriage, the tartanilla, where the passengers face each other. The end-product of the trial-and-error method looks so different from the original jeep that tourist brochures advertise the jeepney as a Filipino invention. That is why the jeepney was exhibited "in the New York World Fair of 1964-65 as a national image for the Filipinos."[17] The message ran: "Your G.I.s gave it to us. But look what we have done to it! We have made it into something our very own."[18]

The jeepney somehow reflects the Filipino's identity. Because culture is selective, it critically accepts, modifies, and appropriates cultural imports. As the late Frank Lynch says, "Yesterday's visitor is today's native."[19] The Filipino's identity is the result of his history. The forces of the static (or original nature) and the dynamic (as represented in the imports) blend. Consequently the end-product contains both the old and the new.

The following is a philosophical consideration on the average jeepney as seen collectively.

The Filipino as Thinker

Just as the clothes or home decoration of a person reflects the personality of its owner, the same applies to the jeepney into which the owner infuses his cultural and individual personality.[20] Because most jeepneys are privately owned, the owners are free to express themselves in the decoration. Jeepney art therefore is similar to that of the calesa and the ice cream pushcart because they are privately owned, unlike the air-conditioned buses and other expensive vehicles which are company-owned.

A customer can walk into a showroom of a jeepney manufacturer and have a jeepney made according to his specifications. He has the added options of adding more decorations at home in his machine shop. For example, one finds stickers like "Romantico", "Loverboy", "Tomador" (drinker), "Chicks Specialist", "Sexy na, Goli pa" (sexy and bathed) allude to the imagined or real virility of the driver.

Painted expressions like "Pride of the Bicolanos" or "Bicol Express" show its origin. "Katas ng Saudi" (literally, Juice of Saudi) means that the jeepney came through somebody's income in Saudi Arabia as a contract worker.

The jeepney often becomes an extension of the driver's home. He may feel the need to make his passengers feel welcome in his vehicle on the principle that he does not really consider them as strangers. That is why some jeepneys have curtains, padded ceilings, stereo music, with the

names of the family members written around. In a vehicular accident, the driver tells the other party, 'Bakit mo ako binangga?' (Why did you bump me! Not, why did you bump my jeepney?) The statement reveals that the jeepney and the driver are almost the same. Because the jeepney is an extension of the driver, to criticize the decoration is to criticize him.

Social Philosophy and the Jeepney

As in sabong, sakop philosophy is also reflected in the jeepney. The sakops may be the driver and his extended family, the passengers and the jeepney driver, or the association of jeepney drivers.

Group passengers (*barkadas*) like students also ride together. When acquaintances meet or take the same jeepney, one usually pays for the companion.

The sakop mentality appears in the *abot* system of giving the payment to the driver. With "Bayad ko" (my payment) is the stretched hand of the passenger with the money. The action is a sign of request (*pakisuyo*) for passengers nearer the driver to hand over the payment. The change (if any) goes the reverse direction, ending with a word of thanks from the passenger. *Abutan* or *abot-kamay* shows the trait of voluntary help and actions offered to others.

Jeepney drivers also form associations (another sakop). If they decide to strike, they do so out of pakikisama, even at the loss of earning. In some instances the association may own the jeepney, rather than the individual driver. The association may be based on the route. As an association, it has its set of officers, which again shows a hierarchy of president, vice-president, secretary, etc.

In times of accidents or in police matters, jeepney drivers help each other. This includes also the changing of bills of bigger denomination.

Since space is communal, the driver feels that where he is parking is temporarily his. Likewise, the passenger feels that he or she temporarily owns the seat on the basis of the fare paid. Like a nipa hut where space is communal, the inside of the jeepney has a shared character. Thus, interpersonalism and hierarchy, the two traits of sakop is reflected in the jeepney.

Interpersonalism. The seating arrangement of the jeepney, that is, the seats facing each other in two rows, facilitates a face-to-face relationship and interaction. More interaction and chatter take place if the passengers are friends. So the set-up, like a circle, is a place where the passengers can interact with each other. (Other seating arrangements where all the seats face forward like in a bus create a different ambience.) That the driver as seated in front means that he is the boss. The front is the VIP space: on the driver's right sometimes sits his wife (as collector). On the driver's left is a place reserved for friends only. Passengers near the entrance in the rear request those nearer the driver to forward the payment. That means also for the change of the money.

There is a tendency for passengers to move to the rear while new passengers in a fairly-loaded jeepney go the inner part. Ladies are allowed to sit inside while the gentlemen stand (sabit) on the rear floorboard or step of the jeepney. The act of sabit is the exclusive privilege of the male passengers. Male passengers seated inside will be ashamed to see a woman make the sabit.

As most Filipinos are not used to confronting the truth, the driver has indirect ways of sending messages in order not to shame the passengers, for loss of face through shame (hiya) is a great insult. Hence one can find such signs and reminders as: "Bawal ipatong ang paa" to remind the passenger to refrain from putting one's feet up on the dashboard, which is a sign of disrespect for both driver and vehicle. Likewise "Ang katok, sa pinto; ang sutsot, sa aso; ang 'para', sa tao" is an indirect admonition from the driver not to knock on the ceiling when the passenger wants to get

down. He dislikes the *sutsot*, the hissing sound meant for dogs, and prefers to be informed with "Para" (Stop) or its equivalent, which is more human. Another common sign is "Barya lang sa umaga" (Only loose change in the morning), or "Bayad muna bago baba" (Pay first before alighting).

Indirect humor is interpersonal. One can find signs like "Upong singkuwenta't uno lang, Miss", meaning that the passenger should sit up straight and take up just enough space because he/she is paying only one peso and fifty centavos for the ride. Or, "Boss, puera T.Y. This is hanapbuhay" which advises the riders not to forget to pay their fare since driving is the driver's livelihood, not charity. Or, "God knows Hudas not pay", *Hudas* being a play of words on Judas for "Who Does": again a reminder not to forget to pay the fare.

If the driver knows the passenger (friend or relative), he refuses the fare. If a friend (neighbor, relative) rents the jeepney, he receives a discount for its use. Unlike buses or trains where stopping is at fixed stations, the passengers simply tell the driver when they want to get off.

The interpersonalism among drivers is seen, for example, when the jeepneys wait for the red traffic light to turn to green. The drivers (side by side) may chat with each other, like, "How many trips have so done so far?"

The *suki* system or customer-driver relationship also can develop.

In the provinces interpersonalism goes the point of dropping off passengers even in front of their door, of picking them up. In the provinces where conductors are additional help, the conductors provide the personal service of loading and unloading cargo, of helping the passengers from their homes.

Hierarchy. The hierarchical structure means that the driver is the boss while the customers are the subordinates. In the ranking, the barkers, those who call for passengers are the lowest. The important passengers (e.g., wife, old people, owner) are in front. So when the jeepney goes out for a family excursion, the front seat is for the parents, and older folks.

Since children are not so important, they stand (of course no pay) or sit on the lap (kalong) of the older ones. The passengers accept the driver as their head while riding and sometimes encourage him when there is a race between jeepneys.

There is some difference in the behavior between the provincial and urban jeepneys. In the provinces the sabit system of overloading the jeepney takes place more often. That is not possible in the urban setting with unpredictable traffic conditions. In the provinces the passengers are more friendly toward each other. But in the urban jeepney the passengers always seem to be in a hurry.

Sakop and private property. Sakop philosophy has its implication in the notion of private property which is communal. To some extend the jeepney belongs not only to the driver but to his extended family. Even neighbors through proximity may become a "relative" by association and thus also have a right to the jeepney. That is why the driver does not collect the fare of relatives who ride. In cases of emergency, a jeepney driver who is a *kapitbahay* (neighbor) will lend his vehicle for the service of his needy neighbor. If the neighbor is going to the airport (as a contract worker), he or she pays only for the gasoline as a service fee. When the jeepney is used for a communal outing, the driver will sacrifice his day's *pasada* (job) and its possible income for the sake of the outing.

If the driver only rents the jeepney from the owner, it is a "boundary system", meaning, the driver has to return a daily pre-agreed amount for its use. Then the driver is the temporary owner of the jeepney while in use.

In the provinces the jeepney is used for paglilipat-bahay ng isang kanayon (for house transfers of somebody in the same barrio).

Aesthetics and the Sacred

In general jeepney art has links with the folk art in the calesa and the pushcart of the local ice cream vendor (sorbertero). Why is this not applicable also to airplanes or air-conditioned buses? As mentioned earlier, the latter are company-owned, whereas the former are mostly privately owned so that the owner can project on them his sentiments, values and total personality.

Colors like red and yellow are loud and primary, "express vitality and life", abundance, emotions, and "can be likened to fragrant and rich aromas."[21] Furthermore, most jeepneys have sounds (stereo players, radio), extra lights, stickers, slogans, pictures, landscape paintings, plastic signs, and even metal decorations, statues of eagles and roosters. The total effect is one of sight, sound and motion.

The trend to cover every empty space with decoration betrays an abhorrence for empty places (*horror vacui*). Why must every empty space be filled up "with a variety of abundance, generosity and wealth"?[22] The reason goes back to the Filipino concept of causality[23] and the synchronistic principle of harmony with nature. Others call it sympathetic causality. For example, Filipinos believe that what a woman craves (lihi) during her pregnancy will have an effect on her child. The Filipino

value of fertility and natural abundance has been expressed in folk arts and crafts in a manner related to the primitive belief that what occurs in the image will also occur in reality. On the other hand, space which is not filled may imply lack, deprivation and poverty, all negative qualities.[24]

The designs of the jeepney is similar to the *okir* art. Okir (also *ukil* in Sulu, or *ukit* in Tagalog) emphasizes flowery designs. Guillermo links okir to the folk relationship to nature and religious beliefs.[25] The "penchant for the curvilinear line . . . may derive [its inspiration] from a lush tropical environment in which curve of leaf, branch, tree, fruit and flower becomes engraved in the artistic sensibility."[26] Filipinos ascribe human traits to the flora and fauna to which harmony must exist. The okir lines get their inspiration from the *naga*, the Asian serpent and symbol, which has lethal power. "The curvilinear line is akin to the rhythm of ritual and religious festivity, as well as the wavelike chanting of epics."[27]

Furthermore, the curvilinear line that flourishes into branches and leaves as in the *okir* and its motifs such as the *pako-rabong* (growing fern), *naga,* and *manuk-manuk* (bird) is expressive of emotional spontaneity in the arts as well as an outoging and out-reaching orientation. The indigenous aesthetics is bound with much that is lyrico-romantic in feeling.[28]

One word that catches jeepney art is *borloloy*, extravagance, like several antennas, several statues of roosters bowing to each other as the jeepney moves. A jeepney driver may comment to his fellow-driver, "Pare, kulang pa sa bongga" (Friend, it still lacks flair). Lack of ornamentation means that somebody has no gift for attracting or impressing others with dazzling effects. But the much deeper motive is the religious function of these ornamentations. If tattoos have decorative and religious purposes as charms (*anting-anting*), the jeepney "bodies" have their counterpart in their decorations.

The front of the driver usually has a little altar, perhaps with a dangling rosary. The altar can be a little statue/picture of the Blessed Virgin, Santo Niño, Sacred Heart, or a crucifix. *Sampaguita* garlands bought from the street vendors sometimes decorate these altars. Yet, paradoxically, there can be pictures of scantily clothed women beside these mini-shrines. Religious proverbs and prayers ("God, Bless Our Trip" or "Lord, Help Us", the Driver's Prayer) can be side by side with phrases of double meanings. In short the sacred and the profane interface. That the profane and sacred are intertwined in the jeepney reflects the Filipino view of the sacred which is exceedingly immanent.[29]

The blessing of a priest is a must before putting the jeepney into public use. As a complementary rite, the blessing of the jeepney can include the *padugo*, the traditional spilling of chicken blood, intended for the prevention of bad spirits and disasters. When he passes a church, the driver usually does the sign of the cross. Beliefs related to his primal religion also play a role in the jeepney. The driver considers it lucky if a pregnant woman gives birth inside the jeepney. He regards driving a corpse for burial as bad luck.

Space and Time

Space can be either cosmic or human. In cosmic space the point of reference is the world. In human space the point of reference is man. Human space is more salient than cosmic space which is scaled down in the jeepney. As in the indigenous nipa hut in, in the jeepney human space is shared.

The traditional Filipino house (*bahay kubo*) has no partitions. We also find this feature in big tribal houses of Mindanao and of Northern Luzon. One reason for the lack of partitions is the value of sakop which does not encourage privacy. The non-value of privacy perhaps explains why passengers exchange personal experiences inside the jeepney even before strangers. Since there are no partitions, the use is flexible according to the number of guests or residents. The income-conscious driver often reminds passengers that each side 'waluhan' (can seat eight passengers) or 'siyaman' (can seat nine passengers). If there is still space, he barks, 'O, mayroon pa dito. Waluhan iyan.' Space is not only maximized but often over-maximized! Some jeepneys even have movable benches that can be squeezed in the aisle to accommodate more passengers.

The overflow crowd can stand on the rear while they hold on the railings. In the barrios passengers with their baggage can flow to the roof, or even in front of the windscreen (on the hood). Thus the expression, 'Namumulaklak ang jeepney' (literally, the jeepney has bloomed).

In human space, the point of reference is the person in terms of meaningful associations. Boundaries are concrete. Thus the passenger can request to stop with expressions like: 'Para po sa tabi ng puno' (please stop near the tree); or, 'sa tapat ng aso' (near the dog). In Manila, distance is computed according to landmarks (a university, the Rotonda, and so forth).

Directions are also in terms of meaningfulness. The passenger asks the driver, 'Saan ho banda ang Sta. Fe?' (What direction is Santa Fe?). The answer can be concrete: 'Paglampas mo ng tulay, iyon na mismo ang Santa Fe?' (When you cross the bridge, that is Santa Fe.) Or, 'Magbilang ka ng labinlimang kanto at pasok ka sa panglabing anim na kanto sa gawing kanan at iyon na ang Santa Fe.' (Count fifteen street-corners and you enter on the sixth street-corner to the right, and that is Santa Fe.)

How far is Cubao? The reply may be, 'Only P1.50' (the regular fare). How far is Bicol? The reply may be the following: 'Mahal iyon' or 'Mahal ang pamasahe papunta doon' (It is expensive to go there.) In both instances the point of reference is the amount of the fare. Time can also be

cosmic or human. Like space, human time is more the Filipino point of reference. The big buses with definite times of departures, but jeepneys have none. When is departure time? 'Pag puno na ang dyip, aalis na.' (The jeep leaves when it is full of passengers). To the question 'What time are we going to get to the place I am going?' the answer could be, 'Bago lumobog ang araw' (Before sunset.)

Legal Philosophy and Ethics

The jeepney mirrors the law as personal, concrete, interior, and holistic. The honor system attests that the law is interior: though there is no control, the passengers all pay. The agreement between the barker (or dispatcher, caller) and the driver rests on a verbal contract. The same is true between the owner of the jeepney and the driver.

The lagay system, which is an extra-legal process, discloses that the law is concrete and personal. The policeman thinks that his beat is his "kingdom" where he acts like a small chieftain. That is why he feels he can decide on matters in an extra-legal way. When caught by the traffic policeman for breaking the rules, the driver resorts often to negotiation (*ayos, usapan*). The erring driver may say, 'Sir, baka pwedeng maayos natin ito' (Sir, perhaps we can "arrange" it). If the officer suggests that he is amenable to the arrangement, then the driver pays the amount according to the unwritten current standard. If the officer is not favorable, then the violator will look for a mediator who can solve the conflict as quickly as possible. The loss of time or temporary suspension can mean much to his livelihood. That traffic rules seem not to bind when there is no policeman shows how personal is the law. Likewise the policeman will close one eye if the traffic violator is his friend.

In other words, the jeepney driver takes the traffic rules not as blind laws, but as concrete rules adaptable to each person. For example, between late evening and dawn when the flow of traffic is low, drivers disregard traffic lights.

Foreign visitors who come to Manila immediately notice how differently Filipinos drive when compared to European or American drivers. The main difference is that driving in the Philippines is not always according to the traffic law, but by observing other vehicles. With the vehicles as extension of the drivers, driving in Manila has an inter-personal character. Despite seeming chaos in the streets, accidents are not so many.

Drivers often disregard traffic rules for the sake of the passengers who want to alight or ride. Prospective passengers also tempt the drivers by waiting in no-parking zones. The city ordinances prohibit passengers from standing (*bitin*) at the rear of the jeepney, but jeepney drivers disregard this at rush hours when transportation is scarce.

The driver may not charge extra a stranger who has lost his way, but gives instructions on where to ride to proceed further. That is one way of showing *kawang-gawa* (charity).

We mentioned already the honesty system. The jeepney driver cannot run after those who jump off without pay. In spite of the lack of checks, honesty prevails in the jeepney.

Other Observations

In some instances, a jeepney cannot be microcosmic. This is when jeepneys are used to transport cargo. No significant human interaction takes place within the jeepney in this instance. Likewise the microcosmic dimension appears less when a jeepney is used for personal or private

use. In this instance the jeepneys display the sign, "Private" or "Not For Hire." The spirit in these vehicles may be like that of the bus where the Filipino identity is not so much felt.

In spite of these exceptions, the jeepney in general is a Filipino microcosm. As one foreigner put it, "Boarding a jeepney is like entering a fascinating world where one gets to observe the Filipino rich and poor, young and old, his many faces, his livelihood, his many moods. It is a place where one can even experience the Filipino's courtesy and hospitality."[30]

We have shown that sabong and jeepney as microcosms of Filipino philosophy. Some aspects in sabong are less pronounced in the jeepney, and vice versa. Furthermore, these symbols have their limitations partly becaues of their use and nature. For example, sabong does not reflect women because it is a male sport, nor does it clearly reflect social change.[31] In spite of the limitations, these microcosms mirror Filipino thought.

Notes

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11. Pennie Azarcon-de la Cruz (interviewer), "Kristo", *Sunday Inquirer Magazine*, Jan. 31, 1993, p. 14.

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23. Mercado, *Elements of Filipino Philosophy*, pp. 131-141.

24. Guillermo, "The Filipino World-View . . . ", p. 63.

25. *Ibid*., pp. 48-51.

26. *Ibid*., p. 55.

27. *Loc. cit.*

28. *Ibid*., p. 56.

29. For more details, see our book, *Inculturation and Filipino Theology* (Manila: Divine Word Publications, 1992), pp. 43-98.

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11.
Synthesis

The Filipino is the end-product of his historical past.[1] In spite of the pluralism in Philippine society, some commonalities are subsumed by the name Filipino. Filipino thought is understood here as the Filipino's world view or philosophy. It is not the philosophy of any individual philosopher as in Western tradition, but rather of the people, its diwa or *Volksgeist*.[2] For example, *Elements of Filipino Philosophy* was a pioneering attempt to explicitate the people's implicit world view. Our role was like that of a linguist who makes the first grammar of a language. The people may not explicitly know their grammar, but they correctly speak their language, and just as a language grows and changes, so does a people and its philosophy.

Filipino philosophy or the people's diwa is what is, not what should be, and as such it has its weakness and strengths. Because it is both dynamic and static, it can be the basis for the Filipino's development since it is his own model. Elitist Filipinos, who have more leanings toward the West than toward their fellow countrymen, are naturally inclined to import Western models in understanding their own people or to invite the common tao to embrace said Western models. The resultas seen in various development attemptshas mostly been disastrous.

Bertrand Russell defined philosophy as "the no-man's land between science and theology, exposed to attack from both sides." Philosophers are often attacked and stereotyped as people who live on their ivory towers. This charge has some basis as illustrated in the history of Western philosophy. Aristotle challenged the philosophical claims of his teacher, Plato and through the centuries philosophical schools have challenged each other across the spectrum from left to right.

The ivory tower mentality has two explanations. First, if philosophy is not grounded on the facts, then the end-product of its musings can be doubtful. Down-to-earth philosophy then must base itself on the facts or, to be more precise, on the findings of social sciences. This type of philosophy begins where the social sciences end. While ancient and medieval philosophy was mostly about being and eternal truths, modern philosophy has turned to humankind as the center and truth as both dynamic and static. In the Indian story of the six blind men who reported differently on the part of the elephant which each touched, the six needed a seventh person to correlate their different findings. That is the job of the philosopher.

Is philosophy then a social science? If one holds the scholastic model of philosophy as a science of beings and eternal truths, then it is in a class by itself. But if we hold that philosophy is primarily about man as being from a higher perspective, then it is a social science. In this second opinion, philosophy begins where the social sciences end. We follow the second opinion. How it is distinguished from the other social sciences is illustrated in this book.

We see the same trend in modern theology. While pre-Vatican II theology based itself on philosophy, contemporary theology tends to base itself more on the broader base of the social sciences. This shift towards anthropocentrism has occurred in both theology and philosophy. The old scholastic theology began in general abstract themes, i.e., God as the perfect Being with metaphysical attributes. The reverse has taken place in our time. Instead of proceeding from God to man, theology now begins with man and ends with God. In the anthropocentric approach, theologians realize the need of the social sciences. If philosophy is then to be truly man-centered, it must remember that the human person is not just a rational animal but is situated in a given time and culture. In this approach philosophy needs the help of the behavioral sciences.

The second reason is that Western philosophy tends to be the product of individual persons. And as the Latin saying goes, *Quot capita, tot sententiae*. Therefore a hundred individualistic philosophers will produce as many different philosophies.

In our work, we have tried to avoid those two pitfalls. Only after getting the facts from the various disciplines did we attempt philosophical explanation. Secondly, we do not claim that the philosophy we present is our own but the explicitation of the implicit philosophy of Filipinos. Anthropological philosophy is related to world view, which is a part of every culture. That is why every culture has its philosophy.

This synthesis covers the twenty years of our philosophical writings between 1974 and 1994. Prior articles were incorporated into *Elements of Filipino Philosophy*.[3]

Towards the end of the first book, we wrote:

Modern empirical sciences are no longer as dogmatic as before. Their conclusions take the side of probability because newer findings can disprove their presuppositions and conclusions. In this study, the writer holds his interpretations of the facts as most probable for the presentuntil disproven by more convincing data.[4]

Twenty years after these lines were written, we stand confirmed and convinced of our interpretation of the common tao's philosophy.

This chapter shall be divided into the following parts: (1) methodologies, (2) the underlying principle or leitmotif, (3) areas of application of the guiding principle; (4) comments for discussion.

Methodologies

Explicitating of Filipino thought is a methodological task. As gold mining goes through a process of finding and refining the ore until pure gold is obtained, the methodologies aim for a similar process in mining the hidden gold of Filipino thought. The methodologies should be scientific and objective enough to be of use to others.

Several methodologies have been used which actually help or complement each other. Here only the methodologies applied to philosophy will be considered, not those applied to Filipino theology which has been explained elsewhere.[5] We have used the following: metalinguistic analysis, phenomenology of behavior, comparative oriental philosophy, value ranking, and proverb analysis.

Metalinguistic Analysis

Aristotle arrived at his categories by considering the Greek parts of speech. If he were not a Greek and had to think in a non-Indo-European language his categories would have been different.

Metalinguistic analysis is based on the assumption that languageinsofar as it encodes realityalso reflects the world view or philosophy of the native speakers of the said language. The philosophical insights are derived through inference from words and from linguistic structures. The foregoing chapters of this book have shown the metalinguistic analysis at work.

Although the methodology has been applied only to the three largest Philippine languages (namely, Cebuano Visayan, Tagalog, and Ilocano), other research has attempted to verify the findings in other Philippine languages. The reports received were positive. For instance, one

professor from the University of the Philippines intentionally did not read my writings, but tried a statistical approach to discovering the Filipino psyche. After reading my works later, she wrote that the facts obtained through the metalinguistic approach had paralleled her findings through the statistical approach.

There is a difference between semantic analysis and metalinguistic analysis. Semantics is concerned about the nuances of words whereas metalinguistic analysis begins where the former ends. For example, Jocano lists seventeen action processes of Hiligaynon or Western Visayan under the genus of carry, 'dara', which have their corresponding translations in the other Philippine languages.[6] He also mentions fifteen names of rice in all states. We can go through the other areas of concern of the common tao, such as terms used in the making of coconut wine or the technical terms used in cock-fighting. But whether or not these word-splittings have a particular significance in analyzing the world view is another thing. They may or may not be significant, depending on how the words encode a particular world view.

The meanings of words are not sufficiently reflected in a dictionary: the nuances of terms have to be verified in a people's practices' and beliefs. That is why the phenomenology of behavior is a complementary method which may confirm the findings of the first method.

Phenomenology of Behavior

Although Husserl began phenomenology as a rigorous method, not all philosophers who followed him have used it in the same way. This pluralism can be seen in the existentialists and among behavioral scientists.

Phenomenology bases itself on the assumption that truth is inter-subjective, that is, a dialogue between the subject and the object. But does this not have the danger of being impressionistic? The subject's background (education, culture, biases, horizon, etc.) may color his/her interpretation of the objective.

In spite of its inherent dangers, phenomenology also has its counterchecks such as the criterion of coherence. Granted that phenomenology may be as "scientific" as other rigorous methods in the social sciences, introspection remains a legitimate method. For example, Einstein's discoveries in physics were done through introspection because laboratories were not sufficiently adequate to test them. Scientists later verified his findings. Theoreticians have contributed about one-half of present knowledge.

Phenomenology of behavior uses not only personal observations, but also the findings of social scientists.[7] Where there is a recurring pattern or commonality with the majority of Philippine ethnic groups, we can deduce philosophical insights to explain such behavior. For example, in the case of the legal phenomenology of Filipino behavior, we noted that in spite of centuries of distance as well as differences in material culture, the pre-colonial Filipinos, the ethnic minorities and lowland Filipinos show the same basic legal philosophy.[8] Likewise in *Christ in the Philippines*, we saw a pattern in the local sects, popular religiosity, and official Christianity concerning devotion to Christ; this common pattern became the object of theologizing.

The ideal in phenomenology is first-hand knowledge. However, one philosopher cannot have the first-hand experience of everything. Where such data is wanting, s/he therefore has to rely on the findings of other social scientists. The use of anthropological data is by no means to equate them with philosophy (or theology), as some critics may imply. Phenomenology is a methodology, while philosophy is the result of the methodology used. One check of its validity is its consistency of explanation as well its ability to predict future phenomena.

Both metalinguistic analysis and phenomenology of behavior complement each other, just as a person's words and deeds reveal his mind.

Comparative Oriental Philosophy

Comparative oriental philosophy may be likened to the study of family resemblance. Although each child of the same family differs from his/her other siblings, all the brothers and sisters have similar features. The insight gathered from other siblings may shed light in understanding a particular child.

This methodology also assumes that each type of Oriental philosophy has its uniqueness. Furthermore, each Oriental philosophy may even have sub-schools of thought as in Indian philosophy. But in spite of the varieties, there are also some common themes. For instance, the concepts of shariah, dharma, li, torah (respectively in Islamic, Indian, Chinese, and Jewish philosophy) are similar to Filipino legal philosophy.[9] The same is true with aesthetics.[10] In Chapter I of this volume, we saw the Oriental family resemblance in the concept of soul and spirit. In Chapter II we saw the similarity between the Javanese concept of batin to loob.

Other Methodologies

Chapter VIII explained why value ranking according to a particular world view is used for ethical judgment. This is because of the limitations of the classical or deontological school of thought and of the teleological school of thought. More explanation of this method is found in *Elements of Filipino Ethics*.

The methodology of proverb analysis (Chapters III and VII) can be subsumed under the phenomenology of behavior in the sense of establishing patterns and philosophizing on the said patterns.

The Underlying Principle

The underlying principle or leitmotif of Filipino philosophy may be expressed negatively and positively.

Negatively, the Filipino's world view is nondualistic. This should not be taken to mean monism, for monism can be understood as either and emphasis on the subject (idealism) or anemphasis on the object (materialism). The nondualistic world view or horizon acknowledges the distinction between object and subject. Positively, the Filipino wants to harmonize the object and the subject.[11]

Another aspect of harmony is process which has been expounded in this book. What Philippine term is the correct designation for harmony? In our opinion the correct word is *kaangayan/kabagayan/kabagay*, respectively in Cebuano Visayan, Tagalog, and Ilocano, the three largest Philippine languages (see Table 6). The word connotes harmony, concord, suitability, equality.

A few observations may be made on Table 6. If the meaning of a word depends upon its usage, then every particular use will have its synonyms. For example, if bagay is used to mean suitability, then synonyms (like *angkop, karapatdapat* and others which fit the particular nuances) may be used. While bagay in Tagalog may also mean 'thing,' this is not true for Visayan. In Cebuano

Visayan, 'ang piano wala sa angay' (the piano is out of tune) cannot be said in Tagalog, 'ang piano wala sa *tuno*.' Tagalogs cannot correctly say 'wala sa bagay.' Although Visayan, Tagalog, and Ilocano may not always have the same word for every particular usage, the three languages show a basic agreement on man's relationship with himself, with others, with the world, and with the supernatural.

The System

The main areas of philosophy can be grouped under three headings: man, world, God or the Other World. Let us illustrate how the principle of non-dualism or *kaangayan/kabagayan/ kabagay* applies systematically into these three areas.

Man

Some cultures compartmentalize man's faculties. This mentality is reflected in the expressions, "do not let your heart influence your head," the "heart has its reasons," "hate sin but love the sinner," etc. On the other hand, the Filipino mind is not compartmentalized but holistic. Chapters I and II showed that the Filipino does not have the body-soul dichotomy because he/she follows an holistic model. Because s/he wants to harmonize the object and the subject, s/he is a concrete thinker and arrives intuitively at the truth.[12]

Harmony with one's fellowmen characterizes the Filipino's social philosophy.[13] It does not stress individualism. For example, the notions of success and failure are sakop-oriented[14] which is characterized as interpersonal and hierarchic. The foregoing traits of the philosophy of man find their application, for instance, in personnel management and in education.[15]

World

The principle of non-dualism or of harmony has several implications in the philosophy of the world. Aesthetics or the philosophy of beauty may be classified into two groups: those who want to have a psychological distance between the subject and the object of beauty, and those who want to abolish such distance. The Filipino concept of beauty belongs to the second group.[16]

Non-dualism likewise explains the non-linear concept of time,[17] which, in turn, leads to a non-linear concept of history.[18] The Filipino looks at history from the moral viewpoint, that is, to learn from the past. That is why myth (in the exemplary model held be Eliade) also plays a role in the philosophy of history.

If time is non-linear, so is space,[19] to which concept is related the philosophy of numbers. Chapter VII showed that the Filipino leans more to the Pythagorean or mystical view of numbers.

Causality is also non-linear because of the Filipino's holistic world view.[20] Although such a notion of causality may not contribute much to technology, it is an asset in psychology and theology.[21]

God

Non-dualism with regard to the philosophy of the Other World is characterized by the non-dichotomy of the profane and the sacred.[22] In the positive sense, this an incarnational world view

where the holy is quite immanent.[23] Problems which have bothered some critics concerning the Filipino's religiosity as split-level may be dissolved if the incarnational approach is taken.[24]

Since man's world view in a particular culture is projected upon the invisible world, a pluralistic and complementary view of the divine may exist also in the concept of the Absolute.[25] If most Filipinos approach their leaders through intermediaries, they also approach God through the spirits and the departed.[26]

The Filipino believes in the innate goodness of his nature. Although he "lacks" (in the Western sense) refined notions of guilt and sin, this is balanced by his concept of retribution (*gaba*).[27]

Application

Some of the foregoing areas have their practical applications. Private property assumes a communal nature because of the Filipino's sakop orientation.[28] The social philosophy and that of time affects the concept of work and leisure.[29] The spirit of harmony in the broad sense influences the notion of health.[30] Social philosophy also finds some application in guidance.[31]

Legal philosophy is another area of applied philosophy since the law is based on human nature.[32] The Filipino's holistic concept of reality blurs the distinction between church and state as well as between the sacred and the profane. Because the sakop prevails over the individual, it

has legal consequences in private property, liability, rights and duties. The interpersonal nature of the sakop requires that harmony be preserved, resulting often in mediation instead of court decisions where one party is declared the winner. The hierarchic nature of sakop brings about the problem of a double standard of justice which is caused by imperfect or unrealized national sakop.[33]

Comments

Consistency or coherence is one indicator of correctness. From the foregoing, we may say that there is consistency in the system of Filipino thought. The system may be the basis of further elaboration and may serve as a tool in counter-acting the tide of Westernization. The common tao's philosophy is worthy of respect.

If Filipino philosophy is based on the principle of harmony, is it the same as the Yin Yang philosophy of China? There are similarities and dissimilarities. Yin Yang and Filipino philosophy have several things in common. Both, in broad terms, support the goal of harmony with oneself, with others, with nature, and with the Other World.

However, there are also differences. Yin Yang is explicit about the bipolarity of things as composed of either weak-strong, negative-positive, passive-active, male-female, etc. In Confucian thought (which fosters the veneration of departed ancestors), the emphasis is on male children, especially the eldest, who will carry on this veneration. Hence the Chinese prefer the male to the female. The ancestor veneration is quite explicit. On the other hand, the Filipino counterpart has a greater equality between the sexes due to the bilateral kinship system. In the case of health, Yin Yang is quite explicit in its physiology of acupuncture. While the Filipino may unconsciously harmonize the hot and the cold in health practices, the bipolarity is again not quite explicit.

Another important point of difference is the Yin Yang adherence to the Five Agents or Elements (metal, wood, water, fire and earth), which are better understood as forces or powers than as material elements.[34] These elements are expected to succeed one another in the context of

harmony. Again the five elements are absent in Filipino thought. Furthermore, Yin Yang has a cyclic theory of history. For example, it believes that a great ruler will be born every five hundred years. This point, again, is not in Filipino thought.

The similarity and dissimilarity of Filipino thought with Yin Yang philosophy may illustrate the fruitfulness of comparative Oriental philosophy as a methodology. While Filipino philosophy may share features common to other Asian systems, it also has its uniqueness, a uniqueness perhaps akin to Philippine identity.

Notes

1. For more details on the Filipino identity, see Marcelino A. Foronda's "The Filipino and His Society in Philippine History: Some Personal Reflections," in *Filipino Thought on Man and Society*, ed. by Leonardo N. Mercado (Tacloban City: Divine Word University Publications, 1980), pp. 1-9.

2. See Emerita S. Quinto, "Filipino Volksgeist in Vernacular Literuature," *Karunungan* (Manila: De la Salle University Press, 1984), pp. 72-82.

3. "A Philosophy of Filipino Time," *Solidarity*, 7 (1972) 41-53; "On Filipino Identity and Intellectual Colonialism," *Now* (September 5, 1972), pp. 62-63; "Filipino Thought," *Philippine Studies*, 20 (1972), 207-272; "Reflections on Buut-Loob-Nakem,"*Philippine Studies*, 20 1972), 577-601.

4. Leonardo N. Mercado, *Elements of Filipino Philosophy (EFP)* (Tacloban City: Divine Word University Publications, 1974), p. 194.

5. *EFP*, pp. 1-21; *Christ in the Philippines (CIP)*, pp. 18-28.

6. F. Landa Jocano, "Language Learning as Part of Fieldwork Techniques: Some Problems in Communication," *Asian Studies*, 8 (1970), 203-217.

7. *EFP*, pp. 11-12. See also my article, "Philosophy of Knowledge in the Philippines," in *Research Methods in Philippine Context*, ed. by Leonardo N. Mercado (Tacloban City: Divine Word University Publications, 1983), pp. 24-42.

8. Leonardo N. Mercado, *Legal Philosophy: Western, Eastern and Filipino* (*LP*) (Tacloban City: Divine Word University Publications, 1984), pp. 75-157.

9. *Ibid*

10. Leonardo N. Mercado, *Applied Filipino Philosophy* (*AFP*) (Tacloban City: Divine Word University Publications, 1977), pp. 1-17.

11. *EFP*, p. 191.

12. See Chapter III; *EFP*, pp. 73-91.

13. *EFP*, pp. 92-104.

14. Leonardo N. Mercado, *Elements of Filipino Ethics* (*EFE*) (Tacloban City: Divine Word University Publications, 1979), p. 49.

15. *AFP*, pp. 42-54, 69-84.

16. *Ibid*., pp. 1-17; see also Chapter IV.

17. *EFP*, pp. 107-118; See also Chapter X of this book.

18. *AFP*, pp. 18-26.

19. *EFP*, pp. 119-130; see also Chapter X.

20. *Ibid*., pp. 131-141.

21. Leonardo N. Mercado, *Elements of Filipino Theology* (*EFT*) (Tacloban City: Divine Word University Publications, 1975), pp. 162-165.

22. *EFP*, pp. 159-165; Leonardo N. Mercado, *Inculturation and Filipino Theology* (*IFT*) (Manila: Divine Word Publicatons, 1992), pp. 88-89.

23. *EFT*, pp. 25-28; *IFT*, pp. 43-73.

24. Leonardo N. Mercado, "Some Comments on the Filipino Religious Psychology," in *Filipino Religious Psychology* (Tacloban City: Divine Word university Publications, 1977), pp. 180-188.

25. *IFT*, pp. 43-87.

26. *EFP*, pp. 172-174; *EFT*, pp. 45-47.

27. *EFP*, pp. 182-187; *EFT*, pp. 77-92.

28. *EFP*, pp. 142-147; *EFT*, pp. 58-60.

29. *AFP*, pp. 27-41.

30. *EFT*, PP. 213-220.

31. *AFP*, pp. 58-59.

32. *LP*, pp. 174-176.

33. *Ibid*., pp. 147-150.

34. Wing-Tsit Chan (trans. and comp.), *A Source in Chinese Philosophy* (Princeton, N.J., Princeton University Press, 1969), pp. 244-245. See also Paul Shih-Yin Hsiao, "Bipolartaet als Ganszheit im Chineschen Denken und Leben," *Zeitshrift fuer Ganzheitforshung* 4 (1983), 147-158.

Appendix C
Melanesian Philosophy

Is there a Melanesian philosophy? Before the question can be answered, there is another question: is there a Melanesian identity? The word Melanesia applies to Irian Jaya, Papua New Guinea, the Solomon Islands, Vanuatu, New Caledonia and Fiji. Melanesia is different from Micronesia and Polynesia. In Papua New Guinea alone the three million inhabitants have over 750 languages[1] and even their physical features vary, such as skin pigment which ranges from light brown to charcoal black and hair from kinky to straight. Furthermore, the contacts of Melanesia with Western technology and ways have brought about culture change. Is there then a Melanesian identity? Bernard Narokobi's series of newspaper articles entitled "The Melanesian Way", caused a controversy.[2] Letters from readers affirmed his contention of the Melanesian Way, while others denied it.

As an example, all the members of a family look different by, yet they may also have physical or moral features which are common. In short they have a "family resemblance" (an expression which Ludwig Wittgenstein popularized in philosophy). Although the Melanesian countries may vary in many ways, they have a family resemblance. Just as the countries of Europe vary from each other, there is such a thing as the so-called European way, European culture, or European thought. So there is a Melanesian identity just as there is an African identity.

Melanesian identity may be compared to the uniqueness of Melanesian Pidgin. Although it has borrowed many words from English and German, it is not broken English. It has developed its Melanesian-flavored speech patterns and syntax over a century.[3]

If there is a Melanesian identity, there is also a Melanesian philosophy. Philosophy is taken here not in the scholastic or existential meaning but in the anthropological sense such as Filipino philosophy.[4] Man has been the focus of modern philosophy. While human nature is partly universal, it also has particular aspects such as those affected by culture. If philosophy is to be anthropocentric, it must join the ranks of the social sciences, but if philosophy is a social science then its findings are approximative, unlike the findings of the rigorous physical sciences. Melanesian philosophy is then an approximative interpretation of the Melanesian mind.

Since there are various Melanesian cultures, can one speak of a Melanesian philosophy? Assuming the average Melanesian is five feet and seven inches tall, there are shorter and taller ones and they all may be illustrated in a bell-shaped curve. Likewise there are totally traditional Melanesians who may not have seen a white man at all while there are also Melanesians in cities who are over-exposed to Western ways. In spite of this variety, there are typical Melanesians and Melanesian philosophy is their world view. How the typical Melanesian is attained will be explained in the following section on methodology.

The Methodology

As mentioned earlier, Narokobi's articles (which eventually were compiled in book form) caused a controversy after publication. The main weakness of his work is its lack of strict methodology. As a poet-journalist-lawyer he uses a more intuitive approach in reaching his conclusions. The editor of the compiled volume suggests that the confusion caused by the controversy calls for "a debate that requires a systematic, reflective and intellectual rigour."[5]

The methodology used in studying Filipino philosophy can also be employed in attaining Melanesian philosophy[6]; put briefly, this analyses language and behavior. Since the methodology has been explained in the book mentioned above, there is no need to elaborate it again. Instead, we shall analyze Melanesian Pidgin because it reflects the thinking of the people who speak it. It is true that Pidgin is spoken less in the Papuan side and that there are variations of Melanesian Pidgin. While Pidgin has been developed as a business language, there has been some degree of creolization by which it is spoken as a first language.

Together with Pidgin we shall analyze Melpa, a dominant language in the highlands of Papua New Guinea. In the process of language analysis, we noticed a strong correlation of the findings from both Pidgin and Melpa. A similar trend was found in two other local languages. We suspect the same will be true of the other Melanesian languages and recommend that research be made in that direction.

A phenomenology of Melanesian behavior can reveal its corresponding philosophy. In other words, where a pattern of behavior is established, an explanatory rationale can be deduced.

Almost all the examples to be cited come from Papua New Guinea, the findings would seem to apply also to the rest of Melanesia. The whole of philosophy may be grouped into three areas: man, world, and God. Here we shall look for a Melanesian philosophy of man, world, and God. This will be in sketchy form as must every pioneering venture.

Philosophy of Man

This section will discuss the Melanesian as individual, as thinker, and as social being.

The Melanesian as Individual

The word ‘bel’ illustrates how language is a window of the mind. The usages are indicated in the tables. What do the tables reveal? Firstly, while there is no one-to-one ratio between Pidgin and Melpa, they share much in common. The tables show how Pidgin somehow reflects the thinking of Melanesian languages.

Secondly, there are gaps in the Melpa counterpart because Melpa uses other interchangeables. Thus in Table 10 ‘tingting long bel’ is translated as ‘numan pili napila’ (to reflect, think, meditate). Likewise in Table 11 ‘bel klin’ may equally be translated as ‘kitim kai’ or as ‘numan kai’ (sincere). But ‘wanbel’ is ‘numan tenta’ (unity, agreement) and not ‘kitim tenta’. Likewise ‘tanim bel’ is ‘numan robolro’ (to be converted).

What can be gathered from the above? They indicate that the Melanesian does not compartmentalize his faculties, much unlike some people who separate their motions from their thinking. The Melanesian thinks holistically. The same can be seen in the word ‘lewa’ which is not only physiological (liver, heart, spleen, innards), but also intellectual (mind) and volitional (desire, seat of emotions).

The Melanesian as Thinker

How the Melanesian thinks can be deduced again from his language and behavior. Since Pidgin is a concrete language, abstract English words, for example, have to be translated in a roundabout way. If the language is concrete, how do people reason out? Their usual way is to use metaphors and allegories ‘tokbokis.’ For instance, ‘you cannot catch two pigs at the same time’

can have varied applications. A man who wanted to prove that having two wives is all right said, 'I do not steal if I dig sweet potatoes from my own garden.'

While the Westerner thinks in either/or terms, the Melanesian counterpart is both/and. For example, a Westerner may judge things as either dead or alive, but for the Melanesian a particular rock may both be dead and alive.[7]

Elsewhere we have explained the two approaches to truth: deductive and inductive.[8] Deduction proceeds from abstract premises and arrives at concrete conclusions through cold logic; this approach suits the abstract Western mind. The other logical way is to proceed from the concrete and infer the abstract through intuition; the Melanesian thinks in this way.

The Melanesian as Social Being

The language reveals much of the social philosophy. Whereas the pronoun 'we' has only one form in English and other European languages, Pidgin has two forms: 'yumi' (inclusive form) and 'mipela' (exclusive form). Whereas the Western languages stress gender (such as he, she, it in English; der, die, das in German; the masculine, feminine and neuter nouns in romance languages), Pidgin has no concern for gender. He, she and it are rendered as 'em' (although 'en' can only be for neuter). The language of greetings can also be revealing. Whereas a simple 'Good afternoon' in English will suffice, Pidgin will specify the addressee (that is, if they be two, three, or four): 'apinun tupela/tripela/fopela.'

The social concern is also reflected in Melpa. 'Hello' in Melpa (which literally means 'you are coming') is 'wuyo' for one person, 'wilo' for two persons, and 'wuyo' for three or more persons encountered on the way. Likewise 'goodbye' (which literally again is 'you are going') is 'piyo' for one person, 'pilo' for two, and 'puyo' for three or more persons.

Kinship terms also disclose the social thinking. 'Papa' and 'mama' can mean any elder of one's tribe and not necessarily one's biological parents. Every member of one's age level is called 'brata' (brother) or 'susa' (sister).

What do the foregoing linguistic data indicate? They show that the Melanesian is group-conscious and not individualistic. More of this can be seen in the *wantok* system. Since Melanesian society is evolving, let us trace the phenomenology of the wantok system from the traditional to the modern context. In traditional Melanesian society, one's identity was tied up with the tribe. This is so rooted that even expatriates are asked about their tribal affiliation. The tribe is the source of one's protection and life in general. That explains why people give money for bride-price, contribute food for funerals, and offer their lives in tribal fights. Compensation for accidents also takes a tribal perspective. If one member is hurt, the whole tribe is involved. Melanesians support their aged parents, divorced sisters, etc., as a matter of duty. We shall not dwell here upon leadership which is egalitarian, unlike the hierarchical or pyramidal style of the Polynesians.[9]

If the Melanesian leaves his place and goes to another surrounding, he will not forget his tribe-oriented behavior and thinking, but will form or join another tribe known as *wantok* where he retains a similar network of social relationships.[10] "In a limited sense, *wantoks* are people who have a common language, while in a broader sense, *wantoks* are people who understand and support each other."[11] Thus, if a highlander goes to Port Moresby, all highlanders, including those from enemy tribes back home, become his *wantoks*. In urban areas, settlements are often based on geographic origins. That means that there are areas for coastal migrants, for highlanders, and for those from the islands.

When Melanesians go abroad they also form a *wantok system*, but based on a national system. If a stranger meets an accident in a town, all the people of his province in that town will help him. This behavior would be impossible in the West. University students in Lae and in Port Moresby group themselves into regional alliances. The new "tribe" functions in a manner similar to those in a traditional setting, that is, for protection, for revenge in case of harm sustained by any member, for seeking of compensation, etc. Whereas the Simbu and the Hagen students may be enemies back home, they form one "tribe" with other highlanders on the university campus.

The core of Melanesian social philosophy is reciprocity as expressed in brotherhood and harmony.[12] This is seen, for instance, in the bride-price exchange among the highlanders or in the bride exchange among the lowlanders. This is also seen in the ending of hostilities where both warring tribes become friends again through the exchange of pigs and other valuables.

An example of this exchange may be seen in the decision made by a village court which reflects traditional thinking. Two men broke into the house of a male catechist and stole his valuables. The catechist found the thieves and hurt them in a fight. The village court decided that the thieves pay 200 kina to the catechist for stealing. But the latter was to pay 140 kina for hurting the thieves.

Reciprocity has always been pragmatic. Even the big man who throws a party expects his guests to give him status. According to Narokobi, "cooperation and mutual support, especially in times of need and crisis are part of our living experience. Confrontation and competition are kept to a minimum."[13]

Is individualism absent in this social philosophy? In the traditional setting a child may disobey his parents, but when the community or the tribe is at stake, the child has to toe the line. A member will offer his life in the case of a tribal fight; this is unthinkable for the Westerner. We do not deny that some form of individualism is creeping in because of modernization. For the typical Melanesian, however, the good of the group takes precedence over himself.

Philosophy of the World

In this section we shall discuss time, space, property and law.

Time

"PNG time" has the derogatory meaning of being tardy by about one hour. But being unpunctual is symptomatic of a different philosophy of time, as can be gleaned from the language and behavior.

Western language usually have many tenses. The present tense in English, for example, has the simple present, present perfect and present progressive. If the past, present, and the future tenses are multiplied with their three corresponding forms, the total is nine! But this "excess" of tenses is absent in Pidgin. According to Mihalic, "verbs have no real tense forms in Melanesian Pidgin. Time relations outside of the present are expressed with the help of adverbial modifiers."[14] Thus 'I am reading' may be translated as 'mi stap rit' or 'mi rit i stap' or 'mi rit nau' or 'mi wok long rit'.[15]

'Nau' is much broader than the English 'now' because the former can also mean 'today.' Suppose one asks, 'em bai kam long wanem taim?' (What time will he come?), the answer from a Melanesian can be 'nau tasol' (right now). The European who is used to his restricted meaning of now may have the frustration of waiting for hours or the whole day.

In the Simbu language the equivalent of 'yesterday' can mean 'tomorrow', but also can mean 'yesterday.' The Simbu language is more concerned about whether or not a particular action is finished than about tense.[16] The same is true among the Mogeis, a Melpa-speaking tribe of the Western Highlands.

Natives distinguish two kinds of verbal action, complete and incomplete. Both are indefinite, in the sense that in the verb form itself, the idea of time is not indicated, or the time element can be understood from the context itself.[17]

Thus 'na punt' can variously mean 'I am going', 'I went', or 'I shall go'. Time has to be specified by other markers like 'na agup punt' (I am going now).

The Melanesian speaks more of time in relation between himself and the world. A few examples: 'taim bilong dai' (at the hour of death), 'taim bilong draiwara' (at ebb tide, at low tide), 'taim bilong kaikai' (mealtime), 'taim bilong pait' (wartime). The Melanesian uses 'taim' with the weather and the seasons such as 'taim bilong ren' (rainy season), 'taim bilong hangre' (season of hunger), 'taim bilong san' (dry season), 'taim nogut' (bad weather), 'mit tambu taim' (lent), etc. 'Taim' can also mean 'when', 'while', 'then.'

How the Melanesian behaves also reflects his time orientation. It is common knowledge that Melanesians in general do not know their age or their birthdays. Keeping historical records has not as yet generally occurred. But people in Kundiawa (Simbu Province) are reported to reckon events as 'bifo long Jumbo o bihain long Jumbo' (before Jumbo or after Jumbo).[18] Jumbo was the first elephant they saw in 1973. This significant event was their point of time reference. When the sick woman in the Western Highlands was asked about the date of her last confession, she replied: "That was when our communion minister was still alive." Although some Melanesians may sport cheap quartz watches in rural areas, they may still be late because the wristwatches may serve more as decorations than as timepieces.

What then is the Melanesian philosophy of time? Time may be viewed either as cosmic or as human.[19] Cosmic time stresses time as linear, that is, as either past, present or future. This is peculiar to Western languages with their emphasis on the tenses. Western languages may be linear or tense-oriented as an effect of the four seasons. The winter season forces people to store food in summer and autumn when it is plentiful. But this future concern is not needed in Melanesia where it is spring and summer throughout the year. They would resemble more the southern Europeans (such as lower Germany, lower Spain, or lower Italy) who differ temperamentally from their northern counterparts.

The Melanesian is more inclined to measure time with himself as the reference. In the examples given above, events are measured according to their relevance to the individual and to his group. Events still remembered belong to the "living memory time" and those earlier belong to "ancestral time" (taim bilong ol tumbuna).[20]

The latter stores the people's values and mores and is also the focus of myths and the superhuman. Time for the Melanesian is not an absolute because his community takes center stage. What has meaning to him and to his community has relevance in time; what is outside man is in chaos. Time then, insofar as it has meaning to the Melanesian, is relational.

Linear time, which is oriented to the clock and the calendar must be adjusted to by those working in offices and factories, as well as children who attend school, because of the inroads of urbanization. But the typical Melanesian will be more prone to human, than to linear, time.

Space

Space and time go together. If the Melanesian philosophy of time is different from the Western concept, so is its idea of space. Here language again is a window for looking at Melanesian thinking. The Pidgin word 'long' is intriguing. European languages as exemplified in English have prepositions like of, in, on, at, to, from, with, about, because of, and during. All these words are rendered as 'long' in Pidgin.[21] Furthermore, 'long' is used with indirect objects, e.g., 'givim kaikai long mi' (give me food). It is also used with adverbs and in adverbial phrases, e.g., 'antap long' (on top of), 'bihain long mi' (behind me), 'klostu long mi' (near me). The above linguistic clue suggests that space is linear for the Western mind, but nonlinear for the Melanesian.

Space for the Melanesian is not abstract, but concrete and personal. For him land is demarcated by trees and rivers, not by some imaginary line crossing the land. He also thinks that not all space is equal because he believes that spirits occupy some places. On the other hand, space for the Westerner is abstract, a boundless extension and infinitely divisible. The equator, latitudes and longitudes are examples of imaginary lines dividing abstract space.

Like time, the Melanesian looks at space from his sense of meaning according to which space is significant insofar as it concerns his community or group. What stands outside human relevance is non-space.

Property

The philosophy of private property stems from its corresponding social philosophy. If the social philosophy enshrines the individual, this has its implications. "The Western concept of private property can be traced back to the Roman juridical concept of absolute ownership whereby the owner has the absolute right to use, abuse or not to use his property without any obligation to society."[22] But the Melanesian philosophy of being, centered on community, situates the individual in the context of his community so that property takes a communal dimension.

Traditionally, the great man shared his wealth with others. The more receivables he had, the more he was considered rich, although his house may not look different from that of his neighbors. If a person did not share his goods there were mechanisms (such as adverse comments and ostracism) to make him toe the line. But the advent of modernization has protected selfishness. A famous New Guinea politician who died in office was discovered to have fortunes deposited in foreign banks.

The coming of Western culture also introduced the concept of private property. Melanesia has become a battleground between the concept of property as absolute and the concept of communal ownership where the owner is only a steward.[23] This conflict is better understood when placed in the context of legal philosophy.

Law

'Lo' (the Pidgin for law) has a wider connotation than its English counterpart. The dictionary defines law in its political sense as a rule of conduct or action prescribed by the supreme governing authority and enforced by a sanction, as any edict, decree, order, ordinance, statute, judicial decision, etc. However, 'lo' has a broader meaning because it can mean not only 'lo bilong

gavman' (the law of the government), but also 'lo bilong ol kanaka' (custom). According to a study, 'lo' "expresses and establishes religious, social and legal links within a group, over against other groups or in connection with ancestors and deities."[24] Hence 'lo' can be applied validly to activities ranging from etiquette (such as giving a betel-nut to another person), to religious rituals, or to legal obligations between spouses and relatives.

'Lo' furthermore implies a mutual relationship between two parties to act reciprocally. The other side of the agreement may include not only the living, but even ancestors and deities who "are called upon to safeguard the fulfillment of the lo even if they are not directly involved."[25] Even if there may be no original Melanesian word for law, it can be translated as the "way of life."[26] In short lo "could be described as a system of religious, social and legal reciprocity."[27]

Since the law concerns the relationship between two parties, the rights and duties of both parties come into play. It can also apply to the same person. For example, the right to marry also implies the duty of the person to support his family. Where the social philosophy enshrines the individual, human rights may be extolled as something absolute, but in the context of Melanesian social philosophy where the individual is a part of a group, the duty overshadows rights.

Western laws are like geometric principles which are to be applied to concrete situations. But since Melanesian logic is concrete and proceeds inductively, the law is also concrete and, in particular, interpersonal. Since harmony is one important mark of social philosophy, disagreements are often settled by some form of mutual compensation, which gives the semblance of having no winners. According to Narokobi, "there is a notion of winning and losing in the legal system that we inherited. . . . But the original Melanesian idea is of a no-win, no-lose justice."[28]

Double standard justice seems to be a problem, at least as seen by an outsider. For example, if a great man and a commoner commit rape, the latter may be fined heavily but the former is not. But Mantovanni claims that the case may not be double-standard in Melanesia:

The big-man acquires his status through continual proof of his assistance to the community; his position is the acknowledgement by the members of the community of his great services to it. The lesser mortal is just that because the community has not experienced much help from such a person. He or she is useless. . . . The big-man has a very positive credit, so his harm is balanced by the good he keeps doing. The ordinary villager, on the other hand, harms the community without any hope of making good the damage he has done, and so is made to pay for his debt. There are not two standards, but only one: the well being of the community, and it is for that community to draw appropriate line.[29]

Papua New Guinea (and perhaps the other Melanesian countries) have two legal systems: the traditional and the imported. The traditional legal philosophy is gradually being eroded by the system imposed by the colonial masters. The village courts still follow the spirit of the Melanesian legal philosophy but the higher courts follow the system imposed by Australia which, in turn, was copied from England. So the local magistrates of the higher courts put on wigs, shirts, and shoes and follow the mentality of Western courts. But the village court judges go barefoot and follow the wisdom of their Melanesian ancestors. Those who lose in the lower courts appeal to the higher courts which often overturn the decision of the former. Thus Bernard Narokobi, who was chairman of the Law Reform Commission of Papua New Guinea, as well as a constitutional planner, decided cases according to Melanesian law. But some of them have been "overruled by the supreme court."[30]

Egoism existed before colonial times but was not protected by tradition. But now Westernized law protects egoism. The rich and the powerful have the law to protect their selfish interests. The law becomes a tool of the few to the detriment of the majority, as happened also in the Philippines.[31] John Momis has made decisive contributions in giving a Melanesian flavor to the PNG constitution, but he has enemies who want to bend the constitution to their selfish motives.

The Independent State of Papua New Guinea promotes greed and selfishness. . . . We cannot talk about equitable distribution or sharing unless we take control of these mechanisms and reshape them to achieve the goals of our nation's founding fathers.[32]

Most of the Melanesian countries have just gained their independence. But they also inherited a legal system based on Western legal philosophy. As mentioned above, the system is biased to protect the powerful rich and will therefore hurt nation-building. Unless some enlightened leaders forget their vested interests and lead reforms according to Melanesian thinking, the future looks dark. But while the new countries are still malleable, there is still hope for reform.

Philosophy of the Unseen World

This section will deal with the Melanesian view of the world and with ethics.

Holistic World View

We have seen that the Melanesian as individual does not dichotomize his faculties, but sees himself as a whole person. The same is true of the Melanesian world view. All writers agree that the Melanesian does not have a dualistic concept of the other world. His Western counterpart thinks of reality as either profane or sacred, physical or spiritual, dead or alive. This distinction does not hold with the Melanesian who holds everything as integral.

Religion is not separate in life. The Melanesian's ultimate concern is life in its material, biological, and spiritual aspects and as it permeates everything. A shorter word for this is biocosmic. Salvation then for the Melanesian is also integral, as in the biblical term for peace (*shalom*). The all comprising term in Pidgin is 'gutpela sindaun.'

It means fulfillment in every aspect of life, be it health, success, fertility, respect, honour or influenceover others. Ultimately it is the absence of such negativeforces in life as sickness, death, defeat, infertility,contempt or poverty.[33]

Connected with 'gutpela sindaun' is 'pawa' (power) or 'strong' (strength) which is concerned with getting results. Since the Melanesian is pragmatic and a concrete thinker, he is concerned about attaining his gutpela sindaun. Therefore he is not interested in what is profane and what is sacred; he is concerned with power and what is powerless. Power is not the same as holy. There are Melanesian words connected with power such as what places are to be avoided. A place is 'powerful' because it may house a special stone. Not everyone has access to the place because the stone can kill an unqualified person.

The spirits are important in the biocosmic world view. Ancestors (both historical and mythical) and immanent spirits play a major role. One informant said that he always felt the presence of his departed father wherever he went. He felt reminded through ordinary creatures

such as a bird or a firefly which appear in unusual places. If the Melanesian forgets his departed elders he becomes sick: sicknesses often are attributed to forgetting the departed. Hence the social philosophy of being in community applies not only to the visible but also to the invisible.

The Melanesian vision sees the human person in his totality with the spirit world, as well as the animal and plant worlds. This human person is not absolute master of the universe, but an important component in an interdependent world of person with animal, plant and spirit.[34]

Ethics

Recent years have witnessed a rethinking of ethics and of moral theology.[35] If morality is based on human nature, there are cultural factors which are not universal and yet affect ethical judgment. One extreme rightist position is that some actions are always evil, while others are always good. The other, leftist, school claims that action are good or bad depending simply upon their results. To avoid both extreme positions, value ranking has been proposed as the basis of morality. We have already dealt on his matter elsewhere, and no elaboration is needed here.

Since Melanesia is in a state of change, its traditional values seemingly have been shaken. Traditional, Christian, and secular values have been competing in society.[36] As we have seen in the *wantok* system for example, there is change but at the same time cultural continuity.

In the Melanesian value ranking the foremost value is life.[37] As mentioned earlier, life is understood here in the context of 'gutpela sindaun', that is, in harmonious relationship with the community, with the ancestors, with the environment. In short, life is experienced as communal and cosmic. The second value is the community which includes the living and the departed. Third is the value of relationships (to one's community and other communities, to the ancestors, and to the whole environment). Fourth is the value of exchange which symbolizes relationships.

Mantovani gives as an example of applied value ranking that in traditional Simbu society, a twin baby was killed because the mother could not breast-feed two babies for the prescribed three years. Furthermore, malnutrition also existed and the rate of infant mortality is high. If it is hard for a single baby to survive in the bush, it is harder for two. "Experience has taught society that both will slowly starve or die of some illness, and that by cutting the milk from one, the other has at least a 60 per cent chance of survival."[38]

Another example is that of double standard which was explained above. In Melanesian society stealing in secret is traditionally all right; it becomes bad only when the thief's identity is known. This is so because in an area where property is communal, the value of relationship (which was broken by theft) is more important than the value of property.

Value ranking has to be more clarified as society changes. Thus, if better health comes to the community, the value of life may be translated in the case mentioned above as a shift from infanticide to family planning.

Conclusion

The foregoing has been a sketch of Melanesian philosophy. An important characteristic is its philosophy of "being with" which colors the various aspects of Melanesian thought. As such Melanesian and Filipino philosophy have many things in common. However, this is not the place to point out the differences.

Since philosophical categories are important for theologizing, Melanesian philosophy becomes a tool enabling the development of a Melanesian theology. The following are some areas

where the categories may apply. Its social philosophy enables the Melanesian to understand more clearly the Mystical Body of Christ, that the departed and the present form one living reality as the Communion of Saints. Salvation as a holistic 'gutpela sindaun', together with the philosophy of time, points to realized eschatology. Likewise the concrete Melanesian thinking may be applied to the theology of signs. Melanesian philosophy may also be applied to other fields. For example, it may help to rethink the reform of the colonial legal system in Melanesia.

It is not claimed that this analysis is final. Like the other social sciences, the findings of this philosophical study must remain tentative until disproven by more convincing data.

Notes

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35. Leonardo N. Mercado, *Elements of Filipino Ethics* (Tacloban City: Divine Word University Publications, 1979), pp. 13-43.

36. Garry Trompf, "Competing Value-Orientation in Papua New Guinea," in *Ethics and Development in Papua New Guinea*, pp. 17-34; William Edoni, "The Confrontation of Traditional and Christian Values in Papua New Guinea," *Ibid*., pp. 35-42. In both articles the authors mean Christian values as espoused by the imported westernized Christianity. But if Christianity is to be inculturated, there will be no great conflict between Christian and traditional values.

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