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Sucharita: A Journal of Philosophy and Religion
The journal you are reading from your hand is the 3rd issue of Sucharitha: A Journal of Philosophy and Religion. The rave reviews we received were heartening. Your support and encouragement facilitated us to come out with the next issue on time without compromising on the standard style. The journal has and the quality of the articles.

The current issue deals with the Body Mind and Soul in Perspective with Consciousness, Yoga, Leadership, Swamy Vivekananda Philosophy, Attitude-Success and Beyond - Management perspectives, Socio Political Philosophy and etc. These applied topics are a fund of knowledge for their utilization.

In the present issue, we have taken up in detail the philosophical and religious issues discussed in academic circles. There are 11, well written articles covering a wide range of issues that are thought provoking as well as significant in the contemporary world.

My thanks to the Members of the Editorial Board, to the readers, and in particular I sincerely recognize the efforts of the subscribers of articles. The journal thus receives its recognition from the rich contribution of assorted research papers presented by the experienced scholars and the implied commitment is generating the vision envisaged and that is spreading knowledge. I am happy to note that the readers are benefited.

My personal thanks to one and all.

(Dr. Victor Babu Koppula)
BODY, MIND & SOUL, IN PERSPECTIVE WITH CONSCIOUSNESS

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Introduction:

We humans have developed our vocabulary as per our needs and understanding of the nature around. We have designated the body organ, brain as the primary instrument of observational analysis and synthesis. The five body sensors exist through the eye, ears, nose, mouth and the skin. These get affected by external influences and generate electrical signals that reach the brain to respond. The responses however vary from person to person. How does this come about?

Here comes the mind to act and play. The entire body is enveloped by the individual mind. It is a repository of hereditary information of all kinds, besides receiving the signals from the body sensors. All sorts of interactions take place from within the body as well as the external objects. In fact, life sciences today tell us that each cell in the body is capable of generating and transmitting such signals to each other, besides the brain.

One may introduce here the concept of the awareness that generate such signals. The lowest level involves the body itself. The higher levels arise from other external objects, non-living and living, that happen to get sensed from the environment around us. Our thinking, speaking and actions performed are also similarly associated with different levels of awareness, in decreasing strength respectively. Thus one may associate the term ‘consciousness’ for such varying degree of awareness. Without awareness there are no sensory signals possible. One usually associate personality aroma with the overall strength of one’s totality of consciousness. It is lowest for inanimate objects starting with rocks, shrubs, trees, plants, animals
and ending with living humans possessing the highest value. For the humans too, the strength is minimal for self consideration and one raises such level as one thinks and acts in the interest of others in the community, the town, the state, country and the whole world! Thus, one may signify the concept of consciousness in greater depth. It also helps us distinguish the strength of the mind over that of the brain; the latter is mostly a kind of central processing unit (C.P.U) with inbuilt intelligence and logic levels.

Let me end this subsection by recounting an event that took me time to comprehend fully. It concerns the birth of my granddaughter. Immediately following her birth, she was shown to me by the nurse as I was waiting outside. I remember exclaim spontaneously “she seems to have a very high degree of awareness”. Now that she is grown up to be a 15 year old high school student, with a glowing personality, grasping power and placed in the top grade in her studies. I wonder how I could pronounce a profound comment just moment after her birth!

Consciousness:

In recent times, the role of consciousness was designated as a kind quantum aspect of brain activity by John C. Eccles (1), a Nobel awarded neurologist. The author made his own attempt to comprehend it through a presentation made at an International Conference on Expanding paradigms - Science, Spirituality and Consciousness, organized by a world-wide group of neurologists under the aegis of the All India Institutes of Medical Science (AIIMS), New Delhi in the year 2006. A modified version of the talk was later published (2) as “Role of Consciousness in Sciences”. Basically one wonders about the self vis-à-vis the nature that surrounds us. There are vast numbers of mysteries observed. Partially we have tackled such queries in a limited way through modern science. One finds that the observer plays a role in what one interprets as the observed process. What about the attitude of
attachment / detachment of the observer? Can one say that all observers are identical, in spite of varying degrees of consciousness possessed? Dr. Deepak Chopra of the Chopra Foundation and HESA Institute in collaboration with Jim Walsh in U.S.A. are searching for such answers.

It becomes evident that the entire creation bears a mark of intelligence and logic par excellence. Human thought and philosophy get expanded in many directions. Emotional and rational consideration bring into play contradictions and conflicts due to human weaknesses. The human mind gets loaded and seeks to untangle such multiplicities. But can one compare such an entanglement with a similar concept about entanglement adopted in quantum physics? Yes, there has been a report published (3) in a research & development journal. It reports how humans are able to control the flight of a robot using their thoughts, using the neuron generated signals based on human thought, using the concerned neurons generated signal, using a non-invasive skull cap. The diagnostic techniques called MRI and ECG help drive the signal processed using the motor cortex in the brain. However, it is not evident from this report as to where the human mind gets involved!

**Disciplining of the Mind:**

Scientific evolution has provided us some basics for rational solution to tackle issues at hand. The approach may have both short and long term components. Thus a healthy balance comes into the picture. It requires a certain level of discipline and order for the mind which otherwise may result in chaotic choices. Human development is thus tied to bring in such positivity of approach. The terms like character, integrity and civic values appear on the practical scenario of human actions. There collectivity determines the behaviour of communities, other larger human configurations and finally what is called the world order! One can discern body centric actions as ordinary while soul centric actions are exceptional in nature. The mind centric actions lie anywhere between the two extremes.
Individual variations generate ego problems that hinder team work and coordinated action. Thus, humans need to develop a workable operative system to evolve viable solutions to the problems at hand. The solutions worked out may be assigned priority through collective wisdom in a spirit of some give and take. The right judgments will finally reflect in the success of any program tested through the successive executing stages of such a project at hand.

An attempt is made in this discussion to understand the role of the brain and the mind with reference to the concept of consciousness. If we picture a parallel analogy with the structure of atom, body (brain) gets simulated as the nucleus, with mind represented by the orbiting electrons. The latter have the ability to become free from an atom that happened to house them. Thus, we may consider them as freedom seekers, like the nature of the soul. Consciousness gets connected to the soul as the mind acts as an interface with the body. The inheritance of the mind at an individual's birth thus indicates the possibility of rebirth after the physical death of an earlier body.

There is a query left untouched thus far. It concerns the observer who does not belong to this universe. What will be the findings about an external universe by such an observer? May be two such universe exchange information in times yet to come! What are the likely findings about our universe by such an external observer. It may well become true that the so called physical constants have different magnitudes for different universes. The concepts of space and time may have different measures. Measurements made by us can come under doubt and uncertainty persists to prevent what we call our scientific base today.
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2. Eternal India (Journal of India First Foundation, New Delhi), vol. 1, no. 10, p 133, July 2009.

EVALUATION OF PENTECOSTAL SPIRITUALITY, SPIRITUAL DEVELOPMENT PLAN AND LEADERSHIP GROWTH PLAN

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PART - 1
INTRODUCTION

Kenneth Boa says “Holistic spirituality distinguishes our primary calling to know and love God from our secondary calling to express this relationship in everything we do and with everyone we encounter. If the secondary is not related to the primary, we dichotomize the spiritual and the secular when they should be integrated. When this happens, our relationship with the Lord is disconnected from the activities of our lives.”

Edwards observed that the ultimate good in life is to treat things according to their true value. The converse is also true, and we face the ever-present danger of treating the eternal as though it was temporal and the temporal as though it was eternal. The world system switches the price tags and encourages us to pursue things that will not last. “that which is highly esteemed among men is detestable in the sight of God” (Luke 16:15b). If we want to be rich toward God (Luke 12:21), we must give our lives in exchange for the things God declares to be important. While spiritual leadership involves many of the same principles as general leadership, spiritual leadership has certain distinctive qualities that must be understood and practiced if spiritual leaders are to be successful.

1. The spiritual leader’s task is to move people from where they are to where God wants them to be. This is influence. Once spiritual leaders understand God’s
will, they make every effort to move their followers from following their own agendas to pursuing God's purposes. People who fail to move people to God's agenda have not led. They may have exhorted, cajoled, pleaded, or bullied, but they will not have led until their people have adjusted their lives to God's will.

2. Spiritual leaders depend on the Holy Spirit. Spiritual leaders work within a paradox, for God calls them to do something that, in fact, only God can do. Ultimately, spiritual leaders cannot produce spiritual change in people; only the Holy Spirit can accomplish this. Yet the Spirit often uses people to bring about spiritual growth in others.

3. Spiritual leaders are accountable to God. Spiritual leadership necessitates an acute sense of accountability. Just as a teacher has not taught until students have learned, leaders don’t blame their followers when they don’t do what they should do. Leaders don’t make excuses. They assume their responsibility is to move people to do God’s will.

4. Spiritual leaders can influence all people, not just God's people. God's agenda applies to the marketplace as well as the meeting place. Although spiritual leaders will generally move God's people to achieve God's purposes, God can use them to exert significant godly influence upon unbelievers.

5. Spiritual leaders work from God's agenda. The greatest obstacle to effective spiritual leadership is people pursuing their own agendas rather than seeking God's will.

Too often, people assume that along with the role of leader comes the responsibility of determining what should be done. They develop aggressive goals. They dream grandiose dreams. They cast grand visions. Then they pray and ask
God to join them in their agenda and bless their efforts. That's not what spiritual leaders do. (They) seek God's will, then marshal their people to pursue God's plan.

EXPLANATION OF PENTECOSTAL-LY

The Word of God is the primary vehicle of God's revelation of himself, his plan and his purposes. The written Word centers on the living and incarnate Word, Jesus Christ. “Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures” (Luke 24:27; cf. 24:44). God's personal revelation in his Son was the climax of his self-disclosure to us, for Jesus is “the radiance of His glory and the exact representation of His power” (Hebrews 1:1-3). (As an exercise, meditate on the prologue to John's gospel concerning the incarnate Word or Logos of God [John 1:1-18] and on the relationship between the written Word and the living Word in Hebrews 4:12-13). Christ is called the Word of God (Revelation 19:13), and as we read, study, and meditate on Scripture, we come to know him and the Father more clearly.³

God is our Master, and we are responsible to manage his possessions and affairs. Because we are his servants, all that we have is his. This explodes the popular misconception that we give God his percentage and the rest is ours. According to Scripture, we are accountable to God for everything. Whether we have much or little, our key responsibility as his stewards remains the same: faithfulness. “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. In this case, moreover, it is required of stewards that one be found trustworthy” (I Corinthians 4:1-2).⁴

The Scriptures use a variety of image to convey the manifold riches of the Holy Spirit's work, and part of that work includes these twelve ministries.⁵

1. Convicting. The Spirit convicts unbelievers of sin, righteousness, and judgment (John 16:8-11). Apart from this ministry, people would never
realize their sinful condition and desperate need for the saving grace of God.

2. Regenerating. The Spirit imparts eternal life through the new birth, and this in turn implants the divine nature in the child of God (Titus 3:5; II Peter 1:4). We who were formerly dead (Ephesians 2:1-3) have become new creatures who are alive to God (II Corinthians 5:17; Romans 6:3-11; Ephesians 2:4-6).

3. Baptizing. By the Spirit, all believers in Christ have been "baptized into one body" (I Corinthians 12:13), and in this way we have been adopted by the Holy Spirit into the family of God (Romans 8:9,15; Ephesians 1:5). There are differing views of Spirit baptism, and we will return to this later.

4. Sealing. The Holy Spirit of promise is the pledge of our inheritance, and he seals all who trust in Christ for the day of redemption (Ephesians 1:13-14; 4:30; II Corinthians 1:22). The father gives us the Spirit as a pledge or a down payment that guarantees the fulfillment of his promises.

5. Indwelling. The Spirit of God permanently indwells all believers in Christ (John 14:16-17; Romans 8:9), so that our bodies are temples of the Holy Spirit who is in us (I Corinthians 6:19).

6. Filling. When we are filled by the Holy Spirit, we are under his control (Ephesians 5:18). The filling of the Spirit produces the fruit of Christian character and maturity (Acts 6:3, 5; Galatians 5:22-23).

7. Empowering. This is another aspect of the filling of the Spirit, and it relates to his sovereign and surprising power for ministry in word and deed (Acts 4:8, 31; 13:9-10).
8. Assuring. The Spirit testifies to the truth of our life in Christ and bears witness with our spirits that we are children of God (Romans 8:16; I John 3:24; 5:7-8).

9. Illuminating. The Spirit of God who inspired the Scriptures (II Peter 1:21) also illuminates the Scriptures “so that we may know the things freely given to us by God” (I Corinthians 2:10-16). Because the things of the Spirit are spiritually discerned, the Spirit gives believers insight into the meaning and application of God’s Word.

10. Teaching. Jesus promised his disciples that the Spirit of truth would “guide you into all the truth” and “disclose to you what is to come” (John 16:13). The divine anointing teaches us (I John 2:27), and the Spirit glorifies the Son by making Jesus’ words known to us (John 16:14).

11. Praying. Because we do not know how to pray as we should, “the Spirit Himself intercedes for us with groaning too deep for words” (Romans 8:26). The Holy Spirit searches our hearts and speaks to the Father through us (Romans 8:27). When we pray in the Spirit (Ephesians 6:18), we have access through Christ to the Father (Ephesians 2:18).

12. Gifting. As we will see, the manifold gifts of the Holy Spirit are given to the community of faith for the mutual edification of all the members of the body. These gifts are energized and directed by the Spirit as they are exercised in others-centered love (I Corinthians 13).

Spiritual maturity is directly proportional to Christ-centeredness. To be more pre-occupied with the subjective benefits of the faith than with the person and pleasure of Christ is a mark of immaturity. The Spirit bears witness to and glorifies Jesus Christ; spiritual experiences, whether personal or corporate, should center on Christ and not ourselves. The tendency of some people and movements to glorify the
gifts of the Giver more than the Giver of the gifts is incompatible with the biblical portrait of the ministry of the Holy Spirit.⁶

PART-II

LEADERSHIP/SPIRITUAL DEVELOPMENTS PLAN

Authoritative decision making is one decision making style utilized by leaders. If it becomes the default and is the one method a leader uses, it can cause serious problems. In any particular situation, it’s useful to have a range of different strategies to choose from. Other decision making styles include facilitative, consultative and declarative. Simply put, leadership style has to do with how the leader uses authority. Authoritarian leaders, also known as autocratic leaders, provide clear expectations for what needs to be done, when it should be done, and how it should be done. There is also a clear division between the leader and the followers. Authoritarian leaders make decisions independently with little or no input from the rest of the group. Researchers found that decision-making was less creative under authoritarian leadership. Lewin also found that it is more difficult to move from an authoritarian style to a democratic style than vice versa. Abuse of this style is usually viewed as controlling, bossy, and dictatorial.⁷

Leadership styles can be identified and categorized according to three things:

a. The way authority is used.

b. How people’s minds and muscles are used.

c. How the leader relates to and communicates with those under him/her.

d. I can see my leadership styles

a. The Authoritative Style (Coaching).
Definition: This leader also directs and closely supervises task accomplishment. Exerts strong influence over followers, but stops short of being a dictator. He/she may explain decisions.

- **Strength**: Able to produce action when needed
- **Weakness**: Failure to recognize the skills and abilities of their people.

Traits of the authoritative leader

- Seldom lets others make decisions because they feel their experience and expertise make them the most qualified.
- Considers their views to be the most valid.
- Is frequently critical of opinions and decisions that differ from their own
- Frequently lacks confidence in other people’s ability
- Rarely gives their employees recognition for a job well done.
- Will apply other people’s ideas only if they agree with them
- Is offended if other people disagree with their point of view.

Command leads you to take charge. Unlike some people, you feel no discomfort with imposing your views on others. On the contrary, once your opinion is formed, you need to share it with others. Once your goal is set, you feel restless until you have aligned others with you. You are not frightened by confrontation; rather, you know that confrontation is the first step toward resolution. Whereas others may avoid facing up to life’s unpleasantness, you feel compelled to present the facts or the truth, no matter how unpleasant it may be. You need things to be clear between people and challenge them to be clear-eyed and honest. You push them to take risks. You may even intimidate them. And while some may resent this, labeling you opinionated, they often willingly hand you the reins. People are drawn toward those
who take a stance and ask them to move in a certain direction. Therefore, people will be drawn to you. You have presence. You have Command.8

a. Participative Team Style (Delegating)

Definition:

In this style of leadership the leader gives most of the authority—but not all of it to his/her team. However, he remains the team’s leader. The leader turns over responsibility for decision-making and problem-solving to the subordinates.

Traits of a Participative Style

- Members of the team are considered equal with the leader in terms of input and ideas. (Everyone’s ideas are considered equally.)
- The leader assumes the role of player/coach, and becomes the team’s facilitator.
- The leader frequently—but always—accepts the team’s ideas, even when they disagree with his own.
- The leader focuses on stimulating on creativity & innovation with the team.

When teams are deployed in the right places and against the right challenges, they have a significant impact on enterprise performance over time. When small groups effectively integrate the team and the single-leader disciplines, they become the most flexible performance units at the management’s disposal for reacting to increasing complexity and uncertainty. It is this versatility as much as anything else that guarantees teams and team discipline a permanent place in the leadership, organization, and governance approaches of the future.”9 The useful people to have in teams are those who possess strengths or characteristics which serve a need without duplicating those already there. Teams are a question of balance. What is needed is
not well-balanced individuals but individuals who balance well with one another. In that way, human frailties can be underpinned and strengths used to full advantage.”

Many people believe that they know how teams work as well as the benefits the teams offer. Many have had first-hand team experience themselves, some of which were rewarding and others a waste of time.”

I would say that the success or failure of any ministry of organization is based on their team work. In other words it is the team work which confirms the success of a ministry. So I have recognized the essentiality of the team work which also provoked me to have a small team that always works to enhance the team and its work for the ministry and the organization. What I have pointed out is that the work of a team in the ministry is essential for the growth of team’s work which in turn determines the success of overall ministry.

B. Evaluation of present influence and effectiveness with relevant groups as they relate to my styles and strengths. I found my qualities…..

1. God’s Calling

When I talk about God’s calling in my life it is a special calling to from God which I only should and can accomplish. It is a special calling to me. Even when all are called, GOD designates those leaders who must guide others. One of the tasks of the Holy Spirit is calling leaders consecrated to the kingdom. All men and women are “called” to GOD (Rom. 8:28, 30); but only a few respond (Matt. 7:13, 14; 22:14; John 15:16). However, the calling that leaders experience is different, and exhibits distinct modalities. 1) Many are called sovereignty. Moses was chosen by GOD, who had spoken to him from a burning bush (Exod. 3:1-4:17). The child Samuel was called while he slept (I Sam. 3:1-18). The young Isaiah was worshiping in the temple when he was called by GOD (Is. 6:1-9). 2) Others are called through human beings. Samuel went to David and anointed him with oil (I Sam. 16:1-13). Paul commanded Titus to designate elders in the churches of Crete (Tit. 1:5). There is a difference
between being “a woman or man of GOD”, as we are all called, and being “the woman or man of GOD”, someone called to leadership.

2. Complete selflessness

I clearly know that it is a work of God which I should accomplish and I can to do it no matter what comes in my way to be an obstacle. But He is always there to help in all my ways. The only thing that I must do is to trust Him in all the time. I should not have any selfish motive in this way. Therefore, I do it with complete selfless motive. Paul is my good example in it. Paul demonstrated his total consecration to the spirit of his calling, discipleship and adaptability. Paul was totally dedicated to the task of spreading the gospel and establishing churches in all the then known world. He lived what he wrote, “because the gifts and calling of GOD are irrevocable” (Rom. 11:29). His life demonstrated three basic concepts of leadership: 1) he was dedicated to the goals and spirit of his calling (Phil. 3:7, 8); 2) he communicated his convictions to others (II Tim. 2:1, 2) and bore all the difficulties necessary to achieve that end (II Cor. 4:8-11; 11:23-33). 3) He was alert to changes. The apostle adapted to cultural, social and political changes and, in this way, never lost his relevant position (I Cor. 9:19-22).

3. Take command and administration

Taking command is manifested in many ways by the wise leader. GOD called Moses and directly commanded him: “take charge”. 1) “And you will command”. The supervisor should intervene and take charge of the situation, always when the delegated leader moves in the wrong direction or there is some type of confusion. 2) “You will takewith you”. Occasionally, to avoid misunderstandings, an administrator needs “to take charge”, speaking directly to all the laborers instead of directing them through other subordinate leaders. The wise leader knows when to loosen the reins, but he won’t give up full control until GOD indicates it.
The New Testament recognizes three types of administrative leaders: deacon, steward and supervisor. The New Testament seems to recognize three basic types of administrative leadership: 1) The servant-leader or deacon; from the Greek diakonia, which means “service or ministry” (II Cor. 8:19,20; 9:1,12). These “deacons” follow the model of the men who were set apart in Acts 6:1-6, to serve the widows in Jerusalem. 2) The butler-servant or administrator: from the Greek oikonomos or oikonomis, which means “butler”, such as a pastor nowadays. The word says, literally, “administrator of the house”, a position generally fulfilled by a slave in the 1st century of the Christian era. The word refers to those who “manage” the church (I Cor. 4:1, 2; II Tim. 1:7); 3) The leader who manages the helm or the supervisor who fulfills the role of apostle or bishop. Kybernesis is a Greek term taken from life by the sea, and is used to designate the helmsman or pilot who keeps the boat on course. Here where Paul speaks of the spiritual gift of administration, the word is translated “those who administer” (I Cor. 12:28).

4. Vision minded

“If a pastor simply loves the Lord and does the things described in the Bible as the qualities of a good leader—teaching, preaching, praying, modeling forgiveness and love and so forth—the church will grow, vision or no vision.”

The effective leaders must be visionaries. I am a vision minded who always thinks about how to accomplish the vision which is set in a time periods. The vision presets the future of any organization. Therefore I want always remember my vision and inject the vision to my followers. A church’s primary beliefs play a major part in determining its ministry vision. They guide the selection of the vision in variety of ways. First, the key values influence the answers leaders give to the vision question. A vision has everything to do with the organization’s direction. It determines where the ministry is headed. Many churches have no answer for the vision question. They
have no idea where they are going, they are not aware that they even need a vision or a particular direction.

Part-III

SPIRITUAL LEADERSHIP GROWTH PLAN

My spiritual leadership growth plan: A preparation of a three-month self-developments plan which included our personal vision statement and values statement. In order to accomplish the aim of our mission we also have vision to fulfill the visions in a time periods. I have explained our mission statement and vision statement.

Mission Statement:

Our mission is to be steadfast to proclaim “Maranatha” (Jesus is coming soon). We aim to rise above the ordinary by developing education which can transform lives and communities. Inspired by our faith in Christ and together with our believers, churches and communities, we aim for each person to reach their full potential in body, mind, heart and spirit to meet Jesus in the clouds when He comes as He said.

Vision Statement:

Our vision statement is to equip the young men and women for God who would go in the fields to work for Him. We plan in these Three-months that at least 50 of young men and women must be well educated in the Word of God and send them to be the ministers of God in the different parts of our State Andhra Pradesh and even in the Country. We use our recourses in order to accomplish our vision for the Glory of God.

In fact, since more than twenty years I have been in the ministry running an organization to which I am the director, called “Maranatha Visvasa Samajam” (Maranatha Faith Community) which contains different sections of ministries like
“Maranatha Veda Patasala” (Bible School), “Maranatha Children Home” (A Shelter for the Poor and Needy Children), “Maranatha Darshanam” (A Television Program) etc. I personally involve in the sub-sections of our ministries, where I would go to different places in the State Of Andhra Pradesh to conduct the prayer meetings for the motivation of the young people and the believes of the local church where the local pastor would take the initiative. We call those as “Divya Gnana Sandeshamulu” (The Divine Messages) “Yuva Chaitanya Sandeshamulu” (The Messages of Empowerment of the Youth). I hope that the lessons that I learnt from those classes would definitely help us to enhance our call and commitment. Additional to that we want to accomplish our vision in a time period. Therefore, we plan in these Three-months that at least 50 of young men and women must be well educated in the Word of God and send them to be the ministers of God in the different parts of our State Andhra Pradesh and even in the Country.

Our personal values statement:

What is important to me?

I am a Goal oriented person no matter what happened but I want to see the goal is accomplished in its due time. I prepare and use the people who have a desire like me. I like people who have a character of integrity because integrity is a character quality that permeates every arena of a person’s life, including the capacity for friendship. Having integrity means that friends’ confidences are kept.14 He we want to see certain things are kept in confidential in the united work.

What do I value?

I value Intelligence, honesty, goal orientation, self-discipline, creativity, innovation, and the willingness to continue learning.

What are my personal goals?
My plan is in these Three-months that at least 50 of young men and women must be well educated in the Word of God and send them to be the ministers of God in the different parts of our State Andhra Pradesh and even in the Country.

What are my strengths and talents?

I am very goal oriented person. I do a lot of programming on the side. I have an eye for color and love doing graphic design jobs. I can speak well and convince people better, and can usually communicate my thoughts and concerns. I’m opinionated and do not let politics/emotion get in my way of making a decision.

a. We have resources to be used. In order to accomplish our vision we can use our resources. We personally believe that the young men and women to trained and should have better understanding of God. We have a Bible school in our place with a good faculty who are well trained. We also have on location Bible schools. We hope that we do it in our time period. We desire to make the Great Commission as the driving mission of our church. Jesus commanded the Church to make disciples is unquestioned. He said, “Go into the world, and make disciples of all nation, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I gave commanded you” (Matt 28:19-20). In order to promote our work we will be involved different sectors such as Bible classes, teaching and preaching, small groups, youth ministry, men’ fellowship, women’ fellowship, different kinds of children’ programs. However we take effort to reach our destiny in given time period.

b. Our progress will be measured and evaluated on the result which we get after our vision time period that is three months. The vision is the means to define the parameters within which the future will emerge. Realize that the future is not something that just happens; it is a reality that is created by
those strong enough to exert control over their environment. The future is not a “done deal” waiting for response. The future belongs to God and through Him to those who are driven to shape it.\textsuperscript{15} What I can say is that I give my best to motivate my followers to accomplish the goal which we set ahead of us. The result depends on how God leads us for His work. In fact, we are concerned of the result but we strongly believe that God is the One who gives us result in His own time.

c. Effective self-leadership means that we are able to identify where changes in our life and needed and then make those changes, increasing the quality of our life as a leader. If we can’t change our personal paradigm to incorporate the consistent and meaningful practice of the spiritual disciplines in our life, I would contend that we have no business attempting to lead other people or organizations to make difficult change.\textsuperscript{16}

CONCLUSION

Once spiritual leaders understand God’s will, they make every effort to move their followers from following their own agendas to pursuing God’s purposes. People who fail to move people to God’s agenda have not led. They may have exhorted, pleaded, or bullied, but they will not have led until their people have adjusted their lives to God’s will. Spiritual leaders depend on the Holy Spirit. Spiritual leaders work within a paradox, for God calls them to do something that, in fact, only God can do. Ultimately, spiritual leaders cannot produce spiritual change in people; only the Holy Spirit can accomplish this. Yet the Spirit often uses people to bring about spiritual growth in others.

References:


(Footnotes)

1. Kenneth Boa, Conformed to His Image Biblical and Practical Approaches to Spiritual Formation (Grand Rapids: Zondervan, 2001), 248.

2. Ibid., 47.

3. Ibid., 224.

4. Ibid.

5. Ibid., 293.

6. Ibid., 294.

7. Kendra Cherry, Lewin’s Leadership Styles psychology.about.com › ... › Social Influence-Leadership.


11 Ibid., 11.


1. Introduction

Human survival and contribution to the society has been a topic of interest for centuries. Developmental process always keeps in tune with the changing trends. Management is important whether at home or industry and techniques changed as time moved on. Human effort kept pace with the needs. Leadership inputs have been significant. There has been scope for improvement and focus is to ensure profitability of the organization. Resource management is given prime importance and the individual’s pride is protected and ethics plays a dominant role. Integrity cannot be sacrificed. We do come across variations and some giant corporations became a target of negative publicity for occurrences. Corrections applied and road to recovery is promising. We do learn lessons from the mishaps.

2. Ethics and truthfulness

Image of the enterprise in the public: this is a no compromise aspect because it takes decades of hard work, integrity, ethics and truthfulness to stay in business. The role is dual, one to run the enterprise with profit and second to contribute to the betterment of the people, while making sure that the work force’s interests are protected. The management has to be professional, with no shortcuts. Long term interests have to be kept in mind. The employees need to become a part of the organization’s family with total commitment. Years of training, and understanding results this achievement. Utmost concern need be given to ethics at individual level.
as well as at group status. Business ethics and principles need to be adhered to. Designing standards for the operation of the company and following these in the business with truthfulness is a requirement.

3. **Honesty**

   A fundamental value taught at school level as well as at home in the formative years. Honesty is indefinable in the strict sense but its meaning and application is well understood and practiced. This trait is more or less compulsory and it can be said that it becomes an integral feature.

   Competitions in the business sectors are inevitable because of the globalization and its challenges. This brings in the need to put in extra efforts. Innovative techniques and cost control measures play the game to achieve efficiency and under no circumstances honesty should be given up. Surges create upsets but the need for overall performance and survival dictates that all should happen with honesty as motto. Mutual trust between management and employees paves the way for stronger ties between them. Each to respect the other and lack of it disturbs the equilibrium and the very functioning of the industry. At critical times when information needs to be made available to the media, all aspects need to be thought of and the situation has to be handled with integrity and honesty. In all these matters consistency is essential.

4. **Relationships**

   The present times demand a sea of change in the style of management. Revolutionary ideas for achieving excellence and to predict the changing environments are the key factors. In order to thrive and to get a grip on the establishment, one cannot miss the important aspect of human relationships.

   Productivity is always linked to the behavior of the employees and no way
can this be ignored. To stay in front of the competition, new strategies become immanent. All personnel to be involved in the improvements planned. Properly selected, trained and committed people are required and the managements should genuinely believe in this. Accomplishment comes out of mutual respect, integrity and well built character. Individual’s character’s reflects on the success of the organization. It is equally important that management too should exhibit this character, for sound relationships and for a well knit communication system. Trust and respect play dominant roles. In fact these two i.e., the employees and management together work for the efficiency of the profit centre and in turn contribute heavily for the well being of the community. Individual’s attitude with participatory approach helps improve productivity.

In every situation we should see the good in other people. “What you sow, you reap” is an old saying. In order to build enthusiasm and sustain, sincere appreciation of the people is the need. Among the many methods chosen to motivate, paying a sincere compliment has the best of impact. The individuals have to recognize their own hidden potential and bringing out this talent is an asset.

Attitudes determine the performances, and treatment is always not the same. We have to see the “good” in the other person. Communicating love and hope are the requisites. Queen Victoria of England while pinning England’s highest award on a foreigner, asked Helen keller, “How do you account for your remarkable accomplishment in life? How do you explain the fact that even though you were both blind and deaf, you were able to accomplish so much”. Without a moment’s hesitation, Helen Keller said that had it not been for Anne Sullivan (Little Anne), the name of Helen Keller would have remained unknown.

5. Involvement

The work force’s enormous potential and their involvement can work wonders.
Research over the years, brings out a valid point that "truly involved people can do anything". Worker participation displays astonishing results. The supervisors of the workplace have a categorical role to train the work force with safety compliance. Role modeling bridges the barrier and men work with initiative once they notice an encouraging climate. In order to obtain results it may be necessary for management to make departure from established traditional trends. Convictions should be based upon sound foundations and managements whole heartedly should ensure that the employees are with them on the chosen ideals. Employees within the organization have ideas to offer and the managements are to use this resource in the interests of the goals and the vision of the company. While making decisions, taking help from the people you trust will ease the situation.

6. Importance of attitude

Making money, enjoying life, increasing effectiveness, better health, good relationships with others; all this is possible if only one possesses the right attitude. All share the view that attitude is important. In the earlier stages of life, like at schooling, people are directed towards academic achievements, and little or no time goes into attitude conditioning. Human feelings if not understood and nourished may turn out detrimental and may not facilitate the accomplishments we envisage. Technical inputs and expertise are essential, but this is not all, and will mean nothing if the groups are not equipped with correct attitudes. It is an established fact that one can alter his life by causing changes to his attitude.

Success or failure whether at home, school, college or at the industry, is dependent on the attitude you exhibit. Positive thinking with a peaceful mind generates power and it is important to dump negative thoughts which become obstacles to imagination. The human mind can distinguish between right and wrong. Enthusiasm sustains our desires and it is the way of life. What you build with your
own hands gives you immense satisfaction and in those circumstances your attitude is acknowledged.

The members of a group interact, consolidate their views and contribute. Each member has a value and attitude which is put to use for the strength of the company. Mutual trust and respect is earned. Difficulties encountered in the process are to be solved and with the right attitudes these problems can easily be addressed. If your everyday life is fulfilling and comfortable, and if your aim is to reach the top writing down in steps to deal with short term and long term objectives is necessary. This exercise may appear taxing but is not unrealistic if only you possess the correct attitude. Ambitions are to scale new heights and to achieve excellence in all areas of one's life.

When attitudes change in the company it leads to lethargy and prospects diminish. These symptoms change the atmosphere with deteriorating moods. There is no alternative to building a powerful team with enthusiasm. Right attitudes enable a person to learn from a defeat and overcome the same in order to utilize the talent yet again.

7. **Leadership**

Business environment should respect people. Image of the company has to be projected. Personalities, attitudes and behavior of the top management in turn reflect on the employees and how they are treated. Good leadership considers their employees as an important resource which needs care and concern. It is imperative that others are respected. Companies need to have formal training programmes to generate leaders. How you are perceived as a leader is as important as how you perform. There is no place for mediocre leaders in a century filled with expanding global markets and in an environment packed with competition.
8. Characteristics of success

Passivity has to go and intense struggle is required to work on those important factors for success. The ability to run the company well on all fronts i.e., financially, goal wise and employee motivation wise. One has to charge a head even on tasks which seem impossible. “Can do” attitude with an approach to find solutions should be the motto. Efficiency is a function of effort and result. The good manager uses his own style in making decisions. He chooses the circumstances that suit his style. He values challenge to focus his energy and thinking. One has to find a way of getting to the success zone quickly. The secret of success is to capitalize on your chances.

References:

MIRROR-PHENOMENOLOGY IN EMPATHY
(Exploring the role of mirror-phenomenology in self-other relations)

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The problem of self and others, or of empathy development is important for the mindreading ability, which has further important bearings towards the linguistic ability, at least for the lexical learning (Bloom, 2000) of humans. So if there is a factor augmenting empathy it should have bearings on mindreading ability and possibly on the linguistic ability as well. Following is a brief description of the account of what can be termed as “mirror-phenomenology”. “Mirror phenomenology” refers to the study of the phenomenon of access of an individual to her mirror images and the actions of herself in the regions of space that are not directly accessible to her, and the impact of these visual experiences on the ‘objectification’ and the resulting ‘evaluation’ of her sense of self from the third-person perspective of others.

Human consciousness in essentially ‘intentional’ - directed towards others, and is capable of not merely empathy but of ‘empathy of (other’s) empathy’ as Evan Thompson propounds (de Wall & Thompson, 2005). Developmentally, the child moves from an egocentric frame of reference to the sociocentric frame (Piaget, 1928) as it interacts with the world and realizes that environment can act on her in certain ways and she can also act, sometimes, on environment in specific ways to enhance her control over it. It can be said that in such processes, the action or the possibility for action enables the child to represent her location in relation to perceived objects/entities, thereby making her beyond the egocentric frame to the sociocentric and
allocentric one. The experience with others makes the ground for the development of alterity (otherness) in the infant/child. But can there be any role played by one’s mirror-images in one’s development of empathy with others? It seems an interesting situation when the ‘other’ is none other than one’s own mirror-image!

Experience of oneself in the mirror is a profoundly self-alienating experience (Merleau-Ponty, 1964), which might be at the basis of the curiosity, mystery and awe associated with mirrors as also reflected in several mythological stories, e.g., that of Narcissus who became so enchanted with his own image that he couldn’t move away for years from his self-image. Is it just a story or there might be some hidden message regarding self and other relationship behind this story? With the exposure and experience with one’s specular body (the body observed in the mirror image), the child gets an access to her full body from the third-person point of view, not only of the front view but also that of side and rear views. The child soon realizes that there is a one-to-one correspondence between the minutest movements of her own body parts and the same of the specular body, and she also observes that the people she finds in reality are also found identical in their mirror-images and intuits that the mirror-images are at the same depth inside the mirror surface as they are away from the mirror surface. She soon not only realizes that her mirror-image is reliably that of herself, but also understands, as Stawarska (Stawarska, 2004) informs following Merleau-Ponty, that the specular body is not at the location where she actually experiences herself to be. So the specular body is ‘perceived me’, in intuitive space, i.e. in the mirror where the child observes her full body, which has to be mapped to the ideal space where the things are actually lying, i.e. where the child experiences her body to be as the ‘felt me’. Mapping means the child locates the ‘perceived me’ to that location where she actually is i.e. at ‘felt me’ (though where she can’t see her body in its totality). In view of Merleau Ponty (1964), the body images mapped onto the experiential self turns the child’s body to a possible object open to the other’s
This account presents the case that the mirroring phenomenon provides a preparatory stage for the child to experience the alterity (otherness) of other people and also one's own self from a third-person point of view. This is a solitary and independent (independent from the experience of others) process, rather makes the ground for the experience of alterity.

Dan Zahavi (1997) in his analysis of object – perception sees the conditions of a-priori intersubjectivity prior to the concrete interaction with other people. He says that each object possesses a horizon of coexisting profiles, other than the one apparent to the subject, which are momentarily inaccessible to the subject from a given perspective, but are accessible to other possible subjects situated in different perspectives. In this way, Zahavi asserts that an object or perceptual object, through its perspectival givenness, always, in principle, and in a-priori manner, refers to other possible subjects and thus for this very reason is already intersubjectively open before any concrete interaction of the subject with others. I want to focus on ‘mirror phenomenology’ in a similar context. As already stated, it is only the mirror which provides the unique affordance to the subject to provide access to her absent profiles – her front, side and back views; and so contributes in the ‘objectification’ of the subject. Further, objectification means experience of oneself as a ‘perceptual object’ made possible by the access and the tacit integration of hers various profiles from various perspectives from the third personal perspectives. Now as discussed above, an object or perceptual object owing to its reference to other possible subjects is always intersubjectively open; similarly the objectification of the self made possible by the mirror makes it to refer to other possible subjects, and so makes the self also as already intersubjective, i.e. is having intersubjectivity before any concrete experience with the other.

We do have lived experience of our bodies, e.g. as Dan Zahavi (2001) says that when we join our two hands together or when we place one hand on, say, the knee.
Such experience provides one the possibilities in two ways - the way in which an other would experience the person and the way in which the person would experience an other (taking knee to be self and the hand to be other, or vice versa). Thus a person confronts his/her own exteriority through his lived bodily experience of such self-explorations. This is without any need of mirror for sure. Now, according to Husserl (1989) there is an interplay between ipseity (I-ness) and alterity (otherness) which provides the person with the means of recognizing other embodied subjects, and so acts as a means of pre-condition for empathy. I suggest that similar role might be played by the interplay between the simultaneous presences of one’s own exteriority or alterity on facing one’s specular body (or mirror self-experience, the ‘perceived me’) extroceptively, and the inner self-experience or the ‘felt me’ introceptively and proprioceptively. This interplay should also act as a means of pre-condition for empathy by strengthening the realization by the infant/child that her self exists in an intersubjective space, it is exposed and visible to others. Thus, the mirror experience can enhance the realization of alterity within the ipseity of the child. I suggest that since most of our lived experience with others is not as much through tactile perception as through visual perception, so we should be anticipating or empathizing others using more of visual than tactile mode for how they experience ‘me’. This should be at least significantly facilitated, if not constituted, by mirror phenomenon.

But is alterity constituted by mirror-phenomenon? This seems to be an exaggeration. Surely, in human evolution there have been no mirrors ‘to develop’ empathy and intersubjectivity within the early human cultures. Further, ontogenetically, there is evidence of understanding communicative intent expressed in the non-linguistic gestures of the adults by the infants of 14 months (Behne, Carpenter, Tomasello, 2005). This means the infants are attending to the others at much earlier age, while their attending to the mirrors starts at much later age. Also
blind people who can't have access to the specular images still do have understanding of the otherness and do have empathy (but the extent of their empathy can still be compared with other similar subjects, with the control of other factors. Further, Lewis and Brooks-Gunn (1979) interpret the study done by Gallup on the mirror self-recognition by the chimpanzees that the exposure of three months of group experience for the chimps enabled some of them to display self-directed behaviors in mirror exposure, while initially they didn't display such behavior even after extensive mirror exposure, when they were reared in social isolation originally.

Empathy or openness toward otherness or other's lived experience - which is an already existing attribute of the embodied consciousness, might be augmented through the access to the mirror image of oneself, and probably also through the purported combination of the first-personal body self and third-personal objectified self (enabled by the mirror image). Mirror images provide a unique affordance to the individual to combine the first-person bodily sense of self with the third-person objectified sense of self. The child exposed to the mirror for the first time can see quickly that she has a perfect control over this mirror-image in certain ways like on its position and orientation, but not in other ways, like not been able to have kinesthetic experience with the three-dimensional entity in visual perception, i.e. her own image (which, surely, should have been more interesting, while the experience of merely a flat mirror surface is relatively boring!). This, I suspect, should make her realize soon that the entity in perception is not 'real', but still is importantly related to hers self and sense of self as I will try to explain further.

An important aspect is that an interaction has started between her and her 'interesting' entity. Soon she realizes that similar events happen for the other children and the adults too, whenever she finds them in front of mirror. She finds that the 'interesting' entity corresponding to them is having the appearance identical to what she finds them in reality. This makes her believe that hers own 'interesting' entity
should be having same appearance as she looks in reality. This makes hers belief in
the concept of mirror-image to be a faithful representation of what one looks like in
reality - to the others. And, possibly this also prepares the ground for her to take
herself as an ‘object’ seen from the perspectives of the others.

This should have certain interesting consequences. One of these consequences,
I suggest, is the development of the belief of the subject that she and the mirror
image refer to the same person owing to the one-to-one perfect correspondence
between the two. This is not a trivial belief. The mirror-image is ‘me’, is a faithful
representation of me and none-other than me when through the mirror-image my
self is ‘objectified’ and is open to the third-personal ‘perspectival givenness’ of others.
So whatever values are attributed to this mirror-image is validly attributable to me.
This process makes one experience her social worth or the nature of sense of self
according to these values.

Empathy is a unique form of intentionality in which one is directed towards
the other’s lived experiences (Thompson and Zahavi, 2006) and is a unique feature
of our way or mode of consciousness and living. Heidegger describes (1962) that one
always lives in a world permeated by references to others and already furnished
with meaning by other. Rather, he said that human beings in its everyday mode is
‘promiscuously public’ when he talks about forfeiture of the man or person. Thus,
the perspectival givenness of the objectified self through the mirror is not affectively
neutral, but is value-ridden according to the value system of the others. Possibly
phenomenology of Anorexic/ Bulimic sufferers is significantly influenced by such
mirror-phenomenon. Anorexics, at least in some cases, might be pathologically
infected with the ‘thinness-values’ of the culture they are immersed in (usually such
sufferers are professional female models and gymnasts who are expected to be thin
by the culture as well as their professional environment.), or say pathologically they
have forfeitured their ‘felt self’ to the ‘perceived self’ imbued with the dominant
cultural values. In Heideggerian terms (1962), it can be said that the mirror has contributed in their forfeiture to the values of their cultural matrix. Thus, unless they strive to be authentic (– go beyond their it-self, aim to be what it is not yet but possess the potential to be), the mirror has doomed them to the forfeiture as an aspect of their facticity or “geworfen” (– being already in a world into which human being has been cast, beyond its willing). Probably to be authentic involves forbidding the use of mirrors for a sufficiently long period for these Anorexics.

**Implications and further question based on Mirror-Phenomenology:**

As an implication, I think, it should have important consequences for the child to enable her to pass the ‘false belief tests’ at the usual age (3-4 years) in our modern world, and so to the mindreading development as well. So for the tribes never exposed to the mirrors or mirror-images, the age for passing false-belief tests might be much delayed. In other words, mindreading developmental for the children of this tribe might be delayed in comparison to the children of mirror exposed cultures. Thus, it can be an interesting empirical study to verify this anticipation for an appropriate population (i.e. for a population not having mirrors in its routine usage).

Further –

* What can happen if animals say chimpanzees are made to live in mirror-equipped environments? Can it have effect on enhancing their empathy ability and so in intersubjectivity and mindreading ability, which may have certain consequences for their purported linguistic abilities? Possibly if such chimps are made to live in a mirror-rich environment from their birth onwards, this might have effect in their improved capacity to take the perspective of other into account and so better empathy or ‘joint attention’ within themselves.

* What would have happened regarding human perception and cognition, if there had been no mirrors at all in the world? Also, what would be the effect on the empathy,
mindreading ability and, consequently, on the linguistic ability in such a case? What happens to the people of a tribe where no mirrors are used in comparison to those tribes similar or comparable in all other major aspects to the former tribe but which do use mirrors for these attributes?

Indeed an anthropologist Carpenter (1976) does refer to one such tribe called “Biami” living in the Papuan plateau where neither slate or metallic surfaces exist, and where rivers are murky, not providing clear reflections of their images. It can be interesting and significant to study this tribe for these proposed effects. It is possible that these people are lesser aware of the otherness aspect and possess lesser ability to take the perspective of the other into account in their routine activities. Surely, only empirical studies on such tribes can inform about such questions.

* What can happen if somehow one stops looking into mirror for a long duration, say for 5 or 10 years? What bearings it will have on his/her sense of self?

* Can Anorexic/ Bulimia Nervosa sufferers be benefited if they are forbidden to see their mirror-images for a sufficiently long period (till the time they retain a very blurred image of their appearances).

* Can mirror-phenomenology play some role in the treatment in the autism probably by enhancing the sense of objectification (of themselves), alterity, and perspectives of others?

* What if the assumption that mirror is not lying, is a faithful representation - turns out false?! Or, if a person is subjected to a distorted mirror-image since birth – what bearings it will have on the dynamics of sense of self and others, and on the development of ToM and intersubjectivity?

Thus, I am also proposing a research project to study in detail the relation between mirror phenomenon and self and others, or the problem of empathy,
intersubjectivity and mindreading development and also its effect on the linguistics development. Although the alterity and the capacity to empathize with others may not be fundamentally and primarily dependent on the mirror phenomenon, rather the mirror self-identification itself seems to be made possible by the social experience, still there seems to be certain important ways in which mirror-phenomenon might be playing a role, albeit a secondary role, for the development of empathy and the mindreading ability.

References:


(Footnotes)

1. Paul Bloom (2000) expresses the necessary need of ToM for lexical learning. I am treating ‘ToM’ here in the same sense as that of ‘mindreading’- referring to the ability which enables one to understand the intentions or mental states of oneself and others as the cause of behavior. The term ‘ToM’ doesn’t refer to the specific TT account of mindreading ability (or social cognition ability) here.

2. The one having centre at other than one’s body.
Vivekananda’s philosophy has its foundation on the ancient philosophy of Advaita Vedanta, the crown of Indian philosophical thought. And he breathed a new life into the scholastic and abstruse philosophy associated with the name of Sankara to make it ‘living and poetic’. He could do it since he made his stand on the direct spiritual experiences of Ramakrishna and of himself. There was identification of One and the Many - of Brahman and Jiva, and Brahman and the universe, composed of different objects, in their realisation. They realised or directly experienced that there was no other reality but Brahman, One and all pervading. The manifold objects we call nature (world) was nothing but the appearance of same Brahman only. Ramakrishna explained this with the help of an illustration from life: ‘Just as sugar dolls made of the same material differ in form only, the ‘Brahman’ appear as many in the universe.’ They saw Brahman in every living being, in every man and woman, and in every particle of the world. Speaking about Ramakrishna Will Durant pointed out,

“He tolerated sympathetically the polytheism of the people, and accepted humbly the monism of the philosophers, but in his own living faith God was a spirit incarnated in all men and the only true worship of God was the loving service of mankind.”

Swami Vivekananda’s Vedanta discusses the harmony of Vedantic sects, harmony of religions, synthesis of four Yogas and the divinity of Man.
Swami Vivekananda’s Vedanta

Swami Vivekananda brought about a radical transformation in his dealings on Vedanta. Never before was it so distinctly shown that “Aranya Vedanta” – the philosophy born and developed in the forest had so much to do with the mundane world. Pointing this out he says,

“These conceptions of the Vedanta must come out, must remain not only in the forests, not only in the cave, but they must come out to work at the bar and the bench, in the pulpit and in the cottage of the poor man with the fishermen that are catching fish, and with the students that are studying. They call to every man, woman and child whatever be their occupation, wherever they may be.”

The question naturally arises, what would be the impact of it on society, when this is accomplished? Vivekananda’s reply for this is:

“If the fisherman thinks that he is the Spirit, he will be a better fisherman; if the student thinks he is the Spirit, he will be a better student. If the lawyer thinks that he is the Spirit, he will be a better lawyer, and so on ...”

The social implications will be society can be free from the privileges. Swamiji opines, “If you teach Vedanta to the fisherman, he will say, I am as good a man as you; I am a fisherman, you are a philosopher, but I have the same God in me as you have in you. And that is what you want, no privilege for any one, equal chances for all; let everyone be taught that the divine is within, and everyone will work out his own salvation.”

Thus privileges breakdown, when Vedantic doctrines are accepted to form the basis of society. Thus Vedanta which was taken as a ‘Mokshashastra’ – the doctrine of liberation for a few spiritual aspirants has been converted into a doctrine of social
evolution by Vivekananda. And also it confirms the greatness or dignity of every individual in society.

Swami Vivekananda’s Vedanta defines the atheist as ‘he is the atheist who does not believe in himself; not the unbeliever in God.’ Here the faith cannot confine itself to the limited self, but in the Real Self, the Ultimate Self which is in us and in everyone. This implies that essentially every individual is divine and oneness of beings. The concept of divinity strongly opposes that every man is a sinner. He says that ‘it is a sin to call that man is a sinner’.

Instead he calls the being as the son of immortal bliss. It guarantees the dignity of the soul or of the being. Swami Vivekananda’s Vedanta is the gospel of strength. It teaches the fearlessness. He strongly infuses the strength originated by the power of Brahman to every being.

Swami Vivekananda’s Vedanta stresses on collective liberation as opposed to individual liberation. He says that if we feel oneness with all we cannot go forward without taking all with us. The idea of collective liberation which Vivekananda envisages has a clear similarity with the Bodhisattva ideal.

Swamiji went further to say that Vedanta has emerged from the busiest persons of the world. He gives the example of kings like Janaka and others were the best exponents of Vedanta. Furthermore, we have the example of Bhagavad Gita where the essence of Vedanta Philosophy was taught to Arjuna by Krishna in the battlefield of Kurukshetra. All these facts create an impression in us that Vedantic philosophy can be woven round into the fabric of life.

Unlike other teachers of Vedanta, Swami refused to recommend some qualifications known as Adhikari for the study of Vedanta. At times he criticized Adhikaravada and said that no other qualifications were necessary but courage. He extended the Sankara’s Vedanta with an admixture and flavor of Buddha’s humanism.
Sometimes, Swami reacted strongly against any attempt at by-passing or ignoring thus world as the manifestation of Brahman. He identified the created beings with Brahman in dormancy. Every being on earth - animal, man or harp is imbibed with the spirit of Brahman incarnated though in different degree of manifestation. After the realization of this divinity in oneself leads to oneness with other beings. This is the main spring for Swami Vivekananda's concept of service. His concept of service is not the compassion towards the creature, instead the worship of god in every being. According to him religion shall afford the strongest mental energy, patience and stoical virtue to suffer and tolerate all the adverse circumstances that beset the world, with a vision, however dimly descried of the other world or the soul. On the other hand, it would stimulate and inspire man to bring about social justice and perform social good because his fellow beings in society - the lowly, the downtrodden, the despised and others are essentially not different from himself.

Swami Vivekananda was foremost prophet with a mission, a religious leader determined to bring a new message of hope to the suffering humanity, the East and the West alike. His main interest lay in making religious beliefs and philosophical convictions issue forth in action. But he knew that the problems of man had to be tackled first at the ideological plane. The theoretical principles of potential divinity of the soul, direct intuitive experience of God and harmony of all fields of human endeavour together form the manifest of Swami Vivekananda's plan of campaign for the welfare of work, which he called 'Practical Vedanta'.

The significance of this Practical Vedanta has been aptly described in these memorable words by Swami Bhajanandana in his article: "In no other religion or philosophy and in no other period of human history has the relation between the soul and God found so practical and universal an application in life as in Neo-Vedanta in modern times. That is precisely what makes it really new."
Vivekananda expresses his direct experiences in this respect beautifully in the following poetic lines:

‘He who is in you and outside you,
Who works through all hands,
Who walks an all feet,
Whose body are all ye,
Him worship, and break all other idols.’

For Vivekananda all creative activities, all struggles are, according to this wonderful philosophy, only efforts to manifest the innate divinity of man. It is a wonderful positive world-view since in it there is no denouncing of the world, no turning back from the struggles, miseries and afflictions of man. Also man’s daily life, in this philosophy, becomes sacred and every work becomes a form of worship. It is to be particularly noted that everything is positive and nothing negative in Vivekananda’s Vedanta philosophy. He proclaims, above all, man’s right to every kind of freedom—freedom from every kind of bondage, freedom from servitude to other men, society, nature, etc.

Marie Louise Burke says, “never before had it (Vedanta) been broadened into a philosophy and religion which included every faith of the world and every noble effort of man—reconciling spirituality and material advancement, faith and reason, science and mysticism, work and contemplation, service to man and absorption in God.”

What emerged was not the same old monism or Advaita Vedanta known heretofore, a new depth and a new dimension, and this all-inclusive comprehensiveness made Vivekananda’s doctrine distinctly his own. It is not new in
its genesis but it is all new in its comprehensiveness and in the unity of the opposites which it successfully blends.

Has pointed out by M. L. Burke “Has Swamiji later conceived it, Vedanta was the one unifying force of all the diverse religions, the inevitable and ultimate inclusion of science, the justification of all social, moral, psychic and philosophical efforts of man to realise his own glory, and the method by which that glory might be fully attained.”

Swami Vivekananda’s thought is universal, his life and work is universal in nature. He stands up for mankind in general, without distinction of race or nationality, creed or culture, sex or age. He has in his view all types and grades of human beings, takes into account the various aspects of human life, and dwells on the basic problems of human existence. He sees the divine self of man and looks upon the human form as the very symbol of the Divinity. In Vivekananda the universal spirit has found a loving, dynamic, and all encompassing expression, which is rarely to be found elsewhere. In his scheme of life there is no inherent conflict between faith and reason, between science and religion, between poetry and philosophy, between action and meditation, between social and monastic ideals. His plan is to lead each and every individual at whatever level, or in whatever sphere, of life to the highest goal, to the realization of his innate perfection, along his own line of development. Swami Vivekananda expressed thus:

“take man where he stands and from there give him a lift.”

“Duty is to encourage everyone in his struggle to live up his own highest ideal, and strive the same time to make the ideal as near as possible to the truth.”

“All the men and the women in any society are not of the same mind, capacity, or of the same power to do things; they must have different ideals, and we have no right to sneer at any ideal.”
Swami Vivekananda has special interest in man’s spiritual life, which leads to the highest goal; yet he has included in the plan of human regeneration the seekers of the temporal values as well as the seekers of the supreme good. The search for the temporal regulated by ethical principle leads to the search for the eternal regulated by spiritual idealism. According to him, the one is preparatory to the other.

It is man’s spiritual self that supports his entire psycho-physical constitution. With the development of spiritual consciousness, that is to say, with the growing awareness of the true nature of the self, an individual’s moral and rational natures are bound to develop. And it is his model and rational nature that makes his cultural growth, his social relations, and his material well-being sound and secure. The exemplary lives lived by spiritual personages serve as guides for the men of the world. Their wisdom, their moral integrity, their lofty thoughts, and noble deeds even influence the masses. That is why in the wake of religious revival in a country there have been social, political, cultural, and material advancement as well, creating epochs in the history of human civilization. It was so in the past and it is so in the present.

‘Divinity of man’ is the core philosophy of Vivekananda. By this doctrine Vivekananda makes man almost almighty. Man’s inherent strength is infinite and his latent capacities are also infinite. In Atharva Veda we find man declaring “Mighty am I, superior by name upon the earth, all conquering am I, completely conquering every region.” (XII.i.54)

This might of man, his sovereignty over nature, is the crux of Vivekananda’s philosophy. He places man, as we shall see in the course of our analysis, above environment and makes him the mould of his own destiny. He says, “Never forget the glory of human nature. We are the greatest God that ever was or ever will be. Christs and Buddhas are but waves on the boundless ocean which I am.”
According to Vivekananda this power, this energy, the strength latent in every man must be manifested and he did not like a mild approach in this respect. It must be manifested here and now. The smashing truth that he thought was that man is divine and everyone should assert this here and now. The doctrine that added a new dimension to the concept of man was the doctrine of strength.

Swami Vivekananda's universality is rooted in his experience of the spiritual oneness of existence. It is not due simply to his intellectual comprehension, extensive knowledge, keen interest in human values, and worldwide sympathy or fellow feeling. Swami Vivekananda's humanism is spiritual or Vedantic in nature. Swami Vivekananda sees God dwelling in human forms. To his spiritual vision man's real self is ever pure, free, immortal, and divine. The same Supreme Being, Pure Consciousness, dwells within each psycho-physical organism as the conscious self more or less manifest. In human individuals, He shines distinctly as the knowing self. The One Infinite Self is apparently divided into countless individual selves, even as the moon appears as myriad moons being reflected in innumerable ripples of water. Of all the living creatures man alone is capable of realizing his essential identity with the Divinity and his unity with all living creatures. He who attains this experience feels spiritual relationship with one and all, the only relationship between man and his fellow creatures. He transcends all distinctions of the psycho-physical adjuncts and develops universal love. So says Krishna:

"The knower of the Self look with an equal eye on a Brahmana endowed with learning and humility, a scavenger, a cow, an elephant, or a dog."\(^{12}\)

"With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good of all beings, and the knowers of truth, attain complete freedom and blessedness in this very life."\(^{13}\)
Swami Vivekananda’s all embracing love was the spontaneous expression of spiritual enlightenment in the highest sense. With regard to the elite souls that work for the guidance and upliftment of humanity Shankaracharyas remarks:

“There are pure souls, calm and magnanimous, who do good to the world spontaneously as does the spring, and who, having themselves crossed the dreadful ocean of life, health others also to cross it, without any motive whatsoever.”

“It is the very nature of the great souled to move of their own accord towards removing others troubles, even as the moon voluntarily soothes the Earth parched by the flaming rays of the sun.”

Swami Vivekananda’s divine mission is the reconstruction of humanity in the present age on the spiritual foundation, which means the recognition of four fundamental truths. Explicit or implicit, these basic principles underlying all religions. Not only do they sustain their religious life of man, but also uphold other human ideals. We may enunciate them as follows:

1. The ever-changing world of phenomena, marked by interdependence and consisting of pairs of opposites, is held by one eternal ideal reality, usually called God, who is self existent and self manifest, and answers to man’s conception of perfection in every way.

2. Every individual psycho-physical system of ceaseless change is sustained by a central principle, which is constant, self luminous, ever pure and free.

3. The central principle of the microcosm is not different from the central principle of the macrocosm, that is to say, there is kinship or unity between
the soul of man and the soul of the universe. The truth is what is in the
most in the one is the innermost in the other.

4. To realise this kinship or unity is the goal of life, all human concerns
should be related with this end in view.

These universal truths have been declared primarily by the world’s oldest
religious literature, known as the Upanishads or the Vedanta. So Vivekananda has
interpreted them in modern times in view of modern problems. In so doing he has
built a bridge between the ancient and the modern, between the East and West.
Today the world is in dire need of a universal message and a comprehensive view of
life, both of which, Swami Vivekananda has provided.

Swami Vivekananda perceived spiritual unity as the ultimate ground of all
diversity. It is the one goal of all human knowledge. It underlies all religious doctrines
and experiences, all metaphysical conceptions, all ethical ideals, and scientific roots.
It unites all forms of existence, penetrates all phases of life. Indeed this imperfect
world has perfection as its very basis and being the same ideal existence as varied
manifestations through divergent forms. The forms differ, but the substance is one
and the same. He who finds this one’s self of all abhors none. The following words of
Swami Vivekananda remind us of his own experience:

“If you go below the surface, you find that Unity between man and man,
between races and races, high and low, rich and poor, gods and men, and men and
animals. If you go deep enough, all will be seen as only variations of the One, and he
who has attained to this conception of the Oneness has no more delusion. What can
delude him? He knows the realities of everything, the secret of everything. Where is
there any more misery for him? What does he desired? He has traced the reality of
everything to the Lord, the Centre, the Unity of everything, and that is Eternal
Existence, Eternal Knowledge, Eternal Bliss.”

15
Swami Vivekananda’s penetrating insight finds no fundamental difference between one section of humanity and another; the eastern and the Western form one human race would struggling for the fulfillment of its highest destiny.

Romain Rolland aptly remarks:

“Far from feeling that there was a fundamental natural difference between Europe and Asia, he (Swami Vivekananda) was convinced that deep contact between Europe and Asia would inevitably lead to a renaissance of Europe, for she would renew her vitals stock of spiritual ideas from the East.”

Further,

“His intuition of unity of the human race did not stop at the arbitrary divisions of races and nations. It made him say that he had seen in the West some of the best Hindu types and in India the best Christians.”

According to Swami Vivekananda the present age needs the union of science and spirituality; this will bring about a unique civilization. He has explained that there is no contradiction between them, and that modern science has strengthened the position of religion rather than weakening it.

Without the recognition of the spiritual oneness of mankind the unification of the world cannot be accomplished. It is the only calm and ground where heterogeneous human elements can meet despite racial, social, economic, political, and cultural differences. The various races and nations of the world cannot be any time at the same level economically, politically, socially, or culturally. Nor can their interest in all these fields ever be identical.

Humanity must move as one body in an orderly procession, in which every individual, every nation, will have a distinctive role to play. Unity in variety and not uniformity is the pattern for world culture. There is no inherent conflict between
one aspect of life and another. Physical, intellectual, the aesthetic, moral, and spiritual dollop meant must continue hand-in-hand. Science and religion, arts and ethics, philosophy and mysticism will all have their respective places in human life. One expression of life does not contradict another as long as they contribute to the highest good that man has to achieve.

"We want today that bright sun of intellectuality, joined with the heart of Buddha, the wonderful infinity heart of love and mercy. This union will give us the highest philosophy. Science and religion will meet and shake hands. Poetry and philosophy will become friends. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples." 18

"Just as a physicist, when he has pushed his knowledge to its limits finds it melting away into metaphysics, so a metaphysician will find what he calls mind and matter are but apparent distinctions, the reality being One." 19

According to Swami Vivekananda the central truth of religion is the divinity of man. Jesus Christ says, "The kingdom of God is within you." 20

To realize this divinity is the goal of spiritual life. As defined by Swami Vivekananda, "Religion is the manifestation of the divinity already in man." 21

The knowledge of this divinity is the secret of man's development both in individual and collective life, secular as well as spiritual. It finds expression in two distinct ways: 'I am divine' and 'thou art divine.' As a man becomes aware of his own divinity and he becomes aware at the same time of the divinity of his fellow beings. Along with the development of his faith in himself and his regard for others develops. His potentialities grow as his self-faith is intensified. His capacity for serving his fellow creatures necessarily increases. Says Swami Vivekananda:
"This infinite power of the spirit brought to bear upon matter evolves material
development, made to act upon thought evolves intellectuality, and made to act upon
itself, makes of man in God. ... Manifest the divinity within you, and everything will
be harmoniously arranged around it."22

In Vedantic culture this cardinal teaching of man’s divinity has so far been
imparted by the adepts to worthy pupils exclusively for their spiritual development.
But Swami Vivekananda opines that this greater truth should be given to one and
all. What led Swami Vivekananda thus to popularise the Vedantic truth is his
unbounded compassion for one and all down to the lowest. His intense eagerness for
the upliftment of man is evident from these impassioned words:

“Aye, let every man and woman and child, without respect of caste or birth,
weakness or strength, hear and learn that behind the strong and the weak, behind the high
and the low, behind everyone, there is that Infinite Soul, ensuring the infinite
possibility and the infinite capacity of all to become great and good. Let us proclaim
to every soul – ‘Arise, awake and stop not till the goal is reached.’ ... Teach yourselves,
teach everyone his real nature, call upon the sleeping soul and see how it awakes.
Power will come, glory will come, goodness will come, purity will come, and everything
that is excellent will come when this sleeping soul is aroused to self-conscious
activity.”23

Swami Vivekananda primarily is a lover of man. His heart bled for the poor,
the ignorant, and the downtrodden everywhere. If he felt particularly for the suffering
millions of India it was because he had witnessed their condition and because he
knew that the spiritual regeneration of the world depend on the regeneration of
India. He was convinced that nothing but the supreme spiritual truths, which India
had preserved from time immemorial, which had been verified by the mystical
experiences of her sages and saints and interpreted in terms of reason by her see-
philosophers throughout the ages, could save the modern world from growing secularism, which threatened her civilisation, nay, her very existence.

Swami Vivekananda says that,

"... I may be born again and again, and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls- and above all, my God the wicked, my guard the miserable, my guard the pool of all races, of all species, is the special object of my worship."24

Sister Nivedita testifies to Swami Vivekananda’s love for man:

“No institution, no environment, stood between him and any human heart. His confidence in that Divine-within-Man of which he talked, was as Perfect, and his appeal as direct, when he talked with the imperialist aristocrat or the American millionaire, as with the exploited and oppressed. But the outflow of his love and courtesy were always for the simple.”

“When travelling in America, he add at first Southern towns been taken for a negro, and refused admission to the hotels, he had never said that he was not of African blood, but had as quietly and gratefully availed himself of the society of the coloured race, when that was offered, as of that of the local magnets who hastened round him later, in mortified apology for what they deemed the insult put upon him. ‘What! Rise at the expense of another!’ He was heard to say to himself, long after, when someone referred with astonishment to this silence about his race, ‘Rise at the expense of another! I didn’t come to earth for that.’”25

Only the realisation of spiritual oneness with all can develop such universal love. It is bliss and freedom at the same time. Says Swami Vivekananda from his own experience, no doubt:
"We have always heard it preached, 'Love one another.' What for? That doctrine was preached, but the explanation is here. Why should I love everyone? Because they and I are one. Why should I love mine brother? Because he and I are one. There is this oneness, this solidarity of the whole universe. From the lowest worm that crawls under our feet to the highest beings that ever lived all have various bodies, but are the one Soul. Through all mouths you eat; through all hands you work; through all eyes you see. You enjoyed health in millions of bodies, you are suffering from disease in millions of bodies. When this idea comes and we realise it, see it, feel it, then will misery cease, and fear with it. How can I die? There is nothing beyond me. Fear ceases, and then alone come perfect happiness and perfect love. That universal sympathy, universal love, universal bliss, that never changes, raises man above everything."  

The spiritual oneness of mankind is also the foundation of ethics. As stated by Swami Vivekananda:

"The infinite oneness of the Soul is the eternal sanction of all morality, that you and i.e. are not only brothers-every literature voicing man’s struggle towards freedom has preached that for you—but that you and I are really one. This is the dictate of Indian philosophy. This oneness is the rational of all ethics and spirituality."

Swami Vivekananda has also introduced a universal form of worship. Since God dwells in man as the inmost Self, He can be directly worshipped by serving man. All social work and the teaching of religion as well should be carried on in the spirit of worshipping God in man. In this way humanitarian deed turns into spiritual practice. The aspirants' inner development and the amelioration of the world condition can go together. With this end in view Swami Vivekananda established the Ramakrishna Math and Mission—a religious and philanthropic institution that has developed into a worldwide organisation—the monastic and the lay members of which
strive to render service to the ignorant, the needy, the distressed and the diseased as the veritable worship of God dwelling in them. “If can be worshipped through a clay image, then why not through a man?” says Sri Ramakrishna.

Swami Vivekananda thus exhorts:

“Look upon every man, woman, and every one as God. You cannot help anyone, you can only serve: serve the children of the Lord, serve the Lord Himself, if you have the privilege. If the Lord grants that you can help any one of his children, blessed you are; do not think too much of yourselves. Blessed you are that that privilege was given to you when others had it not. Do it only as a worship. I should see God in the poor, and it is for my salvation that I go and worship them. The poor and the miserable are for our salvation, so that we may serve the Lord, coming in the shape of the diseased, coming in the shape of the lunatic, the leper, and the sinner! Bold are my words; and let me repeat that it is the greatest privilege in our life that we are allowed to serve the Lord in all these shapes. Give up the idea that by ruling over others you can do any good to them.”

“You may invent an image through which to worship God, but a better image already exists, the living man. You may build a temple in which to worship God, and that may be good, but a better one, a much higher one, already exists, the human body.”

Swami Vivekananda stresses the importance of man above all. Man’s inner nature is much more important than outer resources. It is man that makes money, money does not make man. It is man that makes laws; laws do not make man the solution of world problems rests basically on the individuals’ model and spiritual lives. If these be lacking nothing can save the human situation; no political or economic system, no social order, no world- organisation, no advancement of scientific knowledge and technology, no development of arts, no rapidity of transportation and communication, no high standard of living, no difference measures, no subtle ideologies, no metaphysical concepts can
establish peace and security in the world. Even education without a sound outlook on life cannot help us in this respect. Whoever has the well-being of man in his heart will carefully weigh the following remarks of Swami Vivekananda:

“It is a change of the soul itself for the better that alone will cure the evils of life. No amount of force, or government, or legislative cruelty will change the conditions of a race, but it is spiritual culture and ethical culture alone that can change wrong racial tendencies for the better.”

“But the basis of all systems, social or political,” said the Swami with great earnestness, “rests upon the goodness of men. No nation is great or good because Parliament enacts this or that, but because its men are great and good. ... Religion goes to the root of the matter. If it is right, all is right.”

“Great indeed are the manifestations of muscular power, and marvellous the manifestations of intellect expressing themselves through machines by the appliances of science; yet none of these is more potent than the influence which spirit exerts upon the world.”

“I direct my attention to the individual, to make him strong, to teach him that he himself is divine, and I call upon men to make themselves conscious of this divinity within. That is really the ideal—conscious or unconscious—of every religion.”

“It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth—anything that makes you weak physically, intellectually, and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all-knowledge; truth must be strengthening, must be enlightening, must be invigorating.”
Swami Vivekananda was an apostle of strength. His words infuse strength into the recipient immediately. He encouraged the cultivation of strength above all. If he was intolerant of anything, it was weakness. According to him all virtues can be summed up in one word ‘strength,’ all vices in one word ‘weakness.’ The secret of man’s strength is faith in himself. It counteracts fear, which is paralysing. What can give man greater faith than the consciousness of his own divine nature? It is the religion of strength that Swami Vivekananda taught. In his strength is religion and weakness is irreligion. Swami Vivekananda speaks on strength thus:

“What makes a man stand up and work? Strength. Strength is goodness, weakness is sin. If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word fearlessness. And the only religion that ought to be taught is the religion of fearlessness. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature. Each of us is heir-apparent to the Emperor of emperors; we are of the substance of God Himself. Nay, according to the Advaita, we are God Himself though we have forgotten our own nature in thinking of ourselves as little men. We have fallen from that nature and thus made differences—I am a little better than you, or you than I, and so on. This idea of oneness is the great lesson India has to give, and mark you, when this is understood, it changes the whole aspect of things...”

“Do you know how much energy, how many powers, how many forces are still lurking behind that frame of yours? What scientist has known all that is in man? Millions of years have passed since man first came here, and yet but one infinitesimal part of his powers has been manifested. Therefore, you must not say that you are weak. How do you know what possibilities lie behind that degradation
on the surface? You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.”

“Men are taught from childhood that they are weak and sinners. Teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralysing ones. Say to your own minds, “I am He. I am He.” Let it ring day and night in your minds like a song, and at the point of death declare, “I am He.” That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave. Know the Truth and practise the Truth. The goal may be distant, but awake, arise, and stop not till the goal is reached.”

Swami Vivekananda had the capacity to appreciate greatness in any form. In judging races as well as individuals his principle was “each is great in its own place”. “Each race has a peculiar mission to fulfill in the life of the world.” A king or a farmer, a monk or a householder, each faxes his own status. Each and everything has to be from its political position. He saw a person’s strong points, degraded though he might be, and appraised him accordingly. He would not cut the ground under anybody’s feet, loose though it might be, but leading to firmer ground from where he stood. “Do not destroy anyone’s faith,” says Sri Ramakrishna.

Vivekananda’s method as a reformer was to fulfill and not to destroy. The life and the message of Swami Vivekananda point to the fact that there can be unity among men on the widest scale despite all differences. The world unity which is the crying need of the age has to be achieved not by exclusion or uniformity by unison, by following the principle of unity in variety. The one and the same Ideal Reality- Pure Being Consciousness-Bliss-holds all multiplicity; the same Divine Being who controls the universe dwells in the hearts of all individuals as the inmost self. This central truth is
the key to the explanation of all facts. To realise the Divinity is the supreme end of human life. From any situation in life a person can proceed towards this goal following his own line of development according to his or her psycho-physical constitution. All human values—all that are necessary and desirable—art, literature, science, philosophy, ethics, politics, economics can contribute to the attainment of the highest good, the divine perfection.

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25 Sister Nivedita, the master as i.e. saw him, udbodhan, Calcutta, 1966, p 218-19.


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30 Ibid., Vol 3, p 182

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33 Ibid., Vol 3, p 137.

34 Ibid., Vol 3, p 224-5.


36 Ibid., Vol 2, p 301-2.

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Mohammad Iqbal is one of the most important philosophers of the Islamic world. His writings – poetry and prose - are a source of inspiration for many. All his writings besides being profound are written in a simple lucid language which is comprehensible both to experts as well as lay men. They delight the reader. Among his other writings, his interpretation of The Quran is regarded as authentic by one and all. His narration and evaluation of the life of the Prophet is remarkable.

Iqbal, however, was not a philosopher in the sense of a system-builder like Plato. He never purported to give a system of thought, although there is a complete system in his thought. Iqbal’s thought has a unique combination of Muslim philosopher’s like Al-Ghazali and Rumi and Western Philosophers like Kant, Nietzsche and Russell. Like Al-Ghazali and Kant, he is aware of the limitations of reason. He in company with Rumi recognizes the limitations of reason but accepts its importance as a source of knowledge. However, unlike Freud and Russell, Iqbal does not agree that the salvation of man lies in reason. Reason is a means not the end. According to him, over-rationalism and excessive intellectualism have engendered materialism and atheism. The West has lost the ‘inner spark’, the ‘restless soul’ because of over-intellectualism and its heart is dead. He says that the East also by following the West has lost that inner spark, that fraternity, that faith which is the very spirit of Islamic teaching.
According to Iqbal, religion is not only a body of dogmas or rituals but a form of experience which ensures a grasp of nothing short of a direct and immediate illumination of the very core of reality also. It is what Wittgenstein would call, as we shall see later, a form of life. Along with religious experience he also recognizes the importance of other experiences as a necessary stage to realize the fullest possible insight into the ultimate nature of the real and towards spiritual enhancement of man. Iqbal holds that the religious experience is not discontinuous with other levels of experience. To him knowledge is not taken for its own sake. It is rather a means for establishing connection with the reality that confronts us, for it is on the establishment of this connection that both life and the outward march of the spirit of man depend. In the case of ordinary knowledge Iqbal would agree with Western epistemologists like Kant, who affirms that “knowledge is sense-perception elaborated by understanding.”

Further, he acknowledges that “it is with the weapon of this conceptual knowledge that man approaches the observable aspect of reality. The one noteworthy feature of The Quran is the emphasis that it lays on this observable aspect of reality.”

Here Iqbal is in agreement with Kant when he says that the concept of noumena as something is not knowable by the senses and is therefore, a limiting concept. You can know only phenomena i.e. appearance reality and the non-phenomenal, i.e. the noumenal, the intelligent is beyond you. Commenting on this aspect of Kant’s epistemology Iqbal says, “His critique of pure reason revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins. And justly has he been described as God’s greatest gift to his country.” Iqbal acknowledges the importance of sense perception and reason, but besides these these two he also accepts the role of intuition in the attainment of fullest knowledge of reality. On Iqbal’s view, Dr. Jamila Khatoon writes in her book, “In Iqbal’s view, sense-perception, reason and intuition all are combined in an organic whole. He knew fully well that light from one direction alone could not illumine
the whole of reality in all its manifestation and Iqbal cannot be classed under any of the three schools of philosophical thought i.e. the empiricist, rationalist or intuitionist.”

The Quran and the Hadith of Prophet Muhammad are the main source of inspiration for M. Iqbal. He believes in the fact that man can realize fully his potentialities only through abiding by the commandment of Almighty and following the illustrious example of the Holy Prophet in all aspects of life. He realized that the revival of man is possible only through the ultimate central principle of his being i.e. the self or ego. According to Iqbal, self is the most comprehensive principle of life and universe and all movements including theoretical and practical originate in it. Iqbal is essentially known as a religious philosopher.

Regarding the creation of the universe various metaphysical theories present different views. The Greek atomist, the dualistic and Western philosophers of science till 19th century presented a materialistic explanation of the universe. The atoms are permanent and indivisible entities with no intrinsic and qualitative distinctions. Atoms are different only quantitatively and are determined geometrically by their form, position and arrangement. And the universe comes into existence because of their combination, arrangement and rearrangement.

Iqbal takes the help of The Quran and quotes a verse from it to show that the creation of the world is not the result of a mere creative sport of the creator:

“We have not created the Heavens and the Earth and whatever is between them, in sport. We have not created them but for a serious end. But most of them do not understand.” (44:38-39)

This verse of The Quran clearly says that all creation is for a wise and just purpose. But men usually do not realize or understand it because they are steeped in their own ignorance, folly or passion. Iqbal rejects all those theories which takes world in negative terms and accept the world as unreal, illusory or Maya.
Allah further says in The Quran:

“Verily in the creation of the heaven and of the earth, and in the succession of the night and of the day are signs for the men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the heavens and of the earth and say, Oh, our Lord! Thou have not created this in vain.” (3:190-191)

Iqbal criticized Plato and those thinkers who accept this world as a super-sensuous world and denounce this world of sense-experience.

This world and the object of this world cannot be rejected as false or unreal. Iqbal is a monist and was fully aware of the weaknesses, contradictions and inconsistencies of dualism which create a gulf between the Divine Reality and the visible existence, between spirit and matter, between soul and body. In his criticism of the theological argument, he tries to explode the conception of design in nature or deistic theology and the dualistic interpretation of reality. He traces the whole ‘wonderland’ of matter, life and mind to one fountainhead, to one supreme source. He banishes the gulf between God as creator and the universe as created.

Let us first turn our attention to matter. In order exactly to appreciate the position of modern Physics it is necessary to understand clearly what we mean by matter. Physics, as an empirical science, deals with the facts of experience, i.e. sense-experience. The physicist begins and ends with the sensible phenomena, without which it is impossible for him to verify his theories. He may postulate imperceptible entities, such as atoms but he does so because he cannot otherwise explain his sense-experience. Thus, Physics studies the material world i.e. the world revealed by the senses. The mental processes involved in this study and similarly religious and aesthetic experience, though part of the total range of experience are excluded from...
the scope of Physics for the obvious reason that Physics is restricted to the study of the material world by which we mean the world of things we perceive.\textsuperscript{8}

But what are the things we perceive in the material world? When it is asked what we exactly perceive of these things, the answer is its qualities. In sky, mountain, chair, etc. we may easily point out certain qualities which we observe. Thus, a distinction is drawn between a thing and its qualities.

By following the empirical approach, Locke said that it is through sense-experience that we collect all the material of the knowledge of the external world. He draws a distinction between a thing and its qualities and admits two sorts of qualities, primary and secondary. The primary qualities belong to the objects themselves and are utterly inseparable from them such as: solidity, extension, figure, motion or rest and number. The secondary qualities are nothing in the objects themselves but power to produce various sensations in us by their primary qualities such as colours, sounds, tastes etc.\textsuperscript{9}

Berkeley was a highly religious person and because of this he rejected the Locke’s theory of matter. Iqbal says, “It was the philosopher Berkley who first undertook to refute the theory of matter as the unknown cause of sensation.”\textsuperscript{10} Thus, according to him, the universe is not explicable or intelligible apart from the Ultimate Ego. Iqbal agrees with Berkley when he refutes the theory of matter as the solid substance and unknown and unknowable substratum underlying the visible and tangible reality and being the unknown cause of our sensations. According to this theory, as presented by Locke and his followers, perceptions and illusion do not disclose nature in its real and genuine essence. But this causality lies in matter or material things which, as unverifiable and imperceptible entities, produce them.\textsuperscript{11} To understand the nature of the world through empirical means does not appeal to Iqbal. He is not a mere empiricist or rationalist or intuitionist. In his philosophy, sense-perception, reason and intuition are given their proper places but intuition is
regarded as the highest form of knowledge. He says that sense-experience gives us only a superficial knowledge of a thing and does not give a proper understanding of the world.

Iqbal upholds the view that every culture represents some sort of naturalism which is peculiar to its own world-feeling which further ends in some sort of atomism. So, we have the examples of Indian atomism, Greek atomism, Muslim atomism and modern atomism. The Islamic atomism, therefore, presents one of the most interesting chapters in the history of Muslim culture. According to Ash’arite, this universe is composed of infinitely small atoms which cannot be further divided. The Quran says that the universe is so constituted that it is capable of extension. As it is said in The Quran:

“He (God) adds to the creation as He pleases because He has power over all things.” (35:1)

It means it is not a block universe, a finished product, immobile and incapable of change. Deep in its inner being lies, perhaps, the dream of a new birth. Iqbal rejects the Ash’arite theory of creation which supports the doctrine of accident by saying that it is a kind of materialism. However, he supports the Ash’arite when they say that nothing has a stable nature. Iqbal appreciated the Ash’arite theory of continuous creation.

Iqbal points out that Prof. Whitehead is right in holding the view that,

“Nature is not a static fact situated in an a-dynamic void, but a structure of events possessing the character of a continuous creative flow which thought cuts up into isolated immobility’s out of whose mutual relations arise the concepts of space and time. Thus we see how modern science utters its agreement with Berkley’s criticism which it once regarded as an attack on its very foundation.”12
Iqbal says that the recent discoveries in the field of science have strengthened my faith in spiritualism and the traditional notion of materialism has been totally rejected. Iqbal would, therefore, believe that the ultimate character of reality is spiritual. Reality, according to him, is essential spirit. But of course there are degrees of spirit. Thus, we can say that he believes in the degrees of reality. But he is not the first thinker to accept this. In the Islamic philosophy the concept of degrees of reality appears in the writings of Shahabuddin Saharwardi. In the Western philosophy, this idea was worked out by Leibnitz, Hegel, and many modern Neo-Hegelians, though their treatment is quite different from that of Iqbal.

Iqbal said that there is a gradual rising of the ego until it reaches perfection in man as The Quran declares that ultimate ego is nearer to man. Iqbal conceives this universe as an ego and on the line of our conscious experience he says, that the universe is a free creative movement. Therefore, the three important aspects of this universe are freedom, creativity and movement. As the world is creative so its movement is not taking place according to a fixed plan.

As Iqbal says,

"What we call things is events in the continuity of nature which thought spatializes and thus regards as mutually isolated for purpose of action. The universe which seems to us to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act." [13]

Iqbal's universe is the real creation of Divine Reality and it is created without an instrumentality foreign to it. God creates the universe out of his own being. It does not come by God's word of power out of nothing. Creation out of nothing gives nothing 'ex nihilo nihil fit'. Like many other theists, Iqbal did not merely believe in the theory of creation. According to him, creation takes the form of evolution but it cannot be conclusively said that when did creation start.
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10. The Reconstruction of Religious Thought in Islam, op. cit., p. 34.
11. The Place of God, Man and Universe in the Philosophical System of Iqbal, op. cit., p. 84.
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AMBEDKAR’S INTERPRETATION OF TEXTS AND TRADITIONS

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Introduction

The religious movement in India was one of the movement when among other things questions came to be raised about the nature and process of understanding itself, and consequently of the status of truth and knowledge. Among other things, it resulted into a struggle for text and traditions as well as against them with regard to their authenticity and their authority to speak for truth and knowledge. Since, India is having complex traditions; practices as well as anticipated futures are closely subjected to a critical scrutiny in the context of an emerging public. In this context, Ambedkar is a person one who attempted to construct an alternative vision in opposition to the colonial dispensation and is deep in the hermeneutic venture in his major writings. Certain texts like the Buddha and His Dhamma dwell at length on what constitutes a valid hermeneutic perspective. He reads texts and traditions and chartered the futures for him and others. His hermeneutic engagement provides a privileged site to highlight reasons. Ambedkar’s readings and perceptions were not innocent, and were not a mere distillation of the conditions of degradation and exclusion that he suffered, although a negative setting of belonging that placed “untouchables” outside the matrix of culture left him with few honourable options. There was conceptual framework, supple and open-ended, that he carried overboard and he was deeply aware of and committed to it. He thought that it was essential to recapture another vision of the world and not merely strive to form another national unit.
The victory of Rationality as The Modern

Ambedkar pitched in to a specific Philosophy: He sharply demarcated the modern era from the earlier epochs. The characteristic mark of the modern was the triumph of rationality. Under it human reason came on its own and extricated itself form its servitude to myths, customs and religious ideologies. The relation between reason on the one hand and myths and traditions on the other was radically altered involving a sort of reversal of their mutual roles. The Greeks upheld reason. But reason in their case could not undermine customs and hollowed ways of life. In medieval Europe reason was at the service of religion expressed in the famous dictum of Aquinas, "Philosophy is the handmaiden of theology". The modern reversal involved the contention that customs and traditions, religion and theology are valid to the extent that they are reasonable. It is not that every value, religious tenet or way of life has to be rejected; however, they are not tenable if they are not compatible with reason. Ambedkar also associated reason with human dignity. The human person is specifically endowed with the capacity of reason which entitles him to a unique dignity. Further, he has seen knowledge as eminently practical rather than speculative and esoteric. He felt that speculative knowledge divorce from active engagement with practice led to priest-craft and speculation. Ambedkar advanced a volley of reasons why it was so: being a platform of diverse tendencies, it was a site of contestation and combat as well as an advance over the other epochs; it prepared the stage for general emancipation, etc. the sequence of transitions, however, was not central to this philosophical imagination. The centrality of reason in the teachings of the Buddha, therefore, would make him to ascribe to the Buddha and the community that he founded all the hallowed attributes of the modern. It also helped to retrieve good Buddhism from what he regarded as its degenerate versions. He argued that the world and man can be explained by human reason and endeavour. You do not need to invoke the supernatural to explain them. In fact
the supernatural itself is the product of weak human capacities or an underdeveloped state of affairs when man himself did not have the ability to explain and control nature or even society.

**Ambedkar's Hermeneutic engagement**

For Ambedkar hallowed texts were very important one. Such texts advanced normative designs for his believers, justified a set of actions rather than another, kept communities together making them feel distinct and of worth, imparted a sense of continuity and belonging to people, and often provided substantive guidance for action. While a tradition might acknowledge several texts there were some among them which were susceptible to change and re-evaluation. When there is an established authority there is an authoritative guidance in this regard including interpretation of the text. He viewed and assessed texts and traditions differently imparting a specific hermeneutic thrust to his readings. Ambedkar for instance charged the orientalist scholars as well as his Indian counterparts for carrying overboard their distinct perspectives into the reading of texts. He found for instance that much of orientalist reading of Buddhism saw its principle teachings as Samadhi, and vipassana, and extolled its esoteric and mystical character. He often found Indian writers pushing back the age of a text vis-à-vis western writers on them. He admitted that there were many concerns of contemporary life which have no explanation or parallel in the hallowed texts. At the most, he can only provide certain guidance how to negotiate with such concerns. He admitted that authoritative readings of the text appropriately institutionalised such as the reading of the Bible in the Catholic Church help in standardising a text and its interpretation but such readings could be deeply bound with interests and power priest-craft and conservative interests. I do not merely interpret but also act on the interpretations of hallowed texts and in the process change and transform their meaning and orientation, and their significance to us. Therefore, interpretation is also action.
affecting a text intimately. Ambedkar giving answers to the questions of who can interpret a text and who is best interpreter? All the texts should be available to critical scrutiny and eventually have to defend themselves in the battlefield of ideas. Ambedkar approved that framework of understanding ineradicably mark our understanding but the way out of this trap of incommensurability is to give up and combat sloppy thinking, identify the prejudices and interests that vitiate our thinking and subject our very framework of understanding to a critical scrutiny. It shows that Ambedkar had a scientific understanding. He saw the defending Hindu scripture as a holy text, as a tunnelled argument. It already assumed the truth of something which was in contestation. He wanted to know why defects were so overwhelming and moral rectitude and sense of elevation was so rare and confined. He regarded the form of a text important but insisted on not ignoring the central arguments, omissions and emphasis and substantive orientation of texts. The positions of Manudharmashastra, for instance, cannot be simply collapsed to the form of this literature. He thought that there were few believing Hindus who were prepared go up the textual authority of the Shastras just because a “mahatma” tells them that religious authority rests in the mode of one's life. Besides, in a context like that of India there were many who hailed from traditional strata and claimed good reason and enlightened conscience for their stances, although they were refurbished versions of orthodoxy. Ambedkar broadly fixed on that when we interpret a text one should first be able to establish that what is said in some regard is the same as we understand by it in the present but was deeply uncomfortable. There were the methodological problems of adequate evidence regarding the past; but more than that there were the epistemological problems of access from the boundedness of the present to the past with all its otherness. Ambedkar thought that the past is always accessible from the present rather than there being a past independent of the present. We highlight those issues which
mean to us in the present. However, with these qualifications it was Ambedkar who went about meticulously looking for all the conceivable historical evidence on an issue as can be found in all his writings which involved evidence from the past. Formally Ambedkar does not seem to have much of a problem with this criterion as can be seen in his own endeavour in this regard in his masterpiece, The Buddha and His Dhamma. But he raised several queries: How to distinguish the essential from the inessential particularly when you do not have a validated set of beliefs and when you do not have an established authority for the purpose? What if social arrangements endure rather than be contingent as in the case of untouchability? What if a large number of people believe that behind social arrangements there is dharmic sanction, etc.? Ambedkar felt that when there is grave doubt about foundational beliefs even of the so-called revealed religions there is little consensus regarding the same about Hinduism. Differences regarding the meaning of an issue may not constitute disagreement with the issue itself. For instance, while the acharyas disagree on the relation between the Atman and Brahman, they do not deny their existence or significance. Ambedkar did not directly comment on this problem. However, he argued, that one has to see differences on an issue and differences on the meaning of an issue in a context rather than merely formally. While under certain contexts differences may not lead to the parting of ways, in other contexts even differences of meaning may lead to the parting of ways.

**Interpretations of Hallowed texts**

Ambedkar felt that the major texts of Hinduism and their central characters uphold inequality and other indefensible positions. The Gita is considered by most Hindus as a book of ethical teaching. Ambedkar does not agree with this view. He, on the other hand, criticises a few positions on moral questions taken by the Gita. The first doctrine he criticises is the justification of war Arjun had declared himself against the war, against killing people for the sake of property. Krishna offers a
philosophic defence of war and killing in war. The philosophic defence of war offered by the Bhagwat Gita proceeds a long two lines of argument. One line is that anyhow the world is perishable and man is mortal. Things are bound to come to an end. Man is bound to die, why should it make any difference to the wise whether a man dies a natural death or whether he is done to death as a result of violence? Life is unreal, why shed tears because it has ceased to be? The second line of justification of war is that it is a mistake to think that body and soul are one. They are separate, not only are the two quite distinct, but they differ in as much as the body is perishable while the soul is eternal and imperishable. When death occurs it is the body that dies. The soul never dies. Not only does it never die, but air cannot dry it, fire cannot burn it, and weapon cannot cut it. It is; therefore, wrong to say that when a man is killed, his soul is killed. What happens is that his body dies. His soul discards the dead body as a person discards his own clothes wears new ones and carries on. As the soul is never killed, killing a person can never be a matter of any moment. War and killing need, therefore, give no ground to remorse or to shame, so argues the Bhagwat Gita.

This defence of a Kshatriya’s duty to kill, Ambedkar thinks, is puerile. To say that killing is no killing because what is killed is the body and not the soul, is an unheard of defence of murder. If a lawyer acting for a client who is being tried for murder pleads the defence set out by Krishna in the Gun, there is not the slightest doubt that he would be sent to the lunatic asylum.

Another dogma to which the Gita comes forward to offer a philosophic defence is chaturvarnya, Ambedkar is at his best when he analyses this defence. The Bhagwat Gita, he says, no doubt, mentions that chaturvarnya is created by god and therefore, sacrosanct. But it does not make its validity dependent on it. It offers a philosophic basis to the theory of chaturvarnya by linking it to the theory of innate, inborn qualities in men, the fixing of the Varna of men is not an arbitrary
act, say the Gita. But it is fixed according to his innate inborn qualities. Ambedkar's first criticism of the theory is that it is illogical. In the chaturvarnya, there are four varnas. But the gunas according to Sankhyas are only three. How can a system of four varnas be defended on the basis of a philosophy which does not recognise more than three varnas?

Further, against the word of the saint he upheld a rational critical attitude towards the sacred scriptures as follows. The saints have never according to my study carried on a campaign against caste and untouchability. They were not concerned with the struggle between men...they did not preach that all men are equal. The preached that all men were equal in the eyes of God... the masses have been taught that a saint might break caste but the common man must not... Thus it can be a matter of no consolation that there were saints who understand the Shastras differently from the learned few or ignorant many.

He pitied the souls of those persons who said that according to their philosophy there existed god in animals as well as in inanimate things and yet treated their co-religionists as untouchables! He said: "Hindu society should be reorganised on two main principles, equality and absence of casteism. Manusmriti is bible of slavery for the Untouchables. At the root of Hindu social system lays Dharma as prescribed in the Manusmriti. Abolishing inequality in Hindu society is an impossible, unless the existing foundation of the Smritis-religion is removed. Caste is a notion, a state of mind. The Hindus observe caste not because they are inhuman and wrong-headed. They observe caste chiefly because they are deeply religious. The real enemy is the Shastras which teach them this religion of castes. Destroy this belief in the sanctity of the Shastras- Scriptures- destroy the authority, the sacredness and divinity of the Shastras and the Vedas.
His hermeneutical philosophy is very important in academic exercise which will bring out the real contributions to emancipate the humanity in general and the depressed sections of society in particular. He has interpreted and critically examined Hindu religious scriptures to find out how deep is religion and how sublime are principle of life. In his “Riddles in Hinduism” one can find his scholarship and erudition. He has almost gone through all the Vedas, Smritis and Upanisads ultimately to find out why the Hindu social life is devoid of change.

The philosophy of Upanisad is, according to him, a grand failure; its ‘truth’ had no bearing on the thraldom of debasement- a debasement justified by Brahminical ideologies in general and Manu in particular. In other words, Upanishad philosophy was condemned to be ineffective because it grew in the anti-religious soil of Hindu social order. He realised fully well that no philosophy will be worth its name if it does not have its roots in humanism. Philosophy should serve human interests, and not the other –worldly or supernatural or super-human being. He accepts naturalism along with humanism.

Conclusion

Ambedkar was definitely employing a mode of interpretations that did not tie him down to endorse context and tradition. To him The Buddha and His Dhamma became the great laboratory of reading a text and tradition. With respect to Hindu scriptures when Ambedkar explored their weaknesses through the glasses of his paradigm he arrived at an entirely different conclusion. His hermeneutic engagement upholds to construct emancipate spaces. He recognises too that hermeneutics is a double-edged sword that could be deployed, and has been ably deployed, to defend and promote vested interests. But he thought that here are certain criteria on the basis of which the legitimate deployment of hermeneutics can be separated from its use as a tool to defend vested interests. His conceptual
framework provided him the formidable resources required for the same. Eventually he thought the public domain of a modern democracy became the final arbiter of deciding what a legitimate reading is and what is not so legitimate, although such judgments themselves were subject to re-evaluation.

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BENEFITS OF YOGA

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INTRODUCTION

In the modern age, we have enough comforts and luxuries to enjoy. But, we are unable to enjoy them due to internal and external strife, contaminated water, polluted atmosphere, adulterated provisions etc. In order to overcome the present crises, one has to seek solace in the methods enunciated by the great sages of our ancient times. We need peace more than the people of any other age. We have more comforts than our ancestors do and more objects of enjoyment. But yet, we have no peace, which is most essential for enjoying life. Hence, there is the need of yoga, which provides us the necessary equipment for living in peace and comfort, sharing all that is, with our fellow citizens.

Yoga Benefits

The most important benefit of yoga is physical and mental therapy. The aging process, which is largely an artificial condition, caused mainly by autointoxication or self-poisoning, can be slowed down by practicing yoga. By keeping the body clean, flexible and well lubricated, we can significantly reduce the catabolic process of cell deterioration. To get the maximum benefits of yoga one has to combine the practices of yogasanas, pranayama and meditation.

Regular practice of asanas, pranayama and can help such diverse ailments such as diabetes, blood pressure, digestive disorders, arthritis, arteriosclerosis, chronic fatigue, asthma, varicose veins and heart conditions. Laboratory tests have proved the yogi’s increased abilities of consciously controlling autonomic or involuntary
functions, such as temperature, heartbeat and blood pressure. Research into the effects of yogic practices on HIV is currently underway with promising results.

According to medical scientists, yoga therapy is successful because of the balance created in the nervous and endocrine systems which directly influences all the other systems and organs of the body. Yoga acts both as a curative and preventive therapy. The very essence of yoga lies in attaining mental peace, improved concentration powers, a relaxed state of living and harmony in relationships.

Through the practice of yoga, we become aware of the interconnectedness between our emotional, mental and physical levels. Gradually this awareness leads to an understanding of the more subtle areas of existence. The ultimate goal of yoga is to make it possible for you to be able to fuse together the gross material (annamaya), physical (pranamaya), mental (manomaya), intellectual (vijnanamaya) and spiritual (anandamaya) levels within your being.

**Physiological Benefits**

Physicians and scientists are discovering brand new health benefits of yoga everyday. Studies show it can relieve the symptoms of several common and potentially life-threatening illnesses such as arthritis, arteriosclerosis, chronic fatigue, diabetes, AIDS, asthma and obesity.

**Asthma**

Studies conducted at yoga institutions in India have reported impressive success in improving asthma. It has also been proved that asthma attacks can usually be prevented by yoga methods without resorting to drugs.

Physicians have found that the addition of improved concentration abilities and yogic meditation together with the practice of simple postures and pranayama makes treatment more effective. Yoga practice also results in greater reduction in
anxiety scores than drug therapy. Doctors believe that yoga practice helps patients by enabling them to gain access to their own internal experience and increased self-awareness.

**Respiration Problems**

Patients who practice yoga have a better chance of gaining the ability to control their breathing problems. With the help of yogic breathing exercises, it is possible to control an attack of severe shortness of breath without having to seek medical help. Various studies have confirmed the beneficial effects of yoga for patients with respiratory problems.

**High Blood Pressure**

The relaxation and exercise components of yoga have a major role to play in the treatment and prevention of high blood pressure (hypertension). A combination of biofeedback and yogic breathing and relaxation techniques has been found to lower blood pressure and reduce the need for high blood pressure medication in people suffering from it.

**Pain Management**

Yoga is believed to reduce pain by helping the brain's pain center regulate the gate-controlling mechanism located in the spinal cord and the secretion of natural painkillers in the body. Breathing exercises used in yoga can also reduce pain. Because muscles tend to relax when you exhale, lengthening the time of exhalation can help produce relaxation and reduce tension. Awareness of breathing helps to achieve calmer, slower respiration and aid in relaxation and pain management.

Yoga's inclusion of relaxation techniques and meditation can also help reduce pain. Part of the effectiveness of yoga in reducing pain is due to its focus on self-
awareness. This self-awareness can have a protective effect and allow for early preventive action.

**Back Pain**

Back pain is the most common reason to seek medical attention. Yoga has consistently been used to cure and prevent back pain by enhancing strength and flexibility. Both acute and long-term stress can lead to muscle tension and exacerbate back problems.

**Arthritis**

Yoga’s gentle exercises designed to provide relief to needed joints had been Yoga’s slow-motion movements and gentle pressures reach deep into troubled joints. In addition, the easy stretches in conjunction with deep breathing exercises relieve the tension that binds up the muscles and further tightens the joints. Yoga is exercise and relaxation rolled into one - the perfect anti-arthritis formula.

**Weight Reduction**

Regular yoga practice can help in weight management. Firstly, some of the asanas stimulate sluggish glands to increase their hormonal secretions. The thyroid gland, especially, has a big effect on our weight because it affects body metabolism. There are several asanas, such as the shoulder stand and the fish posture, which are specific for the thyroid gland. Fat metabolism is also increased, so fat is converted to muscle and energy. This means that, as well as losing fat, you will have better muscle tone and a higher vitality level.

Yogic practices that reduce anxiety tend to reduce anxious eating. In addition, yoga deep breathing increases the oxygen intake to the body cells, including the fat cells. This causes increased oxidation or burning up of fat cells. Yogic exercises induce more continuous and deeper breathing which gradually burns, sometimes forcefully, many of the calories already ingested.
Psychological Benefits

Regular yoga practice creates mental clarity and calmness, increases body awareness, relieves chronic stress patterns, relaxes the mind, centers attention and sharpens concentration.

Self-Awareness

Yoga strives to increase self-awareness on both a physical and psychological level. Patients who study yoga learn to induce relaxation and then to use the technique whenever pain appears. Practicing yoga can provide chronic pain sufferers with useful tools to actively cope with their pain and help counter feelings of helplessness and depression.

Mental Performance

A common technique used in yoga is breathing through one nostril at a time. Electroencephalogram (EEG) studies of the electrical impulses of the brain have shown that breathing through one nostril results in increased activity on the opposite side of the brain. Some experts suggest that the regular practice of breathing through one nostril may help improve communication between the right and left side of the brain. Studies have also shown that this increased brain activity is associated with better performance and doctors even suggest that yoga can enhance cognitive performance.

Mood Change And Vitality

Mental health and physical energy are difficult to quantify, but virtually everyone who participates in yoga over a period of time reports a positive effect on outlook and energy level. Yogic stretching and breathing exercises have been seen to result in an invigorating effect on both mental and physical energy and improved mood.
Spiritual Benefits

When you achieve the yogic spirit, you can begin knowing yourself at peace. The value of discovering one’s self and of enjoying one’s self as is, begins a journey into being rather than doing. Life can then be lived practicing “yoga off the mat”.

Self-importance (Pride)

Pride, and especially anxiety about pride, is something which Hatha yoga seeks to diminish or eliminate. To one who has been dejected because he cannot do his work properly when he becomes tired, irritable, or haggard, any degree of refreshment may be accompanied by additional degrees of self-respect. Furthermore, one who has benefited from yoga may be moved to help his friends who are obviously in need, he may instruct others and be rewarded with appreciation due a teacher. But if one succeeds in achieving skill which provides health and self-confidence, one may justly raise his self-esteem simply by observing himself living the improved results as an achieved fact.

Knowledge

Yogic theory and practice lead to increased self-knowledge. This knowledge is not merely that of the practical kind relating to techniques, but especially of a spiritual sort pertaining to grasping something about the of the self at rest.

Knowing the self at rest, at peace, as a being rather than merely as an agent or doer, is a genuine kind of knowledge which usually gets lost in the rush of activities and push of desires. The value of discovering one’s self and of enjoying one’s self as it is, rather than as it is going to be, is indeed a value as well as a kind of knowledge.
EXPLORING THE STRUCTURE OF MINDREADING

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Introduction:

Within cognitive sciences, cognitive-developmental psychology, responds to the epistemological dimension of the 'problem of Other mind' through the concept of 'theory-of-mind'. A 'Theory of Mind' (ToM) can be defined as a corpus of knowledge in terms of mental states or intentions (like anger, love, joy, sorrow, jealousy, fear, hostility, friendliness, wonder, etc.) to explain the behavior of others and one's own. ToM seeks both to explain behavior observed in the past and predict future behavior. It may be either explicit or implicit, but usually it is held by common people in implicit form. A more explicit form is expected from sophisticates like psychologists, philosophers, strategic planners, etc. But it can be safely assumed that all people, inescapably, hold some form of ToM — either in a sophisticated explicit manner or in a tacit implicit way — to explain and predict the behaviour of people around them, and their own.

Mindreading is another similar term under which people believe that the behaviour or actions can be attributed to the minds or mental states (like beliefs and desires), in terms of which the behavior can be explained (for the past behavior) and predicted (for the future behavior). So mind is being "read" while a person is understanding the behavior or actions of other people. This assumes that there is an appreciation of a mind or mental states by one as the underlying agency for the behavior of others. Mindreading involves reasoning in terms of or about mental states, esp. beliefs (for the complex social cognitive events) along with desires, to
explain behaviors of others. One rival account presents the case of mere behavior based ‘associations’ or ‘rules’ (which the infant learns for the actions or ‘affordances’ of other people on the objects placed in particular situations) as the process responsible for successful social cognition without attributing ‘mind’ to the others for their behaviors – under ‘non-mindreading’ accounts of social cognition. In words of Alvin Goldman (2008) following is the description of mindreading –

“By ‘mindreading’ I mean the attribution of a mental state to self or other. In other words, to mindread is to form a judgment, belief, or representation that a designated person occupies or undergoes (in the past, present, or future) a specified mental state or experience. This judgment may or may not be verbally expressed.”

Goldman further says -

“Clearly, not all judgments about other people are acts of mindreading. To judge that someone makes a certain facial expression, or performs a certain action, or utters a certain sound is not to engage in mindreading, because these aren’t attributions of mental states. To attribute a mental state, the judgment must deploy a mental concept or category. Thus, if ‘empathize’ simply means ‘echo the emotional state of another,’ empathizing isn’t sufficient for mindreading. A person who merely echoes another’s emotional state may not represent the second person at all, and may not represent her as undergoing that emotional state (a species of mental state).”

Thus, the elements like acknowledging the Other as a secondperson and with a mind whose behavior is the result of her mental states are important features of ‘mindreading’ for Goldman which makes simple imitation and empathy as separate from the “full blown” mindreading event of social cognition. Full-blown mindreading will be explained a little later while delineating the structure of mindreading in this paper.
I clarify that the usage of the term “ToM” in this thesis is more or less in the same sense as that of “mindreading” and so the two terms will be used interchangeably. There is, however, objections nowadays for the use of even the term ‘mindreading’, e.g. from the modern phenomenologists or what are sometimes termed as proponents of ‘embodied social cognition’ (ESC), e.g. Gallagher. Gallagher (2005) express disagreement against the term ‘mindreading’ by arguing that mental states are not attributed to others in our normal routine social cognitive processes. It is rather our capacity for using more fundamental non-mentalistic, interactive embodied practices, namely – ‘primary intersubjectivity’ and ‘secondary intersubjectivity’ - which underlies our ability to understand and interact with others, not just in our stage of infancy but also in the adulthood. It is only in case of failure of these abilities when we do active mental state attributions and so ‘mindreading’ is a rare, if not impossible, event.

Gallagher (2005) describes **Primary intersubjectivity** as the pre-theoretical, non-conceptual, embodied understanding of others that underlies and supports the higher-level social cognitive skills posited in the mindreading literature. This involves perceiving in the others’ bodily movements, actions, facial gestures, eye direction, etc, what they intend and what they feel, through the psychological processes like facial imitation, proprioceptive sense of one’s own body, the capacity to detect and track eye movements, etc. However, it does not involve representing such features, rather, it merely requires being sensitive to certain bodily cues; and such capacities have been shaped by the evolutionary selective pressures and so we are innately equipped with them. For **secondary intersubjectivity**, which starts at around the age of one year, the infant starts moving from one-on-one, immediate social readings to the contexts of shared attention. It starts **pointing** and so communicating towards the objects in the environment to its caretakers as a result of this shared or joint attention. Thus the capacity for social understanding of the infant is enhanced but
it is still remains non-mentalistic. Gallagher calls these capacities as fundamental ones and supportive for the development of higher and sophisticated mentalistic capacities of social cognition.

This paper, however, registers certain disagreement with the usage of the term ‘intersubjectivity’ in the accounts of primary and secondary intersubjectivities used by Gallagher here. The details of this disagreement have to wait after presenting what do I mean by the term ‘intersubjectivity’ which will be discussed in the later sections of this paper as part of delineating the structure of mindreading. But even before that some other disagreements with Gallagher (regarding his opposition towards usage of the term ‘mindreading’) are portrayed here.

In the case of imitation (a major component of Gallagher’s primary intersubjectivity) and joint-attention (component of Gallagher’s secondary intersubjectivity) what is being imitated or jointly attended is a mental state (or sometimes a complex of mental states), e.g. of joy, anger, sad, etc. but at the subpersonal and automatic level, not in a deliberate conscious manner as is attributed in the TT account of mindreading. This doesn’t seem to stop us using the term ‘mindreading’ for these phenomena. The mental processes inside the infant operating at the subpersonal, automatic level are interpreting nothing but the ‘mental states’ of feelings, emotions, etc. affective mental states – which can be termed as ‘mindreading’ in broad sense (i.e. not in TT’s fashion of conscious deliberate attributions).

Further, I want to clarify that under the term ‘mindreading’ I simply intend to study the process of ‘social cognition’, assuming it to be a major component of social cognition if not completely characterizing the complete story (e.g. Goldman (2009) includes several other aspects like person recognition, personality perception, membership perception, social beliefs, social mechanisms, social attitudes and social interaction apart from the category of ‘mindreading’).
Historically, there has been two dominant and rival accounts of ToM: theory-theory (TT) and simulation-theory (ST). TT account is a theory which asserts that children possess theories (hence double use of the term ‘theory’ in ‘theory-theory’) to explain and predict the behavior of people – just as scientific theories do, which are often acquired from the culturally prevalent wisdoms (so TT is also called ‘folk psychology’). Just like scientific theories, these theories are modified or expanded with increasing one’s experience, to accommodate new data which is inexplicable according to former theories. ST account asserts that we don’t need any theory to understand another’s mental states and behaviours; rather we use our own mental resources to simulate another person’s mental states and so understand other people. Alvin Goldman (2008, 2009) has tried to synthesize the two accounts by demonstrating the contributions of both in mindreading abilities. In psychological literature, the standard test of assessing ToM ability has been ‘false-belief test’ which children of nearly four years of age usually pass through to get the status of full-blown mindreaders. In literature, there exists widespread use of another term – “folk psychology”. In one version of TT, it holds that when we do social cognition we access and utilize a theory of human behavior represented in our brains. The posited theory of human behavior is commonly called “folk psychology”. Thus, social cognition is essentially an exercise in theoretical reasoning. In behavioral prediction, we use folk psychology to reason from representations of a person’s past and present circumstances and behavior (including verbal behavior), to representations of that person’s future behavior.

The Structure of Mindreading:

This paper tries to delineate the developmental progression of the layers of mindreading ability which constitute its structure. The progression seems to proceed from simplest innate ‘imitative’ ability to the most complex full-blown mindreading ability enabling the child to pass the ‘false-belief’ test, with the intermediary abilities
like empathy, joint-attention, and what is labelled here as ‘recursive empathy’ or intersubjectivity in between these two. It seems likely that the simpler abilities like the innate imitation are also retained by the adult social cognitive process for the immediate simpler social cognitive tasks, e.g. in identification of emotion in facial expressions of others, while higher order cognitive abilities seem to be employed for complex social cognitive tasks like pretense, or judging the character (honest, courageous, self-respecting, trust-worthy or corrupt, meek, opportunist, treacherous, etc.) of the other person.

The first achievement of the infant on its course of development of mindreading ability is the imitation ability, under which the infants of a few days old imitates the gestures of its caretaker adults, like tongue protrusion, opening of mouth, etc. As its explanation, it is suggested that the infant uses its proprioceptive and emotional self-awareness to feel what it sees in the face of the other adult. Meltzoff and Moore (1989) talks about the ‘imitative’ experience of the infant with other people, which involves the mapping of the adults’ hand and face movements onto the infant’s own body, thereby suggesting an innate common coding of acts whether these movements are performed by the self or observed in others. From birth onwards, infants possess interpersonal body schemas for spontaneous facial imitation and emotional resonance. They experience the other’s body as similar to their own, and thus, they also transpose the observed facial expressions and gestures of others into their own feelings.

These schemas underlie the development of more sophisticated empathic abilities in the course of early interactions, where the child starts understanding experientially the other person’s subjective mental state utilizing his/her own capacities for affective or emotional states. Under the ‘simulation theory’ (ST) account by Goldman (1993) – “empathy consists of a sort of “mimicking” of one person’s affective state by that of another”. Stein (1964) describes empathy as a unique and
irreducible kind of intentional experience where although it is accepted to be based on sense perception and may involve inference (for the difficult problems, not for common routine social activities), it is not the combination of the two; rather other is understood as a unified whole person through empathy. She describes empathy in three levels or modalities of accomplishment. In first one, the emergence of the experience, other’s experience is faced all at once where the experience seems to face one as an object, e.g. in the experience of the sadness one ‘reads in another’s face’. Second, the content of the experience and ‘its implied tendencies’ are inquired into, where one transposes him/herself to the place of the other to understand the object of the subject’s experience from his/her perspective to attain the fulfilling explication. In third stage, after this clarification of other’s experience, the experience faces one again where comprehensive objectification of the explained experience is achieved (italics are mine).

**JointAttention** is another development of the infant while on way to develop mindreading ability, under which the attention of two participant individuals – the child and the mother (or any other caretaker adult) – is shared in reference to a third object (like a ball or a spoon or a funny cartoon in the TV) regarding the shared mental states of the two in relation to the object. I.e. the two individuals know the shared mental states of each other (say, the experience of joy for watching a funny scene in the cartoon show) regarding the third object.

Under further development of this joint-attention ability, the child may proceed to the development of ‘**intersubjectivity**’ or what Merleau-Ponty calls ‘communality’ (1962) with other people around. This involves not merely representation of other’s (the child for the mother) mental state in connection with the third object but also of how the other (the child) is empathizing with her’s empathy of its mental state. So it involves empathy (mother’s empathy 2, of child’s empathy, e’ of empathy (child’s empathy, e’ - of empathy 1 of mother) of empathy (empathy
1, of mother for her child’s mental state). I call it “recursive empathy” and it is called up as “reciprocal empathy” by Evan Thompson (2001). I prefer to use the term ‘recursive’ rather than ‘reciprocal’ since multiple intertwined repetitions of empathies are involved between the empathies of the Other and the self (quite, but not exactly, like repetitions of formation of infinite mirror-images for an object placed between two parallel mirrors), and not merely one time reciprocity of empathy in this complex phenomenon.

This intersubjectivity is available as what we can call as a “potential intersubjectivity” for the individual possessing communality, which enables him/her for the ‘openness’ of consciousness and so competence for the successful routine social negotiations. This can be called up as “potential intersubjectivity”, in contrast to what can be termed as the “blocked intersubjectivity” for the situations where sharing or communication of mental states or intentions or beliefs is although potentially possible (since both partners share the same communality) but is blocked/restricted either deliberately (e.g. in the case of deliberate deception, say, among two spies) or (non-deliberately) situationally or circumstantially. In what can be termed as the “active intersubjectivity”, there is no restrictions or blocks between the communication of one level to other level of empathy and so the emotional, affective or belief states do come in the shared state for both interacting partners.

Thus, another level of complexity is added to the progress of mindreading toward the “full-blown” mindreading ability. Under the “Full-blown” mindreading ability the child can be said to possess not merely capability of understanding or representing the meaning or mental/intentional states like desires, feelings, imaginations, aspirations, fantasies, etc. (the “affective” mental states) and the belief, judgment, inference, logical reasoning, counter-factual reasoning, moving back and forth in the future and past, etc. (the cognitive mental states) but is also able to make higher-order recursive representations. It is to be noticed that this aspect is
not the standard version in my reading, but I present the case that it should be taken as a part of the characterization of full blown mindreading of these states, e.g. my belief of (other’s) belief of (my) belief about other’s fact.

Take a concrete example. Suppose the case of two spies - Si (spy of country I) and Sp (spy of country P). Under some mission, Sp is sent to live inside the country I in the guise of, say, a poet. Sp somehow comes in contact with Si and after some interaction between the two, accidently some clues fall in the hand of Si leading him to identify Sp as the spy of country P, but in the process Si does some mistake (e.g., in shock, inadvertently he sputters out some esoteric words characteristic of spies of country I) for which Sp also comes to know that he has been exposed to Si, but Si doesn’t know if Sp understands or not the meaning of such esoteric utterances - exposing him to be a spy of I. So now there is a state of ‘silence’. There is a silence among the two since no one has declared his (newly discovered) beliefs to each other. This is the stage of “blocked intersubjectivity”. If the silence gets broken down (and both of them start, say, shouting or firing at each other) that will be the stage of “actualized intersubjectivity”.

Here ‘Sp is a spy of country P’ - this is the fact, and Si holds the belief that Sp is a spy (the fact), Sp holds the belief that Si believes that Sp is a spy, but Si doesn’t hold the belief that Sp believes that Si believes that Sp is a spy, which is the fact, i.e., Si doesn’t know if Sp has known that he (Si) has known his (Sp’s) fact. If Si could avoid the mistake, then it was stage of - Si believes the fact of Sp but Sp doesn’t believe that Si believe the fact (Sp is a spy). This was the state of ‘block 1’ (block for the active intersubjectivity). But Si did commit the mistake and so this block 1 was removed: Sp now believes that Si believes the fact (Sp is a spy).

But in this state of ‘silence’ when both have their individual believes [Si believes the fact of Sp; Sp believes that Si believes the fact of Sp], there is still a
block, the ‘block 2’, for the active intersubjectivity, since still Si doesn’t believe that Sp believes that Si believes the fact. At this stage of silence, now if Sp tries to do some harm to Si at this stage, say by shouting at Si or pointing the pistol at Si, that breaks the silence and an “active intersubjectivity” is established between the two: both of them know the beliefs of each other openly, including the complex recursive beliefs about each other.

Stephen Butterfill (2013) also discusses a similar interesting situation where the target of one’s mindreading is not an inanimate object, but an animate intentional agent (the ‘second person’) who brings in under her intentionality the intentionality of the first person as its object, and such (second person’s) intentionality of (first person’s) intentionality, in turn, is brought under the intentionality of the first person again, leading to a complex recursive, intertwined intentional relation among the two. This can be seen somewhat (but not exactly) similar to the recursive mirror-images of an object in two mirrors facing each other resulting in formation of infinite images in both mirrors! In the case of ‘recursive intentionality’ there is no need of infinite progression (of rotation of intentionality) since a redundancy is reached after attaining the level of ‘active intersubjectivity’ among the participants.

In such an interaction, a complex two way ‘recursive intentionality’ or ‘reciprocal intentionality’ kind of relationship establishes in such a way that our activities require other to play some role and vice-versa at the same time, i.e. at the same time, other’s conduct or activities get influenced by our such activities (which are themselves dependent on his/her role). At the same time, one can also empathetically understand the other’s empathic experience of oneself. In such experiences, body of both participants (facial expressions, bodily gestures, etc.) plays important role. Thus, embodiment and inter-affectivity form the basis of social understanding through an interactive practice of meaningful and expressive bodies. Such an interaction dances in a sort of mutually coordinatig,
complimentary relation (Fuchs & de Jaegher, 2009) involving communality—the agreement on meanings of ordinary objects, gestures, slangs, artifacts, rituals, norms, etc. at communal level in a community, at a fundamental level. They can disagree on certain issues, but even that disagreement requires establishment of a communality of above said nature in order to make the disagreement communicable to each other. Obviously, we can’t disagree with a schizophrenic for the absence of such situation—the non-availability of this communality with the schizophrenic.

Under this development, we can now discuss the problems associated with Gallagher’s use of the terms ‘intersubjectivity’ in his primary and secondary intersubjectivities. Gallagher’s ‘primary intersubjectivity’ contains merely the ‘blind’ capacities of the infant like imitation, eye-tracking, intention-detections, etc. These abilities seem blind in the sense that there seems no sense of conscious I-ness inside the infant as a deliberate agent of such experiences; it merely operates upon the social sensory data using its evolutionarily designed automatic processes, quite like a non-human animal, e.g. a chicken, cat or dog, etc. Notice that the presence of sense of self (or ipsity) and otherness (or alterity) might be present inside the infant—as advocated by Beata Stawarska (2009)—owing to the proprioceptive experiences and mirroring (action of firing of mirror neurons) action, but the sense of ‘I’ as a conscious agent and Other’s otherness at conscious level of the infant doesn’t seem likely at this stage. In other words, the infant might be having a first-order sense of self (different from others) but not the second-ordered awareness about its own selfhood (quite like the case of a non-human animal—a chicken, a dog, etc.). So the whole process seems to be operative largely in a mechanical manner. This state can’t lead to the higher development of social cognition which has been termed earlier as the ‘recursive empathy’. The infant’s social cognition, at this stage, doesn’t involve the appreciation of (second order) Other’s intentionality on its own intentionality on the (first order) Other’s intentionality.
Thus this paper prefers to reserve this highly developed ‘recursive empathy’ or ‘recursive social cognition’ for the term ‘intersubjectivity’ and not for the kind of innate low-level, ‘blind’ social cognitive abilities of ‘primary intersubjectivity’. This is also in tune with Goldman (Goldman and de Vignemont, 2009) distinction between ‘low-level’ and ‘high-level’ mindreadings. Goldman further makes the distinction between ‘low-level’ and ‘high-level’ mindreading, where low-level mindreading refers to the processes like online, instinctive kind of mental processes like facial emotion recognition, motor-intention prediction (Goldman & de Vignemont, 2009), while high-level mindreading processes are the ones that standardly require ‘propositional attitudes’ like belief and desire.

References:


(Footnotes)

1 This communality may fail in situations like where one participant is a human but other is an alien, or when one is a normal person while other is a schizophrenic, or between the persons of radically different communities (say, between a tribal person of a remote African tribe and a citizen of New York City). Under such conditions, there is simply absence of ‘potential intersubjectivity.’
SOCIO-POLITICAL PHILOSOPHY OF HEGEL AND SRI AUROBINDO: A COMPARISON

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The paper makes an attempt to study the political philosophy of Hegel and Sri Aurobindo in a comparative framework. Some aspects of the political ideas of Hegel deeply influenced by the Greek tradition and contemporary developments such as German enlightenment and French Revolution, find similarity with that of Sri Aurobindo who derived richly from Indian tradition. The theory of evolution highly influenced the ideas of both the thinkers, though both used the theory to different ends. While Hegel believed that the development of human society culminates with the arrival of state on the scene Sri Aurobindo further extended the theory and argued that only with the achievement of ideal human unity the problems confronting human society can be resolved.

Though Georg Wilhelm Friedrich Hegel and Sri Aurobindo, belong to different periods of history, striking similarities are found in their thought. Both the thinkers believed in the evolution of state at certain stage of history. However, while Hegel’s analysis of his contemporary civil society led him to search for an alternative system which he found in the concept of state, Sri Aurobindo’s analysis led him to find the concept of ideal human unity. Interestingly, though both the thinkers agree on the evolutionary principle in the development of human society, they widely differed regarding the culmination of this evolutionary process.

While for Hegel the state is the highest embodiment of reason on earth, for Sri Aurobindo it is a mechanism that fulfills some basic needs of human life. While for the former state is an end in itself, for the latter it is a means to ideal human
unity. Notwithstanding dissimilarities, however, there are convergences in their approaches as far as they investigate the concept from an evolutionary perspective, though the crucial difference is that while Hegel's idea of evolution stops at the appearance of state, Sri Aurobindo's concept of evolution goes further. Both the thinkers believed in the historical necessity for the rising of state in human society, but differed on the modalities of the course of historical development and its culmination. As profound thinkers as they are and having contributions to diverse fields of learning such as history, metaphysics, psychology, culture, etc. the current paper would confine its scope in analyzing some aspects of the political philosophy of Hegel and Sri Aurobindo and attempt a comparison.

The analysis in the paper would have the following course. The first section would deal with the background of Hegel and his concepts of civil society and state and their evolution. The second section would focus on Sri Aurobindo's concept of state and ideal human unity. The third section makes a comparison between the political ideas of both the thinkers. The final section summarizes main conclusions of the paper.

Like every political philosopher Hegel (1770-1831) was the product of his time. The fragmentation of German empire, the defeat of Germany by France, prevailing corruption and degradation in his contemporary society, the French Revolution of 1789, the industrial revolution in England, and German enlightenment profoundly shaped the ideas of Hegel. Further, his deep understanding of Greek civilization made Hegel a passionate lover of Greek success in art, culture and politics. While the Greek society produced an ethical variety with its universal character, Hegel argues, the subsequent periods in history lacked that temperament. Similarly in his studies of religion, Hegel was a passionate lover of Christianism and a critic of Judaism. His main scorn against Judaism was that it separated man from god, particular from universal; making the universal totally alien to particular and hence,
forfeiting the individual to develop a universal outlook. This distinction has been discussed in detail in later pages. As we shall see, some of the major concerns that engaged Hegel, during his academic career at Jena and afterwards, were reunification of Germany, addressing the problems of poverty and alienation which are byproducts of bourgeois society, and providing order and harmony in a rather chaotic society.

Three major influences on Hegel include: Schiller's philosophy of dichotomy, the French Revolution that championed human freedom, and James Steuart's theory of historical development. From Schiller, Hegel learnt to appreciate Greek universalism, and learnt how the universalism degraded into particularism in later periods, thus resulting in disorder and deformities. But while Schiller advocated for aesthetic education for the revival of universal spirit in the contemporary society, Hegel developed the concept of state which, for him, can bring ultimate unity and harmony. Because, Hegel argues, state is the highest embodiment of reason on earth and the historic progression from the Greek civilization to the current phase of turmoil is already pre-ordained in the movement of spirit. In the coming of the state, individual finds his supreme realization as it represents highest ethical order. From French Revolution and its aftermath development, Hegel learnt that absolute freedom is neither good for individual nor for society. The revolution which saw the overthrow of monarchy, within a very short span of time, again witnessed dictatorship at the hands of Napoleon. Hegel expressed pessimism as unregulated, unrestricted freedom which results in extreme individualism of laissez faire variety. From Steuart, Hegel learnt that the evolution of human history can be studied by investigating into its economic development through various phases. Hence, along with Steuart, Hegel believed that the growth of human society from feudalism to bourgeoisie society was a rational development of economic potentialities of human society. It was a historical necessity.
Throughout his philosophical writings, especially in Philosophy of Right, in which Hegel like every political philosopher Hegel (1770-1831) was the product of his time. The fragmentation of German empire, the defeat of Germany by France, prevailing corruption and degradation in his contemporary society, the French Revolution of 1789, the industrial revolution in England, and German enlightenment profoundly shaped the ideas of Hegel. Further, his deep understanding of Greek civilization made Hegel a passionate lover of Greek success in art, culture and politics. While the Greek society produced an ethical variety with its universal character, Hegel argues, the subsequent periods in history lacked that temperament. Similarly in his studies of religion, Hegel was a passionate lover of Christianism and a critic of Judaism. His main scorn against Judaism was that it separated man from god, particular from universal; making the universal totally alien to particular and hence, forfeiting the individual to develop a universal outlook. This distinction has been discussed in detail in later pages. As we shall see, some of the major concerns that engaged Hegel, during his academic career at Jena and afterwards, were reunification of Germany, addressing the problems of poverty and alienation which are byproducts of bourgeois society, and providing order and harmony in a rather chaotic society.

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Throughout his philosophical writings, especially in Philosophy of Right, in which Hegel dwelt at length about the concept of state, one finds the persistent duel between the concepts of particularism and universalism. The movement of human society, for Hegel, is from particularism to universalism. While family, the basic unit of society, represents particularism, state represents universalism, and civil society—the domain of interplay of economic forces—mediates between the two not as a kind of arbiter, but as a transition. Hegel found the trace of universal ethical life in Greek society but it was in a rudimentary scale, hence it had to pass through the medieval ages to reach the present phase of turmoil in which the antagonism between particularism and universalism has reached its pinnacle. Somewhat akin to Rousseau, Hegel argues that the evolution of private property and technology brought huge disparities among individuals in a civil society. Hegel, in his analysis, stresses both positive and negative aspects of civil society. From positive point of view, civil society and its mechanisms such as corporations, guilds, legal system, etc. brings individuals to a wider, universal platform. It provides a kind of interface among various individual interests from a broader perspective. However, the mechanisms are so devised not to
promote common good, but basically to protect individual interests. The negative aspects of civil society outnumber its positive aspects. First, it brings poverty to a large scale. Due to invention of technology and money economy the disparity between poor and rich grows. Second, and subsequently, it brings alienation. The labourer is alienated from his product and totally depends on the vagaries of market for subsistence (Karl Marx further carried the Hegelian concept of alienation in his own way). Though there are various mechanisms devised by civil society, which Hegel witnessed in England, such as charity, public service and justice system, none of these has been successful to address poverty and alienation of the labourers. For Hegel, it is the state which can bring ultimate harmony and unity among individuals in society. Civil society is deficient in this respect as it is mechanic and promotes class antagonism by making rich richer and poor poorer; after all it is based on economic equations prevalent and suitable to market. State, for Hegel, is the highest achievement of human civilization. It is the highest embodiment of spirit. In the movement from particularism to universalism, the human society moves in a dialectic fashion, which Hegel calls a historic necessity. The human intellect, which is rational in character, finds its culmination in the manifestation of state, which is absolute, ethical and universal. In this context, Hegel criticizes the Kantian concept of transcendental idealism which says that the absolute or the universal is beyond the comprehension of human reasoning. For Hegel, it is neither possible nor desirable to create an impenetrable wall between the individual and the universal, because in the movement of reason, in which reason unfolds itself in dialectic method, state is its highest embodiment. In this Hegelian style, the movement from particular to universal can be seen manifested in the movement from family to civil society and thence forward to state. For Hegel, reason or will is eternal, universal, self-conscious and self-determining.
In the family the individual is integrated with the values upheld by the group, though it retains the individual character. The members of family identify with each other but the identification stops there; it does not go beyond that. But, when the interests and needs of family surpasses and enters into the realms of civil society, the individual and group interests are more adequately fulfilled in a larger domain. Here, the individual identifies himself with a class, not with the whole community. Civil society can at most have a moral character, but not ethical, universal character. It is the state which is the ultimate manifestation of spirit. Applying Hegelian dialectic, family can be construed as thesis, civil society as anti-thesis and the state as synthesis. Interestingly, the Hegelian synthesis does not negate, or discard, the positive aspects of both thesis and anti-thesis. Both are sublated in the broader, totalistic and organic concept of state. For Hegel, state is like an organism, having its own personality. It is neither mechanic, nor human artifice, nor created by fortuitous will of god. It is the highest manifestation of spirit, hence it is rational. Therefore the famous Hegelian rhetoric: real is rational and rational is real.

As state represents the highest ethical order, obedience to it must be the highest duty of individuals. Here Hegel introduces the concept of citizen. An individual can be a citizen when he obeys the state. By obeying the state, individual obeys the rational element in him, because state alone represents the highest rationality. Hence, for Hegel the law abiding citizen of the state can enjoy liberty to the fullest extent because it is only in the state that highest social order is possible and common good can be achieved. Therefore, Hegel’s citizen is not only the right-demanding citizen of John Locke but also law abiding citizen. Hence, while Locke allows revolution as a deterrent to state absolutism, Hegel rules out any such option as the state itself represents highest ethical order.

For Hegel unrestrained freedom is no freedom at all. In the civil society individual is like “the wild animal running hither and thither blindly and
primitively". Because as we see in Hegelian analysis, civil society, in which individual enjoyed unregulated freedom, leads to disorder and alienation, it is only in state that citizens subscribe to common good. Hegel disagrees with laissez faire economists such as Adam Smith who believes that the 'invisible hand of market' would bring harmony in society without any state intervention. For Hegel, society, or more appropriately the civil society itself is a battleground of interests. However, Hegel admits right to property in his scheme of things because property provides personality possessor of consciousness, emerged on the ground as the basic unity of society.

Sri Aurobindo makes a distinction between the concepts of state and nation. For him, the state represents the transition of society from the infrarational organic stage to the rational stage. It attempts to bring about an organic unity of the aggregate people’s political, social and economic life through centralized administration. The need for compactness, single-mindedness and uniformity to promote security and strengthen national defence is sought to be fulfilled by the state-idea. For Sri Aurobindo, “the state has been most successful and efficient means of unification and has been best able to meet the various needs which the progressive aggregate life of societies has created for itself and is still creating. The state is only an outward form, a convenient machinery to enforce unity and uniformity. But on the other hand, it is the nation which is the living unity of the aspirations and powers of its peoples. A common race-origin, a common language, a common culture and geographical unity may be its elements but, for Sri Aurobindo, it is basically a psychological unit with a soul of its own. Man by nature seeks the association of his fellow beings. The social life of individuals begins within the family. After the family comes, in the evolutionary process, the tribe, then the clan, the community and then the nation. But Sri Aurobindo believes that the nation idea is not the terminus of the march of the human civilization because there is a drive in Nature towards
larger agglomerations and this drive can lead to the final establishment of the largest of all and the ultimate union of the world’s people.\textsuperscript{14}

Though the concept of nationalism emerged in the 18th century, the concept did not have wider significance in the initial period. It did not emerge as an evolutionary consciousness but from some kind of expediency, from a geographical and historical necessity. In the beginning, it emerged as a secondary or even tertiary necessity which resulted not from anything inherent in the vital nature of human society but from circumstances.\textsuperscript{15} However, the feeling of being in nation—this psychological feeling—brings unity among people of different shades of opinion. It makes the principle of unity in diversity possible. The concept of the nation-state has the following utilities. First, it brings the sense of unity among people. Second, it helps in developing a collective consciousness leading to collective goals in national affairs. Third, it bears in itself the seed towards a larger formation, towards a greater unity of human beings across national divides.

The characteristic feature in Sri Aurobindo’s concept of nationalism is that he makes a distinction between ‘national ego’ and ‘nation-soul’. While national ego, i.e. a vague sense of group subjectivity, is reflected in national idiosyncrasies, habits, prejudices and marked mental tendencies, nation-soul embodies a deeper awareness of group subjectivity.\textsuperscript{16} Hence, while national ego is a barrier towards larger unity of mankind, nation-soul has in itself a tendency towards larger agglomerations of mankind. There are two aspects of national ego. It may be aggressive or expansive and defensive. Sri Aurobindo cites German imperialism as the case of aggressive aspect of national ego and British imperialism as the case of defensive aspect of national ego.\textsuperscript{17} Wherever there is domination of national ego, there is a tendency in part of national leaders to profess supremacy of their nation and to proclaim their right to expand into other territories, thus leading to imperialism. Whether it is British or French or German imperialism, an inherent urge has become prominent
in part of those nations to assert supremacy and domination over other nations and cultures.

It is interesting to note here many Western scholars followed the line advocated by Sri Aurobindo. Though Sri Aurobindo advocated for moderation of the concept of nationalism on the eve of the first World War, the same line of argument was followed by some Western scholars on the eve of the second world war. For instance, Clarence Streit’s book Union Now and W. B. Curry’s book The Case for Federal Union were full of pleas for moderation of the concept of aggressive nationalism, especially practised in Germany under the leadership of Hitler. Curry appealed nations to come out of their narrow grooves to make the idea of federal union possible. For the survival of the civilization, Curry argued, “the groups which we call nations should become like other groups, less fierce, less exclusive, less aggressive, less dominating, admitting allegiance to, and submitting to some measure of control by the community consisting of mankind as a whole.”

For Sri Aurobindo, nationalism is evolutionary in nature and its evolution towards a higher form of synthesis of mankind is mandated in its very nature. There is always an urge in nation idea even in a way to ‘destroy it’ in the larger synthesis of mankind. In the growth of human civilization nationalism is an intermediary stage towards higher forms of union, transcending narrow national boundaries. The nation idea finds its consummation in the development of ideal human unity. But, Sri Aurobindo makes it clear that the nation idea must be developed to its full before any possibility of formation of world union arises. Sri Aurobindo in his book, The ideal of Human Unity explicates the possibility of emergence of some kind of union. For him, the exact name does not matter, whether it be world union or federation or state, what matters is the highest possible achievement of human civilization in which different nations and different cultures live in peace and harmony, as in one family.
Hence, Sri Aurobindo’s vision of Indian nationalism and spiritualism has not been confined to narrow revivalism, as some Western scholars would have us believe. Sri Aurobindo’s nationalism is neither aggressive nor expansionist as he has never advocated for the practice of these kinds of negative nationalism as one finds in Nazi variety of nationalism. Rather Sri Aurobindo’s nationalism is predicated on the subtle form of ideal human unity. For him nation-state system is not the zenith of the formations of human civilization, rather it is an intermediary phase for the ultimate ideal human unity. Even when he demanded complete independence for India and for the achievement of that purpose when he advocated for spiritual nationalism, having four-fold dimensions: swadeshi, swaraj, boycott and national education, it was in no sense aggressive in Western sense, rather it could be considered as a high-pitch call for arousal of national consciousness for India’s freedom. And India’s freedom was deemed necessary, as Sri Aurobindo envisaged, because India with her spiritual crown could serve a beacon light to other nations.

Sri Aurobindo developed the idea of religion of humanity to make his scheme of ideal human unity possible. The underlying basis of this religion is not any kind of dogma or exclusivist tenets or ideas, rather three supreme values of liberty, equality and fraternity. This supreme social trinity or ‘three godheads of soul’ can provide a stable basis for an emerging world order based on peace and harmony. But these three supreme values cannot develop and transform the world until the mankind rises to the occasion and cultivate them in habit, thinking and ways of life. Sri Aurobindo believes none of these values has really been won in spite of all the progress that has been achieved. He writes: “The liberty that has been so loudly proclaimed as an essential of modern progress is an outward and mechanical and unreal liberty. The equality that has been so much sought after and battled for is equally an outward and mechanical and will turn out to be an unreal equality. Fraternity is not even claimed to be a practicable principle of the ordering of life and what is put forward
as its substitute is the outward and mechanical principle of equal association or at best a comradeship of labour.”

Liberty, equality and fraternity- all these values are always in conflict with each other, unless transformed with spiritual light and knowledge. Liberty on its own emphasizes on human freedom, some kind of laissez faire, thus neglecting the principle of equality. Similarly, the principle of equality on its own contradicts the principle of liberty as it emphasizes on equality of human beings at the cost of individual freedom. It can be said, Sri Aurobindo brings here into focus the never-ending debate in political theory concerning the principles of liberty and equality. He argues that two apparent contradictory principles can be reconciled with the higher principle of fraternity. But this reconciliation appears unworkable in the present scheme of things which put emphasis on mere appearance and mechanical order. Because fraternity as it is implied in its present working means just formal coming of nations together or just some kind of formal unity.

The religion of humanity, as envisaged by Sri Aurobindo, is the true embodiment of the three supreme values. It harmonizes all these three values in a proper perspective. In fact, liberty in its true sense is not exclusive. Freedom not only implies ‘freedom to’ but also ‘freedom from’. Similarly, equality in its true sense not only implies equitable rights but also equitable duties. And this harmonious working of the principles of liberty and equality is possible only when the spirit of brotherhood encompasses all the human hearts. Only then the ideal for human unity would emerge not as a distant possibility but as an imperative need of mankind. Because, Sri Aurobindo rightly sees, with the passing of time nations have come closer to each other. The major contributions made by the means of ‘science, commerce and rapid communication’ in this regard cannot be denied. As the achievements of science and technology transcend national boundaries, similarly the religion of humanity transcends all narrow national mentalities and all those forces that confine
human mentality to rigidities. Hence, the world union as Sri Aurobindo envisages would not be rigid and dogmatic. It would not succumb to hegemonic ambitions of any particular nation because a true world union would be based on the "principle of equality in which considerations of size and strength will not enter".\textsuperscript{21} It would give equal respect to diverse cultures and patterns of life. And, it would, in the language of Crossing the Divide: Dialogue Among Civilizations,\textsuperscript{22} recognize the principles of equality and distinction, not domination and disintegration. It would not allow big, powerful nations to usurp the rights of other nations in violation of the basic principles of the world body, as the recent case of Iraq invasion by the US displays. This world order would be akin to a rich tapestry in which different shades of colour are beautifully placed in their own places or like an ornament in which different varieties of precious stones are placed in their requisite order.

Hegel and Sri Aurobindo believed in the evolutionary progression of human society. Both also believed in the historical necessity of such a progression. Both were champions of their age, i.e. while Hegel hoped for German unification and restore law and order, and devised his philosophy accordingly, Sri Aurobindo advocated extreme methods for independence of India, which for him was a spiritual necessity for the whole mankind. Similarly, both Hegel and Sri Aurobindo expressed high regards for traditions: while Sri Aurobindo revived the system of Vedic philosophy in his writings, the reunification of Germany and the revival of 'German spirit' was a major concern for Hegel. While Hegel advocated for measures such as efficient bureaucracy, monarchy and assembly of estates for the achievement of universal ethical order, Sri Aurobindo believed in national education and integral yoga as methods to revive the Indian spirit towards the final accomplishment of ideal human unity.

However, the differences seem to outnumber the similarities in their approaches. The following are the major differences: First, while for Hegel state is
the highest embodiment of rational spirit, for Sri Aurobindo it is not even rational, but infra-rational. To the Hegelian dialectic which finds state as the highest ethical order, Sri Aurobindo posits state as an evolution which possesses rationality at a very rudimentary stage.

Second, Hegel’s state is organic and it has its own personality, but for Sri Aurobindo it is a machine, based on force. For Hegel, state is ethical and absolute in its character; for Sri Aurobindo it is a machine, though necessary, to address some basic needs of individuals in society.

Third, Hegel advocated for an unflinching obedience to state. Sri Aurobindo advocated for transcending the state mechanism towards ideal human unity. Hegel believes that in the state individual finds his highest achievement because for him state is ‘freedom actualized,’. For Sri Aurobindo state is an insufficient machinery to provide individual true freedom. This difference can be described as a major departure of Sri Aurobindo from Hegel. Hegel’s rationalism, or march of the spirit, stops at the state formation; Sri Aurobindo’s rationalism marches farther, transcends the state concept, and then moves towards ideal human unity.

Fourth, while Hegel’s metaphysics is narrow, Sri Aurobindo’s metaphysics is broad. Hegel is considered as a philosopher with original endowment, Sri Aurobindo is considered as a philosopher, seer and yogi. Sri Aurobindo believes in the concept of supramental being, which, he believes, is on the anvil in the next phase of evolution of human society. Hence, while Hegel stopped at the rational being and rational state, Sri Aurobindo talked about supra-rational being and ideal human unity. Also, the state as conceptualized by Hegel may not be able to resolve the class antagonisms arising out of the civil society. Karl Marx has become the harshest critic of Hegel in this context. As the current trends of state formulation reveal, the antagonisms between various identities have further been ensconced within state system. Going a step further, it can be argued in the Hegelian terminology that the antagonistic nature of civil society,
instead of getting subdued in the state, has engulfed the state as we witness recent developments in international politics such as attack on Iraq, and the manipulation of international mechanisms such as the United Nations for nationaleconomic interests. In this regard, Sri Aurobindo concept of ideal human unity comes handy to provide succour to emerging international problems.

The Hegelian theory of state and civil society can be questioned on many empirical grounds. How can the individual, so self-centred and selfish, come tamed under the state? The experience of Soviet socialist system brings to the knowledge that any rigid state control may lead to its collapse. Again, how can the individual, so immersed in the activities in civil society, obey another individual or individuals who are at the helm of affairs of the state? There is no guarantee that these individuals would not be guided by selfish motives. The Fascist rulers too have claimed to represent the state. Hence, the Hegelian notion that the state represents the highest ethical order may be questioned on the above grounds, though his analyses regarding its evolutionary character, the functioning and role of civil society bear historical veracity.

Sri Aurobindo from the very beginning refuses to ascribe the state highest ethical character because of its inherent fallacy. For him, the state cannot be the highest embodiment of spirit; it cannot be march of god on earth. It is a stage in the growth of human society. But it is not the final stage as in the case of Hegel. Sri Aurobindo expressed optimism that when the ‘supreme social trinity’, i.e. liberty, equality and fraternity would be embedded with a higher spiritual meaning, only can then the miseries rising out of state machine be resolved. However, Sri Aurobindo like Hegel can be criticized on the same ground of teleology. Like Hegel he also applied the same evolutionary principle though with different objectives. Hence, his concept of supra-rational society can well be questioned on empirical ground.
Hegel and Sri Aurobindo have made seminal contributions to political philosophy. Though Hegel is considered the architect of dialectic principle and introduced concepts such as civil society, bureaucracy and alienation with far reaching implications and which were later elaborated and modified by Marx, Weber, Frankfurt School, etc, Sri Aurobindo’s most important contribution to political philosophy remains with the fact that he introduced spiritual principle in the domain of political theory and gave concepts such as ideal human unity.

Hegel’s major source of inspiration was Greek philosophy, Judaism and Christianism, French Revolution, Industrial Revolution, and thinkers such as Kant, Fichte, Schiller and Steuart. Sri Aurobindo highly derived from the Indian culture and tradition. His western liberal education, coupled with Indian metaphysical system, guided his political thought. Like Hegel who strove to bring unity in Germany, Sri Aurobindo worked to free India from foreign yoke, though the methods of both varied. Hegel glorified war among nations but Sri Aurobindo talked about harmony among nations in his concept of ideal human unity. Both believed in the evolutionary principle, though both had different objectives while using this principle.

In contemporary political scenario, Sri Aurobindo’s theory may appear more relevant than Hegel’s. Hegel’s glorification of war may not be tenable in the age of atomic weapons. Similarly, his theory of unconditional obedience to state may not be congruent with free rational spirit of individual. In this context, the 20th century proponents of globalization who advocate for ‘demise of state’ and the advocates of neo-liberal theory have already made enough dent into the Hegelian argument of state as representative of universal ethical order. In this background, Sri Aurobindo’s concept of ideal human unity, which overcomes as well mitigates the shortcomings of state, may become more relevant. Though as a political philosopher Hegel might have more to offer in way of analysis, but as a visionary and seer Sri Aurobindo
provided clue not only to the sufferings of individuals in the state but also to its solution.

References:

1. For Hegel god, spirit, reason, idea, universal, real and rational have almost synonymous connotations, and hence, are used interchangeably in his philosophy.


3. At the outset it can be mentioned here that one cardinal difference between particularism and universalism in Hegelian political philosophy is that while the former is individual-centric, and often motivated by selfish interests of the individual, the latter is concerned about common good, hence directed towards harmony and order in society. On this account Sri Aurobindo makes a radical departure from Hegel.

4. According to Hegel, from the point of view of the human actors, history is a union of irony and tragedy; from the point of view of the Whole it is a cyclic or spiral advance. See Sabine, Q. H., A History of Political Theory, Oxford I.Q.H Publishing Co. Pvt. Ltd., New Delhi, 1973, p. 881.

5. Hegel Concept of civil society is different from other concepts of civil society, especially that of Antonio Gramsci. Hegel attributes mostly the economic significance to the civil society in which individual economic interests are fulfilled.

6. However, the major difference is that while Rousseau was a critic of rationalism and talked about private property and family as a corrupting factor in human society, for Hegel the evolution of private property and family are necessary stages of development in the progress of spirit.

8. There is a long debate in political theory about the origin of state. While the Social Contract theorists such as Hobbes, Locke and Rousseau believe in the state as human artifice; the Divine Origin theorists such as Robert Filmer and Kautilya believe in the state as the creation of god; classical Marxists believe it as an instrument in the hands of bourgeoisie to exploit proletariat; Hegel belongs to the evolutionary school. Sri Aurobindo also belongs to the evolutionary school with his own interpretations.

9. Locke postulates inalienable natural rights which exist prior to state, but for Hegel, only in the state individual can have rights proper. He does not believe in the concept of natural rights which can overpower the dictates of state.

10. Quoted in Cullen, Bernard, op. cit, p. 85.

11. Sabine, op. cit, pp. 605 and 810.

12. For Derrida's criticism see, Singh, R. P., Philosophy: Modern and Postmodern, pp. 53-75.


15. Ibid, p. 743.


23. Sri Aurobindo’s concept of supramental being is compared with Plato’s concept of philosopher king and Nietzsche’s concept of superman. However, the major difference between Sri Aurobindo and other thinkers in this context is that while for the former it is supra-rational, for the latter it is the culmination of rational (but it is rational, it does not transcend the rational principle). For a fuller exposition of Sri Aurobindo’s concept of supramental being see Sri Aurobindo, Life Divine, Sri Aurobindo Ashram, Pondicherry, 1997.

24. Teleology implies explaining or analyzing an event in terms of its purpose.
कहानीकार अजीत कौर

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श्रीमती अजीत कौर से लेकर कुण्डा सोयानी तक कई लेखिकाओं ने नारी - अभिभाषा से जुड़े प्रश्नों को लेकर मतविश्वास रचनाओं का गुणन किया है। नारी - व्यक्तित्व की गरिमा का उलझन प्रतिपादित किया है। गामीण एवं अलग परिपुंज में नारी की समस्याओं का व्यवहार अंतर्क्षण करारे में इसलिए रूढ़ि विकास है। अजीत कौर पंजाब की सुप्रसिद्ध लेखिका है। अब तक उनके अनेक कहानियों - संग्रह और उपन्यास पंजाबी भाषा में एकाधिक हुए हैं, जो भारतीय एवं विदेशी भाषाओं में अनुवादित हुए हैं। ‘गुलबाणी’, ‘मिलकर चील’, ‘फुंडकवाण’, ‘फलपूर ओरंग’, ‘नवनाय चार्च’, ‘खूब दुःखी बाणी’, ‘‘भड़ी हों कोई नकलीफ नहीं’ आदि उनके पुस्तक कहानी संग्रह हैं। ‘चुनौति वाला शहर’, ‘पोर्टगार्ड’ और ‘गीत’ इसके परिसंहित उपन्यास है। ‘रामायण’ उनकी आलोचना है। ‘वचन दाँदे’ उनका मूलभूत विभाषित है। अजीत कौर की मन 1986 में साहित्य अकादमी पुरस्कार पाए गए है। इस से लेखिका की रचनाओं पर आधारित कई टेली फिल्मों का भी समीक्षा हुआ है। अजीत कौर के लेखन पर विभिन्न विशेषज्ञ से पत्र से अधिक शोधार्थ पी एच. जी. की उपाधि पान कर चुके हैं।

उल्लेखित कई भारतीय एवं अंतरराष्ट्रीय सम्मानों ने साहित्य, संस्कृति, मानचित्र - अधिकार आदि विषयों पर व्याख्याता प्रस्तुत किये हैं। अजीत कौर का लेखन, जीवन की ऊष्मारोह को समझने और उसके व्यवहार को उकसाने की एक ईमानदार कोशिश है। नारी - संघर्ष और नारी के पति समाज के अंतर्गत हृदयशोधक को इस्तेमाल करने वाली रचनाओं में रूढिकर्षित नहीं। गामीण और राजनीतिक विकासों तथा भाषात्मक विविधताओं के जवाबदार अजीत कौर ने अपने विदेशों को व्यक्ति किया है। अजीत कौर की पंजाबी कहानियों के हिंदी रूपांतर 'दालान एक जंगली रान की', 'कलू', 'काले कुंभ', 'कराईवाड़ा' आदि संपादनों में प्रकाशित हुए हैं। इन कहानियों में पंजाबी संस्कृति को धार्मिक दी गई है। उपेक्षाधी
अफ़क़, जगदीश चन्द, धर्म, व्जयचन्द, अलीगढ़, कृष्णा मोनों, महेंद्र गोविंद और प्रभुशंसन के स्रोतों ने बड़ी अपगत - अपनी रचनाओं में पंजाब के लोगों की फटपटाल को अभिव्यक्त किया है। श्रीमती अजीत की कहानियों में पंजाब में हुए यात्रा और अद्वेदनों के पुनर्वास के संबंध में पंजाबी गान - मानता को चित्रित किया गया है। सत्ताक के हिस्से उन्होंने लोगों की जीवन - स्थितियों व समस्याओं को मनोमानिक संबंध के ध्यानमें पर प्रस्तुत किया गया है।

अजीत की कहानियों में न केवल थेकसूर लोगों के कला का दर्शक है बल्कि पैटों के कटने का, पत्थरों के पाने का, चीतियों के बेचने होने का, नदियों के गुर्गने का और लोगों की आड़िमी पुकार का भी अहसास है। अजीत की कहानियों में न याही जीवन में संघर्ष पूरी संवेदनशीलता और आकाशश्रेणी के साथ पारिवर्तित है। अजीत की कहानियों का सामाजिक व्यक्तित्व उज्ज्वल है। उन्होंने अपनी सूची पूर्वक संपत्ति को वदेशक "अकाली आंक फहरन आर्द्र एवं निरोधायक" - एक महत्त्वपूर्ण सामूहिक संस्था की स्थापना की है, जो संस्कृति और कला का एक बहुआयामी केन्द्र है। इस संस्था का विशेष कार्यक्रम है नगर के आर्थिक रूप से क्षेत्रायोग तथा चिठ्ठियों का काम की चालिकाओं की रिश्ता वित्त है। राष्ट्र 1987 में "संवैधानिक आंक राष्ट्रीय एंड निरोधायक" की इक्लामने स्थापना की है। आपकी
तत्व भेदों से ऊपर उठकर, इसे देखो और मानव की भावना का विकास करना इस संस्था का लक्ष्य है।

"कहूँ में नार कहानियों समकालित है - 'नींद एक उकाल की', 'अक ने पूल', 'कन्या' और 'अपने' - अपने प्रेम'। 'नींद एक उकाल की' कहानी बसू एवं शिल्प की दृष्टि से महत्वपूर्ण है। धार्मिक संस्था से भरी हुई आधुनिक नारी। अपनी महत्वपूर्ण नींद की पूर्णता के प्रयास में कई पुष्पों के साथ अतीत की संस्था को रखता है और मूल निमित्त तेज़ी। जीवन - मूल निमित्त तेज़ी की नींद उपेक्षाकुद्वा के दुःखित तथा कलाओं के द्वार संस्था के भेदों में इस संस्था के प्रबन्धकों के कारण होने वाले मूल - हमने के प्रति इस कहानी में पहली विधा.
प्रकट की गई है। ‘कन्नू’ कहानी में श्री - पुरुष संबंधों, निमित्त नर्गों के लोगों की मानसिकता और परिसरिक मूलों पर आधुनिक सांस्कृतिक परिवर्तन के प्रभाव को निर्भरता किया गया है।

‘काले कूए’ में नै कहानियों हैं - ‘मैत सूत्रुच्याकं’, ‘मा मौर्य’, ‘मूर्ति और रब्ब’, ‘काले कूए’, ‘अद्य के फूल’, ‘रामनादनी’, ‘मन्ना की बेंक’, ‘शहर या घोड़ा’, ‘भोजन का नवंम’ आदि। पुलिस, प्रशासन और देशीय की मिली भूमिके के कारण ‘मैतल आलोचनात्मक कहानी में वर्णित पटका में एक नया निर्दिष्ट पाठशाला के छोटे जाने के कारण कई मासूम बच्चे पर जाते हैं। इस कहानी का ‘राजधानी’ इसे अच्छी तरह जानना है कि पाठशाला - बच्चा को छोटा गया। लेकिन वह इस हादसे का निपटना नहीं कर पा रहा है। अपनी निम्नायता को लेकर वह अपना भवन से गिरना हो जाता है और आश्चर्य कर लेता है। इस कहानी में अर्थ के पीछे ठीक लगाने याद लेंगा की संवेदनशीलता को उजागर किया गया है।

‘देश’ - निभाया की आत्मह, आत्मशाश्वत सत्तिविक्ष्यों, धार्मिक वैपनत्य आदि के व्याख्यात में पुरातन संवेदना को ‘माया मौर्य’ कहानी में उजागर किया गया है। पुलिस के हादों भी कर तरह से खाली व्यक्ति को अपने घर में दो दिनों तक आढ़त वेकर एक वहन अपने स्वभाव की विशिष्टता का परिचय देनी है। वरिष्ठ उसके ही परिवार का एक सदस्य आत्मशाश्वत का दिखाया देना गया, लेकिन वह महिला अपने वास्तविक धर्म का परिचय देकर भारतीय नारी की पारिवार को उजागर करती है। ‘मूर्ति, विद्याओं और रब्ब’ में एक ऐसे बुद्धिम व्यक्ति की कहानी कही गई है, जो प्रकृति में अपने अविलुप्त को निर्भर करने में राजस्व स्तर पर, अपनी गांववाड़ों के कार्य में राजस्व पाता है और गांववाड़ा के प्रतीक चलन अपने जीवन के अंतिम कितने में नीचे से जीता निर्देशित है।

‘जीवन का विश्वा’ शीर्षक कहानी में नारी की स्थिति से जुड़ा कई पशु को लेकर अतिरिक्त कोर ने मैलिक निर्देशित किया गया है। शास्त्री से फिल्म पिता जी के अनुशासन में, शास्त्री के बार परते तेंदु के आत्मोनुपबन्ध और नृत्याभ्यास में तुषार के निर्देशित में अपने जीवन का निर्धार एक कठमुखाली के समान करनेवालों नारी की समस्याओं पर इस कहानी में प्रकाश डाला गया।

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है। अपने बाबा के और समुदाय के घर की प्रतिष्ठा को बनाए रखने के लिए धोनी सिरों से मामलात्मक की तरह जलनेवाली नारी के आस - समर्पण की कथा बन्धुवी द्वारा उसमें कही गई है।

पदलने परिवेश के साथ पदलनेवाली मानवताओं के नेपथ्य में, चालौत धरों की सुदृढ़ जीवन - गाता के बार अपनी स्वाधीनता स्मृतियों, अपने गौंध के तथ्य कर्ता के लोग के साथ अपने पुराने संबंधों की खोज करने मिलने हुए एक व्यक्ति की बेदना को 'शहर या घोंघा' कहानी में स्वर दिया गया है। वे धरों से उपर उठकर नारी के अस्तित्व को महत्त्व न देनेवाली आज की संकटता की निरा गुलाबानी कहानी में की गई है। अपनी शायरी के बाद पति के बड़ों अनुशासन से निष्पादित होकर केवल घर तक सीक्षा एक धी के मैन - आक्रंडन को कार्यकाल अभिव्यक्ति की गई है। 'मौर्य' कहानी में पंजाबी समाज पर आनंदकारी गतिविधियों के प्रथम के नेपथ्य में कटे हुए मानव - संबंधों, विषयित मूल्यों, अनुष्ठा व आनंद के द्वारे के साथ जीवन विषयों की विशदता आदि को कई मानकों घटनाओं के माध्यम से विकसित किया गया है। मध्यवर्ती मानविकता के मूलभूत विश्लेषण में अजीत शाह की कुशलता गरीबी में। 'नया गात' कहानी में रचना गात अगार वर्ण की श्रेणी में पहुँचने की अद्वितीय कामना राधनेवाले मध्यवर्ती लोगों की मानविकता को विकसित किया गया है। अभाव से उत्तर जाने के नेपथ्य में इन लोगों के रघुवान की परत का प्रमाण किया गया है।

अभाव से उत्तर जाने के नेपथ्य में इन लोगों के रघुवान की परत का प्रमाण किया गया है। पाण्डव नए नए विश्वास लोकल, डॉल्च के गोरे में पढ़कर विषेशों में कटाग रखने के बार दुर्गा लोग कई समाजों का सामना कर रहे हैं। वहीं बोली रेड्जेक्स ने मिलने में करता बंदुआ मन्दूरों के रूप में वे पुरुषा जीवन बिता रहे हैं। इस काल की 'कलाज बात' कहानी में रेखायजित किया गया है। कितेश तर्क भारतीय नीतियों की दर्शानका जीवन - स्वतंत्रता की कहानीकार ने अपने लेख और उससे अनुभवों को उठाने के अवसर रूप में प्रस्तुत किया है।
‘दास्तान एक जंगली रात की’ में प्रत्येक कहानियों सकलति की गई है। अमीत की कहानियों में वैचारिक संबंध के उद्धरणों रंग प्रकट होते हैं। कर्म और कल्प की उपस्थिति अजीत की उदात्त संदेशों की प्रतीति है। सांगतिक न भाषात्मक शूलवा की संदर्भहिताएँ, बनकर इस सकल की कहानियों मानव - जीवन के अनेक सवालों को नामिक अभिव्यक्ति की गई है। ‘पिछले वर्ष की पतंग’ कहानी का ‘शीश’ नियार केंद्र के विचार हो जाता है, लेकिन फिल्म ने रहनेलाल अपने इकलौते पुत्र को इसकी सुचना नहीं देता है। अपने जीवन के अंतिम चरण में मृतु - बोध से अत्यंत होकर, अक्षुब्धाताँ मृतु से भाग्यात्मक न होकर शतीपूर्ण दृष्टिकोण से जीवन दिखाता है। मानसिक व्याख्याः की दृष्टि से इस कहानी में पत्रों की परिकल्पना की गई है। कृतार्थता में अपने केटे के पहुँच में परिवार के सदस्यों की उपेक्षा के विचार के व्यक्ति की मानसिक व्याख्या वे शान्ति की दी गई है। इस सकल की ‘दूसरा डाक’, ‘पियारी’, ‘आदि’, ‘मां’, ‘खेजे की टुटी’, ‘देवर - भाग्यात्मक’, ‘कच्चा! कमीना’, ‘उदाहरण के बाद’, ‘कार्य महाराज’, ‘दास्तान एक जंगली रात की’ अवधि कहानियों में सामाजिक संदेशों एवं मानव - मूलवयों के संबंध के प्रति कहानिकार अमीत की प्रतिकृतित ख्याति परिलक्षित होती है। इन कहानियों में आज आटोला का सुप्रसिद्ध, आशा - आकाश, व्यवहार - वेदना, संरक्षण-साहस आदि कई रूपों में व्यक्त होते हैं। इसमें कोई संदर्भ नहीं कि श्रीमान अमीत की ने अपने उद्घाटक, उदात्त संदेश तथा बुद्धि रचनागृह गोच के गाढ़े के माध्यम से माता भारती के अधूरे तांत्रिक को गुप्तवर्ष व गीतचंदन निकया है।