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Theme:

**Spiritual Pragmatism and Spiritual Pragmatics:
New Horizons of Theory and Practice
and the Contemporary Challenges of Transformations**

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Editor's Note

The tradition of pragmatism—the most influential stream in American thought—is in need of an explicit mode of cultural criticism that refines and revises Emerson's concerns with power, provocation and personality in light of Dewey's stress on historical consciousness and Du Bois' focus on the plight of the wretched of the earth. This political mode of cultural criticism must recapture Emerson's sense of vision—yet rechanneled it through Dewey's conception of creative democracy and Du Bois's social structural analysis of the limits of the capitalist democracy. Furthermore, this new kind of cultural criticism—we can call it prophetic pragmatism—must confront candidly the tragic sense found in Hook and Trilling, the religious version of the Jamesian strenuous mood in Niebuhr and the tortuous grappling with the vocation of the intellectual in Mills. Prophetic pragmatism, with its roots in American heritage and its hope for the wretched of the earth, constitutes the best chance of promoting an Amersonian culture of creative democracy by means of critical intelligence and social action.

- Cornell West, "On Prophetic Pragmatism," p.150

Being
Being Being
Being Becoming
Being walking
Walking Being
Being Meditating
Meditative Becoming
Being with Life
Not only Being unto Death
Being with Death
Being with Death and Life
Becoming with Life and Death
Being and Becoming
With Body and Spirit
When Body is Broken
Sadhana for regeneration
A new tantra of reconstitution
When Spirit fails to appear
Being and Becoming
Being and co-Beings
Walking and Working Together
Bottom up
For a new Spiritual dynamics
A New pragmatics of
Self, Cultural and Spiritual Regeneration

A poem by the author

Pragmatism and pragmatics are related concerns and modes of thinking and practice which have had an important influence in various fields of engagement ever since the seminal work of C.S. Pierce and John Dewey. This special issue of 3D explores some of these issues. It particularly explores spiritual dimensions and horizons of pragmatism and pragmatics which have not received adequate attention in the discourses of pragmatism and practice so far.

In his opening essay, "Pragmatism and Spirituality: New Horizons of Theory and Practice and the Calling of Planetary Conversations," Ananta Kumar Giri outlines some of the issues in exploring the spiritual dimension of pragmatism. He also explores some of challenges of cross-cultural conversations what he calls planetary conversations in understanding the work of pragmatism in different cultures and traditions. Giri's essay which also opens the Part One of the issue is followed by the essay of Piet Strydom, "Cross-Currents of Pragmatism and Pragmatics: A Sociological Perspective on Practices and Forms," in which Strydom presents us different meanings and interlinked genealogies of pragmatism as well as pragmatics. For Strydom, the metaproblematic of pragmatism and pragmatics lies in "moving beyond the limitations of empiricism or positivism in order to deal with what is implied by the relation between *pragma* (action or praxis) and form or, in contemporary social-theoretical language, between practices and sociocultural forms." Strydom tells us that for Charles Sanders Peirce, one of the founders of American pragmatism, "this meant that pragmatism and the pragmatic maxim are about contributing to the development of what he called 'concrete reasonableness'." Strydom presents us a glimpse of movements of thinking in pragmatism and pragmatics in contemporary social thought inviting us to the works of Lauent Thevenot, Luc Boltanski and others.

Spiritual pragmatism deals not only with socio-cultural forms as they exist in the present system but challenges us to realize death and destruction that uncritical following of existing structures and forms bring about in our lives. This is the spirit of critique and call for creativity in the subsequent essay of Marcus Bussey, "Towards Spiritual Pragmatics: Reflections from the Graveyards of Culture." In his essay, Bussey draws our attention to "the wasteland of the present which is so rich yet constrained by an anorexic world system where the physical poverty of the majority equates to the spiritual poverty of the minority." The work of spiritual pragmatism begins with this acknowledgment of many graveyards in which we live which then calls for more creative relational transformations across borders including transformation of our bounded egos. As Bussey writes, "The relational consciousness that would engage this world is enacted via a spiritual pragmatism; it is in the cultivation of the relationship with another that we experience selfhood but not as radical brittle self but as co-nurtured *be-homed* self. This is the root of resilient identity and the place from which a spiritual pragmatics can emerge." Bussey further tells us that "the pragmatics here demands of us that we work the relative context as a horizontal field of being-conscious-of-relationship while holding on to the depth work that spirituality requires of us." It calls for more poetry in our lives and attentive love and listening.

Bussey urges us to go beyond dualisms of many kinds such as material and spiritual that bedevils our contemporary systems of thinking and practice and in his subsequent essay, "Mystical Pragmatics," Paul Hague also challenges us to realize this. For Hague, "Mystical Pragmatics is an oxymoron, unifying the spiritual quest with the everyday task of running our business affairs, the two extremes of human endeavour." Mystical pragmatics calls for a new spiritual renaissance which helps us realize that we are all infinite as we emerge from the Infinite and are continuous sparks of the Infinite. In concrete terms it calls for more sharing and creation of an economy of sharing and more creative sharing communities.

The future God is one of sharing and togetherness and this is what mystical pragmatics challenges us to realize.1 As Hague writes: "All we can do is visualize a global *sangha*, for as Thich Nhat Hanh has said, the next Buddha—as Maitreya, the 'Loving one'—may be a community practising mindful living rather than an individual. Sanskrit *maitreya* means 'friendly, benevolent', from the same PIE base as *community*, from Latin *commūnis* 'shared, common, public', originally in sense 'sharing burdens', from *cum* 'together with' and *mūnus* 'office, duty; gift, present', from *mūnare* 'to give, present'."

Mystical pragmatics, as an aspect of spiritual pragmatism, calls for transformation of our modes of life and practice. This is the spirit of essays in Part Two, "Pragmatism and Spirituality: Consciousness, Freedom and Solidarity." It begins with the essay by Subash Sharma, "A Quantum Bridge Between Science and Spirituality: Towards a New Geometry of Consciousness," in which Sharma tells us how spiritual pragmatism calls for a work of bridge building between science and spirituality and a new geometry of consciousness. In his subsequent essay, "The Ordinary Man, Seeker and Spiritual Personality," B. Jena helps us to walk with the vision of Sri Aurobindo and the Mother and realize the distinction between these three modes of being: ordinary man, seeker and spiritual personality. Jena's essay is followed by Meera Chakraborty's essay, "Freedom, Spiritual Praxis and Categorical Imperative," in which Chakraborty tells us how freedom as practice of self-abnegation and renunciation is central to spiritual pragmatism. Chakraborty here invites us to engage ourselves with a broad-range of cross-cultural dialogues and walk with Kant, Khalil Gibran, Ramakrishna Paramahansa as well as the wandering Baul, the singers in Bengal. Chakraborty's essay is followed by the essay of John Clammer, "Spiritual Pragmatism and an Economics of Solidarity," in which Clammer links our engagement with spiritual pragmatism with the task of transformation of our economic relationship and life and building an economics of solidarity.

Solidarity is an important aspect of language, self and the world but spiritual pragmatism strives to rethink and transform our existing understanding of these categories. Essays in Part Three, "Pragmatism and Spirituality: Reconstructing Language, Self and the World" are concerned with these challenges.

The poets and singers present us deeper layers of work with language where language is not just a manifestation of the existing forms of life. Language is a many-sided movement of life in life. In his subsequent essay, "Pragmatic Metaphysics: Language as a Battlefield Between Truth and Darkness," Mikael Stamm joins us in a key aspect of our exploration of spiritual pragmatism in terms of rethinking our existing theories and visions of language. In his essay, Stamm urges us to realize the significance of metaphysics for the study of language by "employing a hermeneutical method to bring forth the characteristics of the role of language and Being in the philosophy of Śaiva Siddhānta." For Stamm, the view on "language as an instrument of communication or object-representation leaves out the metaphysical aspect" reducing "it to the field of epistemology." But for Stamm, "language is not to be regarded only as an instrument of communication or objectified truth, but rather as something which defines our fundamental openness towards reality, i.e. as an expression and upholder of our understanding of everything there is, including ourselves and the nature that surrounds us."

The subsequent three essays continue our journey with language, creative literature and spiritual praxis in many ways. In his essay, "Performative as the Language of the Spiritual: A Reading of Indian Spirituality," Ranjan Kumar Panda urges us to comprehend "the semantics of the language of spirituality that involves *(karuna)* love, freedom, and self-knowledge that are considered as the expression of the spiritual in the theoretical framework of Indian spirituality." For Panda, "Indian spirituality has always emphasized the ethical and dissociated from the religious construal of the spiritual. In this regard, normativity is intrinsic to the language of Indian spirituality. The contemporary Indian philosophers like Radhakrishan, Sri Aurobindo, Gandhi, et al. have critiqued the language of spirituality. They have articulated the notion of spirituality emphasizing the normativity of human life which is in harmony with the philosophical significance of the *purusārthas* – the end or the meaning of life." In their following essay, "*Swadhyaya* as Spiritual Pragmatism: Reading O.V. Vijayan's *Khasakkinte Ithihasam*," Vinod Balakrishnan and Shintu Dennis discuss *swadhyaya* (self-study and self-discovery) as a mode of spiritual pragmatism. They look at the work of the socio-spiritual movement of Swadhyaya as well as the novel of O.V. Vijayan, *Khasakkinte Ithihasam*, as engagement with spiritual pragmatism. For Dennis and Balakrishnan, "*Swadhyaya*, an active and alive movement of spiritual pragmatism, finds an expanded meaning in O.V. Vijayan's *Khasakkinte Ithihasam* (1969)." The authors further tell us: "The protagonist Ravi's *swadhyaya* of discovering meanings finds its multifarious dimensions from the redolent rustic environment of Khasak, filled with myths and legends of simple village folk. Vijayan's narrative draws substantially from the religious and spiritual traditions of India. No reading of his novels can be complete without sufficient attention to this essential ingredient of his narrative because it also indicates his immersion in eastern spirituality which contributes to the signifying process in his novels and short stories. And for someone who was grappling with the language that has the suppleness to articulate the depths of that immersion, Vijayan was subjecting himself to the austere practice of *swadhyaya*."

This essay on Swadhyaya as spiritual pragmatism is followed by the essay, "Home and Spiritual Practice: An Ecotheoretical Perspective," in which Nirmal Selvamony tells us how making home or belonging to home is an important part of spiritual practice and spiritual pragmatism. But making home or what Selvamony calls homing is not confined only to the human. It is also part of natural and sacred beings. Selvamony thus challenges us to go beyond anthropocentrism in our conceptualization of spiritual practice.

We began this journey of conversation with the epigraph from Cornell West who has explored paths of prophetic pragmatism nearly a quarter century ago. But West's journey is very much an American one and our journey here has been much more planetary involving cross-cultural conversations and planetary realizations. I hope this encourages us to explore more and create new paths of pragmatism and pragmatics going beyond entrenched dualisms and ethnocentrism of many kinds and thus creating a new mode of thinking and being which helps us live meaningfully and responsibly in our current fragile world.

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DISCUSSION

DIALOGUE

Pragmatism and Spirituality:
New Horizons of Theory and Practice and
the Calling of Planetary Conversations[1]

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[..American pragmatism is characterized by its understanding of human action as a *creative action.* The understanding of creativity contained in pragmatism is specific in the sense that pragmatism focuses on the fact that creativity is always embedded in a *situation*; i.e. on human being's 'situated freedom.' It is precisely this interconnection of creativity and situation that has given rise to the repeated charge that pragmatists merely process a theory that is a philosophy of *adaptation* to given circumstances. This accusation fails to perceive the antideterministic thrust of the pragmatists. [..]

It is perhaps best to trace the importance of situated creativity for pragmatism in the works of all four major representatives of pragmatism. The decisive innovation in Charles Peirce's logic of science—namely, the idea of abduction—is aimed precisely at generating new hypotheses and pioneering their role in scientific progress. Peirce's speculative philosophy of nature is built around the question of under which conditions the New can arise in nature. His philosophy also endeavours to find a niche for artistic creativity in an age characterized by both the dominance of science and Darwinism, a way of thinking that brought the Romantic philosophy of nature to an end. Of William James it can be concluded from his biography that for him a conflict between a belief in free will with religious justification and naturalistic determination was not simply an intellectual problem, but rather one that actually paralyzed all his mental powers. Accordingly, his attempt to find a way out of this dilemma by regarding the ability to choose as itself a function crucial to the survival of human organism in its environment not only signaled

the beginning of functionalist psychology, but was also a step which unleashed his lifelong productivity. John Dewey's work was colored by his theory of art, or, rather his theory on the aesthetic dimension of all human experience. Far from being geared exclusively to solving problems of instrumental action, the unifying element running through Dewey's work, with the numerous areas it covers, takes the shape of an inquiry into the meaningfulness to be experienced in action itself. As for George Herbert Mead, his famous theory of the emergence of the self is primarily directed against the assumption of substantive self; his concept of the human individual and the individual's actions is radically 'constructive.' In all four cases the pragmatists' ideas are not devoted to the creative generation of innovation as such, but to the creative solution of problems. Despite all the pathos associated with creativity, the pragmatists endeavoured to link it to the dimension of everyday experience and everyday action.

Hans Joas (1993), *Pragmatism and Social Theory,* pp.4-5.

We are not exhausted by the social and cultural worlds we inhabit and build. They are finite. We, in comparison to them, are not. We can see, think, feel, build, and connect in more ways than they can allow. *That is why we are required* to rebel against them: to advance our interests and ideals as we now understand them, but also to become ourselves, affirming the polarity that constitutes the law-breaking law of our being.

Roberto M. Unger (2007), *The Self Awakened: Pragmatism Unbound,* p.40.

Thoreau's copy of Homer is open on his table at Walden. So far as philosophy is a matter of caring about texts, meditation is its mark before argumentation [..]

-Stanley Cavell (1981), *Pursuits of Happiness,* p.13.

At the horizon line of the near future toward which we gaze, pragmatically assessing the utility of truth, there lies a more distant future that we can never really forget. Rorty alludes to this with the term solidarity, which I propose to read directly in the sense of charity, and not just as the means of achieving consensus but as an end in itself. Christian dogma teaches that *Deus Caritas est,* charity is God himself. From a Hegelian viewpoint, we may take the horizon to be that absolute spirit which never allows itself to be entirely set aside but becomes the final horizon of history that legitimates all our near-term choices.

-Gianni Vattimo (2011), *A Farewell to Truth,* pp.139-140.

Pragmatism has been an important philosophical and socio-cultural movement in the United States of America which has influenced our views of language, social reality and human condition. In the last one hundred years or more, it had had a global influence. American pragmatism as cultivated by pioneering savants such as Charles Sanders Pierce, William James and John Dewey has influenced post-war continental philosophy in the works of seekers such as Karl-Otto Apel and Jurgen Habermas from Germany. But this has not been merely a one-way influence. In the works of Apel and Habermas, we see a mutual dialogue between American pragmatism and streams in continental philosophy namely Kant leading to what is called Kantian pragmatism (cf. Habermas 2002; Giri 2013) which in its own way was an effort in simultaneous engagement with pragmatics of both communication and action, practice and transcendence.[i] Kantian pragmatism has influenced critical theory in philosophy and social sciences. Kantian pragmatism has opened up pragmatism to new realities and possibilities as a result of dialogue between American pragmatism and continental philosophy. It is also part of a new movement of democratic practice in societies of entrenched authoritarianism such as post-war Germany.

But this dialogue now needs to be broadened and needs to be part of what can be called planetary conversations. There is a need for

dialogue between varieties of pragmatism and also for exploring spiritual horizons of pragmatism. For example, Confucianism does have an important emphasis upon practice and pragmatism. John Dewey did visit China and did get to know the Confucian streams of theory and practice.[ii] Pragmatism does also have a spiritual horizon and base as, for example, in many streams of Indian traditions there is a focus on transformative practice. In this context Sri Aurobindo (1970) in his *Life Divine* talks about a nobler pragmatism "guided, uplifted and enlightened by spiritual culture and knowledge." In his *Human Cycles* Sri Aurobindo also talks about spiritual vitalism.

Sri Aurobindo also urges us to look at language as *mantra* and cultivate the *mantra* dimension of language. This urges us to go beyond a simplistic view of language as reflection of society. This resonates with philosopher Martin Heidegger's conception of language as a way-making movement.[iii] In Sri Aurobindo and Heidegger we find streams of spiritual pragmatism in their meditations on language, self, being and reality which can also inspire us to explore the spiritual dimension in Wittgenstein's conception of language as a form of life.[iv] Usually Wittgenstein's view of language is looked at through a narrow pragmatic lense and the mystical and spiritual dimension in Wittgenstein's view of language is rarely explored (see Pradhan 2007). But Wittgenstein's reflection on language does have a mystical and spiritual dimension as he invites us to realize the limits of language and the integral reality of silence.[v] Wittgenstein's philosophy of language, culture and self, as his broader philosophy, is animated by an integral normative quest of reduction and transformation of human suffering and in this journey Wittgenstein was inspired by his walking with Tolstoy's spiritual quest in his *Gospel in Brief* (Bartolf 2015). Tolstoy's *Gospel in Brief* was Wittgenstein's saving grace as he stumbled upon this book in his journey as a foot-soldier of Austro-Hungarian empire in a small town in Poland. The spiritual quest of

Tolstoy must have influenced Wittgenstein in his engagement with language and human practice as a field of transformation of human suffering.[vi]

Spiritual Pragmatism:
Self, Culture and Society as Fields of Practical Transcendence

For Luchte, the pragmatists "focus upon the convergence between Wittgenstein and Heidegger in terms of their pragmatic criteria of meaning as use. This stream explicitly opposes the early mysticism of Wittgenstein, and the later mysticism of Heidegger [..]" (Luchte 2009). But we find "the shared appreciation by Wittgenstein and Heidegger of the mystical, of the wonder in face of existence, expressed in such questions as 'why is there something, rather than nothing?." But the mystical and the pragmatic are not opposed to each other. There are also traditions of practical mysticism. For example, we see this in the works of both Meister Eckhart and Sri Ramarkrishna. Eckhart was not just mystical but he also preached in the languages of people and gave support to the empancipatory movements of the women in church and society what is known as the Beguines (cf. Meith 2009). Sri Ramakrishna from India also embodied practical mysticism (cf. Rolland 1954). Ramakrishna's practical mysticism embodied both deep silence as well as creative communication. It was also passionately concerned with human suffering when consciousness just does not witnesses but also weeps.[vii] Ramakrishna wept seeing human poverty and suffering and tried to do his best to ameliorate it. Ramakrishna's practical mysticism was also border-crossing and dialogical as Ramakrishna strove to go beyond a single religious identity and lived as a seeker in many religious paths such as Christianity and Islam.[viii] Ramakrishna's practical mysticism was thus deeply dialogical embodying what is now called "dialogic dialogue" (cf. Cousins 1992; Panikkar 2010). This had had a deep influence on Swami Vivekananda who in his own way strove to embody the dialogical quest of his master

as well his concern with human suffering (cf. Giri 2014b).[ix]

With a creative dialogue with Meister Eckhart, Sri Ramakrishna, Sri Aurobindo, Heidegger, Wittgenstein, Habermas and Dewey, we can cultivate paths of spiritual pragmatism as a new way of looking at self, society, language and reality. In spiritual pragmatism new languages and practices are born out of multidimensional *sadhana*, strivings and struggles touching both the social and spiritual bases of life and society.[x] Spiritual pragmatism involves interpenetration of spiritual and material, immanent and transcendence, capability and transcendence. Spiritual pragmatism involves practical discourse as suggested in the critical theory and practice of Jurgen Habermas and practical spirituality suggested in the works of Swami Vivekananda, Sri Aurobindo as well as in many transformative spiritual movements in societies and histories. Spiritual pragmatism thus contributes to strivings for realization of non-duality as an ongoing *sadhana* and struggle in life, culture and society. It must be noted that there is an important legacy of overcoming dualism in American pragmatism as well which we notice in the work of social philosophers such as George Herbert Mead who urge us to go beyond the dualism of subject and object (cf. Giri 2012). Spiritual pragmatism in its more social manifestation of critique, creativity, struggle and emancipation also resonates with the tradition of American pragmatism what Cornell West (1999) calls "prophetic pragmatism" inviting us to the struggle and martyrdom of savants such as Martin Luther King, Jr. and the civil rights movement.

Spiritual pragmatism helps us to rethink self. In modernity, self is primarily conceived of and sought to be realized as a "techno-practitioner" (cf. Faubion 1995) and rarely do we realize that self also has a transcendental dimension which is at work in the domains of our practice (cf. Giri 2006). A field of practice is not only a field of routine reproduction of existing habits, habitus and structures,

a *doxa* (cf. Bourdieu 1971) but also a field of creativity, critique, transformation and transcendence. This is not only a field of immanent transcendence but also a field of transcendental immanence (cf. Strydom 2009). Spiritual pragmatism invites us to rethink and realize self as a field of practical transcendence, immanent transcendence and transcendental immanence. Practice and pragmatics help us to be part of a flow of the practical and transcendental holding infinity in our palms and walking with the Infinite with our feet. Spiritual pragmatism thus invites us to realize the work of flow and border-crossing at work in practice which also invites us to realize the poetic dimension of practice, poetry of practice (cf. Giri 2014a). The poetry of practice also challenges us to realize the performative dimension of practice and invites us to weave new words of life, regeneration and resurrection which then become a force for weaving new worlds (cf. Giri 2015).[xi] The performative here is linked to our continued movement of unfoldment of potential, self as well as other, and is part of manifold processes of self-realization and co-realization.[xii] It is not only activistic but also meditative.

The reconceptualiazation of self in spiritual pragmatism has implication for rethinking and transforming our conception, organization and functioning of culture and society. The socio-cultural field is not only a field of functional and mechanical practice; it is a space of life and regeneration. It also has a subjective and transcendental dimension.[xiii] It is not only a field of action but also a circle and flow of meditation.

Spiritual Pragmatism: A New Eros and Transformation of Democracy

Breath is the foundation of life and It is also the site of the work of the Spirit. But in Western tradition with the ideology of **cogito ergo sum** (I think therefore I exist), rarely do we realize that "I breathe therefore I exist". Spirituality challenges us to be aware of the flow of our breath and to cultivate it further. Spiritual

pragmatism is a way of working with our breath individually as well as in manifold webs of togetherness. It helps and challenges us to share our breath in a way of mutual assurance and trust. Sharing our breath is the beginning of a spiritual community as Irigaray writes: "This proto-ethical plane of shared breath is the ethical germ of a spiritual community, i.e, a community of embodied individuals, caring for each other" (Irigaray 2002: 136). Spiritual pragmatism creates a new eros of sharing of our breath and also cross-fertilization of our dreams and practices.[xiv]

The new erotics of spiritual pragmatism also helps us to relate to ethics and aesthetics in a new way. It seeks to renew both ethics and aesthetics with spiritual pragmatism as well as to create flows and border-crossing between them. Spiritual pragmatism crates the emergent genre of aesthetic ethics which helps transform our existing conception of practice. It also strives to realize responsibility as a manifold process of self-cultivation and care of the other. Spiritual pragmatism cultivates responsibility as a pragmatics of holding our hands, walking and looking up to the face of each other with courage and compassion. It strives to cultivate responsibility as a manifold verb of activistic and meditative co-realization of the ethical and the aesthetic as a quest for realization of Truth, Goodness and Bliss *(Satchidananda)* in self, culture, society and the world.

Spiritual pragmatism also helps us rethink and transform democracy. Pragmatism has had a deep impact in rethinking democracy, for example, as evident in the vision and work of seekers such as John Dewey. Dewey's pragmatism not only challenged the technocratic reduction of democracy to expert control but also brought the challenge of cultivation of art to democracy and public sphere. Dewey inspired the formation of what can be called an "aesthetic ecology of public intelligence" (cf. Reid and Taylor 2010).

Dewey's pragmatism not only inspired philosophers such as Jurgen Habermas but

also political pioneers such as B.R. Ambedkar. Ambedkar built upon Dewey for whom the conception of democracy and liberty are based upon "communication" (Skof 2011: 126). But Ambedkar also added to Dewey's pragmatism the vision and practice of *dhamma*, righteous conduct from Buddhist path (cf. Ambedkar 2011). For Skokf, "Ambedkar's 'pragmatist' vision of democracy rests on his views about *dharma*, religion and social ethics with related reconstruction of social (and 'political') habits" (ibid: 128). For Ambedkar, following Dewey's argumentation, use of force is allowed, while the use of violence is not permitted.[xv]

Walking With Spiritual Pragmatism as A Way of A Continued Adventure of Consciousness and Social Transformation

The border-crossing between pragmatism and spirituality thus brings us to these inter-linked themes and challenges of life, self, culture, society, history, future, and the world. It challenges us to go beyond one-sided absolutism of closure and violence of either the practical or transcendental, material or spiritual and write poems, paint rainbows and dance across dualisms of many kinds taking inspiration from not only the dance of Shiva and Parvati, *Purusha* and *Prakriti* but also dance of Christ on the cross and the *dervis* in the streets and deserts. It challenges us to realize the violence of one-sided absolutism and find our paths of weaving threads of connections and integration amidst the continued violence of closure and fragmentation. Violence and non-violence are eternal and epochal challenges of life and today in the midst of growing violence, spiritual pragmatism challenges us to continue to strive for paths of non-violence in thought, action, organization of life and imagination. Here Buddha, Gandhi, Habermas and Sri Aurobindo dance with Irigaray, Dewey, Pierce and Ambedkar and challenge us for a new pragmatics, politics and poetics of life in self, culture, society and the world. As Habermas challenges us which has an echo of Gandhi:

Only when philosophy discovers in the

dialectical course of history the trace of violence that deform repeated attempts at dialogue and recurrently closes off the path to undistorted communication does it further the process whose suspension it otherwise legitimates: mankind's evolution towards autonomy and responsibility (Habermas 1971: 315).

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Endnotes:

[i] Here we can follow the following paragraphs of Steven M. Levine's elaboration of the quest for Kantian pragmatism in Habermas as he tries to bring engagement with language and social action together:

Kantian pragmatism addresses a lacuna in Habermas' work that has existed since *Knowledge and Human Interests*, namely, the relative neglect of issues in theoretical philosophy. For while Habermas' formal pragmatics has obvious relevance for theoretical philosophy, its explicit purpose is to formulate a theory of communicative action which itself is meant to ground a critical theory of society and a discourse/ theoretic conception of morality, law, and democracy. Kantian pragmatism, in contrast, directly addresses two theoretical questions that arise in light of the linguistic turn: the epistemological question of realism and the ontological question of naturalism. The first asks how we can secure the notion of an objective reality that is the same for all even if our access to the objective world is always mediated by language. Without an answer to this question, the relativism and contextualism endemic to the linguistic paradigm appears unavoidable. The second asks how the normativity that pervades the lifeworld can be reconciled with the fact that sociocultural forms of life evolve naturally. Although these issues are intertwined, for reasons of space we will only address the former question.

The major innovation of *Truth and Justification* is Habermas' embrace of the thesis that the question of realism can only be addressed by examining both the 'horizontal' communicative relations between subjects and the 'vertical' relationship that subjects establish with the world through action. In other words, to establish realism we need not only a theory of communication but also a theory of action and learning in which reference to an objective world is ratified in practice. The Kantian pragmatism outlined in *Truth and Justification* thus moves beyond the linguistic pragmatism embedded in Habermas' theory of communicative action and joins forces with pragmatism in its classical variant. In this way, Habermas distinguishes himself from other contemporary pragmatists like Rorty, Brandom, Apel, and Putnam whose work generally remains at the level of linguistic representation. While these thinkers are concerned with practices, they are mostly concerned with linguistic cognitive practices and not with the practices and actions by which agents cope with problematic situations in the objective world. But without accounting for

the latter practices in addition to the former, the problem of realism, and hence the threats of relativism and contextualism, cannot be satisfactorily addressed.

ii As Skof (2011) tells us, "Dewey's well-known visit to China from 1919 to 1921 generated a lot of interest. Hew was granted a doctorate honoris causa from National Peking University. He was also called a 'Second Confucius.'"

iii What Heidegger writes in his essay, "Way to Language" deserves our careful attention:

"What unfolds essentially in language is saying as pointing. Its showing does not culminate in a system of signs. Rather, all signs arise from a showing in whose realm and for whose purposes they can be signs" (Heidegger 2004: 410). Furthermore, "What is peculiar to language thus conceals itself on the way, the way by which the saying lets those who listen to it get to the language" (ibid: 413). For Heidegger, "the way to language is the [..] way-making movement of propriation and usage" where "propriation propriates human beings for itself, [..] propriation is thus the saying's way-making movement toward language" (419, 418):

What looks more like a tangle than a weft loosens when viewed in terms of the way-making movement. It resolves into the liberating notion that the way-making movement exhibits when propriated in saying. It unbinds the saying for speech. It holds open the way for speech, the way on which speaking as hearing, hearing the saying, registers what in each is case is to be said, elevating what it receives to the resounding word. The saying's way-making movement to language is the unbinding bond, the bond that binds by propriating (ibid: 419).

What Heidegger speaks about language as saying as part of "way-making movement" is suggested in tradition of people's enlightenment in Europe namely the folk high school movement and people's enlightenment patiently cultivated by Grundtvig and Kristen Kold. Both of them challenged us to realize language as "living words"--words that could enliven and energize us. This is also akin to Sri Aurobindo's suggestion to create poems which would work like *mantra*.

iv Veena Das building upon Stanley Cavell shares some insightful reflections here:

When anthropologists have evoked the idea of forms of life, it has often been to suggest the importance of thick description, local knowledge or what it is to learn a rule. For Cavell [Stanely Cavell, the noted contemporary philosopher] *such conventional views of the idea of form of life eclipse the spiritual struggle of his [Wittgenstein's] investigations.* What Cavell finds wanting in this conventional view of forms of life is that it not only obscures the mutual absorption of the natural and the social but also emphasizes *form* at the expense of *life* [..] the vertical sense of the form of life suggests the limit of what or who is recognized as human within a social form and provides the conditions of the use of criteria as applied to others. Thus the criteria of pain do not apply to that which does not exhibit signs of being a form of *life*—we do not ask whether a tape recorder that can be tuned on to play a shriek is feeling the pain. The distinction between the horizontal and vertical axes of forms of life takes us at least to the point at which we can appreciate not only the security provided by belonging to a community with shared agreements but also the dangers that human beings pose to each other. These dangers relate to not only disputation over forms but also what constitutes *life*. The blurring between what is human and what is not human sheds into blurring over what is life and what is not life (Das 2007: 15-16; emphasis added).

v Here we can remember the following eternal line in Wittgenstein's *Tractatus Logico-Philosophicus:* "Whereof one cannot speak, thereof one must be silent."

vi In her work on "Wittgenstein and Anthropology," Veena Das (1999) brings out this aspect of Wittgenstein. Das also suggests

how Wittgenstein's concept of language helps us cross borders between different forms of life and not being only enclosed within one form of life, for example within one's own inherited religion. Such a mode of being with life and language as a mode of border-crossing helps us in reduction and transformation of human suffering which arises out of our being bound within our closed systems of being. Here Veena Das's reflections on her work in a neighborhood in Delhi is insightful. Das refers to this line from Wittgenstein that "an entire mythology is stored in our language" (quoted in Das 2011: 240). She builds upon this Wittgensteinian insight to tell us how the mythological aspect of language can help us cross borders and live in our everyday life with mutuality in the midst of differences of many kinds such as the religious. In her study of a neighborhood in Delhi in which Hindus and Muslims live, Das writes in a spirit of Wittgensteinian spiritual pragmatics:

I suggest that the [..] terms at hand such as *bhagwan,* and *khuda* which travel easily in the speech of Hindus and Muslims are deployed in both formal and informal contexts, make it possible to imagine the practices of the other and to get on with the daily commerce of living together. Further the thought that Wittgenstein speaks of a whole mythology of being buried in our language should be understood to include the history of concepts, words, and gestures not only as rooted within a tradition but also in the manner in which they travel and become nomadic. For instance, Iqbal Mian prides himself as one who uses *aql,* or reasoning, and thus tells me often that it is his obligation as a Muslim to understand other religions. According to one *hadith* (a saying of the Prophet) he has heard, a Muslim must tell others about the glories of Islam, but he cannot do without understanding what others hold dear in their own religion (Das 2011: 248)

Das shares with us such moral strivings faced by Muslims in their everyday lives:

[..] how do I cultivate morality as a dimension of everyday life, when certain forms of knowing (e.g. that Hindus are characterized as *Kafirs,* as nonbelievers) somehow contradict my feelings that there are forms of being together that I can come to experience as part of my ordinary life that I wish to acknowledge but for which I should not be required to give justifications (Das 2011: 233).

Das further writes:

But there is a dimension in everyday life that cannot be derived from a reflection on well-honed concepts but combines different fragments from the past, improvisation on concepts that simply 'at hand,' in Wittgenstein's terms. This is neither a story of secularism nor of syncretism but rather one in which the heterogeneity of everyday life allows Hindus and Muslims to receive the claims of each other that have arisen by the sheer fact of proximity, face to face relations, and the privileging of aesthetic immediacy of emotions even over the prohibitions emanating from various authoritative discourses of Hinduism and Islam (ibid: 248).

[vii] Saint Arakshita Das from Odisha, India, tells us in one of his writings that *Parama,* The Supreme, is weeping Supreme. See Chitta Ranjan Das (2004).

[viii] Jan Peter Schouten tells us that once Ramakrishna saw a picture of Madonna in one Jadu Mallick's country house and he was immediately moved by it. After this he also realized the presence of Jesus. Ramakrishna was also deeply moved by the Biblical story of Peter walking on water: "A picture of this scene was later hung on the wall of his quarters in the temple; it was the only image that was borrowed from the Christian tradition" (Schouten 2012: 87).

[ix] Swami Vivekananda "was formed by the mystical experience of his teacher" (Schouten 2012: 82). For him, "The best commentary on the life of [Jesus] is his own life. "The foxes have holes, the birds of the air have nests, but the Son of Man has nowhere to lay his head.' That is what Christ says as the only way to salvation; he lays down no other way."

He writes about Jesus: "He had no other occupation in life, no other thought except that one, that he was a spirit. [..] And not only so, but he, with his marvelous vision, had found that every man and woman, whether Jew or Gentile, whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself. Therefore, the one work his whole life showed was to call upon them to realize their own spiritual nature. [..] You are all Sons of God, immortal Spirit. 'Know,' he declared, 'the Kingdom of Heaven is within you.' 'I and my Father are one.' Dare you stand up and say, not only that 'I am the Son of God,' but I shall also find in my heart of hearts that I and my Father are one?" (Swami Vivekananda 2011: 21).

[x] We get a glimpse of this work in the following lines of Charles Taylor:

Poetry [..] can be seen as an event with peformative force, words which open up this contact, make something manifest for the first time. But what is this event?

Outside of the most subjectivist interpretations, it has an objective side: something language-transcendent is manifested, set free. But it also has an inescapably subjectivist aspect. This reality is made manifest to us, who speak this language, have this sensibility, have been prepared by previous speech or experience. So this new word resonates in / for us; that the word reveals what it does is also a fact about us, even though it is more than this. It could in principle resonate for everyone [..] It opens new paths, 'sets free' new realities, but only for those for whom it resonates (Taylor 2011: 59-60).

We can also read the following poem to get a glimpse of the way new words and languages are born which reflect a new seeking in self and society

Oh friend
You said
We need a new language
A new *sadhana* of words and *tapasya* of worlds

This is not a language of victory
Nor is one of self-advertisement and aggrandizement
Neither is it a language of doomsday
This is a language of walking our ways together
Walking our dreams, *sadhana* and struggle

II

In our co-habitations of affection
Of compassion and confrontation
Words become *mantras*
Of a new life, a new responsibility
Of wiping tears from our eyes and
Again taking each other into our laps
Renewing our strength from embrace
We create new paths by walking
We create new language
Our language is the language of walking
Stars mantra leap from our lap

A poem by the author

[xi] Here what Marcus Bussey (2015) writes deserves our careful consideration:

The poet's eye helps us approach the subject of spiritual pragmatics via the symmetry of head and heart. This chapter turns to poetic wisdom to explore spiritual pragmatic possibilities before our culture today. The aesthetic dimension of poetic expression is synthetic in nature and allows us to reflect on spiritual pragmatism and any attempt at synthesis. Such synthesis is understood poetically as a movement towards wholeness in a forever fractured world.

[xii] Here we can link to the creative work of Lois Holzman and her work on social therapy which builds upon Vygotsky's concept of "zones of proximal development." In Holzman's work on social therapy where participants speak and work with each other being together constitutes a pragmatics field which also is a field of realization of each other's potential. See Holzman 2008.

[xiii] In Ken Wilber's following quadrant model of the integral, it seems as if society does not have a subjective dimension.

	Interior	Exterior
Individual	**Interior/Individual** Upper Left (UL) Quadrant I Intentional - "I"	**Exterior/Individual** Upper Right (UR) Quadrant II Behavioral - "it"
Collective	**Interior/Collective** Lower Left (LL) Quadrant III Cultural - "We"	**Exterior/Collective** Lower Right (LR) Quadrant IV Social - "it"

[xiv] Here what Irigaray (2002: 115-117) writes deserves our careful consideration:

Carnal sharing becomes then a spiritual path, a poetic and also a mystical path [..] Love takes place in the opening to self that is the place of welcoming the transcendence of the other. [..] The path of such an accomplishment of the flesh does not correspond to a solipsistic dream [..] nor to a fin-de-siecle utopia, but to a new stage to be realized by humanity. [..] Nature is then no longer subdued but it is adapted, in its rhythms and necessities, to the path of its becoming, of its growth. Caressing loses the sense of capturing, bewitching, appropriating [..] The caress becomes a means of growing together toward a human maturity that is not confused with an intellectual competence, with the possession of property [..] nor with the domination of the world.

[xv] As Ambedkar argues: "Buddha was against violence. But he was also in favor of justice and where justice required he permitted the use of force (quoted in Skof 2011: 131).

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Cross-Currents of Pragmatism and Pragmatics: A Sociological Perspective on Practices and Forms

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Introduction: The Metaproblematic of Pragmatism

My brief in this article is to clarify the relations between pragmatism and pragmatics from a contemporary sociological perspective. To begin with, it should be noted that these two words are closely related. Not only do they derive from the same etymological root, but they also stem from the same philosophical source.

Etymologically, both pragmatism and pragmatics derive from the Greek word *pragma* (πράγμα) meaning deed, act, enterprise, doing, acting and so forth. Philosophically, their most immediate source is Peirce, but the name of Kant also needs to be mentioned in this regard. As the founder of a unique American philosophy, Peirce coined the word 'pragmatism' in the early 1870s to denote this new departure. However, due to

some of his followers' tampering with this position, particularly James, he later chose to rename his approach 'pragmaticism' instead – which he said was ugly enough to be safe from kidnappers. He admitted that he owed his inspiration for the name of his philosophy to Kant whom he regarded as having been his philosophical mother's milk. To understand pragmatism or pragmaticism, therefore, one cannot avoid having at least some recourse to Kant's fundamental innovation, what he himself regarded as his Copernican revolution.

As far as the word 'pragmatics' is concerned, Morris introduced it in the 1930s in the context of the philosophy of language. Of this neologism he said that it was coined with reference to the term pragmatism. In fact, he depended on Pierce whom he highly respected, particularly on his semiotic theory of the three-dimensional sign which is essential to grasping the process dimension

of pragmatism. In Morris' terminology, pragmatics represents one of these three dimensions, the others being syntax and semantics.

Despite their common etymological and philosophical sources, however, the relations between pragmatism and pragmatics are rather complex. One consideration alone that already accounts for this complexity is that there are different versions of both of these intellectual positions and, hence, a variety of different relations which have developed between them over a relatively long period of time. To obtain an adequate understanding of this complexity, therefore, a sufficiently comprehensive and differentiated perspective is required. In order to facilitate the acquisition of such an understanding, one would be well advised in my view to keep in mind what may be called the metaproblematic of pragmatism. The question is: What precisely is generally at stake in the process that gave rise to and underpinned the development of the different versions of pragmatism and pragmatics? What is the overarching issue or problematic, meta-theoretically speaking? One way in which this matter can be made visible is to focus on the logic of the whole development from the late eighteenth century to the present. Table 1 below is a representation of this development.

Table 1: Logic of the Development of Pragmatism-Pragmatics

1. Empiricism/ Positivism: Hume	2. Transcendentalism: Kant
3. Historicized Idealism: Hegel	4. Materialism & Praxis: Marx
5. Pragmatism & Action: Peirce James Mead Dewey	6. Phenomenology: Husserl Heidegger
7. Philosophy of Language/Pragmatics: Morris Wittgenstein Searle	8. Transcendental/ Formal Pragmatics: Apel Habermas
9. Pragmatic Sociology: Boltanski & Thévenot	10. Cognitive-Pragmatic Sociology

From the logic of the development of pragmatism it should be apparent that the metaproblematic amounts to this: that pragmatism, including pragmatics, is above all about moving beyond the limitations of empiricism or positivism in order to deal with what is implied by the relation between pragma (action or praxis) and form or, in contemporary social-theoretical language, between practices and sociocultural forms. What Table 1 suggests is that at the different stages under historically specific conditions, not only pragma and form were both understood in distinct ways, but also the relation between them has been conceived in variably unique senses. To approximate an adequate grasp of the cross-currents of pragmatism and pragmatics, therefore, demands that close attention be paid to these differences and variations. In the following paragraphs, accordingly, the argument is unfolded in terms of the metaproblematic of pragmatism, while allowing it to be guided by the logical steps in its development from the late eighteenth century to contemporary sociology.

1 From Empiricism to Pragmatism

Peirce: pragmatism

As early as 1871, Charles Sanders Peirce suggested a tentative version of what became known as his 'pragmatic maxim', but it was not until some years later, after having founded pragmatism in 1877-78, that he was able to give it a definitive formulation (1992: 131). According to him, the acceptance of this maxim constitutes pragmatism. In a dictionary entry dating from 1902 on pragmatism he repeated this formulation: 'Consider what effects, that might conceivably have practical bearings, we conceive the object of our conception to have. Then, our conception of these effects is the whole of our conception of the object' (1960: paragraph 5.2). While he immediately added that he was led to this maxim by reflection on Kant's *Critique of Pure Reason,* he also invoked Kant's *Anthropology from a Pragmatic Point of View,* thus giving an indication of the source

of the name he chose for his philosophy and maxim. As signalling a unique approach, pragmatism represents an onslaught against nominalist empiricism or positivism, the precedent for with is to be found in Kant. Empiricism or positivism simply settles for the direct observational empirical experience of a positively given object. By contrast, Peirce insists on taking into account that the object, far from simply being positively given, is rather constituted by a general concept and, further, that we fully understand the object only once we have worked out all the possible practical effects or consequences accommodated by this general conception. Instead of mere empirical experience obtained through direct observation, therefore, he appeals to the mediation of such experience by recourse to possible experience, as stressed by Kant. In other words, Peirce sees the object in relation to its form, and also the action or practice of engaging with the object in relation to the form of that action or practice. To allude to Kant's example, to be able to identify a particular dog as a dog at all presupposes that one has a general concept of dog; and depending on whether the particular dog is engaged with as a pet or as a working sniffer, the general concept would in each case be filled out by a range of very different possibilities of how the relation to and the activities undertaken with the dog could be understood and organized.

Kant: transcendentalism

In the formulation of his pragmatism, Peirce drew on what Immanuel Kant (1968), in analogy to Copernicus' shift from the Ptolemaic to the heliocentric view of planet earth, regarded as his Copernican revolution. This radical innovation can be regarded as having two aspects. In the first place, it required the introduction of his transcendental approach which stressed the acknowledgement of the necessary and unavoidable presuppositions, the *a priori,* of thought and action. For instance, to have an object in respect of which knowledge can be obtained, presupposes an antecedent grasp of objects of possible experience – that is, something *a priori,*

ideas of reason and categories which enable us beforehand to formally identify objects. Demanding that form be taken into account, this approach thus entailed the reversal of the traditional relation between knowledge and object. Instead of our knowledge being directed and guided by our knowledge object, the object should follow our rationally, categorically directed and guided cognition. It should be noted, however, that this reversal did not mean that Kant embraced rationalism instead of empiricism. To the same degree that he sought to go beyond empiricism, while nevertheless retaining empirical knowledge of objects, he also distanced himself from his own rationalist origins. In the second place, therefore, he rejected the traditional ideal of pure theory. For this reason, he reversed also the traditional relation between theory and practice. Although the shift from the object to general concepts meant that theory was effectively given priority over objects, Kant nevertheless stressed that henceforth theory makes sense only within practice. Theory is in principle theory within the framework of practice. Virtually alone amongst the Enlightenment thinkers, moreover, Kant took seriously the fact that reason could harbour groundless pretensions and be delusive and self-destructive. This accounts for why he made the critique of reason itself the core component of his transcendental philosophy.

Kant's Copernican revolution was decisive for Peirce in arriving at the idea of pragmatism. This is evident from his dictionary article referred to above. He did not just react against empiricism or positivism by stressing the importance of general concepts or form, but he actually framed the dictionary entry as a whole by reference to Kant's understanding of the word 'pragmatic'. The opening sentence reads: 'Pragmatic anthropology, according to Kant, is practical ethics. Pragmatic horizon is the adaptation of our general knowledge to influencing our morals' (Peirce 1960: 5.1). In other words, our general knowledge, theory or reasoning is ultimately in the service of contributing to the creation of a proper human

world, one in which truth, rightness and authenticity prevail. For Peirce, this meant that pragmatism and the pragmatic maxim are about contributing to the development of what he called 'concrete reasonableness' (1960: 5.3) – that is, participating responsibly in social and natural evolution by contributing to the development of clear ideas and dependable knowledge, of a justifiably organized social world, and of a harmonious universe.

2 Pragma in Relation to Form

Action and praxis

Although pragmatism was basically rooted in Kant's philosophy, Peirce understood transcendentalism in a deflated sense in the wake of Hegel's (1967) historical transformation of Kant. Rather than just unhistorical, abstract, formal presuppositions underpinning thought and action, Hegel's idealism entailed that ideas, such as for example mind, freedom or the state, were located within the historical process where they themselves orchestrated the unfolding of their own actualization and realization. While Peirce followed this historical deflation of transcendentalism, he objected that Hegel's idealism was marred by ignoring reality – a dimension that pragmatism must cover. Peirce's pragmatic transformation of Kantian transcendentalism thus paralleled Karl Marx's (1967) earlier materialist transformation of Kantian-Hegelian idealism. The difference in emphasis between these two contemporaries is evident, however, from their distinct understandings of *pragma.* Whereas Marx (1967: 400) stressed 'praxis' in the sense of revolutionary world transformation, Peirce (1992: 129, 1998: 499) put his faith in 'action' in the sense of problem-solving and responsible world-creation.

Form: general ideas and historically accumulated potentialities

Like Marx when he turned Hegel from standing on his head back onto his feet, Peirce also emphasized the importance of human beings as actors or agents who establish relations to the world and engage with its various dimensions. But for neither of them was it simply a matter of engagement with the world and praxis or action alone or the practical facts thus produced. In keeping with Kant and Hegel, the ideas that not just direct and guide *pragma* but simultaneously also constitute and regulate the very context of praxis and action must be included as well. In other words, both *pragma* and its form need to be taken into account at one and the same time. We have already seen that pragmatism for Peirce turns in Kantian fashion on general concepts or, as he said, 'general ideas as the true interpreters of our thought' (1960: 5.3). It is in this vein that he criticized James' popular rendition of pragmatism. Far from being based on the assumption that 'action is the end of man', pragmatism rather recognizes that 'action wants an end, and that that end must be something of a general description' such as, for example, 'concrete reasonableness' as 'the ultimate good' of action (1960: 5.3). On numerous occasions, he also stressed the importance of such ideas as truth, right and beauty. In fact, in Peirce's view, ideas such as these have a power of finding or creating their own vehicles and of conferring upon such vehicles the ability to transform the face of the earth: '…without the influence of ideas there is no potentiality' (1998: 121). Some years before Peirce, Marx (1967) developed a comparable position which has attained the status of the most basic principle of left-Hegelianism, namely: historically, a set of rational potentialities has accumulated, including for example an idea such as an equal, associational and solidary society, which encourage human beings to actualize those very potentialities in an attempt to realize them as fully as possible under the new historical conditions and thereby to transform the world for the better.

The conclusion follows, then, that action and praxis, or practices of all kinds, must in principle be regarded within the context constituted by their form.

Peirce's pragmatist architectonic

As for Peirce's understanding of such a contextualizing form, it should be noted that he insisted that pragmatism represents an 'architectonic construction' (1960: 5.5) embracing a number of different dimensions. This framework specifies the minimum of essential components, the most basic elements of which he regarded as 'indecomposable' (1998: 425). First, at the centre of the architectonic is the pragmatic maxim as a mode of thought geared toward preparing for action by comprehensively clarifying the end of action, but it is embedded in a number of progressively broader and deeper dimensions making the pragmatic mode of thought, analysis and practices possible. Second, the ability to determine the kind of action required to be taken by clarifying its end, as we have seen earlier, calls for general concepts. Such general concepts must obviously be concretely specifiable and directly relevant to the action situation in question if they were to direct and guide thought and action. On the one hand, such general concepts contain concretely realizable possibilities and, on the other, their directing and guiding function implies that they possess normative force. By contrast with this dimension delineating meaning possibilities and having a regulative function within the situation, the third broadest and deepest level harbours the range of potentialities and limits that constitute the situation in the first place and hence far exceed or transcend it, although remaining rooted in it since they are the potentialities and limits of that situation. Peirce conceived this level as a meaningful categorical dimension in order to signal that it consists of two closely intertwined aspects. At bottom, there are three *a priori*, formal, universal categories of experience–'First', 'Second' and 'Third' (1992: 247) –that indicate how things might be supposed to be and is ultimately justified by pure mathematics. But then the content of these formal categories has to be filled in, something accomplished by what Peirce at first called 'phenomenology'

and later 'phaneroscopy' (1998: 145, 403). In this case, he took cues from examples of universal categories, namely, Kant's 'quality', 'relation' and 'modality' and Hegel's 'immediacy', 'struggle' and 'reconciliation', to arrive at his own 'Quality of feeling', 'Reaction' and finally 'Representation' in the sense of generalizing mediation (1998: 160). With these phenomenologically or phaneroscopically filled universal categories we are touching on the formal, meaningful presuppositions necessarily and unavoidably made by all those belonging to any situation. With reference to Kant, Peirce and Husserl's respective conceptions of transcendentalism, this dimension can be regarded as the transcendental structure of the situation or world, in which case it can be described as containing the blueprints or design principles for constructing a possible world.

Husserl's transcendental phenomenology

The mention of Edmund Husserl here is in order since, by returning to Kant to reinvestigate the problem of transcendental logic, he managed in an innovative move to secure the phenomenological sense of this contextualizing form which resonates with Peirce's phenomenology or phaneroscopy. Husserl started from *pragma* abstracted into what he called 'intentionality' which on investigation turned out to be an orientation that presupposes the establishment of a relation to the world. From this he concluded that 'the stream of mental processes can never consist of just actualities' (1950: paragraph 35) but must at the same time embrace also potentialities. Intentionality as actuality always and everywhere correlates with potentiality in the form of what he called 'eidetic' or 'noematic' structures, 'formations of meaning', 'idealities' (1969: 242, 245, 262), 'field of unities', 'validity unities' or 'world' (1950: 137, 70).These represent the horizon of meaning, the continually shifting 'horizon of determinable indeterminacy' (1950: 101) within which we always inextricably find ourselves situated, which defines Husserl's new version of phenomenological transcendentalism. The

crux of his innovation, it should be noted, was to disclose the double status of the world. As in the case of Kant's pragmatic horizon, the phenomenological horizon suggests a circular closure of reference. Here, however, it was not theory and knowledge referring to human concerns, but rather meaning referring to further meaning – that is, actualized meaning in a situation referring to potential meaning beyond the situation. Accordingly, the world has a double status. Humans are in the world yet they simultaneously appeal to the world as the ultimate horizon of meaning; the world simultaneously contains itself and transcends itself. This implies that actuality and the potentiality it presupposes and refers to must both be attended to at one and the same time. This accounts for Husserl's insistence on the need for what he called 'continuously two-sided research' (1969: 263, 37). By the way, his successor Martin Heidegger followed this same line by on the one hand introducing what he called 'being-in-the-world' (1967: 149), interestingly elaborated by actually borrowing from pragmatism, and on the other stressing the 'history of Being' (1975: 1) in the sense of the presupposed yet essentially uncontrollable higher-level happening of meaning. Unlike Peirce, however, Husserl and especially Heidegger moved too strongly in an idealistic direction.

Particular meaning possibilities and formal combination potentialities

As will become graphically apparent in due course, the distinctions and relations among the different dimensions of Peirce's pragmatist architectonic are of the greatest importance for grasping the philosophical and social scientific significance of pragmatism and pragmatics. Particularly crucial is to appreciate the distinction between the dimension of general concepts necessary for the clarification of the ends of action and the transcendental formal-meaningful or categorical-phenomenological set of conditions making it possible. In the former case, we have the meaning possibilities available in a particular situation. In the latter, by contrast, we are concerned with the meaningful formal or logical combination potentialities which are the conditions of possibility of a situation or, more generally, of a given world as such. This distinction is important, even decisive, as Peirce's pragmatism which depends on it demonstrates. The differences between distinct versions of pragmatism and, indeed, between divergent types of sociology which are in some sense informed by pragmatism can be traced to whether or not they observe this basic distinction in their respective conceptions of the form of practices.

3 Varieties of Pragmatism

In 1898, having publicly acknowledged Peirce as its originator, James embarked on a popularization drive of pragmatism which gave it momentum in the United States as well as resonance in an international debate which lasted until 1914, the year of Peirce's death and the start of the First World War. Although James himself represented an existential version, the debate was largely focused on a utilitarian interpretation of pragmatism. In the interwar period, pragmatism's uptake was strengthened by its fusion with the classical republican tradition which animated the American political context with its ideal of democratic communal self-organization. This context fostered the appearance of varieties of pragmatism possessing social scientific and political relevance, thus confirming that pragmatism is by no means a unified school. Considered from the metaproblematic perspective, it is evident that these varieties differ from one another on the basis of the divergent ways in which they conceive not only *pragma* but especially also its contextualizing form.

James: subjective-psychological pragmatism

William James (1978), a psychologist, confined pragmatism to subjective experience in particular contexts of situated action in which practical events served as a test for ideas. It represented a translation of Peirce's pragmatic maxim directly into the practice of everyday life which foreshortened general ideas to

particular actions and conceivable practical consequences to psychological effects. This served the entirely defensible purpose of dealing with pressing individual existential problems, but the fact that James did not always present his arguments with the necessary care created the impression of a utilitarian variety of pragmatism. This interpretation was strengthened by the availability in the international context of Nietzsche's notorious definition of truth and its echoing in close contact with James by F. C. S. Schiller (1903), the most prominent British pragmatist of the time who opposed democracy, promoted eugenics and lauded fascism. According to Nietzsche, who scorned general concepts, 'Truth is the kind of error without which a certain species of life could not live. The value for *life* is ultimately decisive' (1968, Aphorism 493). Not only Peirce criticized James both privately and publicly for his actionist and subjectivist reduction of practice and form, but an international reaction levelled an objection against the tendency to reduce truth to individual self-interest and utility. Among the critics was Emile Durkheim who delivered a course of lectures in the winter semester of 1913-14 under the title of 'Pragmatism and Sociology' (1983).

Mead and Dewey: sociological pragmatism

Mead and Dewey both transferred pragmatism, originally founded by a philosophizing natural scientist, to the social sciences. By contrast with James' subjectivist version, they represented a more sociological one.

George Herbert Mead developed what turned out to be the classical theory of symbolically mediated social interaction in which communicative action and interaction take place in an expansive form. At the first level, he identifies a vital general concept that enters and regulates the experience, thinking and action of the members: 'The organized community or social group which gives to the individual his unity of self may be called "the generalized other"' (1974: 154).Then on the

second higher level beyond the community or group, he locates such universal ideas as 'democracy', 'universal discourse' and a 'universal human society' (1974: 281, 327, 310). With this differentiated understanding of the form of social action, Mead maintained a closer relation to Peirce's deflated Kantian transcendentalism than his colleague and friend Dewey did.

In the wake of the post-First World War industrial-capitalist transformation of America which rendered classical republicanism increasingly ineffective, John Dewey made a remarkable contribution by focusing on the regeneration of democracy, supported by writings on ethics and education. In a number of important works, he elaborated a theory of the communicative organization and self-control of the community in which he gave a central role both to the participating public and to social inquiry as part of the democratic resolution of collective problems. However, the limits of his position on the form of democratic communication are evident from these very works. In *The Public and Its Problems* (1927), the collective engagement sustaining the process of problem-solving is subject to self-regulation strictly in terms of collective standards generated internally to the process itself, the most general idea being that of communicatively enabled cooperative self-governance. In a study of logic in the service of developing his theory of inquiry – indeed, the first systematic attempt at 'pragmatic' logic since Peirce – he formally confirmed his rather narrow acceptance of what he himself called 'forms' (Dewey 1939: iii). Logical forms arise strictly only from within the operation of inquiry itself, implying that there are no relevant universal categories – e.g. validity or truth – beyond inquiry. The rationality of logic is exclusively a matter of the relation between means and consequences. It is conceptions such as this that account for the widespread, yet not entirely justified, criticism of Dewey as an instrumentalist. It should be noted that this particular conception of logic is the exact opposite of Peirce's view which accords social

significance to logic: 'Logic is rooted in the social principle' (Peirce 1992: 149). But what is particularly remarkable is that besides traditional and his own pragmatic logic, Dewey's study contains no reference to the significant modern development from Kant's transcendental logic to Husserl's endeavour to lay a new foundation for logic.

Mills: critical sociological pragmatism

In his early writings in which he incorporated pragmatism in a sociological approach, C. Wright Mills (1964) started from Peirce's pragmatic maxim but simultaneously depended heavily also on Dewey. Despite this dependence, however, his conception of the form of social action and communication is considerably different from the latter's. He actually attacked what he regarded as Dewey's nakedly utilitarian scheme and undertook to correct it by stressing the intrinsically social character of the motives driving action. In his famous late work, *The Sociological Imagination*, he unmistakably still adhered to this same approach. Stressing the need to bear in mind the framework of society as a whole, he here sketched the task of the sociologist as being the identification of socially and politically significant problems manifested both as 'personal troubles of milieu' and as 'public issues of social structure' (1970: 14) and their critical analysis with reference to their moral substance. This latter requirement reveals Mills' sense of form possessing motivational and social relevance. Problem situations are not structured solely by general concepts directly relevant to the socio-political problem at issue or by criteria generated in the struggle over them, but more importantly still also by what he called 'master symbols of legitimation' (1970: 46). And to this he sagaciously added: 'the relations of such symbols to the structure of institutions are among the most important problems in social science'. Among such symbols he singled out the situation-transcendent ideas of freedom and reason. For Mills, their significance resides in the fact that such forms are not only used for the justification of the status quo, often by obfuscating, manipulative and repressive means, but also serve as a basis for questioning and criticizing the organization of power and related positions.

It should be obvious, to reiterate, that the marked differences between distinct varieties of pragmatism can be attributed to how they conceive of *pragma* – individual utilitarian action, individual existential action, communicative action, symbolically mediated social action or communication – and whether or not they observe in their respective conceptions of the form of practices the basic distinction between immanent situation-bound and situation-transcendent criteria.

Although pragmatism after its developmental spurt between the 1890s and 1930s continued to have some small influence in the philosophy of science and in symbolic interactionism, it had gone into decline from the 1930s due to the ascendancy of analytical philosophy and the changed conditions ushered in by the Second World War. For decades, consequently, it languished in the doldrums in American universities. It is only since the 1970s that what in the 1990s came to be called 'the renaissance of pragmatism' is observable, in large part due to Apel and Habermas' earlier innovative reception of Peirce's pragmatism and to the efforts of American scholars like Richard Bernstein, Richard Rorty and, more recently, Robert Brandom to revive it.

4 From Behaviouristic or Empirical to Transcendental or Formal Pragmatics

It is only with Morris' books, *Foundations of the Theory of Signs* (1938) and *Signs, Language, and Behaviour* (1946),giving evidence of his appropriation of Peirce, that the cross-currents of pragmatism and pragmatics were unleashed. But it would take until the late 1960s and 1970s, marked by the publication of Apel's Peirce studies and Habermas' adoption of the resulting perspective, before the implications of this complex relationship would become visible.

Morris: pragmatics

Charles Morris turned to Peirce's work at a time when the philosophy of language, within the framework of the development of analytical philosophy, had passed its syntactic phase and was in the process of articulating its semantic phase which, in turn, corresponded to the logical-positivist phase in the philosophy of science. On the basis of the appropriation of Peirce's pragmatism and semiotic theory of the threefold sign-relation, he was able in parallel with the later Wittgenstein to take the innovative step of opening the third phase by adding what he called 'pragmatics' to the previous two phases. Whereas the first phase was exemplified by the early Wittgenstein's concern with logical form or syntax and the second by Tarski and Carnap's logical-semantic frameworks, pragmatics referred to the active, concrete process of 'semiosis' (1938: 3) in the sense of the generation, communication, reception and acting upon information and meaning. Instead of structure or meaning, the focus thus shifted to the actual use of language. In his main work, Morris went beyond the syntactics-semantics-pragmatics subdivision of the earlier book to investigate 'semiotic' in terms of the nature of signs, situated signification processes and 'formators' and 'formative discourse' shaping such processes (1946:153).The fact that his work was published under the auspices of the positivist programme for the unification of science, however, accounts for the constraint that enforced a narrowing of his perspective. Semiotics in general and pragmatics in particular were explicitly conceived from a behaviouristic perspective which stresses the disinterested observation of external behaviour at the expense of attending to the actor, the interpreter and their sociocultural context.

Wittgenstein, Winch and Searle: language-games, rule following and speech acts

Ludwig Wittgenstein's (1968: paragraph 7) concept of 'language-games' was his attempt to capture the use people make of language in specific situations – i.e., pragmatics – within the context of a form of life of which there is a plurality. While he, like Morris, also tended toward a behaviouristic emphasis on custom, training and lack of reflexivity, however, Winch and Searle went some way toward redressing this inadequacy by their contributions to pragmatics. Peter Winch offered an influential interpretation of Wittgenstein that focused on the concept of 'following a rule' (1959:25), with rules being available as a *priori* forms of life or conceptual understanding. This is indeed an explicit conception of the form of practices, yet it suffers from being confined to the 'conventions' (1959:181) of particular closed language-games. John Searle broke through this particularistic barrier by putting forward an institutional theory of the performance of speech acts as realizations of the 'conventions' of any one of a range of particular languages – e.g. English, French or German – all of which are underpinned by 'the same underlying rules' (1965:39). Being both convention- and rule-governed implies that a speech act has 'formal features which admit of independent study' (1969:17). These features are by no means restricted only to a particular conventional form, but simultaneously also take a rule-like or universal pragmatic form. And Searle insisted that participation in such universal rule systems entails 'a committed use of words' (1965:198) and, hence, reflexivity beyond custom and tradition.

In Winch and Searle we thus see a progressive shift from a behaviouristic to a formal type of pragmatics which Apel and Habermas would later make fully transparent – Apel (1981), for example, using his own well-established 'transcendental-pragmatics' in a critique of Morris' behaviourism.

Apel: transcendental-pragmatics

It is on the basis of his early study of Heidegger's replacement of Kant's unhistorical transcendental presuppositions by *existentialia* or temporal principles of human existence which shifted the attention to the 'fore-structure' or pre-understanding

shaping the relation to the world that Karl-Otto Apel (1973:24) arrived at his understanding of the basic structures of the human form of life as 'quasi-transcendental'. Not long after, however, he discovered Peirce's much earlier and more thorough-going semiotic transformation of Kant's rigid consciousness-based transcendental philosophy. This discovery, supplemented by his investigation of the development of the philosophy of language from an emphasis on syntax via semantics to pragmatics, prompted him to adopt 'transcendental-pragmatics' as the title of his own philosophical position. Apel's (1967/70, 1995) seminal Peirce studies not only played a key role in kick-starting the renaissance of pragmatism, but they also had a formative impact on his collaborator, colleague and friend Habermas (1979:1-68) who chose the parallel title of 'universal-pragmatics', later renamed 'formal-pragmatics'. It is at this juncture that the relations or cross-currents between pragmatism and pragmatics for the first time became palpable.

By having made the unjustly neglected founder of pragmatism, Peirce, the centre of attention and having unearthed the quasi-transcendental Kantian assumptions exhibited by his combination of the pragmatic maxim with a scheme of categories, Apel effectively highlighted what I earlier called the metaproblematic of pragmatism: that pragmatism, supplemented by pragmatics, concerns action that is accompanied by a concurrent reflexive directing and guiding understanding of the very form of such action. Peirce understood the process of the interrelation of action and form in terms of semiosis in the sense of the sign-mediated process of the generation and signification of information and meaning that is intelligible and thus interpretable by others. Mead, Dewey and Mills had already taken the step of thematizing such semiosis in terms of symbolic social and political communication, but it is the introduction of pragmatics that made possible its analysis in terms of the use of language in specific situations, language

games, forms of understanding, speech acts and accompanying formal features such as conventions or institutions and formal rule systems. Pragmatics thus allowed not only the internal articulation of pragmatism in terms of its two major reference points, action or practices and the forms of such engagements, but also the generalization of those features to a more complex level – for example, taking the illocutionary binding force of speech acts to public discourse and following how learning in specific situations gives rise to constitutive and regulative forms. Leaning on Apel, Habermas advanced this process.

Habermas: universal or formal pragmatics

As early as 1968, Jürgen Habermas (1972) drew on his insight into Peirce's pragmatist linking of action and form to analyse the different types of empirical-analytical, interpretative and critical social science in terms of the transcendental framework each presupposes –the mode of engagement relative to a particular kind of problem and the type of knowledge aimed at on the basis of the relevant cognitive interest. But it was when he, inspired by Apel, developed his universal or formal pragmatics that he took his most decisive step. While there is a widespread empirical view of pragmatics as the use of language in specific situations, for instance the object of conversation analysis, Habermas (1979:1-68) started from the assumption, not unlike Searle, that such use has universal or formal features which can be studied in their own right. His formal-pragmatics represents the extrapolation and articulation of exactly those features. According to it, the most basic formal-pragmatic categories are the three objective, social and subjective world concepts presupposed by all experience, thought, action and interaction. And to these worlds correspond the validity principles of truth, rightness and truthfulness respectively which are introduced into action, interaction and social relations and given effect there through the implicit or explicit discursive raising and acceptance of validity claims.

The next step for Habermas was to restate social theory from the formal-pragmatic perspective in his major sociological work, *The Theory of Communicative Action* (1984/87). While there are different kinds of speech acts that through validity claims bring the formal presuppositions or universal pragmatic forms into play in concrete situations, Habermas singled out the illocutionary type carrying 'communicative action' (1984:94-101) as the sociologically central one. As regards form, he treated 'the lifeworld' (1987:119-52) as being complementary to communicative action, which implies that the lifeworld encapsulates the form of action. It is quite a complex concept. That it is conceived in both a situation-immanent and a situation-transcendent manner is confirmed by Habermas' (1992:103) later introduction of the concept of 'immanent transcendence'. On the one hand, the lifeworld embraces immanent personality structures and social and cultural institutions or conventions and, on the other, it has what could be regarded as a transcendent, meta-conventional, meta-cultural dimension which harbours the three formal-pragmatic world concepts and their phenomenologically specified validity principles. Validity claims have a concretizing pragmatic mediating role between these two levels by drawing on the formal, ideal, ought validity of such principles as truth, rightness and truthfulness in order to stimulate and shape the formation of the social validity of particular norms and values or conventions relevant to the given situation. From the current perspective, it is significant that in a late work Habermas (2003:8) gave his thought the philosophical backing of a theory of knowledge which he calls 'Kantian pragmatism'.

As in the case of Apel, then, we see that Habermas developed a philosophical-sociological position that theoretically drew basic insights from pragmatism and pragmatics and their interrelations. The pragmatist relational complex of action and form is given central place and it is then articulated in sociological detail by means of expanded ideas deriving from pragmatics. Apel and Habermas' seminal contribution did not remain without consequences for sociology, but the same can of course be said also of pragmatism in general.

5 Contemporary Sociological Appropriations of Pragmatism-Pragmatics

Boltanski and Thévenot's pragmatic sociology

It is apparent from *De la Justification* (1991) that Luc Boltanski and Laurent Thévenot did not derive their pragmatic sociology, as it has come to be called, from the tradition of pragmatism running from Peirce to James, Mead and Dewey. And although a chapter heading reads 'Toward a Pragmatics of Reflection' *(Vers une pragmatique de la réflexion)* devoted to a look back at their own work, there is no sign that they have any connection with the tradition of pragmatics either. Despite all this, however, there is no doubt that they follow in the slipstream of pragmatism. What confirms this above all is the core concern of their sociology of the critical and justificatory practices of the ordinary members of society: the relation of practices to the diverse forms giving shape to them. This much is incontrovertible if one assesses their work from the perspective of the metaproblematic of pragmatism. But it is also confirmed by their display of other pragmatist hallmarks, such as an approach focusing on the 'situation' (1991:11) and the model of 'discord' (1991:270) or dispute which starts from a breakdown or problem and ends with the re-establishment of agreement. They trace their concern in that context with the problem of general concepts or 'forms of generality' *(formes de généralité)* (1991:20) neither to the pragmatists nor to Kant, but rather to Rousseau's concept of the general will and Durkheim's concepts of collective consciousness and society. Remarkably, Boltanski and Thévenotdo do not register that Kant developed Rousseau position and that Durkheim owed much to Kant. Having started from Rousseau, it is obvious not only why they turn to an extensive study of political philosophy in order to draw concepts

of forms of generality or the common good from it, but also why they failed to see, when they felt compelled to supplement the moral aspect by adding the technological and the aesthetic ones, that Kant had already gone beyond Rousseau's exclusively political focus in exactly this manner with his three critiques. The question here, however, is how precisely Boltanski and Thévenot conceive of what they call 'forms of generality' – a particularly pressing one since they are not nominalists. Do they maintain the two-level conception of situation-bound and situation-transcendent forms, as suggested by Peirce, or do they accept the more limited conception of strictly situation-bound forms, as forcefully defended for example by Dewey?

From their analytical framework it is apparent that Boltanski and Thévenot's approach has three major dimensions. In keeping with the practices-form relation it incorporates a 'general/particular' axis (1991:188). Second, on the particular extremity are located a plurality of actors possessing a reflexive and critical competence and engaging in practices and, on the general one, are a plurality of forms of generality. These forms are conceived as the 'grammar' (1991:33,177) of a properly organized human socio-political order. They are referred to by a variety of names, including particularly 'order of worth' (*ordre de grandeur*) (1991:99), but also 'common goods', 'principles of justice', 'principles of equivalence' and 'principles of order'. At times, the authors' intention is apparently to distinguish between the 'orders of worth' and the principles, as when they more fully describe the latter in terms of 'a higher common principle' (*principe supérieur commun*) (1991:33) possessing a constraining significance. So, for instance, they see the principles playing a role by securing justifications in disputes through which an agreement is forged about the attribution of different degrees of worth to the persons involved. But even beyond the series of principles relative to the plurality of orders of worth they also identify a few still more general principles of legitimacy. The third dimension is occupied by things and objects of different kinds, depending on which types of practices and forms they correspond to, which consolidate and lend an objective existence to distinctive worlds. It seems that what these things and objects are could most conveniently be identified with reference to the institutional complex relevant to a world. Boltanski and Thévenot (1991:200-62) distinguish six such worlds each with its own characteristic features. Table 2 below is a partial reconstruction of their view of the six worlds with their associated institutional-object dimensions, orders of worth, higher common principles and finally the principles of justice constraining all the worlds.

Table 2: Pragmatic Sociology's Six Worlds

Situation-Immanent				
WORLD	INSTITUTION/OBJECTS	ORDER OF WORTH	HIGHER PRINCIPLE	ULTIMATE PRINCIPLES OF JUSTICE
Inspiration	Religion/art	Ethereal state	Inspiration: creativity	Common humanity & Legitimate distribution and coordination
Domestic	Personal relations	Hierarchical superiority	Tradition: trust	
Opinion	Public relations	Fame	Public: recognition	
Civic	Community relations	Rule-governed	Collective: equality	
Merchant	Commerce	Desirable	Competition: market	
Industrial	Production	Functional	Performance: efficiency	

Boltanski and Thévenot exhibit a pronounced concern with the pragmatist metaproblematic of the relation between practices and forms and they moreover offer a differentiated approach to its treatment. This approach allows them to develop illuminating analyses of different worlds, the critical and justificatory practices typical of each world, cross-purposes and conflicts of different worlds in particular dispute situations, and processes leading to the closure of disputes. The crucial question in the present context concerning pragmatism and pragmatics, however, is what limits their particular appropriation of the pragmatic legacy imposes on their sociology.

First of all, it is noteworthy that Boltanski and Thevenot distance their sociology of critique from behaviourism, positivism and culturalism. The argument for this is that the human sciences must be true to their subject, namely, persons whose identities and justifiable relations presuppose a reference to a principle that extends beyond themselves' (1991:33). This is a highly commendable position which is in line with the pragmatist metaproblematic, but what precisely this principle is and what its status amounts to remain rather fuzzy. Indeed, the concept of forms of generality is the most central yet the fuzziest part of their work. One gets the distinct impression of authors shuffling between the two options played out against one another in the pragmatist debate, whether between Peirce and James, Apel and Wellmer or Habermas and Rorty: either a situation-transcendent principle or a situation-immanent principle. Beyond their gerrymandering, however, Boltanski and Thevenot's appeal to a principle that extends beyond persons is decisively put in place by the fact that their project is a sociology of ordinary people's criticisms and justifications, a sociology of critique, which is conceived in opposition to a critical sociology. Not only are all persons unrealistically and uncritically assumed to possess the same reflexive and critical competence which is developed to exactly the same level and backed by the same level of resources, but

all forms of generality, whether orders of worth or principles, cannot occupy any other position than strictly only within the bounds of a situation. If these forms, while remaining rooted in situations, were to extend beyond or transcend situations, then the limits of a sociology of critique would be shattered. Whatever the impression they give, therefore, it is not possible for Boltanski and Thevenot to entertain the idea of situation-transcendent ideas or principles. It is for this reason that they, by contrast with their apparent appeals to transcendent principles, reject the efficacy of transcendental rules in favour of the constraints of pragmatic forms and, by extension, confirm – not unlike Winch –that 'there is no higher vantage point above any of the worlds, no external position from which the plurality of justices could be considered from a distance, as a range of equally possible choices' (1991:285). But what then is meant by a 'higher common principle'? It is simply declared a 'convention', a 'metaphysical' entity (1991:177,183) that defines the humanity of persons and determines or qualifies their value or worth. There is no suggestion of a possible connection with evolution or phylogenesis, a topic of interest to the pragmatists. By contrast, ontologically Boltanski and Thévenot (1991:168) insist that what appears in a situation alone counts, while the existence of anything else is of no interest.

It is due to the inadequacies and limits of a strictly immanent, situation-bound sociology of critique that both Boltanski and Thévenot each in his own way subsequently were moved to undertake corrective steps by returning to the project of a critical sociology.

Apelian-Habermasian cognitive-pragmatic critical sociology

An alternative sociological project which draws directly from pragmatism and pragmatics is what may be described as the cognitive-pragmatic critical sociology that stems from critical theory as represented by Apel and Habermas. It proceeds from

the acknowledgement that critical theory and pragmatism both derive from the left-Hegelian tradition which the contemporaries Marx and Peirce represented at the time of its emergence in the nineteenth century against the background of Kant and Hegel (Strydom 2011; Delanty 2013; O'Mahony 2013). A comparison of this alternative version of sociology with Boltanski and Thévenot's shows that there is a significant difference between them based on the former's more thorough appropriation of pragmatism and, indeed, its mastery of the cross-currents of pragmatism and pragmatics.

In accordance with Marx and Peirce's respective detranscendentalized emphases of historically accumulated rational potentialities and general concepts as well as Apel and Habermas' quasi-transcendental conception of necessary and unavoidable conditions, this alternative sociological project adopts a consistent approach to the complex of forms of practices. Rather than wavering and gerrymandering, it draws a sharp analytical distinction between general forms like Boltanski and Thévenot's orders of worth and common goods, on the one hand, and universal forms such as principles, on the other. By contrast with pragmatic sociology's confinement of all forms to one conventional type, the separation of the universal kind secures the character of the alternative as a version of critical theory. The distinction between distinct types of forms is maintained on the basis of the key left-Hegelian concept of immanent-transcendence (Strydom 2011) according to which universal principles indeed remain rooted in a given situation yet transcend it in the sense of being applicable to all situations. From this emanates a coherent grasp of the implied process in which practices constructively follow the arrow of time and cognitive-pragmatic forms structurationally go against it. As regards the principles, accordingly, far from being conventional, they are meta-conventional; and far from being purely metaphysical entities, they are meta-cultural outcomes of evolution, particularly

of the phylogenesis of the human brain and mind (Strydom forthcoming). With the last enlargement of the brain some 40,000 years ago, the mind acquired a meta-representational faculty accompanied by an unprecedented degree of cognitive fluidity or flexibility. Universal principles as presuppositions that humans *qua* humans necessarily and unavoidably make are given with this meta-representation and fluidity. As such, they are part of the phylogenetically evolved form of the human mind which every normal individual acquires through the process of ontogenesis. Irrespective of whether form is phylogenetically common and meta-cultural or ontogenetically singular and in the head, therefore, it is a cognitive phenomenon, one that is cognitively maintained and activated in concrete situations.

The stark difference in the impact of pragmatism on Boltanski and Thévenot's pragmatic sociology and the Apelian-Habermasian cognitive-pragmatic critical sociology respectively is especially apparent in the complex area of forms. This key point, alluded to earlier, cannot be over-emphasized. While pragmatic sociology confines the different kinds of form – both orders of worth and principles – in a somewhat fuzzy state immanently within the parameters of a situation, cognitive-pragmatic sociology by contrast in keeping with the concept of immanent-transcendence sees forms operating both immanently and transcendently. On the immanent side, it locates cultural models, including Boltanski and Thévenot's orders of worth and common goods, which are indeed structured by transcendent principles but articulate closely in the situation with social models, social systems and administrative and organizational units. On the transcendent side, it has a multi-layered view of form. Peirce's three formal-logical categories form the basis, followed secondly by his and Husserl's phenomenological specification of their meaning content and, thirdly, by Habermas' formal-pragmatic scheme of the objective, social and subjective worlds erected

on that foundation. It should be stressed, however, that Habermas' formal-pragmatic worlds are in turn sociologically radicalised so as to give rise to 'the cognitive order of society' which contains the cognitive-pragmatic forms functioning as the constitutive principles of any and every situation in so far as it is a human situation and, therefore, has some degree of rationality in it, irrespective of whether subjective, social or objective rationality (Strydom in press).

Figure 1: Cognitive-Pragmatic Sociology's Multidimensional Model

Situation-Immanent

PRACTICES AND CONVENTIONAL COGNITIVE-SEMANTIC PRAGMATIC FORMS
Practico-normative order:

Situation-Transcendent

LOGICO-PHENOMENOLOGICAL CATEGORIES /
META-CULTURAL COGNITIVE-PRAGMATIC FORMS / PRINCIPLES

Incursive structuration & recursive regulation vs the arrow of time

public cultural models social models social systems

Plurality of actors & agents: cognitive competences orientations engagements

actor-based cognitive frame$_1$ frame$_2$ frame$_n$

interaction practices discourse competition conflict cooperation

Cognitive order with normative import:	Formal-pragmatic worlds:	Formal-logical categories:
truthfulness authenticity needs	Subjective	firstness
truth efficiency effectiveness formalization instrumentality	objective	secondness
rightness freedom equality solidarity legality constitutionalism etc.	social	thirdness

process of generation, actualization and realization of potentialities of the cognitive order principles

evolution / phylogenesis and construction following the arrow of time

The comparison of Figure 1 with Table 2 above should make the marked difference between the two approaches, notwithstanding their shared pragmatic core, graphically apparent. This decisive difference determines the form of their respective modes of analysis. Pragmatic sociology takes the quite arbitrarily chosen six worlds as the basic elements that must be analysed in their conflictual and reconciled relations in order to understand the constitution of a situation and the practices transpiring in it. Cognitive-pragmatic sociology, by contrast, does not take substantively defined worlds as the most important form elements but, adopting a cognitive perspective, breaks down such totalities by shifting the attention to the constitutive and regulative role of the multiplicity of meta-level principles of the cognitive order. On this basis, an investigation is conducted of the competitive combination of a selection of these principles in practical contexts where cultural models at a lower level

incorporating values and norms also structure and regulate practices (e.g. Strydom 2012; O'Mahony 2013). Further, instead of obviating the need to consider actors by treating them all as in principle equal, as does pragmatic sociology, cognitive-pragmatic sociology carefully considers the relevant range of cognitively, socially and culturally different actors and agents. On the whole, then, the arbitrary theoretical fixing of the analytical perspective beforehand by a conception of worlds is avoided by employing a more flexible theoretical approach. And simultaneously the perspective is also broadened beyond the situation in order to provide both meta-cultural and natural ontological footholds for normative and explanatory critiques respectively (Strydom 2011, forthcoming).

Conclusion

In this article, an attempt was made to clarify the relations between pragmatism and pragmatics. The argument was that pragmatism is a concern with practices and the forms shaping them, while pragmatics is an articulation empirically of the unfolding of form-guided practices and/or formally of the pragmatic forms as such. Engaging in the world and undertaking generative practices are of great importance, but it is their deployment in and through processes reflexively directed and guided by pragmatic forms of different levels and scales that attracts special attention. Lower level conventional pragmatic forms that can be found within particular situations are complemented by meta-level forms that are rooted in situations, transcend any and every particular situation, and work back in a structuring and regulative way on situations. The analysis of such pragmatic forms can on the one hand be given formal-logical and philosophical support and, on the other, be sociologically sharpened by mobilizing the principles of the meta-cultural cognitive order of society while keeping their phylogenetic origin in mind.

The crucial theoretical point made by the argument, however, concerns the significance of the orientation toward cognitive-pragmatic forms. It presents itself in two distinct versions: an orientation toward conventions, or convention-reflexivity, and an orientation toward principles, of principle-reflexivity. Pragmatic sociology restricts itself to convention-reflexivity even when it mentions principles. Ideally, however, an adequate sociological approach informed by pragmatism and pragmatics should combine both convention- and principle-reflexivity. This is the aim of cognitive-pragmatic sociology.

The real thrust of the article, however, is the practical insight that the urgent challenge of our troubled times is precisely the recovery of the orientation toward cognitive-pragmatic forms, not only in our renewed understanding of sociology, but also in our own ordinary everyday practices and those of others whom we study sociologically.

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Towards a Spiritual Pragmatics: Reflections from the Graveyards of Culture

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"…only human hearts can build
With their bright eye sockets rotating
inward and out…"
Stephanie Bennett (2009)

"For we would find there, I said to myself,
the best and the worst of reason, the newest and
most terrifying in the realm of the calculable
as well as the incalculable, the powers and the
impotence of reason confronted with some of
the most advanced research into the essence of
the living being, birth and death, the rights and
dignity of the human person…"

Jacques Derrida (2005, p.146)

"What is new is the most ancient thing we have."

Roberto Calasso (1993)

There is something liminal about reality – and pragmatism acknowledges that condition by working the between that lies betwixt idea and action, aspiration and perspiration, hope and the quotidian. Such work requires a future-sense to come into play and that sense involves sensitivity to creative play and the possibilities inherent to our contexts when we take the lid off authority and throw away the rule book. This paper seeks to do just this and test this understanding of pragmatism via poetry and the grave yard. That sounds dramatic but it proves a useful method for looking beyond the current constraints that frame what is possible. Spiritual pragmatism is a concept that has effects and these are only now beginning to be understood. As Deleuze and Guattari (1994) argue concepts are to be judged by their effects in the world. Only time will tell how we judge our current thinking and its effects. Yet we can always rest assured that for every hegemonic moment there are, as Derrida (2005) reminds us, innumerable inversions: that is the heterotopic promise. Spiritual pragmatics draws on this promise delving deep into the past, the present and the future to reimagine human potentiality.

Poets are the archaeologists of culture. They plumb its depth for the new that lies at the heart of the old and they give this re-enchanted thing back to us in forms that move us beyond our present fixations to new possibilities. This is why Sri Aurobindo stated that the poets of the future will utter *mantras* (Roy, 1990). These mantras are the vehicle to take us beyond present forms and in so doing unify us with deeper, richer possibilities of Self and Other.

The poet's eye helps us approach the subject of spiritual pragmatics via the symmetry of head and heart. This chapter turns to poetic wisdom to explore spiritual pragmatic possibilities before our culture today. The aesthetic dimension of poetic expression is synthetic in nature and allows us to reflect on spiritual pragmatism and any attempt at synthesis. Such synthesis is understood poetically as a movement towards wholeness in a forever fractured world. The fracture, of course, is the modern human experience. It is the wound upon which our greatness as an industrial civilisation is based. It is also, as Leonard Cohen reminds us, the crack that lets the light in and as such it is the source of both the current global problematique and all attempts to engage with it.

The graveyard is a significant cultural site. Archaeologists love graveyards but so too do the Tantricas[1] who inhabit a space between ordered reality and the shadows of the Chaosmos which represent the fermenting brew of possible impossibilities from which both future forms and present fears emerge (Svoboda, 1986). All cultures have their graveyards – and their skeletons in cupboards. The poet, as a kind of Tantrica, picks their way carefully though the detritus of ages in the search for the old and deep that can be returned to the present. They are alert to this world of shadows and we can listen with them to the possibilities before us in this moment when a renewed spiritual pragmatics is taking shape. In this work we too are archaeologists of the soul and Tantricas in the graveyard. Before us lies the wasteland of the present which is so rich yet constrained by an anorexic world system where the physical poverty of the majority equates to the spiritual poverty of the minority.

This chapter is written as a series of reflections on elements of practical spirituality and the critical possibilities it presents us with. The arts are political tools that can either ensnare us in narcissistic Self-alienation or awaken us to our relational potential in a world that is connected and rich with possibilities. It is for this reason that I begin each section with a poem.

Part 1: Feel the Story

Listen Careful

*Listen carefully, careful
and this spirit e come to your feeling
and you will feel it...anyone that.
I feel it...my body same as you.
I telling you this because the land for us,
never change round, never change.
Places for us, earth for us,
star, moon, tree, animal,
no-matter what sort of a animal, bird or snake...all
that animal same like us. Our frien that.*

*This story e can listen careful
and how you want to feel on your feeling.
This story e coming through you body,
e go right down foot and head,
fingernail and blood...
through the heart.*

Bill Neidjie

The Australian indigenous elder Bill Neidjie (1920-2002) is not strictly speaking a poet. These lines come from a series of conversations he had with Keith Taylor in the 1980s (Neidjie, 1989). Yet he sees with a poet's eye and he goes to the heart of the business in that we *story* ourselves into the world. The story is both

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[1] *Tantra, Sanskrit 'that which liberates'. Tantricas in Indian tradition live and mediate in graveyards. Many engage in black magic. Others work for the world through deep spiritual practice of mediation and love. In the west Tantra is associated with sex, this is an ancillary element of tradition Tantra.*

about us but also it is us as each story describes a line of flight, to use Deleuze and Guattari's poetic term (1987), that is definitional of our relationship with Being. For Neidjie this paradoxical relationship is expressed via the story's ability to participate in the storying: *This story e can listen careful.* Yet it is also embodied, a visceral and somatic experience of a Being-Becoming relationship with the world: *and how you want to feel on your feeling.* This reciprocal position places our humanness in the world as a pragmatic expression of spirit. It opens us to **relational being** and all the ethical and spiritual implications such a consciousness evokes.

The implication for Neidjie is simple: *Listen carefully.* Such listening is a call to being in the world, to paying attention to this world – to its intimate markings and its diverse voices and expressions. Each and every thing is itself a song, just as we are song.

> *Listen carefully, careful*
> *and this spirit e come to your feeling*
> *and you will feel it...anyone that*

This call to being present is where we grow wholeness from the alienation that separates spirit from world. Thus any element of the life-world can speak to us; beckon to us; demand our attention; inspire inquiry, curiosity and the research this fosters (Wexler, 2008). A spiritual pragmatics draws us into this relationship of listening carefully.

The poet in me was recently called to attention when I was walking on the outskirts of Bangalore and saw a kingfisher sweep across a pond of water. As I describe here my attention moved to another level of presence:

> *The bird flew*
> *A streak of colour*
> *Sleek arc of pure life*
> *It knows itself as full of life*
> *It does not think on birdness*
> *It is one with the flight of winds*

> *It is one with the sunlight and the morning*
> *I saw the bird and it placed me in the world*
> *It anchored my restlessness for a moment in stillness*
> *It took my love and fed it*
> *It lifted my heart into the light.*
> *I saw the bird and my spirit knew*
> *Light and bird, Divine and self*
> *In one sweeping arc of colour*

In a Hindu creation story Brahma wakes on the belly of Vishnu and in his half sleeping state his eyes flutter. This rapid, REM like blinking is how our human consciousness experiences the world: fragmented, fleeting, staccato like images flickering past (Albrecht-Crane, 2005; Calasso, 1999)[2]. Yet if we 'listen careful', pay attention, we come to discover the basis from which relational consciousness emerges. We find that we are at home in this world. This world and all that it expresses welcomes us, the human prodigal; it *be-homes* us, to use the words of Nirmal Selvamony[3]. This *be-homing* is one place we can start to consider spiritual pragmatics. The home is the story-vehicle for our becoming whole. It is where our stories converge with maximum potency and from where our actional being can function with the greatest integrity. It is also the seat of our heart.

When the heart is involved, as I state in my poem about the bird, then attention is easy. The ability to be aware, present in each moment is an expression of *dharana* (concentration/ focus). Dharana is one of the eight limbs of yoga and essential for spiritual development (Sarkar, 2010). It helps us overcome the blinking of Lord Brahma's eyes by establishing a basis for perception of a unified field of Being. The will to concentrate/focus without heart is fragile, but heart without focus is equally so. The ingredient that joins head and heart, self and other, micro and macro is Love. Thus the body identification that Neidjie is describing is an invitation to love our world as an expression of our own corporeal and

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[2] *Deleuze looks at stuttering in a way not dissimilar to the description to Brahma's blinking eyes.*

[3] *Unpublished presentation at World Spiritual Transformation Forum Samgam, Bangalore February 13, 2012. Paper title: Spiritual Pragmatics and Practical Eco-Criticism.*

spiritual being, in fact there is no separation between these states as they are expressions of a single field of apperception. Love is what enables attention. It is love that helps us *Listen carefully.* So storying practical spirituality is about understanding that attention and presence facilitate our be-homing in the world. It all begins with letting the world in, feeling the story, allowing it to do its work on us:

> *This story e coming through you body,*
> *e go right down foot and head, fingernail and blood...*
> *through the heart.*

Part 2: Dust

> *Dust on my hands,*
> *like death's ash, clings.*
> *The sun burns blue*
> *and a crow sings.*
>
> *Dust on my lips*
> *has death's tang.*
> *The silence seethes;*
> *the red airs hang.*
>
> *Dust in my throat*
> *dries song to a croak.*
> *Pray speak beauty.*
> *But dust first spoke.*
>
> *David Rowbotham*

Pragmatism is about working the space between an idea and the life world. This is dusty work and involves negotiation with the structures that frame meaning and process. The Australian poet David Rowbotham (1924-2010) conjures this grounding of the aspiration in reality with the metaphor of dust. Dust is what our bodies are made from. We walk this dusty earth. We do so often under the impression that we walk alone and in the company of death. Yet death, so familiar a figure in the graveyard, is also a reminder to live. The attention that death brings to each moment is also in fact an expression of love.

Modernist culture fears death because of the privileged space given to the ego. The ego finds its finitude in the graveyard and this is the original sin that births anxious-identity into the modern world. The ego seeks certainty before the fundamental uncertainty of its own finitude. This is a paradox because the erasure of the ego is certain. Consumerism is a response to this uncertainty, as is the diminution of both the past and the future. The present for the ego is eternal. A spiritual pragmatics re-invents the ego as a vehicle for depth and becoming whole. The yearning for certainty becomes a yearning for completion: for wholeness.

This longing for wholeness is akin to the longing for beauty that Rowbotham alludes to. We long for beauty, but dust first speaks. Dust is everywhere, but what is it? At one level it is the physical world; beyond that it is still everywhere – on hands, lips and in the throat. In this sense it can be understood as a metaphor for consciousness. Not the metaphysical kind we associate with Platonic and Judeo-Christian traditions but the vibrant kind common to non-dualistic life-worlds in which consciousness is part of the life-field. It is perhaps what Prabhat Rainjan Sarkar (1921-1990) called *microvita* (1991). Such consciousness is integrated into the plane of being in which we all function and across which we all travel (Bussey, 2010). We are sparks of consciousness in a field of consciousness.

When this possibility is taken seriously we understand that what we do to another we do to ourselves. So *dust like death's ash clings* to us as we go through the graveyard of culture; it is on all we do and touch. Thus we are always home, even when we feel the most lost. It is the sensing of lost-ness, of separateness and dislocation that we feel as the wound. This is a form of death as we are cut off from what we love. As a result we are unable to *listen carefully,* to pay attention – to see relationship or experience grounded love. The relational consciousness that would engage this wound is enacted via a spiritual pragmatism; it is in the cultivation of the relationship with another that we experience selfhood but not as radical brittle self but as co-nurtured *be-homed* self. This is the root of resilient identity and the place from which a spiritual pragmatics can emerge.

Part 3: I am the Life of My Beloved

What can I do? I do not know myself.
I am no Christian, no Jew,
no Magician, noMuslem.
Not of the East, not of the West.
Not of the land, not of the sea.
Not of the Mine of Nature,
not of the circling heavens,
Not of earth, not of water,
not of air, not of fire;
Not of the throne, not of the ground,
of existence , of being;
Not of India, China, Bulgaria, Saqseen;
Not of the kingdom of the Iraqs, or of Khorasan;
Not of this world nor of the next: of heaven or hell;
Not of Adam, Eve,
the gardens of Paradise or Eden;
My place placeless, my trace traceless.
Neither body nor soul:
all is the life of my Beloved...

Jalaludin Rumi

Rumi (1207-1273) admits to being lost. He seeks to find himself in relationship with the Beloved. This Beloved is our Home. This is the logic of the *Bhakta*[4]. It is a form of logic that is aware of the significance of relational consciousness – a way of being conscious born of our awareness of the other in our lives. This other is Consciousness, or Self as *atma*[5]. The attention at the heart of spiritual pragmatics is based on this awareness in which the spiritual pragmatist feels attentive to the relationship that is found in all things around them. Nothing is outside of the Beloved. The world that is our home becomes our relational ground. Thus the *kula*[6] of the Beloved is this world we live in and thread our way across; the *kula* of the Beloved is our body and it is also

the Cosmos; the *kula* is the *nirguna*[7] that gloves the *saguna*[8] in loving silence. In this world we are nothing but our love for the Beloved and we work for this Beloved in the world – this is the source of our *tapashya*[9]. If we are unable to love then we are nothing and the agony of this loss is a powerful source of manic energy as we desperately seek to dull the pain through the endless *japa*[10] of materialism. If we believe there is no purpose, no spirit; if we believe there is no unity; if we say this to ourselves in the dark cave of our being (the *guha*[11] of self-declamation); if we repeat this wound over and over again as *mantra*; then we experience it as such. After all, a belief is simply an idea we repeat over and over in self validation (Hicks, 2006).

This positioning of self beyond the *kula* of the Beloved is the source of the modernist alienation from this planet. A spiritual pragmatics works to re-enter the home, the *kula* of our Beloved. It is in opening to love that we begin this work. It is love that links the microcosm with the macrocosm. When the poet announces, as Rumi does, that we are not our reflection in the mirror he or she is telling us to look again. Who are you? Who am I? Rumi is looking to the depth of the matter. He is pushing beneath the surface litany of ego identity. Yet he is not denying the reality of being of *India, China, Bulgaria, Saqseen*. He is seeing beneath the form to the essence. He is demanding ontological depth when depth, through the sense of being lost, homeless in this world is denied us.

The pragmatics here demands of us that we work the relative context as a horizontal field of being-conscious-of-relationship while holding on to the depth work that spirituality requires of us. To love is to pay attention; to pay attention, to be attentive, is to move into the presence of the Beloved – to feel the Beloved in every cell. To breath the Beloved in and out is the source of the passion we need to work in the world but not on its terms (Macy, 2007). *We are seeking a different story.* The poet's languaging of new possibility is essential here. They stand as shaman between two

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[4] *Bhakta, Sanskrit for 'devotee'*

[5] *Atma, Sanskrit for Soul*

[6] *Kula, Sanskrit for 'home'*

[7] *Nirguna, Sanskrit for 'formless'*

[8] *Saguna, Sanskrit for 'form' – the expressed universe*

[9] *Tapashya, Sanskrit for 'service and sacrifice'*

[10] *Japa, Sanskrit for 'repetition' often efers to repetition of mantra (sacred sound/ideation)*

[11] *Guha, Sanskrit for 'cave'*

worlds. *We need to stop trying to be worthy of the story we are given and to search for stories that are worthy of us!* Rumi defines himself through negation – yet his is a positive affirmation of a dimension of being that lies beyond our modern perception. The relational logic means that if he is the *life of the Beloved* then he is also off the world: of India, China, Bulgaria, the Saqseen.

To reach this point is to walk through the graveyards of civilisations who have been supremely confident and yet failed at some level where relationship was the only glue. Rumi, in his archaeological work, is delving beneath the apparent fixed reality of our context – the horizontal field – and demanding the vertical depth that anchors pragmatic engagement in the world. He is offering us the vision of a new humanity that lives and breathes beyond current closed definitional logics and the brittle identities that accompany them. Sarkar has offered neohumanism as the critical spiritual dynamic for this new humanity (Sarkar, 1982). The critical spirituality at work here draws on the expansive intimacy which comes from *vaeragya*[12] (Bussey, 2000, 2006). This is the critical ability to withdraw from identification with a narrow identity. This involves us moving from the narrow, specificity of a given sense of self to ever broader, less constrained senses of Being that go beyond *place, trace, body and soul*. Such a critical vantage point allows us to reflect on self and other as two points in a continuum of being. This kind of *vaeragya* posits reflection as dynamic and moving across the fields of meaning making as mapped by historical, temporal and geographical logics. It takes as its ultimate reference the home of the Beloved and questions any other referent as limited and partial (Inayatullah, 2002).

Such a relational axis involving the necessity of vertical depth with horizontal attention to one's context suggests a pedagogy of possibility beyond dominant modes of education that attend only to the horizontal

requirements of an unreflective system (Bussey et al, M. Bussey, 2012; 2012). Spiritual pragmatics is the substance of such a re-imagined educational system. Such a process can be captured visually as the X and Y axes of a dynamic field in which X and Y are not set coordinates as in **Figure 1** but fractal points of spiritual pragmatic engagement in the endlessly emerging chaosmos as in **Figure 2.** Such a conception is never fixed but open always to new expression in which vertical depth demands of us a *sensitivity to becoming* that is spiritual and attentive to the love of the Beloved; whilst the horizontal gaze takes this love into the field of action where ethical considerations are framed through the relational consciousness that the vertical engenders.
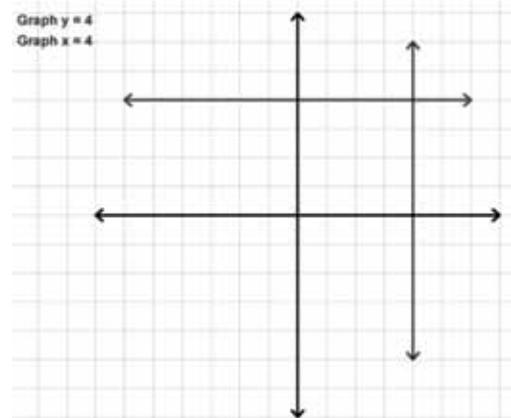
Figure 1: Static X and Y – captures the vertical and horizontal on a single plane
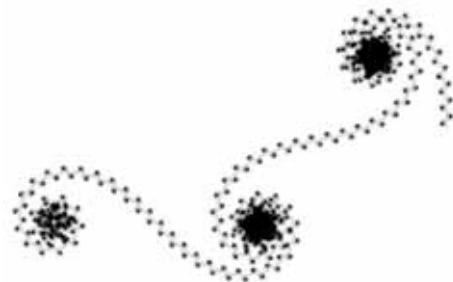
Figure 2: Fractal X and Y on a dynamic multidimensional field[13]

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12 *Vaeragya, Sanskrit for 'withdrawal'*

12 *Paul Nylander at http://nylander.wordpress.com/2004/06/ - Curlicue Fractal for the Feigenbaum Constant*

The fly as a vector of the consciousness that creates the young man is beheld, or attended to, in order that Being can be experienced.

Figure 3: *Young Man Intrigued by the Flight of a Non-Euclidean Fly,* 1942-47 (Max Ernst)

Such a relational process also invokes Deleuze and Guattari's (1987) thinking on the relationship between the orchid and the wasp in which, through processes of reterritorialization and deterritorialization, both are constructed and deconstructed simultaneously.

The orchid deterritorializes by forming an image, a tracing of a wasp; but the wasp reterritorializes on that image. The wasp is nevertheless deterritorialized, becoming a piece of the orchid's reproductive apparatus. But it reterritorializes the orchid by transporting its pollen. Wasp and orchid, as heterogeneous elements, form a rhizome.

This process involves the orchid in becoming-wasp and the wasp in becoming-orchid. Deleuze and Guattari continue:

Each of these becomings brings about the deterritorialization of one term and the reterritorialization of the other; the two becomings interlink and form relays in a circulation of intensities pushing the deterritorialization ever further. There is neither imitation nor resemblance, only an exploding of two heterogeneous series on the line of flight composed by a common rhizome that can no longer be attributed to or subjugated by anything signifying (1987, p.10).

The dialogic nature of these mutual becomings also lies at the heart of a spiritual pragmatics in which the relational logic of *becoming-whole* is generated through our paying attention, listening careful, feeling the story, tasting the dust. Just as the young man and his non-Euclidian fly and also the story of the wasp and the orchid remind us, there is no end, no terminus to this becoming-whole. We are forever becoming and therein lies both the beauty and the paradox of spiritual pragmatics.

Part 4: God's Ground

*God's ground is my ground
and my ground is God's ground.
Here I live on my own
as God lives on her own.
All our works
should work out of this inner most ground
without a why or a wherefore.*

Meister Eckhart

So Rumi places Being in the *kula* of the Beloved. He does this so that we can find the ground from which to act. Meister Eckhart (1260-1327) taught this in his creation spirituality (Fox, 2003). This ground is the source of the dust of consciousness. It is both the internal basis on which being is experienced as an inner-outer expression of consciousness, while also beingthe foundation of a relational consciousness from which action can emerge. A sensitivity to the ground upon which the Divine meets the unit mind is a central element of spiritual pragmatics. It links the local and immediate concerns that drive action in the world with the inner devotional experience, the *bhakti*, of the spiritual pragmatist seeking to serve the Beloved in the world of form.

From such awareness the poet as spiritual pragmatist develops both vertical ontological depth as the inner dimension to social action along with horizontal ethical breadth in engagements with their context. Such a combination suggests a *pedagogy of possibility* in which personal realisation is linked through action with collective co-realisation (Giri, 2011). The potency required for social

transformation comes from this grounding. The ground is the home or *kula* of the spiritual pragmatist; it is the place from which they come to begin the work; it is the place they remain within as they do the work; and it is also the place they return to when they finish the work. The *kula* is always with us – we can deny home at a conscious level, we can forget about it at the unconscious level, but we cannot in fact ever leave it.

This is why Eckhart states that: *All our works should work out of this inner most ground without a why or a wherefore.* But to be in the world, alive to the possibilities that abundantly fill this space the poet also needs to be critically aware of the limitations of context. All culture is caught in a functional binary which plays out in social dynamics as two evolutionary drivers (Bussey, 2011). The first is that culture emerges in the human journey to guarantee security in a world that is unstable. The second is that, with the guarantee of security, comes the creation of a stable field of signs and meaning from which human potential may be expanded. Security and expansion are not easy bed fellows and often compromise one another (Pinker, 2011). The poet, as archaeologist, looks at civilisation with a critical eye. The poet, as mystic, looks at civilization with a healing eye (Bussey, 1999). Through their experiences in the graveyard of culture they reveal what is of positive benefit to human development and what, under the mask of pseudo-culture, is toxic. We can tell the difference by looking at the effects of any cultural practice on people's lives. What diminishes human possibility is pseudo-culture; what expands it is culture.

Part 5: Leave this Chanting!

*Leave this chanting and singing and
telling of beads!
Whom dost thou worship in this lonely dark
corner of a temple with doors all shut?
Open thine eyes and see thy God
is not before thee!
He is there where the tiller is
tilling the hard ground
and where the path-maker is breaking stones.*

*He is with them in sun and in shower,
and his garment is covered with dust.
Put off thy holy mantle and even like him
come down on the dusty soil!*

Rabindranath Tagore

One of the challenges is to overcome the cultural templates for spiritual expression. Many such templates have reduced spirituality to ritual and distanced it from the work of the world in order to conform to hierarchical religious systems. Rabindranath Tagore (1861-1941) challenges us clearly to set aside such cultural coding and get busy in the world. Karma yoga[14] is an essential element of spiritual pragmatics. Thus we find dust as an important element of Tagore's thinking in this poem.

The dust of the labourer, which could be construed as unclean or demeaning, becomes a glorious badge of honour. Dust, as consciousness crafted through engagement with the world, will be a key product of spiritual pragmatics in which *this chanting and singing and telling of beadsis* put aside. A spiritual pragmatist must open their eyes in order to see the world not as a reflection of their current expectations but **as a field of possible transformations** or what Deleuze and Guattari call *becomings* (1987).This is a collective task of co-evolving in which the work is as much about the encounter with the other as it is about the physical exertions of all who labour for deeper more inclusive futures for all.

In this work the spiritual pragmatist takes responsibility for the *kula* that is our world. As such the work is both a be-homing and also a re-homing as we collectively join those *in sun and in shower* to re-establish the

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[14] *Karma, Sanskrit for Work, Labour involving the physical exertion of the body; Yoga is a complex Sanskrit term – it translates as 'unification'. This is a process orientation as unification for most of us is deferred. So yoga involves a series of practices (eight in total) involving the body, the mind and the spirit and is well defined in Patanjali's Yoga Sutras. Karma yoga is the work we do as service to the world – service to the poor, to the environment – thus relief work, aid work, environmental restoration are all examples of karma yoga.*

relational patterns that a spiritual pragmatics inspires. This invites in a neohumanity that promises a Renaissance of spirit in the world. Tagore worked for such a Renaissance in his Shantiniketan which was the expression of his deeply connected humanism. His poem here invokes the spirit of this spiritually pragmatic project in which humanity moves into balance with the natural world and in which culture shifts to allow for the realisation of human possibilities inherent to the work. The pedagogy of such a place is palpable.

Such projects bring up the question: how do we balance ideology with the work? *Pray speak beauty*, we whisper; *but dust first spoke*. The work, the need must always lead us: we must come down to the dusty soil. It is the ground upon which we test our ideals. This is the basis for a spiritual pragmatics. Relational logic is pragmatic by definition, it invites us to participate in the emergence of a new process of being-becoming in which possibility is open, not fixed, and driven from the context by the unique within the general. When we ask about ideology, we are considering the issue of utopia. As AshisNandy quipped, ones man's utopia is another man's terror (Nandy, 1987). Pragmatic spirituality and its critique of what is given as reality, offers us a utopic to consider alternative eco-social arrangements(Bussey, 2009). It is not utopia we strive for but *eutopia*[15], the good life.

Part 6: The tasteless water of souls

This is the grass that grows wherever the land is and the water is,
This is the common air that bathes the globe.
This is the breath of laws and
songs and behaviour,
this is the tasteless water of souls...
this is the true sustenance.

Walt Whitman

The poet has brought us to a new place where we can re-imagine ourselves and our relationships. This is a place beyond identity where we drink of the *tasteless water of souls.* Walt Whitman (1819-1892) was a great leveler. For him prince and pauper were on the same footing. The grass was the common denominator. Out of love the grass supports us all as we travel through life. Grass, as rhizome, acts as the fertile ground upon which social process unfolds (Deleuze & Guattari, 1987). It is a metaphor for our humanity, our relational being in which what is common to all is definitional of us as opposed to what the ego would have us strive for in our separateness. In separateness we are brittle, vulnerable; not to the world, but to our own weakness.

Whitman was no stranger to graveyards and the poor. For him culture was littered with graveyards, its core was to be found in what is common to all. Like Rumi he saw identity beyond the pallid markers we cling to in our ego driven lives. For him the work of the world was the return to being beyond ego markers so that we can breathe the *common air that bathes the globe.* Spiritual pragmatics is a tool in our return. It offers a critique of the current modus operandi based on a spiritual relational consciousness. It anchors the spiritual pragmatist in their own inner work of becoming whole. This is a critically spiritual task which bears fruit in the lived world.

Critical spirituality offers us a truth with two faces. The American Indian Black Elk (1863-1950) sums this up beautifully:

You have noticed that the truth comes into this world with two faces. One is sad with suffering, and the other laughs; but it is the same face, laughing or weeping. When people are already in despair, maybe the laughing face is better for them; and when they feel too good, and are too sure of being safe, maybe the weeping face is better for them to see.

The poor long for what they do not have and the rich worry about losing what they think they have. Neither are happy until they step beyond what confines them in time and place. The poor must be lifted up and the rich must learn to let go – in both instances they need to step beyond that which holds them in place.

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[15] *Eutopia, Greek, meaning the 'good place' as opposed to the 'perfect place' of utopia.*

Whose is the easier task? Perhaps this is the wrong question as any task requiring us to rethink self and other is fraught with struggle. The spiritual work of becoming must be fed however. We must sing of it; turn it into an art of becoming that collectively arises from being inspired by a task that can renew this world.

P.R. Sarkar often spoke of this task. It is what lifts the spiritual aspirant from the mire of self into the light of a great work. Spiritual pragmatism, for Sarkar, was an invitation to fuse self realisation with service to humanity. This he expressed in his philosophy of neohumanism and its socioeconomic expression PROUT (PROgressive Utilization Theory). Prout grounds neohumanism in people's lives. For him the graveyard was where the Tantra of becoming was renewed. His was a poetry of self transformation in which our re-homing hinged on an active engagement with the Divine. Thus he offers both a *pedagogy* and a *politics* of possibility in which relational consciousness – a neohumanist critical sensibility – reframes epistemology and economics.

Sarkar promotes such a shift because consciousness is deeply intertwined with our economic system; in fact any engagement with consciousness invites a rethinking of how we relate through all of our systems (Sarkar, 1992). Thus spiritual pragmatics is an invitation to rethink these systems in the light of relational logic. When we are aware of relationship we become relationally alive to the Other. The relational ethics of being this invokes challenges any act that diminishes the possibilities of others from realizing their potential. Such a consideration is not based on absolutes but on *a negotiated awareness* that in the field of spiritual pragmatics the unique plays out its emergent truth vis-à-vis the collective.

For Sarkar this tension was the basis ofneohumanist consciousness in which it is our awareness of relationship that shapes our becoming. For him such a stance is based on our relationship with the Divine, the Beloved, from which all other relationships spring.

Many of Sarkar's songs, his more than five thousand Prabhat Samgiita, sing of the Divine in personal terms. This personification is important as it moves the spiritual pragmatist from the horizontal, where ideology is a scaffold for social action, to the vertical characterized by a personal and relational dynamic that brings sweetness and confidence to all actions.

Such songs move social action from the field of horizontal struggle to the vertical work that brings ontological depth and personal charm to our actions. When meaning is deeply anchored in resilient identity it cannot be diminished by the world of form.

You have come today for suffering humanity,
to remove the darkness from our minds
and to love every living being.
This world had lost all sign of happiness.
All the signs of suffering and pain were here,
but you came to show a path of hope.
You light the lamp of the earth
brighter than ever before.
You pour untold sweetness into the hearts
of the suffering and down trodden.
You tell us to walk straight
with heads held high.[16]

Such singing brings confidence and an aesthetic quality to the inner work and its outer expression. Spiritual pragmatists work with their heads held high. They offer us glimpses into human possibility and what moral courage, poetry and a deeply spiritual love can evoke in our lives. Those who take this task on are moving towards what Sarkar called *sadvipra[17]* status in which the sadvipra creates new spaces for human social evolution (Inayatullah, 2002). They dream new dreams in which there is a reduction (not annihilation) of injustice. Thus spiritual pragmatism is as concerned with poetry as with economics and the distributive systems that facilitate human and ecological well being.

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[16] This is the translation of PrabhatSamgiita No 647. The original appears in Bengali. See http://www.prabhatasamgiita.net/

[17] Sadvipra, Sanskrit for 'knower of truth'

[18] Sanskrit term: gu = darkness; ru = dispeller

In this song Sarkar is singing for the Divinity within us all; the Cosmic teacher as *guru*[18] who tears away the mental and spiritual darkness of egoand replacing it with the consciousness of relationship and home. The Guru within breaks down our own painful isolation and be-homes us again; singing of dust and travail while calling us ever deeper into the spiritual domain, the graveyard of ego and civilisational delusion.

Part 7: Questions not Answers

The Final Answer

How can we live without questions
when we don't know the final theory?

and if we know the final theory
how will we live without questions?

*I like questions: they bring **light***
*at the end of a voice, **space***
*at the end of a word, **time***
at the end of a sentence.

I'll have those three words
brushed on my quiet face
even when I know the final answer.

Dinah Hawken

It is tempting to play with a desire – a modernist compulsion – for final answers. Yet poetry helps displace this desire, white-ant this compulsion, by returning us to the graveyard which punctuates consciousness. The New Zealand poet Dinah Hawken (1943-) suggests such a punctuation by offering us questions as opposed to answers. Questions are like grass, they are humble and rhizomic in nature. Answers on the other hand are final. Terminal. Answers are great trees in the landscape of modern epistemology. They shut down possibility and cast long shadows. Spiritual pragmatism offers us questions as open ended critique which acts as stepping stones into richer, deeper futures.

This openness is essential. Hawken points to *light* at the end of a voice, *space* at the end of a word and *time* at the end of a sentence. All are liminal openings in her world where form dances with the formless. Voice, word

and sentence are all artifacts of the horizontal. Certainly they are necessary but without the vertical depth offered by light, space and time they leave the world bereft of deeper purpose and possibility. To return to an assertion I made at the opening of these reflections. Poetry offers us a symmetry of being in which head and heart are both validated while giving form to a spiritual pragmatics in which human potentiality is re-homed through a relational consciousness. Voice, words and sentences are structural elements that become more meaningful when caste against light, space and time. The final answer rightly eludes the seeker. Hawken imagines having the words *light*, *space* and time brushed onto her quiet face when she lies in the graveyard. This is so, she declares, *even when I know the final answer.* Such knowing is of course what gets her to the graveyard, as this site is another terminus for the seeker. For death follows the answer. Death is the shadow of the answer.

The poet as archaeologist digs deep into culture and births the new from the old. Spiritual pragmatics is a form of cultural creativity that is arising because the material splendours of our world exist in the presence of so much misery. There is a distributive dysfunction at the heart of modernity. For all that has been achieved there is still so much more to do. The world needs activists of all kinds to step forward. Thankfully there is no shortage of such people – see Paul Hawken's (2007) book ***Blessed Unrest*** for a snap shot – and their struggle is to realise their inner riches while working for the world.

Social mobilization is a force sweeping the planet. Part of this stepping forward involves the reclaiming of the vertical amidst the struggles of the horizontal. We are being asked to engage a new vision of self and other that is approached subjectively through our own spiritual process whilst honing this as practice in the world of action. This suggests that spiritual pragmatism is part of a relational awakening that will propel us beyond the current constraints to imagination, heart and will. The language needed for this step is

emergent and evokes a poetics of possibility. In such a poetics lies our spiritual potential for deep and meaningful relationship with the Cosmos and the Divine presence that guides us all in the work we do to birth a new humanity into being. In this work the poet and the mystic act as one in charting the depths of Being-Becoming whilst dancing and singing alternative inclusive futures into the world from the graveyards of culture.

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Mystical Pragmatics
Harmonizing Evolutionary Convergence

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Abstract

Mystical Pragmatics is an oxymoron, unifying the spiritual quest with the everyday task of running our business affairs, the two extremes of human endeavour. As evolution is currently passing through the most momentous turning point in its fourteen billion-year history, we thus have the wonderful opportunity to solve a problem that has eluded humanity for millennia. In essence, this problem arises because we have become cognitively and experientially disconnected from the Divine, from our Immortal Ground of Being, from which we are never separate.

After a brief introduction to the universal art and science of consciousness that lies behind this initiative, the architectonic of Charles Sanders Peirce, the founder of the philosophy of pragmatism, then sets the immediate scene for this essay.

With this background, we can consciously tune into evolution's latest manifestations within us, harmonizing evolutionary convergence, integrating three major global movements into a coherent whole. First, in the Spiritual Renaissance, we are learning to recapitulate the Cosmogonic Cycle, becoming conscious that the Nonmanifest Eternal Now is Reality before the death of our physical bodies, free of the sense of a separate self. Secondly, we see how we could complete the Scientific Revolution taking place today, establishing with Absolute certainty that Consciousness is all there is.

Thirdly, the Spiritual Renaissance and Scientific Revolution could lead us into the Sharing Economy, giving everyone the opportunity to realize their fullest potential as Divine, Cosmic beings, living in love, peace, and harmony before the inevitable extinction of our species. As Shakyamuni Buddha said on his deathbed, "Behold, O monks, this is my last advice to you. All component things in the world are perishable. They are not lasting. Strive on with diligence."

Mystical Pragmatics is an intelligent way of collectively organizing our lives in harmony with the fundamental law of the Universe, which Heraclitus, the mystical philosopher of change, called the 'Hidden Harmony'. However, Aristotle rejected this paradoxical both-and principle in favour of the divisive either-or Law of Contradiction, sending Western thought into the evolutionary cul-de-sac it is in today, based more on egoic analysis than on impersonal synthesis.

This little-known basic design principle of the Cosmos, also called the 'Principle of Unity' or 'Integral Tantric Yoga', can be elegantly expressed in just seven words—*Wholeness is the union of all opposites*—or six mathematical symbols: $W = A \cup {\sim}A$, where W means Wholeness, A any being whatsoever, U union, and ~ not. From the perspective of Wholeness, opposites, also called dualities or polarities, cannot be separated; they are mutually dependent on each other.

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              ┌───────────┐
              │ Wholeness │
              └─────┬─────┘
          ┌─────────┴─────────┐
    ┌───────────┐       ┌───────────┐
    │ Nonduality │       │  Duality  │
    └───────────┘       └───────────┘
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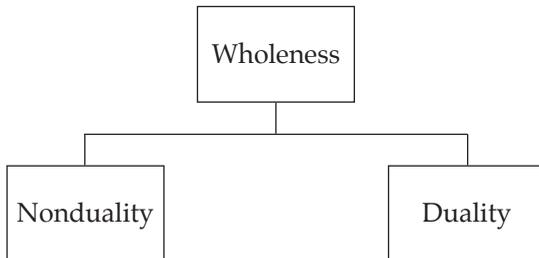
This irrefutable truth can also be depicted in one simple diagram, showing that there is a primary-secondary relationship between the Ineffable, Nondual, Formless Absolute and the dualistic, relativistic world of form. In terms of Hegel's dialectical logic, if Nonduality is the thesis and duality is the antithesis, then Wholeness is the synthesis.

As a universal organizing principle, Mystical Pragmatics has evolved from David Bohm's very general way of perceiving order in quantum physics: *"to give attention to similar differences and different similarities"*, a notion of order that the artist Charles Biederman gave him. Bohm used the Principle of Unity and this simple ordering principle to reconcile the incompatibilities between quantum and relativity theories with the theory of the implicate order, which he regarded as a form of insight rather than a collection of symbols arranged on the printed page or stored electronically. As Albert Einstein wrote, "The whole of science is nothing more than a refinement of everyday thinking."

This became crystal clear in the 1960s, when a group of mathematicians in the USA and UK introduced the 'new maths' into primary and elementary schools, attended by five to eight year-olds. For thousands of years, we human beings had been using numbers without understanding how the concept of number is formed. This situation began to change at the end of the nineteenth century, when Georg Cantor developed the mathematical theory of sets, defined in this way: "By a set we mean the joining into a single whole of objects which are clearly distinguishable by our intuition or thought." In other words, it is not possible to form the concept of three until the concept of set is formed.
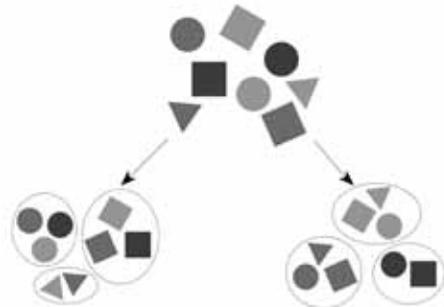
Other examples of ubiquitous primary-secondary relationships are thus between set and number and semantics and mathematics. Recognizing such relationships, mathematicians introduced the abstract concept of set into schools, so that children could intelligently and consciously learn how to form concepts, like distinguishing colours, shapes, and numbers in this illustration. This transcultural, transdisciplinary interpretative process is central to pattern recognition, conscious evolution, and all our learning. As the authors of *The 'New' Maths* pointed out, the new maths was intended to bring meaning to mathematics and hence to all other disciplines.

But what are we interpreting when we form concepts in this egalitarian manner? Well, this became clear at the birth of the Information Society in the 1970s. In the data-processing and information-technology industry, *information is data with meaning,* where *data,* used in the singular, is the plural of Latin *datum* 'that which is given', from the Latin *dare* 'to give; cause'. *Information,* on the other hand, derives from Latin *informāre* 'to give form and shape to, form an idea of'.

However, data is much less than recorded facts, for facts, in themselves, involve some level of interpretation. To truly understand data, we need to study etymology, which Bohm aptly called the 'archaeology of language'. For instance, *data* derives from a Proto-Indo-European (PIE) base *$d\bar{o}$ 'to give', also root of Sanskrit *$d\bar{a}$* 'to give'. This means that before we interpret the meaningless data patterns of experience we need to recognize that they exist, constituting the entire Totality of Existence.

Going deeper, we are led to the Datum of the Universe, as the Ultimate Donor of everything that exists in the ever-changing manifest world of form. This is the Absolute, the Immortal Ground of Being that we all share. The Datum alone—as the Divine Origin of the Universe—is Reality, which Aristotle and Thomas Aquinas called the Unmoved Mover: the Ultimate Cause of all change in the Universe.

To establish this mystical worldview as sound science, we need to heal the deep split that began to open up between East and West some five thousand years ago, at the dawn of history and the birth of the first civilizations. On the one hand, Babylonians in Mesopotamia turned their attention outwards and began to map the skies, leading Western science to believe that the Universe is the physical universe of mass, space, and time and that all phenomena, including human behaviour, can be explained in terms of the laws of physics. On the other hand, Rishis in the Indus Valley looked inwards and discovered a quite different Universe, exquisitely expressed in the Sanskrit word *Satchidananda* 'Bliss of Absolute Truth and Consciousness'.

However, materialistic, mechanistic science, based on a positivist philosophy, denies the existence of Reality. Similarly, for the monotheistic religions of Judaism, Christianity, and Islam, God is other; there is a great gulf between the Creator and created that can never be bridged. In contrast, the Rishis who wrote the *Upanishads* realized that Brahman and Atman—as the Absolute and Self, respectively—are One, declaring *Tat tvam asi* 'That thou art.' This is a unifying principle that Meister Eckhart, the pre-eminent Christian mystic, also recognized when he said, "The eye with which I see God is the same as that with which he sees me." As there is a primary-secondary relationship between Nonduality and duality, we are Divine, Cosmic beings having a human experience, not the other way round.

In this holistic manner, we can learn to manage our business affairs in harmony with the basic law of the Universe, for pragmatics, as the science of business affairs, derives from Latin *prāgmaticus* 'skilled in business', focusing attention on the relativistic world of form. Mysticism, on the other hand, is focused on being in egoless union with the Formless Divine. So Mystical Pragmatics is an oxymoron, unifying two extremes of human endeavour: mysticism and reason. With such self-understanding, grounded in the blissful experience of the Divine, we could transform today's Information, Knowledge, and Wisdom Society into the eschatological Mystical Society—the Age of Light—as this diagram illustrates:
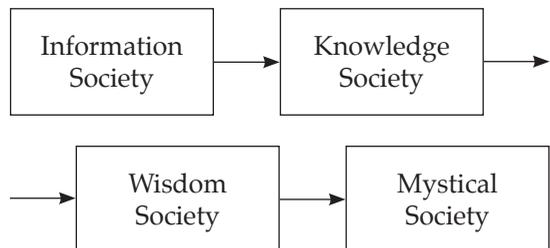
Peirce's architectonic

The most significant precursor to Mystical Pragmatics is the architectonic of the polymath Charles Sanders Peirce. However, Peirce (pronounced *Purse*) never completed his life's mission "to outline a theory so comprehensive that, for a long time to come, the entire work of human reason, in philosophy of every school and kind, in mathematics, in psychology, in physical sciences, in history, in sociology, and in whatever department there may be, shall appear as the filling up of its details." To this end, Peirce made enormous strides towards the unification of mysticism and reason, viewing pragmatism, mathematical logic, philosophy, semiotics, scientific method, and all other disciplines as various aspects of one underlying continuous reality. Let us then briefly review some key features of his integral philosophy, highlighting what is most relevant to the critical situation facing humanity today.

Peirce founded the philosophy of pragmatism with an article titled 'How to Make Our Ideas Clear' in 1878, writing, "Consider what effects, which might conceivably have practical bearings, we conceive the object of our conception to have." Pragmatism in Peirce's day was "A theory concerning the proper method of determining the meaning of conceptions." To bring this basic principle up to date, the introduction to this essay has shown how we can achieve conceptual clarity, simplicity, integrity, and consistency in our mental models of the world we live in.

Peirce's pioneering studies of the calculus of relatives and first-order predicate logic have directly influenced the way that businesses are managed today. They have evolved into the abstract business modelling methods that information systems (IS) architects use to build the Internet. These mapmaking systems are of the utmost generality, applicable in all cultures, industries, and disciplines. If this were not the case, the Internet could neither exist nor expand at hyperexponential rates of acceleration.

Influenced by his childhood hero Immanuel Kant, Peirce's philosophy is essentially triadic, explained in an article in 1892 titled 'The Architecture of Theories': "First is the conception of being or existing independent of anything else. Second is the conception of being relative to, the conception of reaction with, something else. Third is the conception of mediation, whereby a first and second are brought into relation." Peirce's concepts of First, Second, and Third are thus similar to the three elements in the Principle of Unity, defined more specifically.
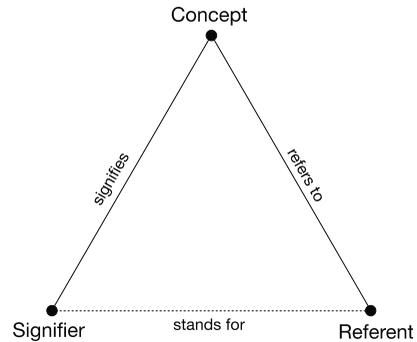
We see this triadic logic in virtually every aspect of Peirce's philosophy. For instance, Peirce's triadic approach to semiotics—the science of signs, which he cofounded with Ferdinand de Saussure—is illustrated in what the cognitive scientist J. F. Sowa calls the 'meaning triangle'. The referent here denotes the territory being mapped, which ultimately consists of data patterns emerging from the Datum of the Cosmos. De Saussure called both the concept and symbol that arise from the process of interpretation sign, distinguishing them with the words signified and signifier, where Peirce used *interpretant* and *sign* or *representamen*, respectively.

So to share the experiences on which our writings are based, we must look and feel deeper than the words, which are just signs for symbols. Most particularly, if we are to rise above our machines, free of our mechanistic conditioning, it is vitally important to place the primary emphasis on the concept or mental image, rather than on the signifier, as

is most commonly done today. For instance, the concept of T could be represented by *tree* or *arbre* in English and French, respectively. No matter which language we use to express our ideas, we all have much the same understanding of the concept of tree. Similarly, we could have the number three in our minds as a concept, where the signifier, such as 3 or III, is called a numeral. And ultimately, while there is just one Absolute, which we all share, there are many beautiful names for God. If we are to end the holy wars—wars about the Whole—that have bedevilled human affairs for thousands of years, it is thus vitally important to transcend both the words and the categories.

In particular, the distinction between numbers, as concepts, and numerals, as signifiers, is something that computers cannot make. Both concepts and the signifiers that represent them need strings of bits to denote them. This is the simplest way of proving that humans are not mere machines and therefore that technological development cannot drive economic growth indefinitely, requiring a radical change in the work ethic that has governed business since our forebears settled in communities to cultivate the soil and domesticate animals.

Peirce's thoroughgoing, systemic approach to making our ideas clear provides a triadic approach to scientific method. In an article titled 'Deduction, Induction, and Hypothesis' in 1878, Peirce realized that the terms in Aristotle's syllogism could be arranged in three different ways, shown in the table below, later calling hypothesis *abduction*. Abductive reasoning seeks to determine the causes of the phenomena that we observe as symptoms, although this term is not widely used, even today.

	Analytic	Synthetic		
	Deduction	Induction	Hypothesis	**Deduction** reasons from causes to effects.
Given	Rule	Case	Rule	**Induction** reasons from specific cases to general rules.
	Case	Result	Result	**Abduction** reasons from effects to causes
Inference	Result	Rule	Case	

We need abductive reasoning to answer the most critical unanswered question in science: "What is causing the pace of scientific discovery and technological development to accelerate at exponential rates of change?" Furthermore, Erich Fromm used abduction to suggest how we could heal our sick society in *To Have or To Be?* Specifically, he likened the medical healing process of symptom, cause, cure, and remedy to Shakyamuni Buddha's Four Noble Truths, designed to free humanity from suffering.

Most significantly, Peirce's architectonic studies led him to a life-changing mystical experience in 1892, writing in a letter, "I have never before been mystical, but now I am." This experience led Peirce to see that there are no divisions in Ultimate Reality, which he saw as an Immortal Continuum, sometimes called 'Field' in science today. To denote this seamless, borderless worldview, he coined the word *synechism* 'continuity', from Greek *synekhēs* 'holding together, continuous, contiguous'. This is of central importance in Mystical Pragmatics. As Peirce wrote in an unpublished article titled 'Immortality in the Light of Synechism' following his profound mystical experience, "though synechism is not religion, but, on the contrary, is a purely scientific philosophy, yet should it become generally accepted, as I confidently anticipate, it may play a part in the 'onement of religion and science'."

To see how Peirce's architectonic could evolve into Mystical Pragmatics, we need to address the spiritual, scientific, and business aspects of human endeavour as a coherent whole. Let us therefore briefly explore three great movements unfolding in the world today: Spiritual Renaissance, Scientific Revolution,

Sharing Economy, showing that they all share a common Ground and Context.

Spiritual Renaissance

The essence of the Spiritual Renaissance taking place in the West today is that an increasing number of spiritual seekers are realizing that they live in union with the Divine, contrary to the teachings of the Abrahamic religions, which distance humanity from the Transcendent Absolute, which provides the Cosmic Context for all our lives. Accordingly, it is a cultural taboo to affirm, "I am Love," which is our Authentic Self, the Immanent Divine Essence that we all share.

To avoid charges of heresy and blasphemy, "Even the mystics of Jewish and Christian tradition who seek to find their identity in God often are careful to acknowledge the abyss that separates them from their divine Source," as Elaine Pagels tells us. One who didn't was the popular Sufi poet Rumi, who beautifully said, "Love is the sea of not-being and there intellect drowns."

We then realize that what scientists call 'reality' is nothing but an illusion, called *māyā* 'deception, appearance' or *līlā* 'play of the Divine' in Sanskrit. As the entire world of form is just an appearance in Consciousness, this means that time, which appears real as we go about our daily lives, is also an illusion. And so too is the entire process of evolution.

To make sense of this situation, following the fundamental law of the Universe, we look at evolution, not in terms of the horizontal dimension of time, but from the perspective of the vertical dimension. To rise above our machines, free of the past and future, it is essential to live primarily in the Now,
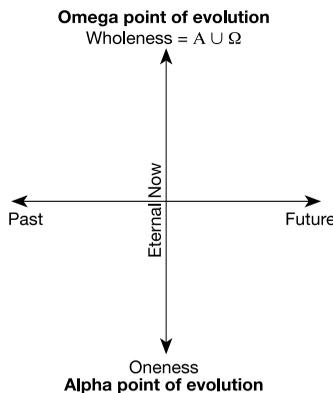
recognizing, with John of Patmos, "I am Alpha and Omega, the beginning and the end, the first and the last."

From this Timeless perspective, morphogenesis takes place in the Eternal Now, originating in the Absolute Datum, the Formless Continuum that is the Alpha Point of the Universe. The upward movement in this diagram thus represents evolution as the growth of structure, culminating in Wholeness, in what Aurobindo called Supermind: "The Supermind is the Vast; it starts from unity, not division, it is primarily comprehensive, differentiation is only its secondary act." As the French palaeontologist, geologist, and Jesuit priest Pierre Teilhard de Chardin pointed out with his law of complexity-consciousness, the greater the complexity, the greater the consciousness. Conversely, the downward movement is an involutionary one, leading to Oneness and No-mind, typically approached through spiritual practices, such as the many different types of meditation and yoga.
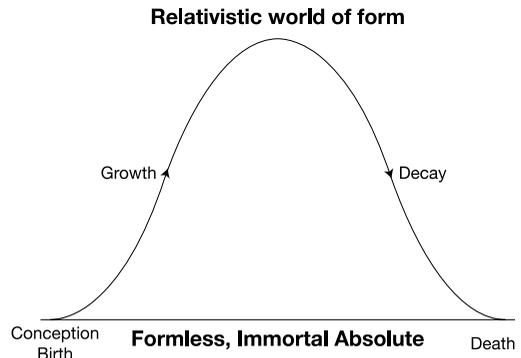
Realizing through time that only the Timeless Now is Reality is the essence of what Joseph Campbell called the *Cosmogonic* Cycle, depicted in this schematic life-and-death curve, where the vertical dimension of time is represented in the horizontal, as the Ground of Being. As Campbell says, "Redemption consists in the return to superconsciousness and therewith the dissolution of the world. This is the great theme and formula of the cosmogonic cycle, the mythical image of the world's coming to manifestation and subsequent return into the nonmanifest

condition." As the diagram graphically illustrates, all beings in the Universe are born to die, or, in the case of mammals, birds, and reptiles, at least, are conceived to die.

Being free of the fear of death lies at the heart of the Spiritual Renaissance taking place today, metaphorically described in the myths and fairy tales of all cultures and times, which Campbell brilliantly synthesizes. In brief, the hero's journey consists of three major stages: separation or departure, initiation, and return: "A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man."

Shakyamuni Buddha encapsulated the basic principles underlying the spiritual quest in his three marks of being *(trilakshana)*: Nothing whatsoever in the Universe is permanent *(anitya)* and if we do not recognize this fundamental principle of existence, we shall suffer *(duhkha)*. The way to end suffering is to pass through a psychological death, free of the sense of a separate self, of attachment to the egoic mind *(Anatman)*, leading to *Moksha* 'liberation' and *Nirvāna* 'extinction'.

The principal reason why spiritual seekers have traditionally left the society in which they live is that when people are preoccupied with everyday affairs, they tend to become detached from Reality, suffering from fragmented, split minds. As J. Krishnamurti wisely said, "It is no measure of health to be well-adjusted to a profoundly sick society."

However, Mystical Pragmatics requires us to take our mystical experiences directly into science and business, thereby cocreating quite new institutions that are grounded on the Truth—the 'Pathless Land'. If today's infants are to have any chance of growing old enough to have children of their own, we need to be totally free of our cultural conditioning. For Eckhart Tolle writes in *A New Earth*, "We are a species that has lost its way." Vimala Thakar therefore asks, "Do we have the vitality to go

beyond narrow, one-sided views of human life and to open ourselves to totality, wholeness?" As she says, "The call of the hour is to move beyond the fragmentary, to awaken to total revolution."

Etymology shows us the key to this revolution. Calvert Watkins explains that *human* derives from Latin *humus* 'ground, earth', from PIE base **dhghem-* 'earth', showing that our forebears some 7,000 years ago conceived of humans as earthlings in contrast to the divine residents of the heavens. So the split between humanity and God lies deep in the collective unconscious. To be humble, which derives from the same root, is therefore to deny our Divinity, as the patriarchal religions tell their followers to do. Accordingly, it is arrogant to realize and acknowledge our True Nature as Divine Beings, *arrogance* being the opposite of *humility*.

Scientific Revolution

The essence of today's revolution in science is twofold. First, scientists are beginning to realize that fundamental problems in astrophysics and quantum physics can only be resolved by recognizing that Consciousness provides the Contextual Foundation for all our lives. Secondly, many can see and feel, as evolution accelerates inexorably towards Wholeness, that no beings in the Universe are ever separate from any other, including the Supreme Being.
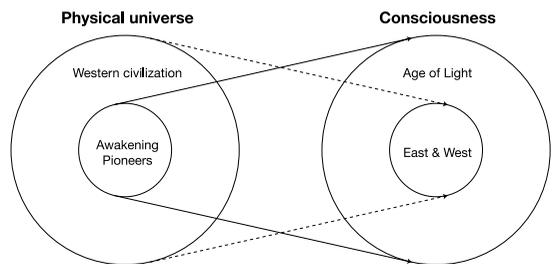
To establish these fundamental facts of existence as sound science, we turn what is called 'science' today outside in and upside down. First, to put Western civilization back on its feet—for today it is standing on its head—we map the Cosmic Psyche through

self-inquiry, following the maxim that Thales and six other wise men inscribed on the temple of Apollo at Delphi: "Know thyself." Secondly, we are engaged in a contextual inversion, returning Western science to Reality and the Truth, depicted here.

This is similar to the Copernican revolution, when Johannes Kepler proved mathematically that the planets 'circle' the Sun in ellipses, as they had been doing for four and a half billion years, contrary to the beliefs of the Aristotelians and Christians in the Middle Ages. In today's heliocentric revolution, we recognize that the Coherent Light of Consciousness exists in Eternity as Ultimate Reality, contrary to what many believe in today's Dark Ages.

Thomas S. Kuhn called such a revolution in worldview and scientific practice paradigm change or shift, from Greek *paradeiknumi* 'show side by side'. For Kuhn, "normal science means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time for its further practice." In contrast, "at times of revolution, when the normal scientific tradition changes, the scientist's perception of his environment must be re-educated—in some familiar situations he must learn to see a new gestalt."

However, today's scientific revolution is not a paradigm shift or change, for Consciousness, as a Continuum, is not a pattern. For ever since the early days of our species, humans have 'sensed' the Presence of Reality, from Latin *præsentia*, participle of *præesse* 'to be before', from *præ* 'before' and *esse* 'to be'. Presence thus literally means 'before being' or 'prior to existence', and as the meaningless Datum of the Cosmos, it is prior to interpretation by a knowing being.

So, rather than regarding the physical universe as the overall context for all our lives, we are beginning to realize that the Ocean of Consciousness is all there is, providing the Contextual Foundation that we need to interpret the meaningless data patterns of experience as meaningful information and knowledge.

Another term for Ultimate Reality is *Akasha*, from Sanskrit *Ākāsha*, corresponding to Greek *aither* 'pure, fresh air', in Latin *æther*, "the pure essence where the gods lived and which they breathed", which is *quintessence*, the fifth element, the others being fire, air, earth, and water. But what is this quintessential æther and how can we know of its existence, never mind that it is Ultimate Reality? Well, in 1887, Albert Michelson and Edward Morley showed in a famous experiment that an 'æther wind' could not be physically detected as the Earth passed through the supposed æther.

Nevertheless, scientists today are increasingly recognizing the existence of the Æther, which is just another name for God. For instance, the systems philosopher Ervin Laszlo uses the word *Akasha* to refer to the Universal Quantum Field. He took the word from Vivekananda's *Raja Yoga*: "Everything that has form, everything that is the result of combination, is evolved out of this *Akasha*. … Just as *Akasha* is the infinite, omnipresent material of this universe, so is this *Prana* the infinite, omnipresent manifesting power of this universe," called *Life* in English.

Having dispersed the clouds of unknowing that prevent the Coherent Light of Consciousness from radiating uninhibitedly through us, we then use Self-reflective Intelligence— the eyesight of Consciousness—to map the Cosmic Psyche, recognizing that the observer and observed are one, a principle that brought Bohm and Krishnamurti together about 1960. Thinking in this self-inclusive way is rather like a TV camera filming itself filming, illustrated by M.C. Escher's famous lithograph 'Drawing Hands'. It is in this wholesome manner that evolution can become fully conscious of itself.

For our minds create our 'reality', not the

other way round. There is no objective physical world independent of a knowing being, implicit in Alfred Korzybski's famous assertion, "A map is *not* the territory it represents." Rather, we only see territories through our maps, radically changing what we believe to be the Territory. For instance, the brain arises from Consciousness, not the other way round.

Self-reflective Intelligence, sometimes called the Witness in spiritual circles, is what distinguishes humans from the other animals and machines, like computers, clearly indicating that all attempts to build machines with artificial intelligence are bound to fail. We can see this most clearly through the semantic modelling methods that information systems architects use to build the Internet. Foremost among these is the relational model of data, which Ted Codd of IBM derived from mathematical structures that evolved from Peirce's Algebra of Logic. Codd's 11-page paper introduced a nondeductive logic, allowing paradoxes to be included in semantic reasoning, the most fundamental change in Western thought since Aristotle. Yet, this is just commonsense, for you cannot order a book or airline ticket on the Internet without invoking the relational model behind the scenes.

The key point about IS modelling methods is that they are so general and abstract that they can be used in any industry whatsoever, whether it be manufacturing or retail, educational or medical, or banking or governmental. This is because all organizations have a deep underlying structure, reflecting that of our minds and hence the Cosmos. To complete today's scientific revolution, we need to bring these implicit patterns into consciousness so that evolution can become explicitly conscious of itself within us humans.

The result of this experiment in learning is transcultural Integral Relational Logic (IRL), the universal system of thought that we all use everyday to form concepts and organize our ideas in tables and semantic networks. IRL is based on E.F. Schumacher's maxim

for mapmaking: 'Accept everything; reject nothing,' " allowing self-contradictions to be included, rejected from axiomatic linear logic. As the world is essentially paradoxical, if we do not include paradoxes in our maps, they lead us dangerously astray as we navigate our way on our journeys through life.

The Unified Relationships Theory

Integral Relational Logic

Principle of Unity

Origin of the Universe
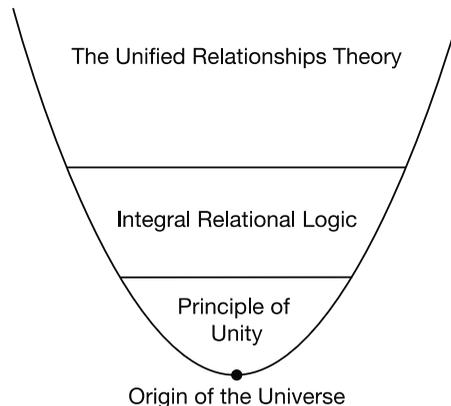
IRL has become manifest through the Logos 'the immanent and rational conception of divine intelligence governing the Cosmos'. It thus provides the Gnostic Foundation, coordinating framework, and Cosmic Context for 'all knowledge', the much sought-for but disparaged theory of everything, called the Unified Relationships Theory (URT), as this diagram illustrates, depicting the completion of Peirce's architectonic. The URT is so named because relationships are a special case of fields in science and relationships make the world go round.

IRL is the art and science of consciousness that underlies the sciences and humanities, healing the split between mystical psychology and mathematical logic. Transdisciplinary IRL is thus the primary discipline, replacing deductive logic, mathematics, physics, biology, and any other discipline that claims to be the most fundamental. *Art* and *science* derive from PIE bases *ar- 'to fit together', also root of *harmony* and *order*, and *skei- 'to cut, split', also root of *schizoid*. So artists put back together the distinctions that scientists have discerned.

As IS architects are helping to drive the pace

of social change exponentially, we can use IRL to develop a comprehensive model of the psychodynamics of society. For systems designers do not look at business enterprises in terms of the mass, space, and time of physicists. Rather, they look at society, and hence the Universe, in the abstract terms of form, structure, relationship, and meaning. This perspective enables us to state a unifying definition of evolution in whatever domain growth and development might occur:

Evolution is an accumulative process of divergence and convergence, proceeding in an accelerating, exponential fashion by synergistically creating wholes that are greater than the sum of the immediately preceding wholes through the new relationships that are formed, apparently out of nothing. As Jan Christiaan Smuts put it, "Evolution is nothing but the gradual development and stratification of progressive series of wholes, stretching from the inorganic beginnings to the highest levels of spiritual creation."

Teilhard refined this evolutionary worldview, looking at evolution in four stages since the most recent big bang 13.7 billion years ago: physical, biological, mental, and spiritual, taking place in four realms, each nested into the succeeding one. These we can call hylosphere, from Greek u*lē* 'matter', biosphere, from Greek *bios* 'life', noosphere, from Greek *noos* 'mind', and numinosphere, from Latin *nūmen* 'divinity'.

To reach the Omega Point of evolution, in the manner that Teilhard foresaw, we start afresh at the very beginning, at the Alpha Point, in a process that Arthur Koestler called *paedomorphosis* 'the shaping or forming of the young', in contrast to *gerontomorphosis* 'the shaping or forming of the old'. For as he put it, "*gerontomorphosis* cannot lead to radical changes and new departures; it can only carry an already specialized evolutionary line one more step further in the same direction—as a rule into a dead end of the maze." During paedomorphosis, on the other hand, evolution retraces its steps to an earlier point and makes a fresh start in a quite new direction. Paedomorphosis is thus a rejuvenating, renascent process; it leads to new vitality, new energies, and new possibilities.

As Teilhard prophesied, we are currently in the middle of a 100-year transition period between the third and fourth stages, which we can call the mental-egoic age (the self-centred me-epoch, focused on conflict and competition) and the age of universal spirituality (the socially centred us-epoch, focused on peace and cooperation). As he said, "The way out for the world, … the entry into the superhuman, will … yield only to the thrust of all together in the direction where all can rejoin and complete one another in a spiritual renewal of the Earth."

Sharing Economy

Having realized that none of us is separate from the Divine, Nature, or anyone else for an instant, we can invoke the social movements of Spiritual Renaissance and Scientific Revolution to cocreate the life-enhancing Sharing Economy, giving everyone on Earth the opportunity to realize their fullest potential as human beings.

The Sharing Economy is so-named because we all share the same Genuine Identity as the Cosmic Divine, being governed by the Principle of Unity—the Hidden Harmony. For *identity* derives from Latin *idem* 'same'. Furthermore, information in today's Information Society has properties that are quite different from commodities. When a teacher gives information to her pupils, nothing is exchanged; they share knowledge, unlike goods we exchange for money in supermarkets, for instance. So in the eschatological Age of Light, we realize that in Reality there is no doership, or indeed ownership, as Advaita sages, like Ramesh S. Balsekar, former president of the Bank of India, teach.

However, this realization is not easy while people are preoccupied with their livelihoods within the economic machine. To effectively

deal with humanity's challenges, we urgently need to establish a work ethic where spiritual awakening and psychological development have top priority, enabling us to recognize that the biggest threats to our health, well-being, and survival as a species are our fear and ignorance, rather than economic collapse, peak oil, rapid climate change, global water crisis, population growth, and species extinction, for instance. A society based on fear rather than Love is not sustainable.

Following the invention of the stored-program computer, this is the only viable way forward for humanity. It is no longer true that humans are both workers and consumers in the economy, as articulated by Adam Smith in the opening words of *The Wealth of Nations*, the book that laid down the foundations of capitalism (and communism): "The annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniences of life which it annually consumes, and which consists always either in the immediate produce of that labour, or in what is purchased with that produce from other nations."

Such a radical change in the way we conduct our business affairs is absolutely essential at the present time because the computer is a machine quite unlike any other that the *Homo* genus has invented during the past two thousand millennia. For unlike the flint axe, wheel, printing press, telescope, steam engine, and telephone, for instance, which extend our rather limited physical abilities, the computer is a tool of thought, able to extend the human mind, even in some cases replacing it. It is thus a fundamental misconception that technology can resolve humanity's current crisis and heal our wounds. Only the awakening of Intelligence can do that. For humans are the leading edge of evolution, not computers.

As well as changing the way we work, we also need a radically new system of governance. We can see the increasing ungovernability of society in the polarization of political conservatism and liberalism, from Latin *liber*

'free'. Yet, while conservatism is a natural state, called homeostasis 'same state' in systems theory, it is not a viable option at these times of accelerating rates of change. As the world of learning is much fragmented and deluded, even democracies are not viable, for they are as tyrannous as the despots they seek to replace.

Living in unprecedented times, we cannot get to where we are going by starting where we are today. Rather, the population at large needs to pass through an apocalyptic death and rebirth process, for apocalypse derives from Greek *apokalupsis*, from *apokaluptein* 'to uncover, reveal', from *apo* 'from, away' and *kaluptra* 'veil'. So *apocalypse* literally means 'draw the veil away from', indicating the disclosure of something unseen by the mass of humanity: the Hidden Harmony, the fundamental law of the Universe.

Some evolutionary visionaries have observed that evolution is currently passing through the most momentous turning point in its entire history, called the Singularity or Accumulation Point in mathematical and systems-theory terms. For instance, John L. Petersen writes, we are currently entering a "historical, epochal change—a rapid global shift unlike any our species has lived through in the past. … There are no direction-pointing precedents for what is coming, … there is no one alive today who [has] lived through anything like what we're anticipating."

The most critical issue is whether the Internet will continue functioning after the inherently unstable financial infrastructure of society collapses. In practical business terms, as the Internet is implicitly built on IRL, the Internet could provide the continuity we need to intelligently complete the transition into the glorious Age of Light. For money is a type of information and so can be represented in the business modelling methods of IS architects. But the meaning and value of information cannot satisfactorily be represented in the quantitative financial models of management accountants, investment bankers, and economists.

However, the central problem here is that money is an immortality symbol, as Ernest Becker, the Pulizer prize-winning author of *The Denial of Death,* points out, intended to assuage the fear of death that arises from separation from our Immortal Ground of Being. So to question the role of money in society can raise intense existential fears. The anthropologists Marcel Mauss and A.M. Hocart have shown that money originated in religion, in the sacrifices that archaic societies made to the gods, in an attempt to find Wholeness. For *Sacrifice* derives from Latin *sacrāre* 'to make holy', from *sacer* 'sacred, holy', and *facere* 'to make'. So *sacrifice* literally means 'make Whole'.

Mapping human ontogeny onto phylogeny, the first humans were like infants in adult bodies, having little conceptual knowledge of the world they lived in. Nevertheless, they could feel the Presence of the Divine, beyond the physical senses. But what were they to make of what must have been a mystifying experience? Well, feeling empathetically into their wonderment, we can sense that they were aware that what they were receiving was a gift of the Divine, as the Datum of the Universe. But what could be given could be taken away; what could be created could also be destroyed, beyond their control. To deal with this perplexing predicament, the ancients invented deities to represent the Divine energies that they felt within themselves, projecting them outwards as distinct beings.

Then, as humans began to feel more and more separate from each other and the Divine, money was invented as a means to facilitate trade, *money* deriving from Latin *Moneta*, cult name for the goddess Juno, in whose temple coins were minted. In particular, gold came to represent the substance that gives people status and security. For gold is yellow and shiny, like the Sun, which was one of the first deities to be worshipped, as a projection of the light of Consciousness radiating from our Divine Source.

Money is undoubtedly the strangest concept that humans have ever invented. In essence, it is information, just a measuring stick for determining values, like a clock or thermometer. However, it has become reified as a commodity with value, to be bought and sold, like food and clothes. There is nothing more symptomatic of our insane society. If there were no money to fund wars, they could not happen. Furthermore, we have egoically reified information and knowledge in intellectual property laws, such as copyright, patent, and trademark, attempting to manage society within an obsolete materialistic, mechanistic worldview.

We can see quite clearly that money is an immortality symbol from the tower blocks that banks build in the centre of major cities. As James Robertson points out, these buildings play a similar role in society today to the cathedrals that dominated the centres of medieval cities. Both serve to reinforce our belief in immortality symbols; in the Middle Ages, the notion of a personal God, and today, money. As he goes on to say, "The theologians of the late middle ages have their counterpart in the economists of the late industrial age. Financial mumbo-jumbo holds us in thrall today, as religious mumbo-jumbo held our ancestors then."

This is the most critical point. When people's precarious sense of security and identity is based on immortality symbols, they do their utmost to defend them, even to the death. Because immortality symbols take on absolutist values, they are the root cause of the holy wars that are still ravaging the world.

Rather, when we realize that there is no other in Wholeness, we become free of projections and introjections that disturb politics and so many human relationships. This is the basis on which we could cocreate the Sharing Economy, collectively living in harmony with the fundamental law of the Universe. At the time of writing, it is not possible even to outline the technicalities of this healthy way of managing our business affairs, for the Alliance we need to design the global

information system for the Mystical Society is still in a very early stage of development.

All we can do is visualize a global sangha, for as Thich Nhat Hanh has said, the next Buddha—as Maitreya, the 'Loving one'—may be a community practising mindful living rather than an individual. Sanskrit *maitreya* means 'friendly, benevolent', from the same PIE base as *community*, from Latin *commūnis* 'shared, common, public', originally in sense 'sharing burdens', from *cum* 'together with' and *mūnus* 'office, duty; gift, present', from *mūnare* 'to give, present'.

There is no need to live in the fear of God or deny the existence of God, as theists and atheists do. In the holographic Universe, God is no longer a mystery, for in IRL the concept of the Absolute is formed in exactly the same way as all other concepts, rationally and scientifically confirming the mystical experiences that humans have been 'sensing' for millennia.

May we all soon be able to view humanity's destiny realistically, beyond optimism and pessimism, hope and despair, realizing that no one can return Home to Wholeness, for nobody has ever left Home. For then we could live in Love, Peace, and harmony with each other and our environment for as long as there are humans dwelling on our beautiful planet Earth.

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A Quantum Bridge Between Science and Spirituality: Towards A New Geometry of Consciousness

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Broadly there are two approaches to consciousness viz. **the Scientific and the Rishi**. In the scientific approach consciousness is an emergent phenomenon of matter. This can be referred to as the matter route to consciousness. In the Rishi route consciousness is an infused phenomenon wherein matter is infused with spirit. īśā vāsyam idaṃ sarvaṃ, yat kiñca jagatyāṃ jaga, Ishopanishad declares. It implies all matter is infused with consciousness. This can be referred to as the spirit route to consciousness.

Now there is a need to combine the two approaches to consciousness. It implies recognizing the impact of consciousness on Space and Time and on Energy and Matter. This also implies viewing the world through the lens of STC (Space Time Consciousness) and EMC (Energy Matter Consciousness).

David Bohm proposed the idea of Implicate and Explicate order. He further suggests the triad of EMI (Energy Matter Information) to understand the linkage between implicate and explicate order. Bohm's EMI triad can be viewed as EMC triad wherein Consciousness represents the implicate order that finds its expression in the explicate order in terms of matter and energy. We can also represent this idea in terms of AUM (All Unmanifest & Manifest). AUM finds its expression in the form of EMC triad and a general relationship in terms of $E = MC^n$ (Sharma, 1999). It may be indicated that focus on Science is on the Manifest and focus of Spirituality is on Unmanifest. In their integration there is AUM (All Unmanifest and Manifest) process.

This AUM expression can also be represented in terms of 'Geometry of Divinity' (GOD) that

we observe in nature through 'Great Order & Disorder' (GOD).

In ancient times, 'Geometry of Divinity' was represented through yantras. In fact yantras can be considered as an ancient geometry of consciousness because consciousness was represented through various yantras i.e. geometrical figures. With the advent of science, a new geometry of consciousness is needed to integrate two routes viz. scientific route/ scientific formulations and rishi route/ spiritual formulations. This requires a new approach viz. Re-see approach wherein we re-see both Science and Spirituality in new ways and provide new interpretations to symbols used in science and spirituality.

Above discussion can also be viewed in terms of a historical perspective. Ancient India explored consciousness and gave Upanishads to the world. Modern science focused on the exploration of matter. Now both these traditions viz. Upanishads and Science, are finding a new convergence in Consciousness studies leading to a new geometry of consciousness. This historical perspective can be represented as USCS (Upanishads – Science – Consciousness Studies) flow:

Upanishads (U) ⟶ Science (S) ⟶ Consciousness Studies (CS)

(Rishis)　　　　　　(Scientists)　　　(Scientists-Rishis/ Modern Rishis)
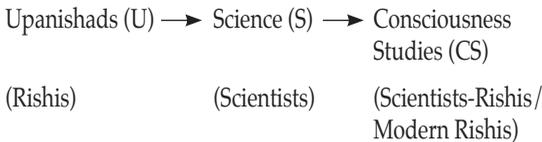
Some Symbols of New Geometry

New geometry of consciousness can be represented through symbols that are widely in use both in science and spirituality. A brief discussion on such symbols is as follows:

I. Plus, Multiplication and Spiral (+, X, 🌀)

Three symbols viz. +, x and 🌀 (plus, multiplication, spiral) can be considered as fundamental symbols of the new geometry of consciousness. These three symbols are inter related and a number of phenomenon of nature can be explained with the help of these symbols. When + is rotated, we arrive at

X and when X is rotated at a very high speed it generates an upward moving force of spiral like a tornado.

In nature we observe following three types of changes:

i. Changes that are incremental in nature represented by + symbol.

ii. Changes that are multiplier in nature and therefore lead to multiplier effect represented by X.

iii. Changes that are spiral in nature and lead to fundamental change in the configuration e.g. revolutions in societies. An event in a society can influence the entire nation and can even change the course of history.

Like the changes in nature, changes in organizations and societies can also be viewed in terms of these three symbols of the new geometry of consciousness. Organizations and societies experience incremental changes, radical changes and disruptive/ revolutionary changes arising from spiral like effects.

II. Languages as Geometry of Consciousness

It may be indicated that geometry of consciousness also finds its expression through various languages. An illustration of geometry of consciousness is the very first letter (क) of Devnagri script which is a combination of symbol of infinity (क) and the symbol T. It is a symbol of infinity combined with a **vertical and a horizontal line.** As a symbol of the new geometry of consciousness, it represents the idea of consciousness as infinite and unbounded in its vertical and horizontal expanse. This Devnagri letter can also serve as an analytical model of dialectical synthesis wherein symbol of infinity represents thesis and anti-synthesis intertwined. This illustration from the Devnagri script leads us to a general view that alphabets of various languages represent a geometry of consciousness.

Popular usage of the phrase, From Alpha to Omega can also be interpreted in terms of evolution of consciousness from Alpha state to Omega state. In fact all languages

can be considered as expressions of nature's geometry of consciousness. In view of the same there is an underlying unity of all languages. A unity in diversity can be experienced when languages are considered as different expressions of geometry of consciousness.

T as a symbol is indicative of vertical and horizontal dimensions of knowledge and consciousness. T letter symbolizes vertical and horizontal dimensions of knowledge. It also symbolizes Truth. 'In Truth we trust' finds its echo in Upanishadic wisdom, 'satyamev jayate' (Truth always prevails).   When T symbol is included within a circle, it acquires a new meaning and represents three views of knowledge and consciousness viz. vertical, horizontal and integrative. For example, 'scientific precision'/domain specialization, can be represented by vertical dimension and 'creative art'/creativity approach by horizontal dimension. These two are balanced by including them in a circle. Thus, T within a circle is a metaphor of vertical, horizontal and integrative approaches to knowledge creation, decision making and problem solving. Many Universities are now recognizing the need for these three dimensions of knowledge in development of curriculum. Fig. 1 presents

this symbol as a symbol of a new geometry of consciousness.
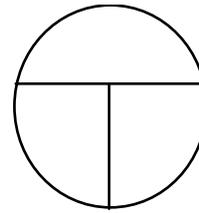
Fig. 1: A Symbol for Vertical, Horizontal and Integrative Perspectives

Above illustrations indicate that the shapes of letters from different languages across the world can provide us some new insights to the geometry of consciousness.

III. Seven tempers of Mind as SHARMAN Circles of Consciousness

Full circle rainbow is another illustration of new geometry of consciousness.

Full circle rainbow in the outer sky has a mirror image as an inner rainbow with ROYGBIV circles representing seven expanding circles of consciousness. Table 2.1 provides interpretations to various colors of consciousness and this model can also be referred to as rainbow model of mind.

Table 1: Colors of Consciousness						
Red (R)	Orange (O)	Yellow (Y)	Green (G)	Blue (B)	Indigo (I)	Violet (V)
Reason	Intuition	Wisdom	Insight	Revelation	Imagination	Vision
Scientist (S)	Humanist (H)	Artist (A)	Rishi (R)	Muni (M)	Avatara (A) like	Nirvana (N)

Scientific Temper -- Transcendental vision

Awareness ---Awakening

(Source: Wisdom & Consciousness from the East, Subhash Sharma, IBA Publications, Bangalore, 2013, p.119)

In the above presented interpretation, scientific temper is the starting point of awareness and as awareness increases we finally reach the stage of awakening leading to transcendental vision. Visionaries operate from higher levels of consciousness and thereby they provide transcendental vision to the society. While

Philosophers operate from rationality end of the 'spectrum of knowledge', poets, saints, sages and wise gurus operate from higher levels of consciousness and therefore provide new insights based on their transcendental vision of reality. In essence this rainbow model of mind represents seven tempers of mind

and seven approaches to knowledge creation. It also suggests seven intelligences of mind in terms of reason, intuition, wisdom, insight, revelation, imagination and vision. These seven expanding circles of consciousness also represent the idea of Theory O and are represented by SHARMAN circles wherein SHARMAN stands for Scientist, Humanist, Artist, Rishi, Muni, Avatara like/ Awakened and Nirvana states of consciousness. Thus, rainbow model can also be considered as SHARMAN model of consciousness as well as SHARMAN model of knowledge creation and seven approaches to problem solving. It also represents seven thinking styles. An individual can think as a Scientist, Humanist, Artist, Rishi, Muni, Awakened individual and Nirvana seeker. A proper understanding of these seven circles of consciousness and corresponding seven approaches to knowledge creation and problem solving, is very useful to managers and leaders because many problems require solutions from higher states of consciousness. This model also provides as a framework for typology of minds and it may be interesting to find linkages of this typology with different areas of brain. This model also has implications for education wherein focus is on development of all tempers of mind and not just the scientific temper. Further, this model can also be referred to as Thinker to Thirthankar model of mind. While scientific temper represents the Thinker and knowledge creation through thinking based on reason, spiritual temperament represents the Thirthankar and knowledge creation through imagination and vision is the essence of the same.

Inner rainbow model presented above also has equivalence with Indian model of mind in terms of waking state, dream state, deep sleep and transcendent states of mind. Many 'revelations' have emerged from dream state e.g. Kekule's insight on Benzene structure, Mendeleev's insight of periodic table, Watson's insight of double helix etc. It is speculated that Martin Luther King had a dream in his dream leading to the famous statement, 'I

Have a dream'. Human history has been deeply influenced by the 'dream actualization' of the insights originating from the dreams. Thus dreams have the potential of changing the reality in the waking state, in addition to being a source for new knowledge creation.

IV. Expressions of Consciousness in Human Society: From Fight to Fullness

In the context of human society, we find expression of consciousness in terms of 5 F viz. Fight, Flow, Fly, Float and Fullness. Geometry of this evolutionary model of human consciousness can be represented by various symbols as presented in Table 2.2.

Table 2: From Fight to Fullness

Fullness	.
Float	∞
Fly	○
Flow	△
Fight	□

In this geometry of human consciousness, rectangle represents Fight consciousness as it represents territory for which human beings fight in their survival. Triangle represents flow like the flow of river from the top of the mountain. Circle represents the fly like the flight of the bird and ∞ represents the floating like floating of the cloud and shunya (dot) represents the fullness state of consciousness. It may be indicated that fullness state of consciousness is also represented by many phrases such as Fanna, Nirvana, Moksha etc. These phrases represent the 'fullness experiences' in different languages. As more and more human beings evolve on this ladder of consciousness (from fight to fullness), we can visualize a shift in consciousness from 'Darwinian existence' to 'Enlightened existence' with dignity and divinity oriented worldview. It may be indicated that 'full moon' (poornima) is indicative of fullness and a simple exercise of looking at the full moon on the full moon day can create a shift

in consciousness from Fight to Fullness and this simple exercise can be used for stress management. Prominent and influential Western thinkers such as Freud, Marx and Darwin have emphasized Fight aspect of human existence. World is now discovering the higher truths of human nature in terms of Fullness dimension and thus a shift in consciousness is taking place at the global level.

It may be indicated that above presented model can be reduced to three levels model viz. Fight, Delight and Light levels. At Fight level, mind thinks in Darwinian terms and views reality around him/her in terms of Darwinian jungle and highlights 'areas of darkness' and accordingly seeks solutions to various problems within this framework. At Delight level, mind views nature as a source of positive energy and celebration and at Light level, it sees 'areas of light' and thereby its focus is on experiencing fullness in every human endeavor. It may be indicated that these three worldviews are in consonance with Indian Guna theory which classifies nature's energies in terms of tamas (violent), rajas (vibrant) and sattava (silent/non-violent) energy.

V. ∏ φ ψ Sky: Four Circles Model of Consciousness

∏ φ ψ are three well known symbols that can also be considered as symbols of the geometry of consciousness. It may be indicated that in terms of their meaning in social sciences, these symbols are considered as symbols of Politics (∏), Philosophy (φ) and Psychology (ψ) and Spirituality (Sky).

These symbols have their equivalence in Body, Mind and Spirit model of human beings as well as in energy chakras. As symbols of consciousness they represent evolution of consciousness from Body to Mind to Spirit to Cosmic consciousness. As an individual's consciousness evolves, it reaches the sky level i.e. yoking with cosmic consciousness. This four levels consciousness model has implications for individual, collective and organizational consciousness. It can also be represented as a model of four concentric circles of consciousness representing expansion in consciousness.

VI. Dialectical Chakra, Swastika Analytics and Whirlpool/Spiral Geometry

Three concepts that capture the essence of the geometry of consciousness and its application to society's analysis include dialectical chakra, swastika analytics (analyzing horizontal & vertical axis of an issue) and whirlpool geometry. A dialectical chakra arises from the multiplicity of dialectics that we observe in society. This multiplicity could arise from caste, class, gender, culture, religion etc. Dialectical chakra can also take the shape of swastika and as a result of the rotation of swastika, whirlpool/spiral is generated. Thus, small events in society turn into huge spirals and influence the whole society through the process of the dialectical chakra turning into swastika and then becoming a whirlpool/spiral. This process can be seen in communal and other types of riots in the society. Social media has also speeded up this process as information is communicated instantaneously. Thus, we can find a large number of examples of 'local event' having 'global impact'. These have created new challenges for the modern State. Social sciences have not yet grasped a proper understanding of this geometry of consciousness as many tools of social sciences are rooted in models drawn from natural sciences. An understanding of three tools viz. dialectical chakra, swastika analytics and spiral analytics can lead to new insights and thereby new solutions for the social and managerial problems and issues.

VII. Shunya, Matrix and the Swastika: Matrix as Swastika and Swastika as Matrix

Popularized by Harvard Business School, 2 x 2 matrix is widely used as an analytic tool in Management. The dynamic aspect of 2x2 matrix is revealed when the matrix is viewed in terms of its origin from Shunya and transformation into a Swastika. Fig. 2.2 presents this view of the 2x2 matrix.
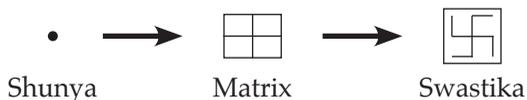
Fig. 2: Shunya, Matrix and Swastika Inter-relationships

Thus, 2 x2 matrix does not represent a static phenomenon as inherent within the matrix is a swastika. As the matrix rotates, it can become a spiral because of hidden swastika within it. Further, 2x2 matrix is hidden in shunya. When shunya expands in terms of horizontal and vertical axis, a 2 x2 matrix is generated with a hidden swastika in it. Rotation at a high speed then leads to a spiral. Thus, there is shunya and spiral connectivity via a matrix and swastika. In essence, the Geometry of shunya (shunya matrix) finds it expression in many forms such as matrix, swastika and spirals. In 'creations from shunya' we can feel the presence of this geometry in varying forms.

VIII. Western Windows, Eastern Doors and Consciousness Corridors: Three Models of Thinking

New geometry of consciousness also leads us to a new architecture of consciousness in terms of 'Western windows, Eastern doors and Consciousness corridors'. Western Windows (WW) represent the Western enlightenment tradition reflected in scientific approach to knowledge creation wherein we look at the outer reality through the windows. Eastern Doors (ED) represent the Eastern awakening tradition wherein we experience inner reality through the doors. Consciousness Corridors (CC) provide us opportunity to study reality from higher levels of consciousness. Every knowledge domain particularly in the field of social sciences can be studied from the perspective of Western windows representing the scientific-analytic approach, Eastern doors representing the intuitive-creative approach and Consciousness corridors perspective representing imaginative-visionary or the higher consciousness approach. These three models of thinking also correspond to left brain, right brain and central line connecting the two sides of the brain.

Omega Circle as a Symbol of Integration, Synthesis and Strategic Thinking
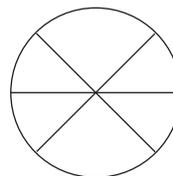
Rooted in the Jainism concept of syadvad and anekantavad, Omega circle is a symbol for new geometry of consciousness emphasizing the concept of integration and synthesis. This circle also represents 360 degree approach, wherein we look at reality from various angles and thereby move in the direction of holistic view of reality. This integration and synthesis is of particular significance in case of strategic thinking, decision making and problem solving.

If we put alpha to omega in an ascending order, omega also represents a top of the mountain view. Thus omega circle has two interesting implications for strategic thinking viz. taking a top of the mountain view and achieving an integration and synthesis of various analytical results. Hence it can be considered as a symbol for strategic thinking. Further, it represents a geometry of consciousness that takes us from analysis to synthesis. We can also find the echoes of the SHARMAN circles of consciousness in moving towards meta synthesis of ideas originating from analytics. It may be indicated that chakra in the Indian flag also represents the omega circle view of strategic thinking. Further it also represents the idea of One and Many (OM), wherein center of chakra represents One and its spokes represent Many. Hence it is symbol of unity in diversity. In strategic thinking we need to integrate diverse perspectives to create a vision.

Science and Spirituality Connections: Towards New Age Modernity

Geometry of consciousness helps us in seeing connectivity between science and spirituality. While science is 'matter' (outer search) route to reality, spirituality is 'spirit' (inner search)

route to reality. It is indeed interesting that while the two routes are different in its approach, there are interesting parallels. Capra (1976) provides many interesting parallels. Chandrankunnel (2008) takes us in the direction of 'quantum holism' and 'cosmic holism'. Wilber (2000) suggests the need for 'Integral Psychology'. In the discussion below we point out parallels between some well known symbols from science and spirituality. These include symbol of atomic power and atmik power, double helix symbol of DNA and Kundalini symbol, medical symbol of intertwined snakes and Kundalini structure, symbol of psychology and symbol of trident etc. These are presented in Table 3.

Table 3: Symbols from Science and Spirituality

Symbols from Science	Symbols of Spirituality
 (Atomic Power)	 Heart Chakra hexagon/diamond (A symbol of Atmik power)
 (Double Helix)	 (Kundalini Double Helix)
 (Medical Symbol)	 (Kundalini Structure)
 (Psychology)	 (Trident: Spirituality)
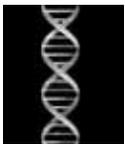
Thus, we observe interesting connectivity with some primordial symbols that are common across cultures. This indicates that ancient geometry of consciousness is being rediscovered through the route of science. This is bridging the gap between science and spirituality. Science has recently discovered the 'God particle', in spirituality, 'shunya particle' represents the 'inner spirit' of the matter. In future we may discover the bridge between the 'God particle' and the 'shunya particle' i.e. between the 'atom' and the 'atma'. Such a discovery could come from the scientific route or the Rishi route or a combination of both approaches. It will lead to deeper understanding of expressions of One and Many (OM), both in matter and spirit leading to the ultimate search of unity of unities between matter and spirit. This search has been a core idea in Vedanta and now it is finding its expression in consciousness studies. Science and spirituality integration in the form of integration of 'scientific temper' with 'spiritual temperament', is leading us towards 'new age modernity' (namo).

Linkage between science and spirituality can also be understood through the metaphor of river and a 'quantum bridge' connecting two sides of the river. This metaphor helps us in understanding linkages between Matter, Mind and Consciousness. We can imagine a hut on the West side or the left of the river, housing three eminent scientists viz. Einstein, Newton and Darwin (END) representing 'END' of science. On the East side or the right side of the river, there is another hut housing three great thinkers and seers of humanity viz. Mahavira, Buddha and Aurobindo ('MBA') representing 'Spiritual MBA' view of consciousness. Flowing river represents Mind and whirlpools in river represent whirlpools in mind. Two sides of the river represent the matter and consciousness view of universe and human beings and the flowing river represents the mind of human beings. A 'quantum bride' on the river connects the two sies. These two sides are connected through a 'quantum bridge'. A person standing on the

quantum bridge across the river, sees these two huts on both sides and also his own reflection in flowing water and thereby thinks of integrating Matter-Mind-Consciousness (MMC). As she/ he looks at the rainbow in the sky and starts meditating on the seven colors of the rainbow, she/ he gets a feel of the seven SHARMAN circles of consciousness leading to holistic view of knowledge creation. Fig. 3 provides a diagrammatic representation of this visualization.

'END':
Einstein,
Newton,
Darwin

'MBA':
Mahavira,
Buddha,
Aurobindo

Matter

Mind

Consciousness
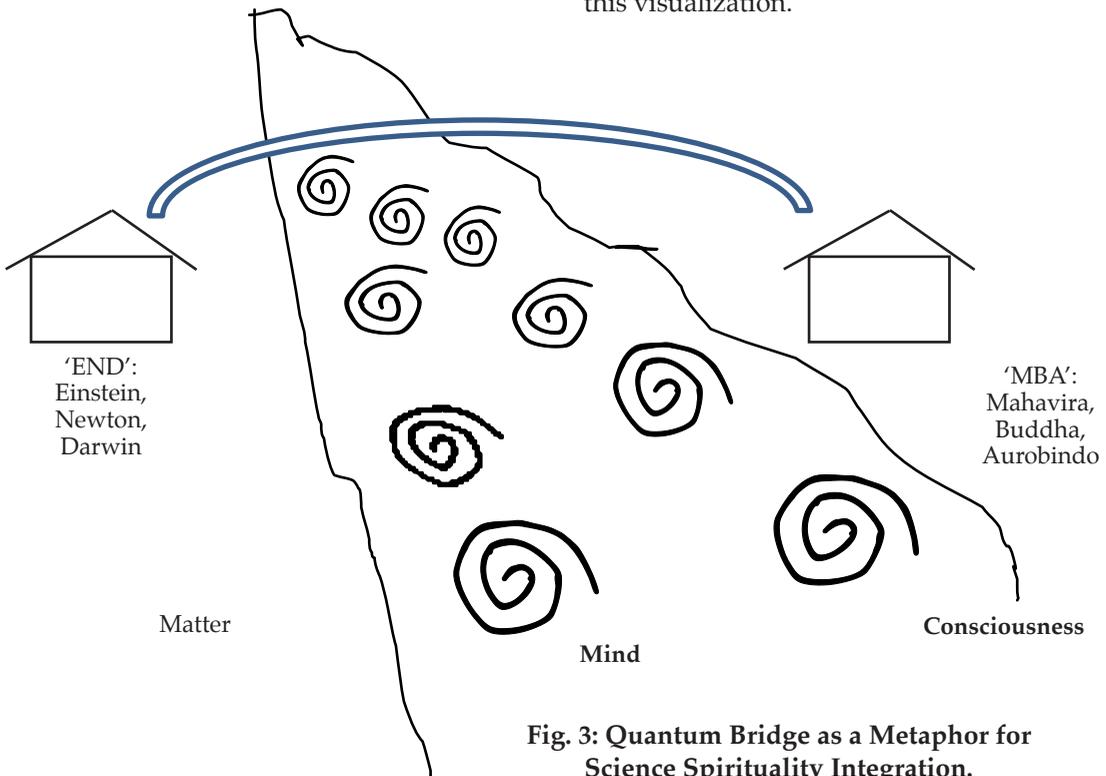
Fig. 3: Quantum Bridge as a Metaphor for Science Spirituality Integration.

This metaphor of river also has implications for knowledge creation. Left side of the river also represents 'Western Windows' (WW) approach to creation of knowledge, wherein outer world is explored through scientific approach and right side of the river represents the 'Eastern Doors' (ED) and 'Consciousness Corridors' (CC) approach with focus on exploration of the inner world. For a proper understanding of the whirlpools in the river representing the whirlpools in the world in the form of events, WW,ED, CC approaches are needed. This will lead to an integrative and holistic understanding of knowledge creation for the benefit of both West and East through a new synthesis of 'scientific temper' with 'spiritual temperament'. This idea can also be represented through the metaphors of Harvard-Haridwar-Himalaya. In Fig. 3, Harvard is visualized on left bank of the river, river is flowing through Haridwar and Himalayas provide the backdrop. Visualization of Fig. 3 is from my visit to Rishikesh, well known for its iron suspension bridge known as 'Laxman jhula'.

Application to Social and Management Thought

To understand application of the geometry of consciousness to social sciences & social studies and Management thought, we consider the following four stages model of evolution of knowledge creation approaches in the field of social and management thought:

(I) Natural Sciences ⟶ (II) Social Sciences ⟶

(III) Neuro Sciences ⟶ (IV) Consciousness Sciences

Methodology of the natural sciences deeply influenced the development of social sciences. However, with the development of neuro-sciences, social sciences are undergoing a transformation. Further with the impact of 'consciousness sciences'/ 'consciousness studies', many fields of human knowledge are finding some new directions. In particular geometry of consciousness can lead to new directions of research in social studies, Management studies and Management thought.

In social contexts, geometry of consciousness finds its expression through individual and collective consciousness. An individual's consciousness can transform a society e.g. Gandhi's impact on society through the combined affect of +, x and spirals of awakening created by him. Similarly collective consciousness of a society can also transform a society e.g. French revolution and Russian revolution. Revolutions can be considered as 'tornadoes of collective consciousness' leading to fundamental change in the society and its structure. A better understanding of geometry of consciousness can provide us some lessons in understanding disruptions and transformations in society and nations. Giri (2013) suggests the need for 'Planetary realizations' for social transformation that can be facilitated through the new geometry of consciousness. Sharma (1996 & 2006) and Chakraborty (2010) outline contours of the 'colors of mind' for individuals, society and organizations. Further, Sharma & Albuquerque (2012) explore implications of consciousness approach in the context of corporations.

Towards Theory O of Consciousness

O is symbol for shunya/ zero and can be considered as a fundamental symbol in the geometry of consciousness. As shunya symbol it represents consciousness and as the radius of the circle increases, **the circle** of consciousness increases. When radius becomes infinite, one reaches the realm of infinity. Thus, consciousness expands to infinity.

Theory O implies realization of deep rooted Oneness of everything in cosmos from quantum level to cosmic level through 'Quantum ropes' and 'Quantum threads' (Sharma, 1999). This was the Vedantic view and in Physics, string theory envisages the same. Once such a realization of deeper connectivity dawns an individual, her/ his circle of consciousness expands and her/his world view becomes inclusive and holistic. A person moves away from Division (Divided vision) approach to Cosmic vision approach to life, living, relationships and even management and leadership.

Theory O of consciousness aims at evolution of consciousness towards Oneness with cosmos. Since cosmos is infinite, Theory O implies expansion of one's consciousness to infinity. This leads to fullness experience that has been variously described as experience of bliss, nirvana etc. When such experiences are brought into play in day to activities, it leads to harmony and peace through wisdom. Such a workplace becomes 'pragyasthan' i.e. a place where people experience oneness and bliss and decision making is based on 'wisdom (pragya) approach' also represented by 'wisdom circle' represented by an integration of science, art (represented on x –axis), philosophy and spirituality (represented on y –axis). This is the basic idea of Theory O that has wide application in social sciences, management, leadership and good governance. In all 'creations from shunya', entrepreneurs, leaders and institution builders experience an expansion in their consciousness starting from the initial state of zero/ a start from the scratch. Such experiences help in broadening of mental horizons. Fig. 3 presents the concept of wisdom circle.
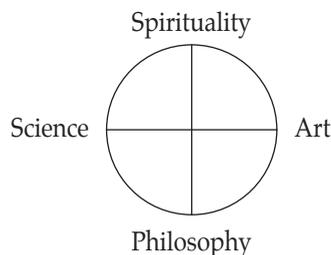
Fig. 3: Concept of Wisdom Circle

In essence, Theory O implies expansion of consciousness and as consciousness expands, it creates conditions for inclusive approach. Divisions disappear and entire world becomes one family. When Swami Vivekananda addressed the Parliament of Religions through his famous words, Brothers & Sisters, he expanded the circle of consciousness to include everyone. Thus, Theory O of consciousness was unconsciously at work. Now the time has come to consciously use this approach for individual, organizational and social transformation.

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An Ordinary Man, A Seeker and A Spiritual Personality

B. Jena

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An Ordinary Man

An ordinary man consists of mainly the animal nature. He is different from animals with a restless thinking mind. Animals are driven by its bodily desire energized by its instinct. Both mind and vital play a proactive role in the personality of an ordinary man. If his vital is stronger, then the desires or impulses dominate his life and general nature. If his mind or reason is stronger, then his life is led by ideas, thoughts or intellect. In spite of these basic elements, there is another element in every human being that is called psychic being or soul. However, in most cases of the ordinary man, the soul or psychic being is in a dormant stage. An ordinary man's life is primarily led by his ego and desire.

Nature and characteristics of an ordinary man is described as follows by Sri Aurobindo:-

"Human nature and the character of a individual are a formation that has arisen in and out of the Inconscience of the material world and can never get entirely free from the pressure of that Inconscience. As consciousness grows in the being born into this material world, it takes the form of an Ignorance slowly admitting or striving with difficulty after knowledge and human nature is made of that Ignorance and the character of the individual is made from the elements of the Ignorance. It is largely mechanistic like everything else in material Nature and there is almost invariably a resistance and, more often than not, a strong and stubborn resistance to any change demanded from it. The character is made up of habits and it clings to them, is disposed to think them the very law of its being and it is a hard job to get it to change at all except under a strong pressure of circumstances."

– Sri Aurobindo

Through the process of his birth and rebirth in the evolution process, the ordinary man gradually becomes a seeker long before realizing his soul or spiritual destiny. Let us ponder over the words of the Mother in this context -

> *"In the ordinary life there is not one person in a million who has a conscious contact with his psychic being, even momentarily.*
>
> *The psychic being may work from within, but so in invisibly and unconsciously for the outer being that it is as though it did not exist.*
>
> *And in most cases, the immense majority, almost the totality of cases, it is as though it were asleep, not at all active, in a kind of torpor.*
>
> *It is only with the sadhana and a very persistent effort that one succeeds in having a conscious contact with his psychic being …."*
>
> *– The Mother*

A Seeker

A seeker is totally different from an ordinary man. He has a body, he has vital, he has a mind too. However, he is led by something else which is unknown to the outside world but leads him silently to find that something which is hidden in him like muskin a deer. Eventhough the very divine element or spark is inside him, he always searches for that mystic element throughout his life. Some people realize that in their lifetime itself,by the grace of divine or guidance of a guru or master. Rest of the seekers just remain a seeker throughout their life seeking the divinity within.

Quality of a common seeker is given as follows from the words of the Mother -

> *"Broadly, the sadhana consists of a progressive surrender of oneself inward - and based upon it the outward also - to the Guru, to the Divine; meditation, concentration, work, service – all these are means for a self-gathering in all one's movements with the sole aim of delivering*

oneself into the hands of a Higher Power for being worked on and led towards the Goal."

> *– The Mother*

What the Seeker seeks after all. It is Divine or the ultimate Truth within himself. How a Seeker begins his journey, let us pay attention to the words of the Mother again -

> *"The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.In various times and places, many methods have been prescribed for attaining this perception and ultimately achieving this identification.*
>
> *Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one is sure to meet, in one way or another – outwardly through reading and study, inwardly through concentration, meditation, revelation and experience – the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realize. This discovery and realization should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, al that you feel, all that you think."*
>
> *– The Mother*

A Seeker has to develop certain quality or characteristic feature for his safe journey to his goal. All the qualities and discipline required for a Seeker are given below as narrated by the Mother:-

"Give up all personal seeking for comfort, satisfaction, enjoyment or happiness. Be only a burning fire for progress, take whatever comes to you as an aid to your progress and immediately make whatever progress is required.

Never get excited, nervous or agitated. Remain perfectly calm in the face of all circumstances. And yet be always alert to discover what progress you still have to make and lose no time in making it.

Never take physical happenings at their face value. They are always a clumsy attempt to express something else, the true thing which escapes our superficial understanding.

Never complain of the behaviour of anyone, unless you have the power to change in his nature what makes him act in this way; and if you have the power, change him instead of complaining.

To sum up, never forget the purpose and goal of your life. The will for the great discovery should be always there above you, above what you do and what you are, like a huge bird of light dominating all the movements of your being."

– The Mother

What are the five psychological perfections? The Mother answers for our benefit giving example of a Champak flower -

"Sir Aurobindo has said …that surrender is the first and absolute condition for doing the yoga. So this is not just one of the necessary qualities: it is the first attitude indispensable for beginning the yoga. If one has not decided to make a total surrender, one cannot begin. But for this surrender to be total, all these qualities are necessary. So here is my proposal: we put surrender first, at the top of the list, that is, we accept what Sri Aurobindo has said – that to do the integral yoga one must first resolve to surrender entirely to the Divine, there is no other way, this is the way.

But after that one must have the five psychological virtues, five psychological

perfections, and we say that these perfections are:

Sincerity or Transparency
Faith or Trust (Trust in the Divine, naturally)
Devotion or Gratitude
Courage or Aspiration
Endurance or Perseverance"

-The Mother

Here Yoga means the spiritual path that a Seeker has chosen. However, there are many difficulties on the path to the Divine. What prevents us from finding the Divine, Sri Aurobindo says –

"The wall you feel is indeed the wall of the ego which is based on the insistent identification of oneself with the outer personality and its movements. It is that identification which is the keystone of the limitation and bondage from which the outer being suffers, preventing expansion, self-knowledge, spiritual freedom."

– Sri Aurobindo

How to concentrate further on the search of the soul, the Mother directs us as follows –

"To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity."

– The Mother

What one has to do to prepare oneself for the Yoga or the spiritual life?

The Mother answers -

"To be conscious, first of all. We are conscious of only an insignificant portion of our being; for the most part we are unconscious. It is this unconsciousness that keeps us down to our unregenerate nature and prevents

change and transformation in it. It is through unconsciousness that the undivine forces enter into us and make us their slaves. You are to be conscious of yourself, you must awake to your nature and movements, you must know why and how you do things or feel or think them; you must understand your motives and impulses, the forces, hidden and apparent, that move you; in fact, you must, as it were, take to pieces the entire machinery of your being. Once you are conscious, it means that you can distinguish and sift things, you can see which are the forces that pull down and which help you on. And when you know the right from the wrong, the true from the false, the divine from the undivine, you are to act strictly up to you knowledge; that is to say, resolutely reject one and accept the other. The duality will present itself at every step and at every step you will have to make your choice.

You will have to be patient and persistent and vigilant – "sleepless", as the adepts say; you must always refuse to give any chance whatever to the undivine against the divine."

– The Mother

To reach from the stage of an Ordinary Man to Seeker, many manysteps are there, sometimes difficult and stiff and seems impossible, the Mother guides us further for a safe journey on the way –

"…. the first state of your being is a state of an almost total mixture with all things from outside, and that there is almost no individualisation, that is, specialisation which makes you a different being. You are moved – a kind of form which is your physical being is moved – by all the common universal forces, vital forces or mental forces, which go through your form and put it in motion …

And all that you have wrested from this general semi-consciousness, and have crystallized into a more or less independent being, conscious of itself and having its own qualities, all this is your individual being. And this individual being is full of all the movements of obscurity, unconsciousness, and of the limitations

of ordinary life, and that's …. and that's what you must gradually open to the divine influence and bring to the consciousness and understanding of things. …

In fact, the first victory is to create an individuality. And then later, the second victory is to give this individuality to the Divine. And the third victory is that the Divine changes your individuality into a divine being."

– The Mother

Life of a Seeker is qualitatively different and higher than on ordinary man. Unless we become a Seeker, our life becomes stale and useless. Sri Aurobindo accordingly advises us –

"The ascent to the divine Life is the human journey, the Work of works, the acceptable sacrifice. This alone is man's real business in the world and the justification of his existence, without which he would be only an insect crawling among other ephemeral insects on a speck of surface mud and water which has managed to form itself amid the appalling immensities of the physical universe."

– Sri Aurobindo

On basic requirement for a spiritual atmosphere to be created by the Seeker, the Mother guides us as given below -

"….Precisely by inner discipline, you can create your atmosphere by controlling your thoughts, turning them exclusively towards the sadhana, abolishing all desired and all useless, external, ordinary activities, living a more intense inner life, and separating yourself from ordinary things, ordinary thoughts, ordinary reactions, ordinary actions; then you create a kind of atmosphere around you."

– The Mother

The more sincere the Seeker is, his journey is safe and reaching the destination is earlier and assured. The rocky path of the Seeker is very long and zigzag. Sometimes it seems endless with full of uncertainty. Only a chosen few

can reach the goal or spiritual destination with their intense seeking or sadhana guided by the Guru or Master along with Divine grace.

Describing the difference between an Ordinary Man and a Seeker, let us conclude this Seeker segment with the words of Sri Aurobindo –

"Whenever you find that you can do something without feeling the presence of Divine and yet be perfectly comfortable, you must understand that you are not consecrated in that part of your being. That is the way of the ordinary humanity which does not feel any need of the Divine. But for a Seeker of the Divine Life, it is very different. And when you have entirely realized unity with the Divine, then, if the Divine were only for a second to withdraw from you, you would simply drop dead; for the Divine is now the Life of your life, your whole existence, your single and complete support. If the Divine is not there, nothing is left."

– Sri Aurobindo

A SPIRITUAL PERSONALITY

A spiritual personality is totally different from an ordinary man and a seeker. A spiritual personality is always a person whose psychic being or soul is in his front. His body, mind and vital are led by the psychic influence alone. He feels the Divine within, finds Divine in every being, in everything and everywhere. A Seeker is in search of spirituality within. To become a Spiritual Personality, lot of efforts are required as guided by the Master. However, the grace of the Divine makes the destination sure and short.

How to distinguish between a Seeker and a Spiritual Personality. The Mother enlightens us –

"Live constantly in the presence of the Divine; live in the feeling that it is this presence which moves you and is doing everything you do. Offer all your movements to it, not only every mental action, every thought and feeling but even the most ordinary and external actions such as eating; when you eat, you must feel that it is the Divine who is eating through you.

When you can thus gather all your movements into the One Life, then you have in you unity instead of division. No longer is one part of your nature given to the Divine, while the rest remains in its ordinary ways, engrossed in ordinary things; your entire life is taken up, an integral transformation is gradually realized in you."

– The Mother

In the words of Sri Aurobindo again -

"Spirituality is in its essence an awakening to the inner reality of our being, to a spirit, self, soul which is other than our mind, and body, an inner aspiration to know, to feel, to be that, to enter into contact with the greater Reality beyond and pervading the universe which inhabits also our own being, to be in communion with It and union with It, and a turning, a conversion, a transformation of our whole being as a result of the aspiration, the contact, the union, a growth or waking into a new becoming or new being, a new self, a new nature. All spiritual life is in its principle a growth into divine living."

– Sri Aurobindo

How an Ordinary Man proceeds along the path of seeking the Divine and becomes a Spiritual Personality, The Mother replies as follows –

"… spiritual rebirth means the constant throwing away of our previous associations and circumstances and proceeding to live as if at each virgin moment we were starting life anew. It is to be free of what is called Karma, the stream of our past actions: in other words, a liberation from the bondage of Nature's common activity of cause and effect. When this cutting away of the past is triumphantly accomplished in the consciousness, all those mistakes, blunders, errors and follies which, still vivid in our recollection, cling to us like leeches sucking our life-blood, drop away, leaving us most joyfully free. This freedom is not a mere matter of thought; it is the most solid, practical, material fact. We really are free, nothing binds us, nothing affects us, there

is no obsession of responsibility. If we want to counteract, annul or outgrow our past, we cannot do it by mere repentance or similar things, we must forget that the untransformed past has ever been and enter into an enlightened state of consciousness which breaks loose from all moorings."

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– The Mother

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A Spiritual Personality is the master of himself. His central element or the personality is his soul or psychic being. His whole life and personality is totally changed or transformed with his total surrender when he belongs to the Divine alone.

In the words of the Mother –

". . . this is what's remarkable: that when one is perfectly surrendered to the Divine one is perfectly free, and this is the absolute condition for freedom, to belong to the Divine alone; you are free from the whole world because you belong only to Him. And this surrender is the supreme liberation, you are also free from your little personal ego and of all things this is the most difficult – and the happiest too, the only thing that can give you a constant peace, an uninterrupted joy and the feeling of an infinite freedom from all that afflicts you, dwarfs, diminishes, impoverishes you, and from all that can create the least anxiety in you, the least fear.

You are no longer afraid of anything, you no longer fear anything, you are the supreme master of your destiny because it is the Divine who wills in you and guides everything."

<div align="right">

– The Mother

</div>

A Spiritual Personality is not known from his dress, manner or style of living. It is reflected in many other inner qualities which are as follows as answered by Sri Aurobindo –

"The inner spiritual progress does not depend on outer condition so much as in the way we react to them from within – that has always been the ultimate verdict of spiritual experience. It is why we insist on taking the right attitude and persisting in it, on an inner state not dependent on outer circumstances, a state of equality and calm, if it cannot be at once of inner happiness, on going more and more within and looking from within outwards instead of living in the surface mind which is always at the mercy of the shocks and blows of life. It is only from that inner state that one can be stronger than life and its disturbing forces and hope to conquer.

To remain quiet within, firm in the will to go through, refusing to be disturbed or discouraged by difficulties or fluctuations, that is one of the first things to be learned in the path. To do otherwise is to encourage the instability of consciousness, the difficulty of keeping experience of which you complain. It is only if you keep quiet and steady within that the lines of experience can go on with some steadiness – though they are never without periods of interruption and fluctuation; but these, if properly treated, can then become periods of assimilation and exhaustion of difficulty rather than denials of sadhana.

A spiritual atmosphere is more important than outer conditions; if one can get that and also create one's own spiritual air to breathe in and live in it, that is the true condition of progress."

<div align="right">

– Sri Aurobindo

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How the inner being opens and changes the outer personality with inner spiritual qualities, Sri Aurobindo further guides us –

> *"There is a stage in the sadhana in which the inner being begins to awake. Often the first result is the condition made up of the following elements:*
>
> *1. A sort of witness attitude in which the inner consciousness looks at all that happens as a spectator or observer, observing things but taking no active interest or pleasure in them.*
>
> *2. A state of neutral equanimity in which there is neither joy nor sorrow, only quietude.*
>
> *3. A sense of being something separate from all that happens, observing it but not part of it.*

> 4. *An absence of attachment to things, people or events. It seems as if this condition were trying to come in you; but it is still imperfect. For instance, in this condition (1) there should be no disgust or impatience or anger when people talk, only indifference and an inner peace and silence. Also, (2) there should not be a mere neutral quiet and indifference, but a positive sense of calm, detachment and peace. Again, (3) there should be no going out of the body so that you do not know what is happening or what you are doing. There may be a sense of not being the body but something else, - that is good; but there should be a perfect awareness of that is going on in or around you."*
>
> *– Sri Aurobindo*

Liberation for a Spiritual Personality is not any release from outer bondage. It is a vast change in his total attitude, outlook towards his own life and action besides all other beings and elements. Let us pay attention to the words of Sri Aurobindo as follows:-

> *"What you feel is the normal condition when the liberation takes place. The work of the senses etc. goes on as before, but the consciousness is different, so that one feels not only the sense of liberation, separation, etc., but that one is living in quite another world than that of the ordinary mind, life or senses. It is another consciousness with another knowledge and way of looking at things that begins. Afterwards as this consciousness takes possession of the instruments, there is a harmony of it with the sense and life; but these too become different, with a changed outlook, seeing the world no more as before but as if made of another substance with another significance.*
>
> *Liberation is the first necessity, to live in peace, silence, purity, freedom of the self. Along with that or afterwards if one wakens to the cosmic consciousness, then one can be free, yet one with all things.*

> *To have the cosmic consciousness without liberation is possible, but then there is no freedom anywhere in the being from the lower nature and one may become in one's extended consciousness the playground of all kinds of forces without being able to be either free or master.*
>
> *On the other hand, if there has been self-realisation, there is one part of the being that remains untouched amid the play of the cosmic forces – while if the peace and purity of the self has been established in the whole inner consciousness, then the outer touches of the lower nature can't come in or overpower. This is the advantage of self-realisation preceding the cosmic consciousness and supporting it."*
>
> *- Sri Aurobindo*

How the change or transformation is noticed by others when someone is transforming from an ordinary man to a spiritual personality through his sadhana or intense seeking, the Mother says -

> *"In almost, almost all cases, a very very sustained effort is needed to become aware of one's psychic being. Usually it is considered that if one can do it in thirty years one is very lucky – thirty years of sustained effort, I say. It may happen that it is quicker. But this is so rare that immediately one says, "This is not an ordinary human being." That is the case of people who have been considered more or less divine beings and who were great yogis, great initiates."*
>
> *– The Mother*

Our journey on this spiritual path is not so easy. Each step is so difficult, so stiff, which is full of dangers and disasters. However, with our integral aspiration, absolute surrender and the grace of the Divine, it is realized. One can find his soul if he seeks it in the proper way as guided by the Master or the inner being.

Let us conclude this discussion on discovery of soul with the words of the Mother –

"This is what's remarkable: that when one is perfectly surrendered to the Divine one is perfectly free, and this is the absolute condition for freedom, to belong to the Divine alone; you are free from the whole world because you belong only to Him. And this surrender is the supreme liberation, you are also free from your little personal ego and of all things this is the most difficult – and the happiest too, the only thing that can give you a constant peace, and uninterrupted joy and the feeling of an infinite freedom from all that afflicts you, dwarfs, diminishes, impoverishes you, and from all that can create the least anxiety in you, the least fear. You are no longer afraid of anything, you no longer fear anything, you are the supreme master of your destiny because it is the Divine who wills in you and guides everything.

But this does not happen overnight: a little time and a great deal of ardour in the will, not fearing to make any effort and not losing heart when one doesn't succeed, knowing that the victory is certain and that one must last out until it comes. There you are. "

– The Mother

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Quotes from Sri Aurobindo are taken from his `Birth Centenary Library Edition', and the Mother are from the `Collected Works of the Mother'- published by Sri Aurobindo Ashram Pondicherry.

Freedom, Spiritual Praxis and the Categorical Imperative

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Abstract

It is significant that the visionaries of political economy, of philosophy, of culture and social justice and related areas have cherished freedom as of practical and spiritual importance, and as protective of liberty of soul. Be it from the material bondage or physical, freedom is enthralling as always and invaluable for our own growth. It is from this dimension that the richness of spiritual praxis is viewed to propose may be the innovative alternatives to the dilemma of existence, freedom and it's relation to ethics and the world. There are therefore, possibilities that ideas concerning freedom and ethics may appear contradictory on another level. While focusing on the importance of spiritual praxis as speculated by Ramakrishna Paramahamsa, Vivekananda, Tagore, Kabir, Allamaprabhu, Gibran, Kant and others, beside raising the complexities of Self/Soul and it's relation to freedom we find the inter-dependence of ethics and freedom as a categorical imperative interestingly. While on the one hand, this poses deep questions like if God has freedom why is he in agony, and also about human intelligibility to understand one's Self, on the other, it also provokes one to transcend the worldly activities through a spiritual praxis since that is supposed to bring the real freedom. The Sufis in one way and the Bauls of Bengal, yet in another way, have attempted to offer a kind of answer to this dilemma. For these wayfarers, freedom is not bound to a particular space and time. They are the followers of the theory of self-abnegation. Indian philosophy advocates the theory of self-abnegation which explains that detachment can be adhered to as well as lived as a way of life. Bauls are enamored with status-less-ness, absence of wealth and fame and anything that ordinarily a person may desire. Hence, they adopt a mobile life-style never having to settle down in a permanent residence, and cannot think of adapting themselves to life's mundane conditionality since they think that this would bind them to a particular space and time.

Key words: Spiritual, praxis, Baul, Self, freedom.

In the society in modern times, where the attempts are to turn human beings a machine, reflected forcefully by the Hollywood film 'The Matrix', freedom is a revolutionary concept. With reference to Matrix therefore, the concept of freedom can be seen as the Praxis which appears to play a central role as it's travails show the 'revolutionary change' and the emergence of a transformed being, not deprived of freedom/liberty. Praxis is a Greek term, rendered as an activity which has it's goal within itself, contrasted with 'poiesis' or production which aims at bringing into existence something apart from the activity itself. Marx has used this concept to elaborate and :

"What Marx calls Praxis is the meaning which works itself out spontaneously in the intercrossing of those activities by which man organized his relations with nature and with other men….It is… the analysis of the past and the present which enables us to perceive in outline a logic in the course of things which does not so much guide it from the outside as emanate from within it, and which will be achieved only if men understand their experience and will to change it" (Mereleau Ponty).[1]

It is however, important to note that as praxis is revolutionary to Marx in the political context, in the same way it may find an apt expression justifying it's emergence in the spiritual context too.

It is significant that the visionaries of political economy, of philosophy, of culture and social justice and related areas have cherished freedom as of practical and spiritual importance, and as protective of liberty of soul. Be it from the material bondage or physical, freedom is enthralling as always and invaluable for our own growth. It is from this dimension that the richness of spiritual praxis is viewed to propose may be the innovative alternatives to the dilemma of existence, freedom and it's relation to ethics and the world. There are therefore, possibilities that ideas concerning freedom and ethics may appear contradictory on another level. While focusing on the importance of spiritual praxis as speculated by Ramakrishna Paramahamsa, Vivekananda, Tagore, Kabir, Allamaprabhu, Gibran, Kant and others, beside raising the complexities of Self/Soul and it's relation to freedom we find the inter-dependence of ethics and freedom as a categorical imperative interestingly. Roger Scruton gives us this perspective from Kant describing how:

"The starting point of Kant's ethics is the concept of freedom. According to his famous maxim that 'ought implies can', the right action must always be possible: which is to say, I must always be free to perform it. The moral agent judges that he can do a certain thing because he is conscious that he ought, and he recognizes that he is free, a fact which, but for moral law, he would never have known. In other words, the practice of morality forces the idea of freedom upon us" (Scruton).[2]

It is true that Vivekananda being convinced about this imperative was equally apprehensive about losing his freedom yet he ventured into that unknown where it was crucial to make people aware of the relation between freedom and ethics. Romain Rolland, the French scholar and savant, describes how after his victory in Parliament of Religions he saw:

"… that his free solitary life with God was at end….But there was always the other inner voice, which said to him, 'Renounce' ! Live in God! He never could satisfy the one without partially denying the other. Hence, the periodic cries traversed by this stormy genius and the torments which apparently contradictory but really logical, can never be understood by single-minded spirits, by those who, having only one thought in their hearts, make of their poverty an obligatory virtue, and who call the mighty and pathetic struggling towards harmony of souls, too richly endowed, either confusion or duplicity" (Rolland).[3]

However, for this harmony of souls he followed his inner voice that showed him the freedom of Self responsible for his existential transformation. Much to the chagrin of his fellow monks who thought spiritualism was only meditation and more meditation, Vivekananda reconstructed the idea of spiritualism through actually serving people especially those who were marginalized. Despite being an educated person, he did not bother to search for the epistemological roots or pedantic explanations of spiritualism but from his grass-root experiences inspired an action that can be viewed as an act of spiritual praxis. An illustration from Vivekananda's life may show how his journey to revolutionize human existence can be understood as an act of praxis. As Rolland describes:

> "His great Periplus of two years through India and then of three years around the world… was the adequate reply of his instinct to the double exigencies of his nature: independence and service. He wandered, free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses, the misery, and the feverishness of living men, rich and poor, in town and field; he became one with their lives; the great Book of Life revealed to him what all the books in the libraries could not have done…." (Rolland).[4]

One can follow Kahlil Gibran in a similar journey. If there is incessant misery with a few moments of happiness only to look forward how can an individual continue with his/her agonized existential dilemma. How authentic is his/her agency and subjectivity to challenge or escape the complexities of life. Gibran addresses this issue of agony:

> "The God separated a spirit from Himself and fashioned it into beauty. He showered upon her all the blessings of gracefulness and kindness. He gave her a cup of happiness and said, Drink not from this cup unless you forget the past

and the future, for happiness is naught but the moment. And he also gave her a cup of sorrow and said, Drink from this cup and you will understand the fleeting instants of the joy of life, for sorrow ever abounds"(Gibran).[5]

If this is the state of affairs then the power to change a given situation has to be astonishingly revolutionary. Though the prerogative to create the world lies in God, the belief is that human beings only act to bring change which they could attribute to their versatile perceptions of justifiable consequences and for this they could appeal to God for a favourable change. Satirically, Gibran further says:

> "And the God laughed and cried. He felt an overwhelming love and pity for Man, and sheltered him beneath His guidance" (Ibid).[6]

While on the one hand, this poses deep questions like if God has freedom why is he in agony, and also about human intelligibility to understand one's Self, on the other, it also provokes one to transcend the worldly activities through a spiritual praxis since that is supposed to bring the real freedom. The Sufis in one way and the Bauls of Bengal, yet in another way, have attempted to offer a kind of answer to this dilemma. For these wayfarers, freedom is not bound to a particular space and time. They are the followers of the theory of self-abnegation. Indian philosophy advocates the theory of self-abnegation which explains that detachment can be adhered to as well as lived as a way of life. Bauls are enamored with status-less-ness, absence of wealth and fame and anything that ordinarily a person may desire. Hence, they adopt a mobile life-style never having to settle down in a permanent residence, and cannot think of adapting themselves to life's mundane conditionality since they think that this would bind them to a particular space and time. In their ideology, they are diverse and non-structural if it can be expressed through a metaphor of a forest:

> " In the silence of the forest certain events are un-accommodated and cannot be

placed in time. Being like this they both disconcert and entice the observer's imagination: for they are like another creature's experience of duration. We feel them occurring, we feel their presence, yet we cannot confront them, for they are occurring for us, somewhere between past, present and future" (Berger).[7]

Like the description of the Peepal tree in the Bhagavadgita which has it's root not on the ground but as spreading in the sky, the Baul's philosophy is not bound by the conventional foundation and therefore it is flexible and plural in it's approach. What is also interesting is that unlike the perception that ethics and freedom are interdependent the Bauls violate the norms of conventional ethics to bring in the considerations of multiplicity for which they have been often alienated in past by the traditional societies. Their paradigm of interpretation of love for the Soul is not an expression of a passive concept of a rigorous philosophical thought but is rather a behaviour to determine how to understand the events and processes which are responsible for bondage and how these can be transformed into conditions for freedom since freedom is immanent to these processes. One such investigation follows with arguments not based on religious appeals but which enhances the right to freedom as the Baul asks "why is this unknown bird in the cage…." (Khanchar bhitar achin paakhi…),[8] implying the Soul bound in the cage which is the body and the cage being imposed on it captures a critical significance of 'transcendence' once the cage is broken.

Philosophers across the world have been perplexed by the question of Soul , freedom and possibly it's connection with the existential ego. The Indian philosophy's engagement with ego is interesting as it shows how less confident the ego is when juxtaposed to situations that raise questions like , is there an objective knowledge to discern the related facts, if so, what are these? What happens if the Descartian position of 'cogito ergo sum'----- 'I think therefore I exist', is readily adopted.

Is this I an objective existence? However:

"Kant's contemporary Litchenberg pointed out that Descartes ought not to have drawn this conclusion. The 'cogito' shows that there is a thought, but not that there is an 'I' who thinks it. Kant, similarly dissatisfied… with the doctrine of the soul that flowed from it, felt that the certainty of self-knowledge had been wrongly described. It is true that, however skeptical I may be about the world, I cannot extend my skepticism into the subjective sphere (the sphere of consciousness): so I can be immediately certain of my present mental states. But I cannot be immediately certain of what I am, or of whether, indeed, there is an 'I', to whom these states belong" (Scruton).[9]

 This 'I' as 'manas' in the school of Sankhya thought, appears uncertain about itself and cannot possibly declare itself as Soul, 'the sphere of consciousness'. It may then possibly be related to 'ahankara', the existential ego which will not like to be quiet unless the freedom from this dilemma is found. This fact of restlessness adhering to the ego is found in every state of living (life) and appears so natural that it is taken as the right to be with such states. The Sankhya further suggests that this bizarre position is assumed by the ego and remains to be an ongoing complexity. It is the dream of the ego to think of itself as the agent who can freely act and also it persuades itself as the knower since it is tied up with the 'trigunas' the three entanglements of 'sattwa, rajas and tamas'. However, this freedom is false since the premise itself is false. But though this premise may not in any way help us to understand what the subjective sphere is, yet how the ego may be related to the objective 'sphere as it's desire to know the world, the jurisdiction of knowledge cannot be denied remains to be understood.

Thus it may be a privilege readily claimed by the 'knower' for it must ever be the 'right' of the knower to have presumed the reasons to know whatever is presented to it. And how

does that happen. The Kantian position tries to explain it this way:

"What is the character of this immediate and certain knowledge? The distinguishing feature of my present mental states is that they are as they seem to me and seem as they are. In the subjective sphere, being and seeming collapse into each other. In the objective sphere, they diverge. The world is objective because it can be other than it seems to me. So the true question of objective knowledge is: how can I know the world as it is? I can have the knowledge of the world as it seems, since that is merely knowledge of my present perceptions, memories, thoughts, and feelings. But can I have knowledge of the world that is not just knowledge of how it seems? To put the question in slightly more general form: can I have knowledge of the world that is not just knowledge of my own point of view?" (Ibid).[10]

But it is the knowledge of the world and it's relation to the existential ego that enables a seeker to be aware of the fact that his freedom is misplaced, suggests the Advaita teacher Shankara in his commentary on Brahamasutra. It becomes of utmost importance therefore, that this dilemma is explored to discover something like spiritual praxis which may bring in a transformation in those who seek not a temporary relief but absolute freedom. As had been mentioned earlier, freedom from the world and it's complexities has been considered of high prerogative in the context of Indian philosophy so much so that it is claimed as the natural right of an individual to be free and to render it imperative for people to go after it. The term 'moksha' is used to epitomize this. It is described to be the state of freedom from all kinds of complexities. From this point of departure, religion was sought in India not as ritualism but as 'facts of experience' lived to bring in a transformation in life as evidenced through the lives led by Ramakrishna Paramahamsa, Tagore, Auribindo, Vivekananda, Kabir, Basavanna and may more. Strengthening this position, Rolland comments that:

"…Religious historians who seek only to discover the intellectual inter-dependence of systems, forget the vital point: the knowledge that religions are not ordinary matter of intellectual dialect, but facts of experience. Hence, the facts must first be discovered and studied…. The first result of an objective study of Comparative Metaphysics and Mysticism would be to demonstrate the universality and perennial occurrence of the great facts of religious experience, their close resemblance under the diverse costumes of race and time, attesting to the persistent unity of the human spirit, which is itself obliged to delve for it ---- to the identity of the materials constituting humanity" (Ibid).[11]

The mystics mentioned above and their tribes have consistently shown that when they offer their rich experiences subsuming these within the versatile activities of people aimed at freedom it can help people find a way out of their conflicts through the practice of spiritual praxis. This strategy, rather an extraordinary one was primarily to make people aware of their original freedom, a prerogative, they believed, inherent in human beings though they are not aware of this and therefore surrender it willingly as they are indecisive about life's priority of cherishing freedom. What evolved from the practice of spiritual praxis is a transforming process by which people from any strata could be empowered to achieve the freedom in order to evolve meaningfully. This is not to say that this is an abstract theorization of an imagined behaviour. The very practice by mystics like Chaitanya, Ramakrishna and others involving themselves against the traditional cast equations and similar discriminations was from the premise that all are born equal and since in God's kingdom there are no such things as caste, class and other barriers it is the prerogative of everyone to be included in all activities of life. Thus the theory and practice of exclusionism is merely an imagination of a few unethical people for more and more

unethical way of living, if that is their choice unfortunately. While the lives and activities of these saints are stories of resilience on the one hand these are also stories of love and freedom for humanity, on the other which further symbolizes how these can change the collective pain of the people and bring in social action that would not let a person confine another in any way. Swami Vivekananda is one with Chaitanya when he articulates this position emphatically:

"Although a man has not studied a single system of philosophy, although he does not believe in any God, and never has believed, although he has not prayed even once in his whole life, if the simple power of good actions has brought him to that state where he is ready to give up his life and all else for others, he has arrived at the same point to which the religious man will come through his prayers and the philosopher through his knowledge: and so you may find that the philosopher, the worker, and the devotee all meet at one point, that one point being self-abnegation. However much their systems of philosophy and religion may differ, all mankind stand in reverence and awe before the man who is ready to sacrifice himself for others" (Complete Works).[12]

This self-abnegation is possible because of the transformation or spiritual praxis that a person can hail as the great freedom which releases him/her from all worldly bondages and guide to exercise this freedom for a cause. The instances of self-abnegation are many in Indian culture and thought which has influenced great writers in all the parts of the country. To give a glimpse of this one can see how Tagore's remarkable expression on earth and it's beauty as part of sheer joy is a kind of warning to people not to exploit since God has merely authorized human beings to use the materials of earth for their need and therefore they must never ever think that they are the owners of the earth ;

" Fill your eyes with the colours that ripple

on beauty's stream,
vain is your struggle to clutch them.
That which you chase with your desire is a shadow,
that which thrills your life-chords is music.
The wine they drink at the assembly of gods has no body, no measure.
It is in rushing brooks, in flowering trees,
in the smile that dances at the corner of dark eyes.
Enjoy it in freedom. (Selected Poems).[13]

Yet another source that I may quote is the thought provoking story by Gibran which also suggests that people who are spiritual have been aware of practice of self-abnegation :

"Night fell over Lebanon and snow was covering the villages surrounded by the Kadeesha Valley, giving the fields and prairies the appearance of a great sheet of parchment upon which the furious Nature was recording her many deeds….In a lone house near those villages lived a woman who sat by her foreside spinning wool, and at her side was her only child, staring now at the fire and then at his mother. A terrible roar of thunder shook the house and the little boy took fright….She said, do not fear my son, ….There is a supreme Being beyond the falling snow and the heavy clouds and the blowing wind, and He knows the needs of the earth, for He made it" (Gibran).[14]

This further suggests that the ownership really belongs not to humans but to God while people are just observers and thus justifies the above theory responsible to create a sense of existence entwined with a spiritual space that appears to propel them to live an alternate existence, to live with freedom. It also suggests that the theory fortifies a sort of action which is spiritualized, in other words, it calls for a 'spiritualized activity',[15] the validity of which would lay down provisionally more such actions.

While an act which is spiritualized would indicate that one becomes eventually free from worldly affaires and therefore freedom would

ordinarily follow, any selfish act however, would not pave way for this freedom because it would not lead one to be in union with higher cause which is also the actual meaning of Yoga ('yujir yoge', which means union with higher cause), as Swami Vivekananda says: "That which is selfish is immoral, and that which is unselfish is moral" (Complete Works).[16] Vivekananda continues to explain how this is the ideology of Karmayoga which prohibits all agency to action de-relating it with any worldly desire thus 'Nishkama' or an action without selfish intentions or desires. It is to be noted that this standpoint of inter-relation between morality and freedom is already mentioned in the beginning of this paper as an perspective from Kant. Kant further said that

"…It may be noted how essential it is for one to know that … all thought is an exercise of freedom …. In which case the certainty of my freedom is as great as the certainty of anything. This argument occurs, in more rhetorical form, in the writings of Sartre, whose existentialist doctrine of the moral life owes much to Kant. If this is true, then of course the antinomy of freedom becomes acute: we are compelled by practical reason to accept that we are free, and by understanding to deny it… Kant is sometimes content to argue merely that must think of myself as free. It is a presupposition of all action in the world—and hence of reasoned decisions--- that the agent is the originator of what he does. And, Kant suggests, I cannot forsake this idea without losing the sense of myself as agent. The very perspective of reason that sees the world as bound in chains of necessity also sees it as containing freedom"(Scruton).[17]

This would notably be the practice followed in the case of those who chose a life of freedom. In the Indian context, the school of Sankhya thought declares it's goal to be absolutely free of 'Dukkhatraya'--- the threefold miseries[18] and talks about a voluntary compliance with the idea of freedom otherwise, it warns, the consequences would be unpleasant. This unpleasantness occurs, as we are aware of when unrestrained power is used to suspend the operation of moral law both in it's inner and outer expressions of living life because it is important to remember that freedom is associated with both mental and physical plane. As Rolland points out:

"Without going outside the plane of observable and probable, it has actually been proved that sovereign control of inner life is able to put into our hands (partially if not entirely our unconscious or subconscious life" (Rolland).[19]

Freedom thus becomes an imperative whether in the Samkhya-Yoga thought or in Kantian philosophy :

"Kant's Critique of Practical Reason was preceded by a brilliant resume of his moral viewpoint, the Groundwork of Metaphysic of Morals. These woeks treat of 'practical reason': in using this expression Kant was consciously reviving the ancient contrast between theoretical and practical knowledge. All rational beings recognize the distinction between knowing the truth and knowing what to do about it. Judgments and decisions may each be based on, and amended through reason, but only the first can be true or false. Hence, there must be an employment of our rational faculties that does not have truth, but something else, as it's aim. What is this something else? Aristotle said happiness; Kant says duty. It is in the analysis of the idea of duty that Kant's distinctive moral vision is expressed" (Scruton).[20]

This reflection appears to justify the importance of freedom that can be put to moral use thus supporting it's cause in favour of spiritual praxis. People who perfected their moral life often came to be the champions of freedom and in this context Mahatma Gandhi, Aurobindo Ghose, Vivekananda Kabir and others have been mentioned earlier whose activities can be termed as spiritualized

actions. The entire approach of Gandhian freedom movement based it's insight on a sound understanding of the inter-relationship of morality and freedom and reflected on the issue that ' there are right and wrong answers to question of human values' (LRB).[21] Besides, this concept of freedom is also based on a distinct social identity. Gandhi often talked of 'Atmashakti' or power of soul/consciousness, the idea which he derives from the Upanishads and which explains that the Self expresses itself both empirically and non-empirically. In this context Kant's views make one think as if he had foreseen this issue, as it is evident from the following:

> "Practical reason, however, not being concerned in the discovery of truths, imposes no concepts on it's objects. It will never, therefore, lead us into the error of forming a positive conception of the transcendental self. While we cannot translate this knowledge into judgment about our nature , we can translate it into some other thing. This other thing is given by the laws of practical reason, which are the synthetic a priori principles of action. Just as there are a priori laws of nature that can be derived from the unity of consciousness, so too there are a priori laws of reason that can be derived from the perspective of transcendental freedom…. They will be practical laws, concerning what to do" (Ibid).[22]

Related to the above view one can also find the most original argument in the Mahabharata, which says that the human being who happens to be the priority in life ,who has the agency and the subjectivity as the free human being, is the legitimate agent of moral action and is defined and redefined constantly by actions. The Mahabharata claims that despite the abyss created by the dehumanizing war, it is the humanity that still continues to exist as the human beings do not live by war, they live inspired by humanity. From this perspective Gandhi's movement is seen as the praxis which has much of the spiritual quotient inherent in it.

While the ramifications of the theory of spiritual praxis can be debated further, it can be at the same time proposed that this theory can be the basis of a new ontology, a new insight to living life bringing out the importance of freedom related to humanity and not just it's mere survival instincts that can provide a hopeful solution leading to profound consequences for all existence. Also, instead of treating it as a metaphysical position it is possible to show how there are empirical results that can be derived from it's insights because as Deluze points out that:

> "….Philosophical concepts and philosophical positions lie not with the truth or falsity of their claims but with the vistas for thinking and living they open for us" (Deluze).[23]

The other consideration is that it may not be merely taken as some principle good to remain in the books, as spiritual praxis is an application attempted by the visionaries who related this to living relations and thus it has evolved as an important experience. This is what is exactly reminded to us by Kabir in the following translation of his sayings by Tagore:

"Teerath me to sab paani hai…"

There is nothing but water at the holy bathing places;
and I knew that they are useless,
for I have bathedin them.
The images are all lifeless,
they cannot speak; I knew.
For I have cried aloud to them….
Kabir gives utterance to the words of experience, and he knows very well that all other things are untrue" (Selected Poems).[24]

It is interesting to know that researchers in neuroscience like Sam Harris in his book 'The Fair Society' : The Science of Human Nature and the Pursuit of Social Justice' believes :

> "….that questions about values, about meaning, morality and life's larger purpose—are really questions about the well- being of conscious creatures. Our advancing understanding of the brain

will, he believes, help us to arrive at enduring answers" (Kraus).[25]

In view of the above therefore, two movements can be mentioned that facilitated a climate of spiritual praxis. (Due to constraints of space others are not mentioned here). It is important to note that the movement led by Kabir was that of spiritual praxis, and it is equally significant to note that this legacy was recognized by Tagore who urged Pandit Kshitimohan Sen who had painfully collected the sayings of many such visionaries like Kabir, to evaluate and publish the same to save them from being lost for- ever. In this context, let us remember that Kabir occupies a pre-eminent position in the history of movements that have transformed people's life as he is ever green and alive in the songs and sayings which people have been continuously using as an expression of their subjectivity. One could perhaps argue therefore, that Kabir had the capability to bring in a spiritual praxis to the understanding of humanity that could further bring in transformation in peoples' consciousness. Indeed, Shri Ramakrishna Paramahamsa too in a similar effort had been responsible for a new transformation in people's existence. Though it may seem that he led apparently a religious life and though he was not a scholar/ academician like Chaitanya, he still does not appear to base his knowledge premised upon any kind of exclusionism or for that matter on any abstract category. He never cared to justify his actions by some kind of religious sanction and was thus became vulnerable to attacks and was often dismissed by people from different strata. Crossing across the barriers of class, caste and religion his praxis is grounded on transforming people with love which was to become the real sustenance for human beings thus changing the meaning of human existence. He knew that as this love nurtures physical health, mental health and social relationships it consequently can afford to take one to the transcendental love, love for God and thus pave the way for freedom and truth. It must also be realized in this context that before this love culminates to the knowledge of the Absolute truth, it makes a radical way for the vision of a fair society. What becomes truly important then is the experience people can have in actually living in fair relation(s) without confronting exclusivity, a relation which can be shared. It may not then be too much to claim that the experience from such shared knowledge is of universal relevance hence, this new ontology may be an imperative to pursue freedom.

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Spiritual Pragmatics and
An Economics of Solidarity

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One of the most persistent dualisms that has bedeviled thought and analysis for a very long time has been that of the material and the spiritual. One of the many effects of this has been to assign economics to the realm of the material, and of course religion to the realm of the spiritual. But in fact the slightest acquaintance with economics show that it is the social science that most enshrines values. Deconstruct any economic concept – money, interest, consumption or what you will, and one immediately finds values, cultural preferences and choices, themselves not economic in the narrow sense at all, but relating rather to ideas of social status, identity, immortality (Bauman 1992), hopes, future expectations, power and prestige. That we tend today to measure these things in economic terms says much about our culture and civilization, and actually very little about the supposed "objectivity" of conventional economic concepts and assumptions, and

indeed assumes, rather than proves, the nature of that illegitimate dualism.

Indeed the feeling has been arising in numerous quarters that it is precisely those assumptions that need serious pragmatic and theoretical questioning. Such critiques have arisen from a number of quarters – analyses of the inadequacies of neo-liberal economic theory, of the many negative effects of globalization, of the poverty of such conventional concepts as GNP for measuring actual progress in material well-being, of the destructive effects of capitalist economies on the environment and their ultimate un-sustainability given finite resources on a finite planet, of the tendency of consumerist societies to enhance rather than diminish social and economic inequalities, and the deeper and perhaps more inchoate feeling that our present economic arrangements do not deliver the happiness, sense of spiritual

or aesthetic satisfaction or fulfillment that we might hope for from our economic and social arrangements. Framing all these forms of critique is the sense that conventional economics is in any case a "virtual science" – one which creates categories for explaining the world (and practical economic, financial and industrial policies, and indeed development policies too) – that are so hegemonic that we come to believe that they do in fact describe reality when in fact all that they do is create models of it, but models so powerful that they come to take on a life of their own and actually determine behavior (Carrier and Miller 1998). Seen in this light, conventional neo-classical or neo-liberal economics is a profound and immensely damaging form of false consciousness. Given the influence of economic thinking on everyday life, livelihoods, development practices, political policies and its impact on the environment, it is in fact the major determinant of global trends. In this respect at least, Marx was right.

But only in part, for amongst the absences of Marxist thought is the presence of spirituality, other than as the famous or infamous "opium of the people". But yet in this respect Marx was only foreshadowing what has become a commonplace: that economics has nothing to do with the spiritual life, and indeed may work against it. The idea of a "spiritual economics" or one that embodies and promotes spiritual values and forms of life and institutions that support and render concrete such values is quite inconceivable to most economists, or indeed to most "spiritual workers" too – be they thinkers, practitioners of a religious or spiritual tradition, or simply seekers for ways of living compatible with an ecologically sound and socially just existence on this Earth and one that points towards rather than away from the fulfillment of extraordinary possibilities and potentialities of a fully human life. Yet when one looks at the many emerging "alternative" views on the possibility of a new form of economic life, one almost invariably finds that they also embody, if often in a very implicit and concealed way, what is in fact a

programme of spiritual regeneration: a denial in fact of the separation of the material and the spiritual. Some of these ideas come from the rapidly increasing realization of the intimate connections between ecology, economy and human futures, found increasingly in the burgeoning literature of sustainability as well as in sources coming from Deep Ecology and from the fast growing interest of theologians, Buddhist practitioners and religious adherents in the connections between their religious traditions and the environment, a concern that immediately spills over into confrontation with the nature of our currently dominant economy (for example see Gottlieb 2006).

It is in response to the growing perception of the inadequacies of conventional economics as both a correct theory or set of practices for managing the real world, and as a spiritually impoverished discipline largely devoid of any real insight into the depths of human nature that numerous alternative and oppositional forms of economic thinking have begun to emerge. Some of these now have almost classical status – the highly influential "small is beautiful" ideas of Ernst Schumacher (Schumacher 1979), the alternative economic ideas of Hazel Henderson (Henderson 1978), the notions of "steady state" economies and the associated idea of "Buddhist economics" (Daly 1973),largely deriving from Schumacher's work, Islamic economics (for example Jomo 1993), the persistence of Gandhian thinking, the emergence of ideas of localism and locally rooted economies of both production and consumption (McKibben 2007, Schuman 2000), subsistence perspectives (Mies and Bennholdt-Thomsen 1999), anti-globalization movements and associated attempts to conceptualize socially just economic practices (for example Schroyer 1997), the emergence of ecological economics as a serious approach to economic theory and practice, and movements such as the Progressive Utilization Theory or PROUT, suggesting a form of economic life embedded in social life and serving it, not dominating it, and in which a spiritual dimension is paramount (Maheshvarananda

2003). Amongst these ideas, and one that is becoming more and more visible, is the idea of Solidarity Economy, and it is to this particular example that I now wish to turn, partly because it encapsulates many of the initiatives of the aforementioned varieties of alternative economics, and partly because of its holism: its attempts to integrate economics with the whole of social life, including issues of culture, gender, equality, sustainability and happiness and harmony.

The Nature of Solidarity Economy

The current groundswell of interest in solidarity economy internationally is a heartening sign of change and fresh avenues of engagement with the pressing environmental, social justice, resource and sustainability crises that the globe is now facing in unprecedented ways. If we accept that the basis for many if not most of the abuses directed at the Earth and its human and biotic communities is a deeply distorted and distorting economic system, then whatever adjustments we may make at other levels (political, cultural, spiritual) will not fundamentally touch our rapidly deteriorating condition unless we also address is basic and unequivocal ways the nature and operation of that economic system, and propose workable alternatives to it.

It is to fill this gap that the notion of "Solidarity Economics" has emerged – an economics devoted not to the expansion of private profit regardless to ecological and human cost, but one devoted to the promotion of human solidarity, the achievement of social, economic and ecological justice, care for the Earth, and the creation of sustainable, humane and culturally rich futures for the inhabitants of our planet. A substantial body of literature is now emerging that attempts to define the notion of Solidarity Economy and its cognates or associated concepts such as "social economy", "social entrepreneurship", to analyze means by which such an economy might be brought into being, and indeed is already emerging in numerous experiments, new forms of business practices, social

movements and in the non-profit sector globally. This energy and the huge range of practical experience, new forms of managerial skills and existing and emergent models now needs to be systematized to some degree, not in an attempt to control or direct this large and diverse and inherently democratic movement, but to assist it in scaling up to become a truly viable alternative to the dominant neo-liberal system that is at the root of our ecological crisis and the huge social inequalities and unequal globalization that are amongst its major social expressions.

What then is "Solidarity Economy"? It has been nicely characterized by one of its leading Latin American promoters as follows: "Solidarity Economy is a socio-economic order and new way of life that deliberately chooses serving the needs of people and ecological sustainability as the goal of economic activity rather than maximization of profits under the unfettered rule of the market. It places economic and technological development at the service of social and human development rather than the pursuit of narrow, individual self-interest" (Quinones 2009: 19). As such it has many distinctive characteristics: opposition to the extreme individualism of market based economies, the prioritizing of the development of communities, that it is democratic in its decision making structures and procedures, it gives priority to people over capital and property, it is based on principles of participation, empowerment and individual and collective responsibility, adopts "conscious altruism and solidarity, not extreme individualism, as the core of the new socioeconomic culture. It tends to favor cooperation, not competition, as the main form of relationship among humans and between them and nature" (Quinones 2009:21). It is noteworthy that solidarity economy is seen not simply as an economy, but as a culture: as a total way of life in which the economic is fully embedded in every other aspect of human social existence, including religion, the arts, relationships to nature, forms of housing, gender and kinship relationships,

and political institutions. Seen from this perspective, it is evident that economics is a sub-set of spirituality and of life in general, not its master or hegemonic theoretical frame.

This brief paper suggests some of the steps that might be taken to expand these ideas, and the proposals made here are offered in the spirit of debate and with the intention not of stifling other proposals, but to begin to create a common agenda around which those of us committed to the achievement of a Solidarity Economy can perhaps start to mobilize. This idea is nicely captured by Alfonso Cotera Fretel who has written "The vast scale of these solidarity economy practices shows the enormous potential they could have to reorient economic and political processes… Unfortunately, however they are dispersed and isolated, many not even recognizing themselves as expressions of new economic relations and quite unable to project their capacity to confront sub-national, national or regional processes. Efforts to produce theory expressing the reality and proposals of the solidarity economy are still limited" (Fretel 2009). This latter point is extremely important: while we can endlessly produce more and more examples of innovative social enterprises, each no doubt valuable in its own right and local context, *we cannot confront the dominant system without a theoretical basis to Solidarity Economics every bit as convincing as the theoretical under-pinnings of classical economics.*

A major priority for Solidarity Economics is thus to build a body of theory that can confront the assumptions of neo-liberal theory at all levels, including its psychological ones, and can be the basis for the just and sustainable future economy towards which we are working, and can answer the inevitable objections that will be directed towards it by the conventional economics industry and their many academic supporters who have a huge personal investment in not seeing the neo-liberal model fail. The comments that follow are designed to provide a starting point for the creation of just such an economics, and I believe capture the key issues that will need to be confronted.

Economics, while purporting to be a value-free form of enquiry in fact is riddled with assumptions about human nature. Neo-liberal economics (hereafter NLE) is based on a strange and self-fulfilling psychology that does not stand up to serious scrutiny. NLE, as was suggested above, is in many respects a "virtual science" that creates what it purports to describe. In other words it actually creates through mechanisms such as advertising and commodification the very characteristics that it claims are universally true of human nature and on which it then bases its own marketing and desire-creating strategies. As such, NLE fails to answer basic questions such as why human beings desire things in the first place. Status seeking is only one of these, when in fact material objects fulfill many cultural functions such as identity formation, memory, exchange, gifts, etc. as is apparent from the studies of economic anthropologists. In fact economic anthropology itself, a very neglected field in relation to alternative economics, has much to offer here. Economic anthropology is the study of actually existing economic systems alternative to those of the dominant neo-liberal model, and furthermore is concerned not with economies as abstract or autonomous systems, but as embedded in social, cultural, kinship, religious and ecological networks. It potentially has much to offer the study of economic alternatives (Clammer 2012, 2013). In so far as NLE fails to adequately create a model of the linkages between the macro and the micro, this anthropological insight and data is absolutely necessary if the articulation of different levels of the economy/society/culture is to be correctly understood as it must be if a genuinely holistic alternative theory is to be established.

Any economic system creates subjectivities: ways of understanding the world, the self and others. Capitalism has created what in historical or comparative terms are very strange subjectivities. The very low quality of most "popular culture" in capitalist economies, a form of culture in fact created and generated by that very economic system itself and only being "popular" in terms of its

consumption, testifies to this. Most people in other words live their lives in a cultural world populated by images generated by the neo-liberal system itself and which in turn tie them into that system in terms of their consumption habits and entertainment choices (if any such really exist). Neo-liberalism attempts to be a hegemonic system culturally as well as economically and as such is a form of totalitarianism, using disguising itself as a culture of "choice" and as a democratic one. The result has been, for the first time in history, the almost total colonization of our life-worlds by the economic: our tools have consequently become our masters.

This can be seen in certain fundamental but usually unexamined concepts which give NLE its apparent power. These include such terms as "efficiency" and "productivity", "profit" and "money". All these terms however are highly ideological and require systematic deconstruction by Solidarity Economists, in which case their self-serving and biased nature will rapidly become apparent. They are all value terms in fact and as such, except in a totally "virtual economy", are rooted in culture, of which the economy should be the servant, not the master. Furthermore, as is now well known, NLE does not represent a true economy in that it does not account for the true costs of its activities. "Externalities" such as air, water, bio-system services, long term environmental cost of waste and the use of non-renewable natural resources are not accounted for in the NLE model. These common resources however are the heritage of all of human-kind and of our fellow creatures. Critiques are now emerging of the use of such conventional indicators of economic "progress" by such measures as GNP, and proposals now abound for more accurate assessment tools such GPI (Genuine Progress Indicator) which do factor in ecological costs and other externalities missing from the NLE model. As a consequence its actual impact and the damage that it is doing to the planet and its inhabitants is not measured and so the full significance of the negative qualities of the NLE model and practice are not holistically grasped.

This inevitably brings us back to the question of values: what kind of society do we want to create? The issue of values, other than ones defined in a circular manner as "economic" in the NLE model, are normally of course excluded by that model as irrelevant to the construction of economic models. This is fundamentally untrue however and represents the inversion of standards in the NLE model in which economics drives out non-economic values, rather than values defining what it is that we want from the economy and how we might best organize that economy to achieve those values and their social and cultural expression. This is in turn related to the articulation of the global and the local. While the localization movement is now a powerful force internationally, it still has many questions to answer – about trade between localities, movement of citizens, responsibilities for common services, the future nature of travel and communication etc. The significant aspects of the localization movement need to be strengthened by more systematic thinking of how the model might work as a total economic and social model compatible with not necessarily identical to the Solidarity Economy movement, and how the relationship between the two models might be clarified.

Substantial work now exists of the "Economics of Happiness". This needs to be related to the parallel and overlapping work going on in Solidarity Economics. Much the same might be said of the interesting work going on in faith-based economic thinking, particularly Islamic Economics, but not confined to it. Similarly a strong articulation needs to be made between Solidarity Economics and the emerging field of Ecological Economics. Clearly any form of solidarity economy has to be sustainable and must include ecological factors as being of a priority as high as that of social justice: indeed the relationship between the two must be worked out in much greater detail.

Transition to any future economy will be complex and almost certainly painful. Very little thinking however is going into the issue of transition (but for some good exceptions see Edwards 2010, Raskin, Banuri, Gallopin, Gutman and Hammond 2002, Heinberg and Lerch 2010). Solidarity Economy needs to begin work on models of how to actually achieve such an economy and how to manage the transition. Such transition is going to be wrenching in many ways – materially and spiritually. The transition to a post oil society and economy will bring huge changes in lifestyles, technology, patterns of travel, energy generation and use and a myriad other radical upheavals. It will also have deep psychological and spiritual implications – a sense of loss as the old world passes away, as new forms of hope, identity, expectations for the future, images of the planet and the possibility of moving around on it emerge, factors which at the moment we are ill-equipped to deal with or even envisage (Baker 2009). This area, hardly addressed in the existing literature on what a post-capitalist society and economy might look like, should be a priority area in our thinking at this historical juncture. Possibly the area in which this is happening most is in the burgeoning field of sustainability studies, a field by its very nature having to be cross-disciplinary and involving economics, design and architecture, urban planning, ecology, agriculture, waste management, and other related areas.

Where these sustainability studies are weakest however are along two dimensions: the first is the current inability to unify these different areas into a holistic field of analysis and application. There are many excellent individual initiatives in other words, but they have not yet been linked together in a way that constitute what might be termed a unified opposition to the hegemony of the NLE model and the way in which it currently dominates and structures our world, both externally and in terms of our individual life worlds. The second is the absence of culture, sociology, art and spirituality in the conception of both how to achieve sustainability and what a future sustainable society might look like. But these are absolutely necessary elements and need to be given centre stage, not banished to the periphery of "serious" thinking about the potential new world. It is significant for example that a recent and very comprehensive synthesis of work on sustainability studies and its large literature (Robertson 2014) manages in over 350 pages, to make just one passing reference to art and none at all to other cultural forms and virtually nothing on social sustainability. A broad conception of solidarity economy – as economics as an aspect of a total socio-cultural and ecological whole – is one potential means through which these gaps and lacunae might be addressed.

A holistic economics then is one that goes far beyond the boundaries of conventional neo-classical economics. It requires a much more rounded view of what constitutes human nature – in both its positive and its negative aspects; it must necessarily be ecological; it must dissolve the ancient distinction between the material and the spiritual and recognize that they are aspects of a larger whole; it must be deeply concerned, as Irene van Staveren has so cogently argued, with care, of others and with the larger environment (Van Staveren 1999); it must be seen as an aspect of values enquiry and not as an objective "science" operating in some mythical realm of value neutrality; and it must show its ability to expand and not to narrow moral capabilities. Indeed in the last analysis I would suggest that economics, properly conceived, is a branch of ethics, and as such linked intimately with broader philosophical and spiritual discourses, by which it should have the humility to be illuminated.

These issues are not then simply "academic": they relate directly to the future of our planet and the common destiny of human-kind. As such sound theory-building is not just a scholarly pursuit: it is to create the basis for a sustainable and just future rather than one of chaos, conflict and destruction on a scale never before witnessed. A "spiritual economics"

points us in several essential directions at once: undermining the psychological assumptions of the dominant economic model, recognizing the multi-dimensionality of human beings as social, spiritual, aesthetic, moral, erotic, and cultural beings as well as economic ones driven by narrowly materialistic motives, and recognizing that an ideal economy is one that is entirely ecologically responsible and caring while promoting conviviality, mutual affection and encouraging the cultivation of what a generation ago Herbert Marcuse called the "education of desire" along lines that are not only congruent with the preservation of our beautiful planet, but which encourage fraternity not competition and point us collectively towards fuller conception of our human potential. A just, psychically, spiritually and ecologically sound economy is an essential prerequisite of any such move towards a new society and must be the space in which our social imagination is given full rein to devise forms of life that enhance and do not diminish the total quality of life for all beings, human or otherwise, who co-inhabit this Earth.

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Pragmatic Metaphysics: Language as a Battlefield Between Truth and Darkness

An interpretive approach to the view on language, truth and world in the philosophy of Śaiva Siddhānta – in the light of Heidegger's "Being and Time"

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Introduction

In this essay I intend to draw the reader's attention to the significance of the field of metaphysics for the study of language - by employing a hermeneutical method to bring forth the characteristics of the role of language and Being in the philosophy of Śaiva Siddhānta.

The view on language as an instrument of communication or object-representation leaves out the metaphysical aspect, in fact reduced to the field of epistemology. It is the view of this author that language is not to be regarded only as an instrument of communication or objectified truth, but rather as something which defines our fundamental *openness* towards reality, i.e. as an expression and upholder of our understanding of everything there is, including ourselves and the nature that surrounds us.

In the philosophy of Śaiva Siddhānta it is stated that in the very core of ourselves is embedded a relation expressing an original darkness. This darkness in us signifies a *potency* which gives rise to phenomena not derivable from any form of positive being. Within us exists an

ever present *Being* that escapes the ability of our objectifying cognitive faculties. According to Śaiva Siddhānta our mode of being includes within itself an absolute beyond. This mode of being points to something different which cannot be defined as any form of being or positive phenomenon – thus introducing a dynamic factor within us, an indefinable horizon of an ever changing phenomenal world within and outside us.

This relation to otherness implies in turn that our striving for freedom from ignorance essentially is a struggle fought against an active force at work in our very being. This struggle for uncovering truth in the midst of distortion and darkness connects to the question of language and Being: Language expresses a reality in which we are grounded, and we can only be open for this reality if we are open for the meanings hidden in language. As we will see, language is the medium in which Being is manifested, and because being and truth are to be regarded as two sides of the same coin, truth can only be recovered if we free ourselves from the force that makes us think, speak and act in the mode of inauthenticity guided by an anonymous principle from the beginning of time. This modified mode of openness is the work of the Śaiva Siddhāntic root-impurity *āṇava-mala,* which we will devote a closer study in this paper.

In the phenomenon of projection of the ideal knowledge into this our current state of bondage, language plays a crucial role: In so far language manifests in the gross world it reflects the limitations inherent in this, but in so far it has it's source in the higher subtle aspect of the worlds it also has the potential of liberation from darkness.

Heidegger: Hermeneutics of Being

Heidegger (1889–1976) was deeply influenced by Husser's phenomenology, and he accepts to a certain degree Husserl's concept of a pure phenomenon[1]. The Husserlian concept of pure phenomenon is something which has to be uncovered in the stream of immanent data in consciousness without any intermediate

layer of false apprehension, that is, without any objectifying or psychological prejudice. Heidegger, though, does not believe in Husserl's concept of a neutral descriptive position of phenomenology, but insists that every form of cognition is a form of interpretation, and this is also true in relation to the fundamental structure of reality. Thus Heidegger in his early work *"Being and Time"* (1927) posits a hermeneutical metaphysics *(fundamental ontologie)* as the inner core of philosophy, and that any enquiry into metaphysics must be founded on a study of the being of the enquirer, the human being or being-there *(Dasein)*[2].

Heidegger uses a phenomenological methodology to show that metaphysics is possible within the framework of the Western philosophy in a renewal of the tradition of hermeneutics. In opposition to Husserl, Heidegger stated that consciousness and human being is only understandable through a new dynamic metaphysics. This form of ontology made a rethinking of the traditional concept of Being and human existence in Western philosophy necessary.

It is in this context that Heidegger focus on the difference of beings (objects), and Being (that which makes appearance of beings / objects possible), expressed in the concept of 'the ontological difference'. In this difference lies a crucial significance as it implies a critique of modern Western philosophy, as well as the past interpretations of metaphysics[3]. In the history of philosophy metaphysics has generally been interpreted as the science of the highest and most exemplary 'thing' which represented a model for what a true being was. Heidegger's point is that the concept of such a 'thing' must be kept out of the question of *Being,* as Being is not a static substance but rather something that *happens* when a 'thing' appears – a timely horizon within which our world of activities appear, guided by interpretations and meanings, structured as *language.* The concept of this dynamic Being, originally exposed by the pre-Socratic thinkers, is a form of understanding which

makes everything that *is* and possible *can be* to show themselves to us as pure phenomena. So as to reveal itself to us in a mode in which they can be determined as such and such a 'thing'[4].

In this way Being *hides* behind objects. That is why the objects have become a model of reality, so we are able to *falsely* determine a 'real thing' as having objective qualities, disregarding both our own way of being as interpretive transcendence, and the Being as such, as the *condition* of apprehension of objects. In this way Heidegger is able to put a 'diagnosis' on a tendency to objectify in modern science and technology, as a distortion of an original authentic way of being, affecting our concept of what is real as such.

This conception of fundamental ontology (the condition of any possible ontology) makes Heidegger interpret phenomena such as consciousness, time, world, things, etc. in the context of the special being of human being, which essentially is *transcendence* of itself in terms of a timely being. In this transcendence of ours we are able to in-authentically understand ourselves and reality as such as objects; this is not a false knowledge but an inherent tendency in our being with others that makes us misinterpret reality.

From these preliminary considerations of characterisations of language and truth, and a short note on Heidegger, we will now turn to the philosophy of Śaiva Siddhānta as it is presented in the textual sources which I have chosen for the purpose of this paper.

Śaiva Siddhānta as a Distinct Philosophy within Indian Philosophy

Here I will focus on some salient features of the school of Śaiva Siddhānta, especially the distinguished role of the root-impurity *āṇava maḷa* in this system of thought.

The oldest source available *Śaivāgamas* which were written in Sanskrit and not distinctly Śaiva Siddhantic, was regarded by Śaiva devotees as possessing at least as much authoritativeness as the *Vedas*. In the *Śaivāgamas* it is stated that it is Śiva who revealed the Vedas, it is Śiva who is the ultimate being, that the creation is in some sense real, and that the three fundamental kind of substances are God (*pati*), the individual selves (*paśu*), and bondage (*pāśa*).

The early philosophical exposition of Śaiva Siddhānta was inclined to a dualistic perspective in the form of philosophical manuals, most notably *King Bhoja of Dhāra* (11. century), commented upon by *Śrīkumāra* and *Aghora Śiva* (12. century). A rivalling interpretation is the view of *Śivādvaita* advocated by *Śrīkaṇṭha* (12. century) in a famous commentary on *Brahmasūtra*.

The most important work which made Tamil Śaiva Siddhanta known as a distinct philosophical school is *Śivajñānabodha* by *Meykandadeva* who lived in the thirteenth century. *Śivajñānabodha* stand forth as a represent of a development of Tamil Śaiva Siddhānta in a non-dualistic framework, opposed to the previous early and classical phases which was written in Sanskrit and not distinctly Tamil in style, belonging to a dualistic view[5].

Śivajñānabodha, a text by *Meykandadeva* is meant to be an exegetic evaluation of the philosophical content of the *Śaivāgamas*[6]. *Śivajñānabodha* consists of twelve short verses or 'threads' (*sūtras*), which is said to have their origin in the ancient time of the sages (*riśis*). In this form the *sūtras* represents the quintessence of the *Vedas* and *Śaivāgamas*, as it was taught to *Meykandadeva* who wrote *Śivajñānabodha* in Tamil language and added an elusive commentary to clarify the message. Thus it is regarded by Śaiva Siddhānta to be a divine word heard by *Meykandadeva* (not memorized or created) which makes this Tamil scripture on the level with the *Vedas* and *Śaivāgamas* as an authoritative source in the traditional mind.

Śivajñānabodha is a systematic philosophical account expressing the doctrines of moderate non-dualism in post-classical Śaiva Siddhanta, deals with the existence and nature of God (*pati*), individual self (*paśu*) and bondage

(*pāśa*), the means of release, and the individual self in the liberated state.

Śivajñānabodha is commented upon by several authors, but the most important among the commentaries and tractates is considered to be *Śivajñānasiddhiār* and *Irupāvirupathu* by Arunanti (an immediate disciple of Meykandadeva); *Saṇkalpanirākaranam*, *Śivaprakāśam* and *Pauṣkarabhaāsya* by Umāpati (14. century); *Śivajñānabodhasaṅgrahabhāṣya*, *Vistarabhāṣya*, and a classical Śaiva Siddhanta manual *Śaivaparibhāsā* by *Śivāgrayogin* (16. century); and *Sivajñānamāpādiyam* by Śivagnanamunivar (18. century).

I have chosen to follow the late 18th century commentator *Śivajñānamunivar's Sivajñānamāpādiyam* which draws heavily on *Śaivāgamas* and earlier commentaries in the refutation of other schools of philosophy, both within and outside the Saiva tradition, heterodox (*nāstika*) as well as orthodox (*āstika*) philosophies.

I intend to supplement the exposition of *Śivajñānamunivar* with *Śivagrayogin's Saivaparibhāṣā*, *Śivajñānabodhasaṅgrahabhāṣya* and *Laghuṭīkā*, all of which is written in Sanskrit, as opposed to the Tamil scripture *Sivajñānamāpādiyam* by *Śivajñānamunivar*.

Creation of the World of Objects and Words

Below follows sūtra 1 which is the so called 'existence-*sūtras*' (*pramānaiyal*) about world and God as part of the general exposition[7]:

"The world which is of the form, he, she and it, is subject to the three operations and hence it is an entity produced. Because of impurity it comes into Being from the agent of dissolution. So the wise say that the end alone is the beginning."[8]

First part of the *sūtra* dealing with the nature of the universe is paraphrased in a statement (*adhikarana*) by the commentator[9]: 'The universe is subject to three changes'. This kind of statements which *Śivajñānamunivar* makes use of in his commentary supports a systematization of the content of the *sūtra*.

Śivajñānamunivar continue to elaborate the sutra, stating that it is held that the universe as a whole with everything in it is an insentient entity (object), and therefore is subject to the three changes of origination, development and decay.[10] This means that the universe has constituent parts, i.e. is inert and manifold. These three changes must apply for all individual existent things as well as for the universe as a whole. *Śivajñānamunivar* states that the view concerning objects as something having qualities subject to changes, can be applied to the world of words (*śabda*) also, referring to the gender of masculine, feminine or neuter nouns.[11] *Śivagrayogin* further points out the intimate relationship between words, nouns, and existent objects, arguing that entities like objects has similar attributes as nouns, and that they share the fundamental principal of male, female and neuter principles.[12] Things are not to be separated from language because they share the same attributes. The expression "having parts" means that which is male, female or neuter, and what is denoted as any of the three genders must be an object which is a part of the world. Word and an referential object are two sides of the same coin, partaking in the same reality, subject to the three changes of appearances.

By what feature is the nature of words and objects said to be *similar*? The answer is that it is the nature of having parts, or being effects of a cause. Language and world reflects each other because they have a common source, and this common source is connected to the working of the *Śakti* of Śiva through the hierarchy of evolutes (*tattvas*).

Śaiva Siddhānta: Being, Non-being and 'Nothingness'

In this chapter we will go through the three fundamental substances relevant for this paper: Primal Being, the complex phenomenal world, and the ultimate cause of the world, the complete 'other' of darkness or absence of knowledge.

Different Aspect of Being

From the analysis of *Sivajñānamāpādiyam* we can collect what is meant by the term 'Being' (*sat*). We know that according to Śaiva Siddhānta 'Being' is a concept of reality, as that which truly *is*. Being in this sense is characterized as: One, changeless, independent, without parts, and pure consciousness.

The problem with this definition of as Being is that it cannot be defined adequately in the context of an object, none the less we will attempt to categorize how to understand the different aspects of the concept of Being in terms of Śaiva Siddhānta:

1) *Primal Being or Pati:* This substance shares some of the characteristics with the two other substances mentioned (*paśu and paśa*): Being one, without parts, unchanging, independent, and causal. The two last mentioned qualities are to be understood only in a relative sense, as there ultimately are only two truly independent entities: the Primal Being and the root-impurity, *āṇava maḷa*.

2) *Pure consciousness:* In this sense it is the quality which separates the Primal Being from the world (and unites it with the being of the selves), that is, the quality of sentience.

3) *Cause of the world:* In this form is implied that Being must possess potency and that it must be present in some form in what it is *not*, that is, within the phenomenal world.

How are we then to understand what is *not*, that is, non-being (*asat*)?

The world of Non-being

From the concept of being we naturally arrive at the negative concept of non-being (*asat*). This is not considered to be a simple negation of Being, but rather signifying: That which is 'something', but still not a *true* being. Or more precise: Non-being is not a global negation of being, rather a local negation in which only some of the characteristics of being is denied, but not all.

Now, if being is eternal, one, and changeless; what then is non-being?

In the first *sūtra* we were told that the manifest world and everything in it, is subject to the three changes: Origination, development, and decay, and that they have names and gender, and is therefore to be regarded as produced by causes, originally one root-cause, which is the Primal Being, by way of His Power, *Śakti*. In other words: The material cause of the world is *māyā*, and the instrumental cause is The Lord's *Śakti*.

In the dualism of Sāṅkhya the constitutive event of the world is *puruṣa's* proximity to *mūlaprakṛti*, originally the material principle in a seed-form from which spring forth the realm of the manifested world. This scheme is in many way preserved in the philosophy of Śaiva Siddhānta, but never the less modified on some very decisive points concerning *Prakṛti*, the material principle in Sāṅkhya philosophy :

1) *Prakṛti* is not the root-cause of the world, but an intermediate cause which itself is an effect of some more original cause.

2) *Prakṛti* is not a self-contained entity with inherent powers, but is guided, sustained and pervaded by the Primal Being.

3) *Prakṛti* is a result of the working of three different maḷas (*anava, karma* and *maya*), two of which are instruments of The Lord, one of which is completely devoid of the Primal Being.

The working of *karma maḷa* has *māyā maḷa* as its substratum, and *māyā* is the material cause of the world, both are considered as substances, and both are instrumental in respect of the working of the Primal Being to liberate the selves from a state of bondage. From the pure *māyā (śuddha māyā)* evolves the pure body of the Primal Being or the subtle world, where the liberated pure selves dwell - and from which evolves the impure *māyā (aśuddha māyā)* through five manifestations which enable the selves to experience in a general way, and furthermore the following five evolutes

manifesting the five infirmities of the selves which qualifies *puruṣa*; then only follows the *mūlaprakṛti* and the 24 *tattvas* known in Sāṅkhya.

The Opening of Time

Let us take a closer look at the first evolute of the impure *māyā*, Time (*kāla*), which causes the entire range of beings and powers in the gross world. From time evolves Destiny (*nyati*), limited Agency (*kalā*), Knowledge (*vidyā*) and Attachment (*rāgha*), which together forms the precondition of the selves' potencies of volition, cognition and conation in the world, making the experiences and enjoyments performed by the individual selves possible[13].

As time is the necessary condition of a sequential ordered causal relation, it means that time causes the entire manifested world and the experience of this. As the Primal Being (*pati*) transcends time and other limitations He will not be subject to these, but the experiencing selves (*paśu*) and the world is only manifested within the horizon of time.

It thus follows that time in the form of evolute of the impure material principle (a*śuddha māyā*) must be an echo of the time connected to the pure material principle (*śuddha māyā*) within which the powers of the Primal Being manifests, making the experience of liberated souls possible in the manifesting of pure *māyā*. The impure world is different from pure world, but it still bears its imprint as a symmetrical *similarity* of this ideal existence[14]. Though the structure of impure *māyā* is determined by the immediate causal conditions, it also mirrors the higher form of itself in the condition of the pure *māyā*.

Prakṛti manifests the quality of origination, development and decay, making the worldly existence of birth and death possible. Time makes the unfolding of existence possible in the three divisions of time as past, present and future, which transforms any possible phenomenon from its potential state to the manifest, and back to the unmanifested state again, as it causes new phenomenon to arise.

Within the unfolding of time (*kāla*), destiny (*nyati*) is the next evolutes, thus establishing the framework of experiences in a restricted time-space continuum; from this follows the limited agency or volition (*kalā*), and from agency follows knowledge (*vidyā*) and attachment (*rāgha*) respectively. By these evolutes the worldly experiences of the individual selves is possible with the awakening of their cognitive, volitional, and conational potencies, which makes the connection between action and experience effective, thereby driving the mechanism of *karma maḷa* in the world[15].

The last of the five evolutes or restrictors (*pancakañcuka*) which completes the timely experience, is attachment (*rāga*); this conative potency makes it possible for the individual selves to be attached to the object presented, or rather the object can be presented fully in the light of attachment, to secure the world of objects as meaningful and as something with which the self can identify with the help of the ego. Through the instrumental conative potency the intellect is objectified by the self including this activity of disposition of the intellect which is an integral part of the form of the object[16]. This important aspect exposes the "why" of the special *directedness* of the consciousness as a general potency, as well as the specific attention in our field of possible objects, and it also makes the decision-making of the volitional power conceivable. It is not the pleasurable quality of a thing which makes it desirable; it is the experiential cognition of the particular self which constitute the attraction, repulsion or indifference in relation to a given object[17].

The meaning of the being of the world is primary *time*, brought about as a remedy of the Primal Being for the workings of the root-*maḷa* on one side, and constituting the very power of ignorance in the world on the other hand. Time comes into being as *āṇava maḷa* is touched by Primal Being through His potency, making the world come into existence; the world is not nothing, but rather timely existence perceived as impermanence, non-being.

But if this existence is non-being (*asat*), what then is *āṇava maḷa* which causes the world as timely existence to be?

Āṇava Maḷa: The Cause of Non-being

We will now take a closer look at sixth *sūtra* in *Śivajñānabodha* which states the nature of Being (*sat*) and non-being (*asat*) on account of being known; the nature of being and non-being is derived from the way we perceive them. Due to the phenomenal world of non-being as caused, changing and timely, then the world in which we perceive objects, can only appear beings of that nature i.e. impermanence. Being, then, must be that which is eternal, one and changeless, and a substratum, and one of the two necessary conditions of non-being; we *know* non-being *because* of its support in Being, but at the same time we do *not* know Primal Being because of bondage. Being *cannot* be known through the world; only in a *transcendent* state guided by the Primal Being's force in a divine intuition, detached from that objectification of the world.

The meaning of being is, according to Śaiva Siddhānta, connected to *āṇava maḷa,* as non-being (or phenomena) only makes sense in connection to *āṇava maḷa,* in opposition to Being. In its *pure* form the root-impurity *is* the *appearance* of an absolute *absence* of Being (and non-being) in relation to the selves. In the fourth sūtra it is mentioned that the self is from the beginning of time in a relation to *āṇava maḷa,* which causes the appearance of the self to be *devoid of knowledge* as such[18]. Pure *āṇava maḷa* (as in a state of world-sleep) means the appearance of absolute absence of consciousness (*kevala*), in which the self appears as if it does not know anything at all, not even itself. This aspect of *nothingness*[19] or *spiritual darkness* conceals the self from itself and is therefore the root-cause of the phenomenal world[20].

Āṇava maḷa, then, when it is *associated* with the evolutes of *māyā* and *karma*, causes the five states of consciousness (*sakala*)[21]. As *āṇava maḷa* is a substance, one, eternal, pervasive, and possessing potencies in relation to the self, it

is an active entity which are able to obscure the consciousness of the selves because of the nature of the self to *identify* with entities with which is associated. Even in the partially pierced absence of knowledge which is the cognition generated in the phenomenal world, our limited consciousness can only comprehend through *identification*, which means that we are always intentionally directed *outwards* towards objects in the world due to this darkness in our hearts, and therefore we cannot know ourselves as the self can never be comprehended within the framework of an object[22].

Thus the limited objectifying consciousness is on one hand a mark of the self under the influence of darkness, *āṇava maḷa*, but on the other hand can also be seen as piercing the darkness in the form of perceiving objects. In this penetrating light of the objectifying consciousness lies the activity of the pervasive awareness as the source of all forms of cognition. Our consciousness is given a world within the horizon of time, as a partially concealment of the pervasive awareness without which no objectifying cognition would be possible.

With this understanding of Being, non-being and nothingness (the appearance of negation in the world) we now have an understanding of the *meaning* of the phenomenal world: Being is that which truly *is*, and this keeps the darkness away by sustaining the fleeting phenomenal world. The world is that which the self experiences within time - as a product of its simultaneous (incompatible) relations to darkness and Being. With other words: The world is the time and place in which beings appears in the form of objects – not as an illusion, but as a real event within the horizon of the two driving forces.

Śakti – The Potency Between Being and Nothingness

In the previous section, we focused on the definition and interpretation of Primal Being, nothingness and non-being (world). But if the Primal Being manages to manifest evolutes

from the pure *māyā* and subtle potencies descending in a hierarchy of beings to the gross matter, how is this creation accomplished knowing that the Primal Being is eternal, one and changeless? The answer to this question is given in the fourth *sūtra*:

> He, being one with selves and other than they, abides in implicit union with his consciousness-force that they experience going and coming, because of the two fold works."[23]

The reference to Conscious-force is Siva's *Śakti* which dwells as His potency in the selves, as their capability to will, cognise and desire, that is, experience the fruit of actions from previous existences, and undergoing deaths and births in the journey towards liberation.

Lord Śiva's *Śakti* is thus the *instrumental* cause of the universe as well as the actions and the experiences of the selves, while *māyā* is the *material* cause, moved by means of *karma maḷa* which qualifies *māyā* as its medium, but ultimate moved by Śiva's *Śakti*.

This is expressed in the fivefold function of the Lord where the two (obscuration and grace), means respectively the screening the powers of *āṇava maḷa,* and the potency of Śiva to work in the selves, ultimately to help the selves to transcend the objectifying knowledge of the world to a level of divine vision[24]. The obscuration (*tirobhāva*) is thus the power to direct the three impurities to function as a *whole* for the sake of the liberations of the selves, and Grace is the ascending power inherent in the selves which is necessary to attain liberation. Between the Primal Being and *āṇava maḷa* there can be no relation, as being cannot know the root-cause of the world, but His potencies can work as a bridge between to incompatible entities - Being and *āṇava maḷa* - thereby making the world as non-being possible as a *field* of activity for the sake of the selves.

The particular effect of *āṇava maḷa* is only limited to the *individual* selves which means that it cannot have any effect on the universal or pervasive aspect of the self,

only the appearance of self as *individual*. The individual selves are always in the presence of the pervasive self, even in the states of complete isolation[25]. That is why the working of the powers of the Primal Being is still active while the self is under the influence of *āṇava maḷa.* The seventh *sūtra* touches upon the three modes of Beings:

> "In the presence of Sat, all are empty and it knows not. Asat is insentient; so it cannot know. The knower of both is the self which is neither"[26].

The impermanent being of the manifested world is caused by the three *maḷas*, is not from an absolute viewpoint to be regarded as true being, that is, as a separate, changeless, partless Being, though certainly defined as substance as both *āṇava*, *karma* and *māyā* are uncreated substances, but their manifested effect is only known by the objectifying relative knowledge which is us, and not through the absolute knowledge. It is further said that the self is *neither* pure Being nor non-being, making the existence of the self a peculiar kind of existence who knows *both*, though, in two different ways; *āṇava maḷa* is related to the *individual* self, whereas the knowledge of the Primal Being as related to in the form of pervasive *universal* self, due to its inherent ability which makes it necessarily to form relations, and of identifying with the nature of the things it apprehends.

These specific abilities produce the self-awareness in the world as the *consciousness of knowing that it knows*. This kind of understanding constitute our Being as a distance to ourselves, as continuing delay of the presence of the individual self, and therefore an ability by which we are able to escape the world.

Thus the worldly consciousness is showing itself as *intentional*, that is, directedness toward objects, by means of a series of modification of a pure awareness, in the world. The ability to tie this directedness together in a unifying self is performed by the synthetic function of *pure apperception*.

In the fifth *sūtra*, it is said that the self only can cognise through the five senses by *identifying* with them and thus know the object[27]. This is a clear statement of the inclusiveness of the self in terms of identification or inseparable relation, which is contrary to the position held by the Sāṅkhyas in which the self, *puruṣa*, is absolute passive and untouched by the evolutes of *prakṛti*, thus making the intellect (*buddhi*) the active part in the ignorance of *puruṣa*. In Śaiva Siddhānta the self is *part* in the cognitive process and the misconception of its own nature.

It is said in seventh sutra that the cause of ignorance cannot affect *citśakti*; only the *individual* selves can have a relation to *āṇava maḷa*. The self remains identified with both *sat* and *asat*, which in turn defines the individual self in its existence, that is, its mode of being in the world[28]. When the senses, mind and intellect shows the self objects, and the self is shown this by way of identification with the shown, then the self cannot be taught of its own true nature by the intellect or the other internal cognitive organs, as they only know of their own designated object. Thus the self *cannot* by itself learn of its own nature by discriminating between self and non-self - which lies at the root of ignorance; it has to have a higher level of understanding to escape ignorance[29].

The Being of Self as Openness

The self is a being that identifies with objects and is pervaded by the power of *citśakti*, which is capable of having relations to both Being and concealment of Being, and which knows each of the two kinds of beings through fundamentally different modes of relations. The pervasive awareness is a power emerging from the source of the Primal Being, but is subject to the limited objectifying knowledge as a modification of that power by the three *maḷas*.

Paśu, the self in the state of bondage, is thus a creature *related* to both Being and non-being, and it can therefore be characterized as non-complete or indeterminate, that is, *open*. It has

a potential for Being, but none the less actual in relation to *āṇava maḷa*; therefore we can also characterise the self as something which is subject to a movement in *time*: As being *not yet realised*. What is the cause of this strange actuality?

The existence of *āṇava maḷa* or the concealment of consciousness, is here not a satisfying answer, because we are not a being which is accidentally confined by *āṇava maḷa* as a quality which is added to the self, but we are such creatures which *essentially* are left in the darkness from a beginningless time, preventing us from knowing that we pervades the world and are pervaded by Śiva, the Supreme God. We are pervaded by Śiva and His Grace in a *unrealised* form, and this unrealised relation makes us capable of a *relation to an obscurity* which we can only be liberated from by the benevolent forces in the state of bondages. *We are defined by what we have not yet become*, and therefore necessary is a timely being, as we can only be realised from *within* the unfolding of time.

This means that releasing the intentionality of our consciousness can be viewed from in two *perspectives*:

1) As not yet realised *liberation*; in our unrealised non-separable relation with Śiva

2) As actual *bondage*; in our realised non-separable relation to *objects*, caused by our relation with *āṇava maḷa*.

In these two aspects our condition is viewed in two different ways: That of potentiality and that of actuality. In the field between potentiality for liberation and actuality of bondage there is a potential relation to be actualised. Openness lies in the non-realisation of what is hidden; in a striving towards a state which is a negation of everything we think we know. Only in the realisation lies the *completeness*. This purpose is expressed in the world in the phenomenon of *Language*.

Our timely relational being is *openness*, and our openness is expressed in the timely directedness of consciousness towards the

world - and in the *ambiguity* of language which is a part of both our striving for completion, and our actual state of ignorance.

Truth in the State of Bondage

The self-consciousness serves the function as that which makes it possible for us to transcend our empirical existence. The necessary condition is that we have a *pure* self-consciousness which constitutes the empirical consciousness, and which is derived from the working of *citśakti* in our being. But how are we able to cognise the existence of a pure self-consciousness and the realisation of its potential when we are in the condition of bondage? Which features or structures in our worldly existence make it possible to talk meaningful about the absolute, pervasive truth?

By posing such a question we ask for the meaning of the pervasive awareness as reflected in the state of ignorance; in other words: We try to conceive the *absolute* in terms of the *objectifying* knowledge. This is done by way of the *pure* self-consciousness because of which we are able to turn our consciousness *towards itself* in a conscious reflection. In terms of Śaiva Siddhānta this can only be done with the help of Śiva's *Śakti* or His Grace. In this section, we try to interpret this activity of Śiva in terms of the world.

With our self's identification with the evolutes of *māyā*, we have the opportunity to be guided to *gradually* remove obstacles to truth in identification with ever more *subtle* objects, in reflection of what we in our heart longs to become. In this way we indeed have a relation to our possible *future*: In the movement of realising the pervasive knowledge in the seemingly incompatible world, we here and now transcends our empirical limitations.

Therefore truth can exist in the scriptures and testimonies as a truth transcending the three forms of time, and we are able to long for liberation and envision and embrace what is given as only possible. Because we exist in a timely world of unfolding possibilities *we*

ourselves can realise that possibility following the directedness towards the Primal Being through the three modus of time: Facticity, actuality and possibility (as not yet realised).

Truth is thus connected to being in *pure* form, but has to be expressed in a *gross* form, in the medium of *language*. The connection of meaning to an expression, and the idea in the mind, is defined in relation to an ideal truth. The reflection of this pure ideal in the language, that is, the communication of knowledge inflicted with the gross world, is countered by the working of the ideal form of the word in *Śruti, Smṛti*, and the practice of yoga and mantra which stills the mind and reminds us of our divine nature. Language shows us the way out of bondage by mediating between ideal eternal meaning and the ever changing gross form of the world.

Our *ambiguous* situation is a reflection of the projected ideal of absolute truth back in our timely existence: Like the mirroring of the existence and powers of the pure *māyā* into the evolutes of the impure *māyā* in the metaphysical aspect, so also the ideal of truth is mirrored back in the world of deceptions, as a theory of knowledge. By way of identifying with *what is not yet*, we assimilate this ideal state of absolute truth:

Actuality	**Possibility**
State of ignorance	⟷ Absolute state (excluding ignorance)
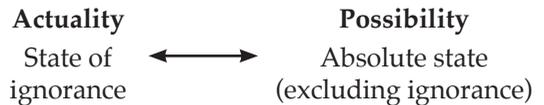
The relation between ignorance and the pervasive absolute knowledge works both ways:

1) The projection of the state of ignorance into a possible state of *negation* of ignorance, and

2) The projection of their possible state back onto the world as that which *can* be attained in *spite* of our condition.

In the commentary to ninth sutra in *Śivajñānabodha*, there is proposed a shift of perspective: In the process of transformation towards liberation, the self is *"leaving the*

service of the self" to the state of *"standing in the service of the Lord"*[30].

Here the self *mirrors* the Primal Being by which he is pervaded, thereby destroying the individual self and accepting the pure being as the highest principle of its self. In the eleventh sūtra, it is said that:

"As God knows His own Bliss, through the mirror of the self, it cannot be considered to be tarnished by the fallacy of atmasrya as what is seen as the image in the mirror is really the object."[31]

Here it is stated *the reverse* of the above mentioned is also true: That of the movement of the *absolute* to the state of the realised self replacing the individual self with its own universal self, and *experiencing itself through this self.* When the self's sacrifices itself, its associated body and its actions to the Lord, the self become a mirror to the *absolute*: The being of the self has become a *being of a mirror* of the absolute.

As language belongs to the limited knowledge and objects of the world, what is the role of this medium by which all our thoughts and actions are inflicted? Towards what kind of objects do the words in the scriptures point to - in the midst of the world of ignorance?

Sphota: The Potency of Language

In this section dealing with Śiva's *Śakti* and the evolutes of pure *māyā* we mentioned that this pure *māyā* has two natures, that of words and that of substances.

The evolutes of the pure *māyā* constitute the pure world in which the unembodied souls (*vijñānakalas* and *pralayākalas*) dwells, while the impure delusionary *māyā* constitute the world of selves in bondage.

In a previous paragraph we mentioned the pure material principle (*śuddha māyā*) and its lower symmetrical form, the impure material principle (*śuddha māyā*)[32]. Both play a crucial role as elements in channelling the Primal Beings potency to the phenomenal world of non-being. In its origin, the pure

māyā has two natures, that of *words* and that of *substances*[2]. The form of pure cognitive potency of the Primal Being, named Śiva or Nāda, experienced by the released selves.

The five forms of *Śakti* operating on the pure *māyā*, which are the cause of the manifestations in respect of the pure *māyā: Nāda* (sound), *bindu* (conative potency), *sadaśiva* (absorbs and activates), *īsvara* (subtle activity), and *vidyā* (state of gross activity). The definition of cause and effect in this context is that the cause is in the form of *potency*, and the effect is the form of *manifestation*. This is also true of the manifestation of language that derives its nature from the pure *māyā*[33].

The conceptual potency having its origin in the power of subtle sound or vibration (*nāda*) which in turn is the cause of manifestation of all kinds of cognition. In respect to the language this makes the expression of words (*vaikhari*) to be able to manifest their *ideal* meaning, in spite of that their gross expressions is composed of individual letters and syllables; this is due to the conceptual potency of the words, named *sphota*. This means that the root of language in subtle sound and ideal meanings presides the language as a phenomenon in the world. The source and subtle form of language is intimately connected to the highest Being, and therefor to be considered as a part of the path of freedom from ignorance.

When the syllables of the word is uttered, the potency of this word is activated and the ideal meaning of the word is activated and revealed to us in a unitary experience; this meaning springs forth in our mind by the power of *sphota*, and this potency is operating in the purest realms of creation. The objects that a word points to, is revealed to us by *nāda*, but this pure source of language due to the expressions in the gross world and the fact that words points to objects, can only reveal the appropriate objects which the potency connects to this particular word.

The *nadi-śakti* as a conceptual potency, is the

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[2] *p.181-186, Mudaliar: "Sivajñānamāpādiyam (1985).*

cause of the expression of language in the gross world, so that in the pronunciation of which the potency is able to manifest meanings, thus revealing the objective reality which is connected to the world since the beginning of time. This is said to be a *partially* manifestation on the side of the expression, so that this partial transformation of potency into the expression as effect, makes the utterance of the expression to be quite different from other kinds of sounds, in that they perform the revealing of the meaning *pointing* to an object through the causal potency which was not transformed into that expression[34].

In this way Śaiva Siddhānta accounts for the expressions of language as conveying an ideal meaning manifesting as a whole, in the minds of the speakers and the hearers, in spite of the limited and gradual forming of syllables, words, sentences and the entire body of a text or a series of utterances. By the *Śakti* of the Primal Being the ideality of language is retained even in the world of gross objects, making language a unique *manifestation of God* in midst of ignorance - in a modified way, though, as the language is directed towards objects bringing these from the state of obscurance to be partially revealed in the light of the *citśakti*.

Language is the link between us and the absolute, which is accessible in the world and operated by way of a subtle web of meanings and expressions in a multiplicity of connected dimensions.

Metaphysics of Language

We have seen in that the difference on indeterminate and determinate cognition; indeterminate cognition based on the pure perception of an object, and determinate knowledge based on conceptual knowledge, which is preceded by the activity of the memory, examination of the mind, and fully presented by the intellect to the self.

In examination, classifying and judging the concepts are used as necessary instruments; this is not to be regarded as an additional layer added to a pure perception; as such a perception cannot be separated from the determination; they are really *one* act. The object as such is fit for the conceptualisation in its very being, as it is created in the very *same* manifestation as the potencies of language.

The transformation from the ideal meaning in the pure *māyā* to the actual expression in the spoken or written language, that is, in the grossest form of impure māyā, is running through some intermediate stages: Subtle (*sūkṣma*), gross (*pasyanti*), impression (*madhyama*), and expression (*vaikhari*)[35].

It is because of this common ground in the initial creation of the pure *māyā*, and the perfect symmetry of cause and effects in the realms of pure and impure *māyā*, that there is a fundamental metaphysical cohesion between words and things, and that the activation of specific sounds has a both revealing and active impact on the world of object. As the revealing effect of words it is capable to remove the veil of cognising objects; as an *active* power capable of affecting the objects through sound vibration.

Thus it is said in *Sivajñānamāpādiyam*, in the commentary to ninth sūtra, statement three, that the utterance of the five holy syllables will purify the candidate if repeated and meditated upon[36]. In this level it is the basic power of sound as the first *creational* power which is activated, while the utterance of words with a *definite* meaning is an ambiguous phenomenon as this meaning may be *obscured* in the process of cognition.

The Fall: Closing of Openness

Avidyā, ignorance, is not a simple case of erroneous knowledge, but a false identification which makes the self appear as *nothing*, and objects appear as the *exemplary* being in respect to which every other kind of being has to be measured, if it is to be true.

Now, how is this *alienation* in respect to being as such, including our own self, to be understood in the light of the previous interpretation of our being as openness?

What truly *is*, is seen as nothing, and that which do not possess genuine being (impermanence), is seen as the *only* existent form of being. This means a movement towards the *closing* of our original openness. We are defined as individual selves in the state of bondage, and in this condition we think, communicate and interact through social relations; our openness is in these relations actualised in the world and in the language makes the selves subject to anonymous forces of ignorance, unfolding in the medium of language and actions. The might be in a state of openness, but mostly realised in the modus of ignorance which determines the selves in terms of *objects*: The possibility of openness is in the state of bondage seemingly replaced with objective *determinations*, and appears not to be anymore[37].

This movement within the structure of ignorance may be characterised as a *fall*[38]. This fall is a metaphor signifying that aspect of existence which is conditioned by ignorance, and which is characterised by a movement in a limitless downward direction. The self is caught up in ignorance existing in a transcendence of a fundamental *openness*, that is, defined as a being in a non-complete relation, then our state of ignorance must be characterised as without limit. And because our being is dependent on a non-realised possibility (liberation), our understanding of our true aim is also modified as our sense of possibility is affected. Heidegger's point is that the Fall is an inherent existential condition with no beginning or end. Its mechanism, though, is essentially supported through the language, which is an expression of the structure of our being and our world. The fate of our being is interconnected to the fate of language; we *are* structured as language. In this way our potential for inauthentic understanding is expressed and promoted by language, as a disinterested curiosity and objectification isolated from our mode of being in a phenomenal world[39].

This analysis of Heidegger is of course not directly applicable to the metaphysics of the philosophy of Śaiva Siddhānta, but in my view gives a hermeneutical framework for an interpretation of an aspect of this complex philosophy which also draws heavily on the metaphysics of traditional classical Indian philosophy.

Conclusion

Through the metaphysical concepts of Being, non-being and nothingness we arrived at the phenomenon of language, which ties this metaphysical web together in the phenomenal world. Language was the place of the connection between ideal meaning and sensual expression which exhibit the creational level of pure and impure māyā, as in the coexistence of universal and limited consciousness. The priorities of actuality above possibility lead us to the characterisation of the mechanism of ignorance as a *fall*, given the actuality of the historical specific condition at the present state. In this connection it is noteworthy that the two different contexts of *individual* and *universal* aspects make possible two different kind of understanding of ignorance possible.

From the question of ignorance we now arrive at a significant point in the course of reasoning and phenomenological descriptions:

1) The phenomenon of ignorance in the world is *not* of the nature of erroneous knowledge reducible to an epistemological problem, but is to be interpreted as a pervasive structure of our fundamental Being.

2) The principle in our being accessible in the state of ignorance, which makes liberation possible is found in the *pure apperception*, the self-consciousness which is aware of itself, and which is in an inseparable relation to the Primal Being.

3 The meaning of our being is *relational*, a dynamic transcendence in a relation to the Primal Being and darkness on two different levels with essentially different natures. Thus we are in a constant existential movement within the dynamic horizons of truth and darkness.

4) The orientation in the world is structured as *language* as it expresses both the ideal and actual pragmatic dimension of our situation. We exist in a pragmatic defined world in which we must access the spiritual principle to be guided according to our factual situation.

5) The possibility of overcoming of inauthenticity is rooted in our relation to the Universal Being, which must be actualised in a concrete experimental practice within a dynamic horizon of possible actions.

These five statements are intimately connected to each other, as it is the concept of ignorance which is to be found in the concrete world, but which as metaphysically founded is a *coherent* linguistically structured phenomenon present *everywhere* in the world.

Meykandadeva's Śivajñānabodha shows that metaphysics as referring to a universal realm which cannot and must not be commanded or statically defined , is necessary, but even more important: It points to a *pragmatic spirituality* which connects philosophy to both a morally and spiritually commitment without which philosophy cannot be. The lesson for western philosophy is to recognise the link between *ethics, truth* and *being*; an insight which were the fruitful source of western philosophy in the beginning of its time.

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[7] This and the following chapters will mainly draw on - Mudaliar, Vajravely, K.: "Sivajñānamāpādiyam", Madurai Kamaraj University, Madurai (1985), and Jayammal, K: "The Śivajñānabodhasaṅgrahabhāṣya of Śivāgrayogin", University of Madras, Madras (1993).

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[10] p.92-98, Mudaliar: "Sivajñānamāpādiyam (1985).

[11] p.97, Mudaliar: "Sivajñānamāpādiyam (1985).

[12] p.8-9, Jayammal, K: "The Śivajñānabodhasaṅgrahabhāṣya of Śivāgrayogin", University of Madras, Madras (1993).

[13] p.187 f.f., Mudaliar: "Sivajñānamāpādiyam" (1985).

[14] The sequence of evolutes has to be mediated by the modification of pure evolutes in the impure māyā, as, for example, pure time cannot be the cause of the effect of the impure māyā; therefore the impure time is a necessary evolute. The two evolutes though essentially different share the identity class of temporality, connecting the pure time to be instrumental in the forthcoming of the impure time. p.188, Mudaliar: "Sivajñānamāpādiyam (1985).

[15] p.187-207, Mudaliar: "Sivajñānamāpādiyam (1985).

[16] p.202, Mudaliar: "Sivajñānamāpādiyam (1985).

[17] Some of these formulations intentionally implicate a certain similarity with Kant's critical transcendental philosophy and Husserl's phenomenology in Western philosophy. The differences, though, in the contextual setting of Western and Indian philosophy must certainly not be underestimated.

[18] p.246, Mudaliar: "Sivajñānamāpādiyam (1985).

[19] The concept of 'nothingness' may seem a bit out of a context as it usually is connected to the transcendent being of human being in the philosophy of Martin Heidegger and Jean Paul Sartre. This aspect of our Being, though, might give an understanding of a form of negation which affect our empirical world of objects, as manifesting the difference between Being and non-being.

[20] p.67, Arunachalam, Thiru M.: "The Concept of Consciousness in Saiva-Siddhanta", p.65-74, in Indian Philosophical Annual, Volume eleven, The Dr. S Radhakrishnan Institute for Advanced Study in Philosophy University of Madras (1976).

[21] p.257-260, Mudaliar: "Sivajñānamāpādiyam (1985).

[22] p.71, Arunachalam.: "The Concept of Consciousness in Saiva-Siddhanta" (1976).

[23] p.125, Mudaliar: "Sivajñānamāpādiyam (1985).

[24] p.131, Mudaliar: "Sivajñānamāpādiyam (1985).

[25] p.266, Mudaliar: "Sivajñānamāpādiyam (1985).

[26] p.325, Mudaliar: "Sivajñānamāpādiyam" (1985).

[27] p.281-282, Mudaliar: "Sivajñānamāpādiyam (1985).

[28] p.335, Mudaliar: "Sivajñānamāpādiyam (1985).

[29] p.354, Mudaliar: "Sivajñānamāpādiyam (1985).

[30] p.361, Mudaliar: "Sivajñānamāpādiyam (1985).

[31] p.390, Mudaliar: "Sivajñānamāpādiyam (1985).

[32] p.181-186, Mudaliar: "Sivajñānamāpādiyam (1985).

[33] p.246/21-246/22, Mudaliar: "Sivajñānamāpādiyam (1985).

[34] p.246/25, Mudaliar: "Sivajñānamāpādiyam (1985).

[35] p.177, Mudaliar: "Sivajñānamāpādiyam (1985).

[36] p.360, Mudaliar: "Sivajñānamāpādiyam" (1985).

[37] This appearance brought about by ignorance is beautifully described by Heidegger as a fall, in a chapter in his early work; p.114-180, §25-§38, Heidegger: "Sein und Zeit" (1967).

[38] p.346, Another word to translate the German word "verfall" would be the movement of "decay". Heidegger, Martin: "Sein und Zeit", Max Niemeyer Verlag, Tübingen (1967).

[39] p.334-370, This paragraph is dealing with the phenomenon of time and the mode of daily existence. Heidegger, Martin: "Sein und Zeit", Max Niemeyer Verlag, Tübingen (1967).

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Performative as the Language of Pragmatism:

A Reading of Indian Spirituality

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In the discourse of performative, *telling* and *meaning* are represented as a single unit. The idea of statement making, in this connection, is considered as performative act that exhibits meaning and shows speech and action have same epistemic status. (Searle 1969). The epistemological significance of the performative expression brings in the role *moral agency* into the dialogical space of communication where dialogue and conversations are treated as important realm of developing understanding. Truth is grasped being engaged in dialogical form of communication, where one encounters an intentional engagement that not only discloses the agent's intention, but also provides an opportunity to share the *meaning*. In this regard, the pargamtists' notion of

meaning and truth go hand in hand. In other words, truth and meaning is not beyond the realm of the grammar of language, rather very much part of the linguistic/communicative intentionality that pervades our everyday life. Moreover, the communicative intentionality that forms the dialogue elucidates normativity involved in the articulation of statements or expressions (Panda 2012). The speaker and the listener as moral agents live in the realm of the dialogical space exhibiting commitments and obligation to each other. Thus, the pragmatists' theorization of meaning emphasizes *cooperative commitment* and cooperative responsibility.

In this essay, I would like to discuss the intentional communicative structure in which the semantics of the performative is discussed.

This would also help us comprehending the semantics of the language of spirituality that involves (*karuna*) love, freedom, and self-knowledge that are considered as the expression of the spiritual in the theoretical framework of Indian spirituality. Indian spirituality has always emphasized the ethical and dissociated from the religious construal of the spiritual. In this regard, normativity is intrinsic to the language of Indian spirituality. The contemporary Indian philosophers like Radhakrishan, Sri Aurobindo, Gandhi, *et al* have critiqued the language of spirituality. They have articulated the notion of spirituality emphasizing the normativity of human life which is in harmony with the philosophical significance of the *puruṣārthas* – the end or the meaning of life.

I. Philosophizing as Dialogical Inquiry: Absence and Presence of Spirituality

The notion of philosophizing as dialogical inquiry is central to Indian Philosophy. This has been very well highlighted by and Amartya Sen and Raghuramaraju. Sen tries to bring out various modes of *argumentative encounters* and their deep groundings in the intellectual narrative of Indian tradition (Sen 2005). The argumentative tradition that Sen explores shows an epistemic turn 'towards uniformity and orthodoxy in contemporary India' (Guha 2005). Raghuramaraju, on the other hand, reflects on the fact that how the dialogical structure of Indian philosophical tradition is ruptured by the colonial intervention (Raghuramaraju 2006). Both Sen and Raghuramraju have moved away from the mainstream thinking on the notion *spirituality* in Indian philosophical tradition. Lucian Pye while reviewing Sen's *Argumentative Indian* makes this observation: "Moving beyond the standard depictions of "Spiritual India" in mainstream sociology and anthropology, Sen delights in exploring paradoxes, in which Indian cultural attributes usually seen as problems and liabilities are made into virtues" (Pye 2006: 171). This is also true in the case of Raghuramraju's reading of the dialogical nature of Indian philosophy. His interest

lies in exploring the politics of the dialogue rather than the debates on Indian *spirituality*. Referring to the reconstructive phase of the classical Indian Philosophy, Raghuramaraju gives a brief citation of the writing of Sarvapalli Radhakrishan which goes like this "[philosophy in India is] …essentially spiritual. It is the intense spirituality of India, and not any great political structure or social organization that it has developed, that has enabled it to resist the ravages of time and accidents of history… the spiritual motives dominates the life in India" (Raghuramaraju 2006:12). My essay here does not intend to offer the critique of the intellectual investigation of these two texts. Rather, my concern here is to delve into the *performative* nature of *language of spirituality* in the discourse of the dialogical inquiry of philosophizing.

Philosophical dialogues and conversations are both logical as well as intentional. The logicality of the dialogue aims at construing new knowledge with clarification, justification, validation, etc. For instance, the dialogue between Yājñavalkya and his wife Maitreyi in *Brihadāranyaka Upanishad* is not mere *conversation* in the context of settlement of property between Maitréyi and Kātyāyani, rather the *conversation* that unfolds the juxtaposition between the *materiality of life* and *the spirituality of life*.

Maitréyi: 'Blessed one, if I had this whole earth, filled with riches, would I become immortal by it?'

Yājñavalkya: 'Oh, no, no.' 'Your life would be as the life of the wealthy, but there is no hope for immortality through riches.'

Maitréyi: "what use to me is something by which I cannot become immortal? Blessed one, teach me what you know.'

Yājñavalkya: 'Ah, dear as you are to me, you have grown yet dearer. Come sit down, I will teach you: but as I explain, *meditate* upon it.'

Let us look at the method of Yājñavalkya's teaching. He teaches Maitreyi to relate with the self with love to the dearest husband, wife,

children, priesthood, royalty, world, the self… 'it is the self that must be seen, heard, thought of and meditated upon, all this is known' (Roebuck 2000: 90-91). Here Yājñavalkya's basic recommendation to Maitreyi is to *contemplate* and understand with the reality of the *self*.

The self as the source of action need not be identified with the behaviour that it causes. The behaviourists have tried to construe by reducing the notion of self to the behaviours. Actions are voluntary, intentional. It occurs in the knowledge of the self. But behaviours are bodily; caused by various functions of the bodily activities. To consider that self is cause of behavior is to locate self entirely within the body. On the other hand, some think that the self is embedded in the body and independent of the body. In other words, the materiality of the life does not envelop the self. Whereas, for behaviourists or the materialists,' the body *is* the self. Could the self be located in that way? Or, it is something that is neither inside and nor outside the body, rather is the *wisdom* itself. Yājñavalkya clarifies to Matreyi through the analogy of *taste* of the rock-salt/ *saidhevalavana*. He says, "As a lump of rock-salt is without an inside, without outside, and consists entirely of taste, so this self is without an inside, without an outside, consists entirely of wisdom" (Roebuck 2000:92). This illustration puts Maitreyi in confusion, that is, the problematic of dualism embedded in the very nature of knowing. The notion of *knowing as an act* and the notion of knowing as an *act of a knower* are logically related. Maitréyi was suggested to *grasp* this logical relation (*dharma*) in order to understand the immortality of *the self*.

Yājñavalkya's construal of the notion of self as real is grounded on the discourse of self-knowledge and its semantics. As knowledge seeking is an integral part of philosophizing, the intent of Y 's conversation with M in this regard is to show her that 'immortality of the soul' signifies 'infallible self-knowledge by which everything is known.' While elucidating the intent of Yājñavalkya's philosophizing

self-knowledge, Nayak writes, "To my mind, Yājñavalkya here is drawing the attention of Maitreyi away from metaphysical questions regarding consciousness after death or liberation and is asking her to concentrate on philosophical enlightenment, the infallible and self-complete knowledge of non-dual reality. For Yājñavalkya, different varieties of speculation about life after death or condition of dying person may be significant from the standpoint of layman who is interested in survival; but one, who is free from desires on account of philosophical wisdom, being nondifferent *Brahman*, is merged in *Brahman* and there is no question of transmigration in his case" (Nayak 2002:72). Philosophical knowledge frees oneself from the bondage of duality. It helps us transcending the materiality of life. Such knowledge is infallible by knowing which one could know everything. So, Yājñavalkya was interested to show Maitreyi the importance of articulating self-knowledge with a reflective thinking which is central to philosophizing. Knowledge alone can help us in this regard, as it brings enlightenment.

However, the reflective attitude of the self needs to be further illustrated: 'self is something which can conceive of itself as itself' (Ganeri 2012:112). In connection with the Upanisadic conception of self, Ganeri clarifies that self is portrayed as 'a single mass of cognition.' He writes, "The self is spoken of there as being without a core or a surface, but as pervading the subject in the way that salinity pervades brine water or salt crystals. The implication is that it is something which is diffused throughout one's experiential life: 'When a chunk of salt is thrown in water, it dissolves into that water, and it cannot be picked up in any way. Yet, from whichever place one may take a sip, the salt is there! In the same way this Immense Being has no limit or boundary and is a compact mass (*ghana*) of cognition (*vijñāna*)' (Brhad. Up.2.4.12) The picture is of the self as being an invariant mode of self-consciousness which saturates the entirety of one's inner life, a constant hum

of presence to oneself" (Ganeri 2012: 121). The story of self involves the knowledge of the interiority of life also its presence in the form of a body. The body as the representation of the materiality of life is not neglected; rather it is essential to understand the condition of embodiment. In this connection, the cognition or the knowledge of the self is to show that complexity involved in understanding the ontology of the self. The spirituality of life will be a meaningful philosophical discourse not by denying its ontology of self. Spirituality without self and self-knowledge is something vacuous. Hence, Yājñavalkya's dialogue with Maitréyi clarifies the significance of *knowledge/truth seeking* and benefit of perseverance to obtain clarity on meaning and truth concerning the notion of self and its immortal presence.

II Dialogue as performative act: an inquiry concerning the universality of the Self

The rationality underneath the dialogue aims to explicate the values of life which pertains to the intentional mode of engagement. The intentional mode refers to the ontology of the *semantic structure* that unfolds the intentional engagement between the *self* and its *other*. In other words, the intentionality holds the relationship between the subjective pole of *addressing* and *telling* and object pole that listens to and acts upon the expression. Referring to this intentional engagement, Ramachandra Gandhi writes, "One would say that this result in a situation where a response is not sought to be elicited from audience, but is solicited from him. And human beings because of the form of their social life have good reasons for responding to the solicitation of their human beings" (Gandhi 1974:107). The notion of *addressing, for Gandhi,* is primitive, whereas it is absent in the case of the Searlean account of performatives. It is also to be noted that the notion of eliciting is causally cohesive. It is causing communicative

context.[1] The condition of solicitation unfolds the normative demand fulfilled by hearer for the accomplishment of communicatively exhibited act. Gandhi critiques the Searlean account of performative expression which considers communication as primly a rule-governed activity – because speaking is an institutional fact; it is guided by the rules of the institution.[2] Gandhi emphasizes that communication is about *telling* something that begins with the act of addressing. To address is to *invite* the other to be engaged in a conversation. So, in telling one is not informing the other to do something as it has been emphasized in the Searlean theorization of performatives. Rather, in addressing one identifies the *person* in the other and intends to have 'communicative contact.' This indeed is an important element that Gandhi brings up to the reader.

In the act of addressing, 'we imaginatively see one another.' That *imaginative seeing* is an imperative in conversational engagement as the speaker before addressing is in 'conversational relationship with *me*.' Gandhi writes, "In order for you to be able to refer to me in conversation with me, in order for you to be able to think of me descriptively or prescriptively, in order for you to be able to see me as a certain sort of creature in conversation with me you must already be in a conversational relationship with me.. this is a tautology, but it has an important consequence" (Gandhi 1976:4). The conversational relationship is supposed before entering into real conversation. In this supposition, the speaker imaginatively conceives the presence of the *self* of the hearer. Such a conceptual comprehension of the self is significant, as in the case of addressing one is primarily referring to the *self* of the listener. He further narrates, "In addressing me, in seeking a conversational relationship with me, you cannot refer to me. And yet you identify me, mean me! You are able to

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do this because in order to be able to address me you are obliged to see me as a unique but bare particular, as *me* and not as a creature of any sort, and in addressing me you put across to me this thought of me as myself, a soul" (Gandhi 1976:4-5). In a conversational relationship the *self* is being identified through the act of addressing. But this identification involves a non-referential element, that is, - the *me* of being existing as invited person to participate in the conversation. The identification is construed non-descriptively, though conversational relationship itself is descriptive.

In the conversation between Yājñavalkya and Maitréyi, one finds the engaged conversational relationship does involve the element of the act of addressing and indentifying the self. The ontology of self is conceived as a presupposition of a conversational relationship. This presupposition is prior to the normative structure that exists in a conversational relationship. Unless we conceptualize the notion of self in the linguistic form of life, the engagement becomes mechanical. So the presupposition of self as a primordial element of conversation gives an impression of the presence of the spiritual. The construal of the spiritual here is result of being conscious of the presence of the self and also the consciousness of one's own self. Gandhi writes, "Self-consciousness itself is an imaginative recreation of the communicative form of human life. And morality is wholly derivative of from principle of caring inherent in the communicative situation" (Gandhi 1974:9). We imagine the presence of self and being conscious of it while being engaged in a communicative relationship. Gandhi conceives that living such a life is so fundamental that it explains not only the normativity embedded in communicative situations but also gives a sense a relationship and identity. One cares the other or feel obliged to the other, which is nurtured and recreated through the *self-consciousness*.

In this connection, the notion of self is conceptualised as universal category that initiates dialogue in the form of *addressing* and also solicits another *self* in the other. The self creates a communicative situation to engage the other self in this relationship which characterizes communication as 'cooperative action.' The communicative thus maintains a sense of equality which is normatively realized being part of the communicative relationship. Communicative relationship is not merely about exchange of words, rather we ought to treat each other as equals. Thus, the normativity of human social life is realized through language. Language not only helps us to communicate with each other but also represent the self.

The communicative intentionality in which the dialogue is formed constitutes an intentional linguistic field. The linguistic field encompasses the forms of life, in which language is used as an everyday activity of life. Forms of life are multiple ways of living a linguistic life that exhibits their everyday engagement with various activities. As Wittgenstein says, the forms of life and the language games are neatly interwoven. The grammar of this relationship helps in explicating the life – that is, its contingency as well as the universality. The contingency is enclosed by the boundaries of a specific culture, language, race and religion. The universality of the life, on the other hand, transcends these boundaries to *address* the metaphysics of life (Pradhan 2002:1). Maitréyi's concern in the dialogue is to have the knowledge of the universality of the self that transcends the contingencies of living conditions.

III. The Language of Spirituality: Self and its performatives

The universality of the self is realized in

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[2] For details discussion See, Ramachandra Gandhi's The Presuppositions of Human Communication (1974) and I have discussed this debate in my paper "Communicative Intentionality: An Analysis of 'the rules of statement making,'" in *Linguistic Representations: The Road Ahead,* ed. R. C. Pradhan, Hyderabad Studies in Philosophy, No.10, Decent Books, New Delhi, 2012, pp.197-215.

the *semantic structure* of the language of spirituality. This realization is a semantic act because being engaged in contemplation or thinking is a *performative act* (Hintikka 1962:19). Delving into the analysis of language of spirituality, Agarwal writes, "To understand what spirituality is all about we have to understand deeply what is involved in such ideas as 'the search of truth', 'inwardness,' 'freedom' and 'self-knowledge,' etc. rather than 'worship,' 'God', 'prayer', 'revelation' and so on" (Agarwal 1998:59). The genenal understanding of language of spirituality involves prayer, meditation, worship, etc., whereas there could search of truth while living most simple life or cultivation of a deep sense of reflection could be treated as an act of spirituality. And, similarly to make a sincere effort in nurturing freedom to serve the society honestly, according to Agarwal, is the language of spirituality. Thinking with this language of spirituality is to address the epistemology and the ontology of the spiritual. The pragmatist concern to speak about the epistemology and the ontology, as Giri points out "needs radical supplementation of self-cultivation, self-critique, and broader crossing" (Giri 2004:91). Spirituality contemplated through the linguistic categories such as 'prayer,' 'worship,' 'revelation' though have been much part of the spiritual activities, still have not freed the being from its bondage of the *materiality of the life*.

The *materiality of life* constructs the self as mere psychological fact constituted of memories that cause behaviour. Defining it further, Agarwal writes, "Unfortunately we take it to be real permanent entity. Next, the self is menaced by the inbuilt feeling of insecurity and that makes SOS [the security of psychological self] the dominating principle of active life. Such self is necessarily self-seeking through fulfilment of those desires which give it a feeling of its continuity, safety and prosperity. The self-seeking implicates the individual in constant strivings to new 'achievements' in a personal psychological future. However, its 'achievements' must

remain an illusion, for in reality neither the achiever nor the (psychological) achievement has any substantiality. The self does not 'become' its achievements, simply because the self does not have the ontological status which admits of 'becoming'" (Agarwal 1998:64-65). The materialistic account of life constructs the notion of self assuming that there is nothing real about the self. The desire to know the reality of the self ceases as the materialistic account tries to show that everything about it is grounded in the ontology of the physical.

The history of the physical is limited to the material existence and causal explanation. The historical and the causal accounts show how life is conditioned by the laws of nature. Such condition nullifies freedom. And, life without freedom implies limitations of the material life-world, where humans cease to be *human*. As Daya Krishna puts it: "Man's enterprise in knowledge and action cannot but be regarded in freedom, if it were not so, they would not be human" (Daya 2007:1). Freedom as power of creation is intrinsic to life. It helps in showing the actuality of the being and the being in the pure possibility. Freedom need not be limited to the mere analysis of the actual but also beyond it. That is, go beyond its *constitutive performance*. Hence, Giri's appeal to the radical reconstruction of the self cultivation is justified.

Daya does make a radical revisit to the Kantian paradigm in which freedom is construed as constitutive principle. He shows that cultivation of *freedom* transcending the dichotomy, i.e. 'to create' or not to create' or 'to choose or not to choose' is to walk on the path of *nivṛtti* – not wanting anything. On the other hand, the opposite of it is *pravṛtti* which shows the functional features of freedom, but it is not really so. Because 'all enterprise of man in the field of knowledge or art or morals or the realization of values are seen as sign of bondage, rooted in some fundamental mistake or error called *avidyā or mithyājñāna as Nyaya sutra calls it pṛavṛtti dosa'* (Daya 2007:4). This grounding error (*vbhṛānti*) needs to be transcended with its logical

presupposition of the fact that the being is a *jijñāsu* who aspires to pursue the *purusartha* and realize it. The jijñāsu is a seeker of truth. And, the act of truth seeking is cultivated by *sādhanā or contemplative intentionality* as well as the *dialogical intentionality*. The content of pragmatic spiritualism proliferates if and only if there is a desire to know and have self-knowledge – *ātmanam vidhi or know thyself.* Thus spirituality posits a transcendental goal.

IV. The Culture of Spirituality and Its Critiques

The development of self-knowledge as content of spirituality is the result of self-cultivation. The notion of cultivation is one of intrinsic potential quality of man. It initiates the *movement* of rising up 'humanity through culture.' The movement is an act of *spiritual freedom* - is an 'inner action' (Buber 1965). This action not only commences with the self but also forming the field of dialogue that turns to the other. In this regard, the movement has two important functions with regard to the notion of cultivation as defined by Dallmayr; they are *preservation* and *transformation* (Dallmayr 1994). The idea of cultivation is meant to preserve the self and transform the process of educating it. In this connection, Giri draws our attention to Dallmayr's 'deep participation in the liberating project of spiritual heritage of humanity as he personally takes part in the new spiritual strivings in Islam, Hinduism, Buddhism and Christianity' (Giri 2004:94). The liberating project is indeed a project of spiritual pragmatism where he strongly appeals to the *resurgence* of spirituality (Dallmayr 2004:86-87).

As long as we keep engaging in the dialogue of spirituality placing it in the realm of 'spiritual marketplace,' the deep cultural division in our society will widen further and further. We need to renew the *thinking*. And this renewal demands the resurgence of the *creative spirit* of the humanity to realize *global spirituality*. 'Spirituality has helped bringing changes in the society emphasizing the notion of ultimate truth of spirit and in the light of them the actual has to be redefined' (Radhakrishnan 1923:24-49). As the actual lives in the state of becoming, it only unfolds the transformative aspects of the self. The real as the ultimate truth can be grasped by creative intuition. As S. Radhakrishnan writes, "Creativity is cognitive, aesthetic, ethical or religious activity springs from thought which is intuitive or spirituality quickened. There is no greatness, no sublimity, no perfection whatever be the line, without the touch of this creative energy of life. The heroes of humanity, its Buddhas and Christs, its Platos and Pauls, are all shaped after the same pattern and inspired from the same elemental source of life" (Radhakrishnan 1932:161). The sprit in man appears *as if disengaged* with the *actual*, as is well described the *Mundaka Upanisad* and in the *Kena Upanishad* (Swami Gambhirananda 2007). This being can never be objectified or externalized in the conventional rational thinking, rather in our contemplative and dialogical engagement the existence of the spirit can be intelligible to all the *jijñāsus* who contemplate to grasp its presence as co-inherent and co-existent reality in man. The act of transcending as creative act shows how it passes thorough the *layers* of the selfhood – the various *kośas* such as the physical, the biological, the psychological and the logical aspects of the *self (Taittreya Uanishad* (Radhakrishnan 1923:149) The act of integrating or engagement with spirit – is to know the truth. This revelation is not something to do with the scientific epistemology. Rather epistemology deals with *ahistoric semantic fact* where the ontology and the epistemology are *melted down*. It is freedom from all structures and dualities (Panda 2005:14). For Yajnavalkya 'self is its own light' – *ātamaivaśya jyotir bhabati.'* For Daya Krishna, 'one begins to feel its own feeling' (2003:134-135). And, the feeling must be retained to speak about the spiritual transformation of self and society.

The deepest reality demands such disclosure not merely for the individual enlightenment, but for the collective freedom for the collective

emancipation. This responsibility lies with all *āchāryas* – as the *moral being* and as the guide to their fellow being. The *Śvetāāvatara Upaniṣhad* maintains that *ācharayam pususo veda*. The knower is obliged to communicate or share the knowledge. The divine wisdom needs to be cultivated with the contemplative intentionality of *thinking, willing and feeling* for truth.

For Aurobindo, this 'the self-knowledge is a creative becoming embodying and symbolizing the highest human possibility. And, one must recognize the growing light within us' (1992:53). Unless this recognition is translated into the realm of the dialogical engagement of thinking and performing, sustaining with it is always problematic. As Kakar puts it, "The spiritual, then, incorporates the transformative possibilities of the human psyche: total love without a trace of hate, selflessness carved out of psyche's normal self-centeredness, a fearlessness that is not a counter-phobic reaction to the fear that is an innate part of the human psyche. Yet spiritual transformation is not once for ever achievement even in the case of enlightened spiritual masters and saints. It remains constantly under the threat from the darker force of the psyche" (Kakar 2008:5). Hence, what is indeed demanded is the culture of spirituality as necessity to maintain peace and prosperity. Dallmayr's notion of global spirituality suggests having a constant renewal through the 'spiritual praxis' (2004:87).

The cultivation of spirituality is not an extraordinary phenomenon, rather it is a phenomenon that needs *contemplative action* and *global inspiration*. As strong critique of 'spiritualism' – that is 'spiritual marketplace,' Dallmayr brings to us two significant messages referring to Jňanadev and Gandhi. "For Jňanadev, natural devotion is an ordinary experience available to every human

being, in fact to every being in the world; but it is also a 'wondrous secret' deserving to be tended by a caring or loving heart. In its continually sustaining power, devotional care is not so much a distant goal which needs to be deliberately pursued or implemented; rather, it is always already there, lying in wait for humans – inviting them to settle down in its comfort. Viewed in terms of traditional *purusārthas* (goals of life), bhakti is a peculiar kind of non-goal – without being negligible or marginal to human life. Compared with supreme goal of *moksha, bhakti* offers a unique mode of liberation or emancipation: a liberation not *from*, but *in* the world, allowing humans to live freely and caringly" (Dallmayr 2001:45). Jnanadev's appeal here is deeply spiritual in the sense that he urges us to understand the hidden incredible power that involves human life. This is realized through the cultivation of care and love in our everyday life. Every ordinary performance and engagement must exhibit love and care; like a devotee who expresses his/her devotion in thoughts, words and deeds. Love and care are vital elements of devotional expressions and actions that help the devotee to sustain against all odds of life. **As the devotee aspires to realize *purusarthas* - the valued ends of life which includes the realization of *dharma, artha, kama* and *moksa*. Realization of moksa is regarded as the supreme end of life by attaining it one is being liberated – is free from all kinds of bondages of life.** This freedom is to be realized while living in the society.[3] In Indian philosophy, there has been discussion of the concept of *jivanamukti*. Jnanadev considers this as a unique mode of living that helps also in liberating others. A *jivanmukta* being a liberated person is not affected by his engagement with the world, rather his spiritual living in the society shows how he/she helps in emancipating the other. This cultivation of spirituality is

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[3] For further investigation see, J. N. Mohanty's "Dharma, Imperatives and Tradition: Toward an Indian Theory of Moral Action," *Indian Ethics,* (2007) and Rajendra Prasad, "Theory of Purusarthas: Revaluation and Reconstruction," in his *Karma, Causation and Retributive Morality: Concepts and Essays in Ethics and Metaethics* (1989) Also see, Nayak, G. C. "Values: Dharma and Moksa", *Philosophical Reflections,* (Revised Edition, 2002).

an example of a disengaged-engagement that a liberated person dwells in while performing emancipatory actions. These actions are selfless and being performed by a true *karmayogi*. A *karmayogi* ought to perform *niskamakarma* – that is, not to desire the fruit of action before performing the action.

Dallmayr calls Gandhi a *karmayogi* who has cultivated *'contemplative action'* and the *'mysticism of everyday life'* which are the two integral features of *spiritual praxis. 'Mahatama Gandhi - a guide post evident in his commitment to Karmayoga'* …opted for a grassroots approach seeking to generate good will and 'heart unity' between different communities. As he admonished his fellow workers at one point "Islam is not a false religion. Let Hindus study it relevantly and they will love it even as I do…. If Hindus put their house in order, I have not a shadow of doubt that Islam will respond in a manner worthy of its liberal traditions" (Cf. Dallmayr 2004:149). Gandhi's appeal to understand the significance of personal religious discipline is important towards 'the sane and healthy transformation of the wider social order' (p.148). Gandhi respected all religions, he followed his own religion. He aimed to establish social order showing the greater value in performing non-violent actions. A true lover of humanity ought to follow the principle of non-violence or *ahimsa* in thoughts, words and deeds. While articulating the notion of ahimsa, Gandhi emphasized that there is a normative understanding of the notion of truth. Hence, truth can be realized by performing non-violent actions.

A wider social order is possible provided there is a communicative relationship and cooperative understanding that exist among all the communities. Performative being the spirit of pragmatism, the critiques of spiritual pragmatism have reflected upon the nature of performances. The notion of spirituality has been construed normatively, rather grounding exclusively on mysticism. Values like cooperation, responsibility, commitment, equality, and freedom are normative elements of life that forms performances which are part of the everyday life as well the performances that lead to realize the higher values of life. Spirituality pervades in each of us; in every entities that are existing in the universe. In this connection, selfless and fearless actions are valued and need to be articulated through creative spirit in order to establish cooperative relationship in society. The manifestation of spirituality is nothing but its expression in our cognitive, ethical and aesthetic aspects of life. The articulation of spiritual knowledge demands a harmonious bonding that prevails in all these spheres of life. The critiques of Indian spirituality have emphasized this while advocating the notion of self-knowledge. They are moved by the philosophical ideas and actions of Buddhas, Christs and the Socrates, Jnanadevs, Gandhis and many other moral exemplars who have tried to live their life to show that love, dignity, freedom, non-violence, care, commitment, trust, and cooperation are essential for both individual and social emancipation. They have lived the life of *jivanmuktas* by cultivating these values in our everyday life. And, have articulated their self-knowledge in the language of spirituality to elevate us toward the realization of the higher truth or the supreme ends of life – *purusārthas*. Thus, aspiration to know the spiritual is grasped by living a normative life that helps the person explicate the meaning of life.

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Swadhyaya as Spiritual Pragmatism: Reading O.V. Vijayan's *Khasakkinte Ithihasam*

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Can the eastern philosophical idea of *swadhyaya* be conceived as a viable reading strategy? Can *swadhyaya*, as a form of spiritual pragmatism, become an effective and more meaningful engagement with texts like O.V. Vijayan's *Khasakkinte Ithihasam*? Are we able to construct a supple and empathic approach to the regional novel in India where the writer's wrestle with language and the interrogation of cultural values are expanding the horizons of narrative response with respect to the novel? Are we justified in forging for our purpose a Spiritual Pragmatic approach like *swadhyaya* which multiplies our arsenal of reading texts that do not organically lend themselves to a western theoretical orientation, informed as they are by ideologies compelled by a different geography and history?

Swadhyaya, in its original scriptural site, the *Bhagavad Gita*, is the austere spiritual practice leading to self-knowledge through the perfection of the word sans passion as well as the search for the truth that bestows maximum good to society. *Bhagavad Gita* (Chapter XVII, Verse XV) says *'Swadhyayabhyasanam'* enables a human being to use words that are truthful, agreeable and wholesome (1992: 649). This essay locates *swadhyaya* within the discourse of pragmatism but navigates towards eastern spirituality where the concerns of the individual with a socially beneficial truth and a socially acceptable word are guided more by a collective social consciousness and ethos of what amounts to [1]*Jnana yoga*: what can be called, spiritual pragmatism.

Swadhyaya, an active and alive movement of spiritual pragmatism, finds an expanded meaning in O.V. Vijayan's *Khassakkinte Ithihasam* (1969). The protagonist Ravi's *swadhyaya* of discovering meanings finds its

multifarious dimensions from the redolent rustic environment of Khasak, filled with myths and legends of simple village folk. Vijayan's narrative draws substantially from the religious and spiritual traditions of India. No reading of his novels can be complete without sufficient attention to this essential ingredient of his narrative because it also indicates his immersion in eastern spirituality which contributes to the signifying process in his novels and short stories. And for someone who was grappling with the language that has the suppleness to articulate the depths of that immersion, Vijayan was subjecting himself to the austere practice of *swadhyaya*.

Swadhyaya Movement and its Philosophy

Towards a theoretical understanding of *swadhyaya*, Ananta Kumar Giri's *Self Development and Social Transformations?* (2008) is helpful. Giri says, "*Swadhyaya* means study of self but self here does not mean only possessive individualism nor ego but a universal dimension within oneself, which is connected with others as a reality as well as possibility" (2008:2). An introspection which would equip the individual for a better social outlook and creation of meaningful human relationship is the concern of *swadhyaya*.

The term *'swadhyaya'* literally means the study of the self. Founded by the Indian spiritual leader, scholar and social activist Shri Pandurang Shastri Athavale (1920-2003) in 1958, *swadhyaya* "is a socio-spiritual movement that has spread to 3 million people covering 14 Indian states with the greatest density in Goa, Gujarat, Maharashtra, Madhya Pradesh, Andhra Pradesh and Haryana. It is fairly active among expatriate Indians in the Middle East, some pockets of Africa, England, the United States and Canada" ("Cultures Developing on Their Own Terms: A Case Study of the Swadhyaya Movement". 1999-2000:3).

Athavale has repeatedly emphasized that the main goal of *swadhyaya* is "to transform the human society based on the Upanishadic concept of 'Indwelling God'. According to

him, since the Almighty resides in everybody, one should develop a sense of *spiritual* self-respect for oneself irrespective of *materialistic* prestige or possessions" (Jain, 2009:307). Seen from different perspectives, the practice of *swadhyaya* appears to carry sociological, philosophical, religious spiritual, literary interpretations and dimensions. However, as a process of self-examination leading toward self-knowledge which further enables knowledge about the connectedness of the individual with his universe, it is a humanistic practice that must be problematized and resolved for the possible contribution to the larger understanding and justification of the Humanities.

Spiritual Pragmatism as *Swadhyaya*

Spiritualism in philosophy is a "characteristic of any system of thought that affirms the existence of immaterial reality imperceptible to the senses" *(The New Encyclopaedia Britannica,* 1981:429). Spirituality is one that a human being experiences and that cannot be demonstrated. Emerson says in his essay on "Worship" that "In our definitions, we grope after the *spiritual* by describing it as invisible. The true meaning of *spiritual* is real; that law which executes itself, which works without means, and which cannot be conceived as not existing." (1876).

The three dimensions of spirituality as defined by Christine Valters Paintner in her article "The Relationship between Spirituality and Artistic Expression: Cultivating the Capacity for Imagining" help a better understanding of Spiritual Pragmatism. Spirituality, according to Paintner, is a search for meaning, a cultivation of relationship with the mystery and a transformation that "challenge us to stretch and grow through commitment to a set of practices" (2007:1). Spirituality, unique to each individual, is beyond sensory experiences and material goals. Viktor E Frankl, the Austrian psychotherapist, in his book *Man's Search for Meaning* propounds the theory of Logotherapy, 'will to meaning' (2008:78). This, to Frankl, is above Freudian

'will to pleasure' and Adlerian 'will to power'. Meaning, according to Frankl, is the prime motive of human life rather than a mere justification. This paper treats the search for meaning as a humanistic tool that harnesses the significance of spirituality, pragmatism and *swadhyaya* from the verdant fictional village of Khasak.

Pragmatism is not only "the usefulness, workability and practicality of ideas, policies and proposals as criteria of their merit and claims to attention" (1981:419) as *The New Encyclopedia Britannica* says, but also a "philosophy of meaning and truth" (1981:297) as *The Oxford Dictionary of Philosophy* says. The word 'pragmatism' goes back to the Greek term *'pragma'* which means 'action' or 'affair'. Hegel in his *Philosophy of History* calls a pragmatic approach a kind of "reflective history". Charles Pierce had in mind Kant's German term *'pragmatisch'* which refers to "experimental, empirical and purposive thought" *(The New Encyclopedia Britannica* 1981:419) while using the term 'pragmatic'. For William James, it was "action" (1907:46). Pragmatism, however, is a successful pursuit of practical and specific objectives.

Athavale says, "We do not want a philosophy which is purely theoretical and which merely discusses utopian ideas and theories. We do not want a philosophy which is merely otherworldly; instead, we want a philosophy which is practical, one that can be useful in our daily lives, i.e., we want a philosophy that can be lived" (*Swadhyaya* Home page, 2010). *Swadhyaya* scorns at a philosophy that doesn't work just as in pragmatism. Most of the ideas put forward by pragmatism get accomplished in *swadhyaya* through a spiritual path. The seemingly paradoxical co-relation of spirituality and pragmatism proves itself a viable and effective concept with a practical Indian version of *swadhyaya* and a fictional representation in *Khasakkinte Ithihasam*.

The paradox that balances the absolute immersion of the self in devotion with the absolute acquiescence of the individual to action enriches the connotational ambit of 'devotion' by bringing together, in a fine harmony, the disembodied emotion along with action that presupposes the body and matter. *Swadhyaya*, when seen as a qualified form of devotion of the individual self towards the universal self, thus, becomes a compact of elements that seem to be mutually exclusive: *Bhavabhakti* (emotional devotion) and *Krutibhakti* (actional devotion). Confining to the explicit action-oriented connection between *swadhyaya* and Spiritual Pragmatism would be limiting the immense possibilities of further explorations. In *What is Pragmatism?*, James Bissett Pratt says, "…pragmatism offers us a theory of meaning, a theory of truth, and a theory of knowledge; that it is trying to work out a theory of reality; and that it is also a general point of view or way of looking at things…" (1909:9-10). While *swadhayees* discover spiritual meanings, truths, realities, self knowledge and social knowledge through their *bhaktibheri* movements, pilgrimages, impersonal work and impersonal wealth, Ravi discovers them or continues his search for them where the search itself becomes a spiritual quest.

In *swadhyaya*, spiritual quest happens not in isolation, but in society and through relationships. Ravi's *swadhyaya* happens in the [2]*sarai* of Khasak where he takes a break from the peripherally regular and colourful flow of modern sophisticated life as a Physics graduate: one given to the understanding of the circumambient phenomena. The introspection into the journey so far is a natural after effect. Self development, when aimed at as an exclusive goal, may become more selfish, but when it is attained as a gift of one's selfless concern for humanity, it becomes self knowledge.

It is worthwhile to dwell a while on the word *swadhyaya* itself. The word is a portmanteau of two ideas: *swa,* meaning the self, and *adhyaya,* meaning austere practice. The self immediately connotes the individual and his existential concerns. In this sense, the self has a constricted significance of being bounded

within the desires and expectations of the individual. It lacks an expansion of mind owing to the fact that there is little societal or humanistic orientation. At best, it is justifiable self-preservation. But what redeems the ambivalence contained in *swa* (the self) is a humanity to treat all selves as manifestations of the one 'universal' self. Read in this way, the *adhyaya* or practice would involve austerities where the individual self accepts its place in a larger sphere of karma or action; a larger theatre where there are the 'others' who deserve an equal consideration as one's own self. Great spiritual minds like Swami Vivekananda, Mother Teresa, Mahatma Gandhi, or Nelson Mandela demonstrate such an expansiveness of the mind that redeems the idea of the self by virtue of a greater capacity for sustaining the human. In other words, it is through austere practices and the word, that the truth gets manifested in a meaningful manner which may be termed Spiritual Pragmatism.

O.V. Vijayan and his Critics

O.V. Vijayan's humanistic writing was a landmark in the history of the Malayalam novel transcending the boundaries of language and fixed schools of thought moving from an existentialist angst into a spiritual realm of discovering meanings through human relationships and interactions with the nature. O.V. Vijayan's *Khasakkinte Ithihasam* (1969) literally partitions the history of the Malayalam novel as pre-Khasak and post-Khasak and continues to be one of the most widely read novels with its immense potential for further explorations. The novel was translated into English by the author himself as *The Legends of Khasak*[3] (1990). The protagonist Ravi's search for meanings, embedded in the mobile and immobile elements of nature, becomes a universal quest of mankind. Khasak, the fictional village, becomes a cross section of the world itself.

O.V. Vijayan has so far been categorized as a Marxist existentialist turned spiritualist. His writings have already been studied by a number of researchers, especially those working in Malayalam literature. Critics like Asha Menon, P.K. Rajasekharan, M.K. Harikumar, K.P. Appan, M Krishnan Nair, Tony Mathew and Harikrishnan have written extensively on Vijayan. Topics like existentialism, modernism, communism and spirituality in Vijayan's writings have been thoroughly explored. Every reading is valued in its own ways.

"Niranandante Chiri", a study on *Khasakkinte Ithihasam* by K.P. Appan, a renowned literary critic and professor of Malayalam literature, is taken as an example of studies which focussed on the existential elements in the novel. The title 'Niranandante chiri' refers to the laughter similar to that of [4]Naranathu Bhranthan, a character in Malayalam folklore who pretended to be mad and like the Greek [5]Sisyphus rolled a huge stone up a tall hill and watched it roll down amidst peals of laughter. While the action to Sisyphus was the result of a curse, to Naranathu Bhranthan it was a personal choice. The laughter is not that of joy, but the satiric laughter on the pathetic plight of human existence. K.P. Appan rightly invokes Bharthruhari and says, "...reconstructing the sound to discover the ultimate truth and creating a new language out of that experience" was what O.V. Vijayan did. (1994:88) (own translation). Appan, unlike many other critics, does not make a complete glorification of the novel as M.G.S. Narayanan[6] does or repudiates it to be a plagiarism as G.N. Panikar[7] does or limit the study to existentialism alone, but touches upon various dimensions that can be discovered in the novel. The existential laughter, however, overshadows all other interpretations within the study.

Khasakkinte Ithihasam is perhaps the book that has been studied the most among Malayalam novels. *Ithihasangalude Khasak* (2011), a single collection of studies exclusively on *Khasakkinte Ithihasam* published by The State Institute of Languages, Thiruvananthapuram, contains sixty-three studies, which itself proves the immense possibilities that Vijayan has

left behind. In spite of having such a huge number of studies, there has not been an attempt to combine the humanist, pragmatist, existentialist and spiritualist in Vijayan for whom writing itself was a *swadhyaya*. To Vijayan, the narrated story is an instrument through which he opens up insights that are unique to every writer just like the palm-lines in one's hands, as he says in *Ithihasathinte Ithihasam* (1989:32). Nature's continuous and kind downpourings of vision are those insights that form the spirit of all sentient beings.

Reading O.V. Vijayan in the light of Spiritual Pragmatism provides space for an innovative understanding of his writings and opening wider perspectives on Vijayan's fiction. In O.V. Vijayan's *Khasakkinte Ithihasam*, the author problematizes the relationship between the artist and his art. Ravi is in his journey of enquiry "hunted by poignant memories of an anarchic past, changing into a spiritual wanderer" (Rajeevan, 2005). A single man's journey packed with its compelling confusions and doubts becomes the journey of every human being who is in search of meanings embedded in the simplicities of village life, suffering and death.

The development of the character of Ravi becomes possible through his interactions with the village folk and their myths and legends which create a unique ambience different from the sophisticated city life. Novelist M Mukundan says, "…there were only writers in Malayalam. But Vijayan is the first to assimilate philosophical and political insights in creative writing" (Rajeevan, 2005). Vijayan's insights on human existence, suffering, death and the search for meanings find expression in the beauty and depth of his language. Vijayan's fictional operation moves the individual in a fictional geography in Khasak from a sudden loss of certitudes towards a possible recovery by reconnecting with real people and places. The "juxtaposition of the erotic and the metaphysical, the crass and the sublime, the real and the surreal, guilt and expiation, physical desire and existential

angst" (Satchidanandan, 2008) in *Khasakkinte Ithihasam* revolutionized the Malayalam novel.

Spiritual Pragmatism in Vijayan

The choice of O.V. Vijayan as a fit case for Spiritual Pragmatism needs to be justified. Obviously, why O.V. Vijayan, among Malayalam novelists? Of course, there is Mukundan who shared the existentialist platform with Vijayan; the post modernist Anand who, like Vijayan, could seamlessly weave the strands of mythology, legend and contemporary history in a syncopation of time; Sarah Joseph who deftly used interior monologues to imply her strong social repudiation; and many others like M.T. Vasudevan Nair, Vaikom Mohammed Basheer and Kakkanadan, who have all had spectacular success as prominent novelists.

In an attempt to examine the viability of Spiritual Pragmatism for an effective leverage to read the regional novel, O.V. Vijayan provides a more fertile field than the others mentioned above. To the native reader, O.V. Vijayan is more than a writer of novels that demonstrate an intense spiritual seeking though the characters themselves may not be 'spiritual'. Most of his characters are unsure of their existential condition. They appear, like Ravi in *Khasakkinte Ithihasam*, to be confused and, for that reason, uneasy with the surroundings. The persistent unease with their surroundings makes them fascinating seekers as they are seen to ask questions all the time. Some of those questions are indeed silly and do not amount to anything beyond the murmured babble of a defeated person. However, they also raise questions that remain with the readers as fundamental as they are truly humanistic. These questions are sometimes philosophical puzzles – too fascinating to be ignored and too recondite to be engaged with. Vijayan himself has found some of them worth pursuing in the subsequent novels, thus, giving the narratives a thread that manifests in one and continues with greater force of engagement in the narratives that follow.

The principal co-ordinates of Pragmatism – language, truth and experience – constitute the matrix of the novel. Language, though not explicitly acknowledged as one of the co-ordinates of Pragmatism, gives existence to the philosophic discourse, giving form to the abstract reflections. The novel thus becomes, as D H Lawrence declares in "Why the Novel Matters", "The one bright book of life" (1936:535). The Lawrencian emphasis on the illumination of life makes the novel the most appropriate field to examine the 'pragmatist' pursuits of the writer.

What makes O.V. Vijayan a fit case for a 'pragmatist' reading is the unswerving commitment to each of the three principal co-ordinates. The Malayalam novel makes three historicist references to O.V. Vijayan. In terms of experience, the history cleaves into the pre-Vijayan Romantic age and the post-Vijayan modern age. In terms of the search for truth, there is the journey of realism up to *Khasakkinte Ithihasam* and the onset of existentialism beyond 1969. In terms of language too, one sees the distinct turn of phrase that can be truly called Vijyan-esque for its experimental verve. Malayalam was, till then, a mimicry of the situation manifested as the dialect of the fisher folk in Thakazhi's *Chemmeen* or the dialect of the Northern Malabar folk in Basheer's fiction.

Quite like the cartoonist that he was, melding the strokes of caricature with the satirical notes of political response in the speech bubbles, Vijayan's medium, even when he turned to the novel, was always a complex one where two or more means of communication always intersected to have the impact of the unexpected. Cartoonist, a short story writer, memoirist, and public intellectual appearing to stay left of centre, Vijayan was every now and then changing mind and method to appear voicing a right-wing ideology. For the same reason that he appears to be here as well as there, he had to declare with the juicy ambivalence of the non-conformist, tending towards a Sophist, that he was also spiritual, that was visibly beyond the bounds of the left

revolutionary spirit and emphatically beyond the bounds of a right religious spirit. He was tending towards a spirituality dropping anchor into a humanism which was beyond any boundary, real or imagined. That spirituality was concerned with the capacity for humanity involving the seeking by individuals who were travelling, restlessly moving from place to place, tracing a geographical territory from without while, at the same time, returning to the serene quiet of their lonely lives where an equally expansive mental terrain opens: a counter geography populated by image, symbol, myth and history. Seen in this way, Vijayan becomes for the reader of the regional novel, the same object of fascination as Swami Vivekananda was to William James (James, 1907:151).

Does O.V. Vijayan's spirituality, created through the artistic logos, become the pragmatic *swadhyaya* of every thinking man who is in search of the truth? The result of the search is secondary, but the search for meaning itself becomes a spiritual endeavour, a spirituality which enriches the human condition. The symbolism of pragmatic spirituality which is given expression in Vijayan's fiction is being studied to open a wider understanding of the Universe and adding to the enrichment of the Humanities.

The ideas presented in the paper get reaffirmed with the following specific instances, terms and thoughts from the novel where creative connections between Vijayan, *swadhyaya* and spiritual pragmatism are validated.

Other Characters in the Novel

Ravi is not the only character who is in a search and is in a process of self-development which happens as the result of experiences gained from life in Khasak. Kunhamina, Ravi's favourite student in his single-teacher school, the epitome of tenderness and purity, is clever in her budding stage with the characteristic inquisitive nature of a child. "Inquiry" (James, 1907:245), a crucial term to pragmatists, gets a fictional representation in the students and in Kunhamina where she

is happy to get pecked by a peacock, just for the experience. She is vibrantly receptive to the extrinsic and intrinsic transformations: to the pragmatic world of science that is opened in front of her by her teacher Ravi and to the changes happening around and within her as an adolescent, which is her *swadhyaya*.

In the classroom, students unsatisfied with the story of spiders where the females ate up their mates wanted the reason for the death of spiders. The idea that the male was paying for its sins of the previous birth convinces the kids who knew so well about the aftereffects of karma. Maimoona, the village beauty, is a "sacrificial mare[8] no one could lasso" (*The Legends of Khasak,* 1990:24) who moves around with her never ending fantasies. She does not have a life of her own, even though she is the most charming of all women, the epitome of female beauty. The stages of understanding his role as a father leads Chukru, the diver, into death. Allah-pitcha, the mullah, too passes through a series of experiences to realize his roles as a father, a teacher, a mullah and a human being. It took some time for Kuppu-Achan to search for an existence other than being a toddy tapper or the husband to Kalyani. Every character traverses through a *swadhyaya* of knowing oneself through one's relationships and the life around and within.

The novel is filled with the pains of human incapacity to understand oneself. Moreover, it is the powerlessness of human beings to be blind to their own incognizance that leads them to be seekers.

Ravi's Bookshelf

Books that a man carries with him without any specific compulsion reveal his passion. The *Bhagavad Gita,* Prince Theruvankulam, Rilke, Muttathu Varkey and Baudelaire form Ravi's collection of Books. The *Bhagavad Gita,* which speaks of God residing in man, is the first. The others are the pulp fiction by Prince Theruvankulam and Malayalam novels by Muttathu Varkey who wrote of the tenderness of human relationships. The French poet Charles Baudelaire who speaks of the beauty

of correspondences between elements of nature, isolation, exile and "the transporting power of love and the attractions of evil and vice" (Birch 2009:103) finds a place in Ravi's shelf. The German philosophic poet Rainer Maria Rilke is one who went into religious experiences after delving into the enormity of the reality of death, and made an attempt "to find or create for himself in art a spiritual basis for existence in the face of the prevailing scientific materialism" (Birch, 2009:846). An amalgamation of the ideas presented in these books itself gives a fairly good description of the character of Ravi. The material and the metaphysics, sexuality and spirituality, love and lack of identity, the precariousness of human existence and the meanings discovered even in the midst of dark realities of death co-exist in Ravi.

Bhakti

Contemplative meditation is not the only aspect of spirituality, but "...bhakti is most prized when it is a genuine surrender of the ego to whatever is conceived of as divine, while simultaneously fostering both knowledge and action..." (McDermott 1975:215). Spirituality and bhakti transcends emotional satisfaction and moves into the domain of experiencing the divine. Bhakti is not limited to the devotion to the Absolute, but is inclusive of the complete devotion to anything. *Bhaktibheri* or the way of devotion is the starting point of the realization of one's responsibility to oneself as well as the other, whether one goes out to meet the other in a spirit of devotion in *swadhyaya* (Giri 2008:4). Bhakti, the complete devotion to any concept, question, thought, activity or person, finds expression in Ravi as he remains immersed in his search for meanings.

Truth

Search for truth and the devotion to the concerns for humanity finds multiple manifestations in various lands even when it remains ultimately the same. Joseph Campbell says, "...though truth, the radiance of reality, is universally one and the same, it is mirrored variously according to the mediums in which

it is reflected. Truth appears differently in different lands and ages according to the living materials out of which its symbols are hewn" (1990:1). The oneness of truth and its eluding meanings find fictional expression in *Khasakkinte Ithihasam*. "Who knows what truth is? Never to know what it is, is the predicament of human life" (Vijayan 1990:50) (own translation). Not just the ultimate Truth is Vijayan's concern, but the truth of individuals, characters, nature, and relationships. "What is his truth?" *(Khasakkinte Ithihasam* 1990:34). Even when meanings elude, the search continues.

As for the question, "Was the Ravi of Khasak in search of truth?" (Vijayan 2011:660) (own translation), in an interview, Vijayan answers that he is not the one to answer the question, leaving the answer to the readers. Echoing Roland Barthes' "Death of the Author", Vijayan says that the work of art no more belongs to the writer once it is written. "There is an elevation into which Ravi's waiting, journeys and friendships are led. We just realize that the character leads us into the incognizance at its pinnacle and the humility of incognizance. Here, what is truth? What is untruth? ... Walking in solitude amidst the fullness of love and mutuality, what did Ravi search for? Truth or sin?" (Vijayan, 2011:661-662) (own translation).

Concern for Humanity

Love is the basic language of Ravi which he spreads around all those who are around without boundaries of age, gender or religion. He is sympathetic to the questions of the students and is a loving teacher who opens a plethora of knowledge and accepts even the mentally challenged Appu, the parrot, to be a part of his class. He is compassionate to Kunhamina and Abida, who confront with two different inevitabilities. The concern with which Ravi deals with Chand Umma and the others explicitly brings out the goodness within Ravi. Studies which brand Ravi as an immoral man do not consider the reality that his physical intimacy with women was not against the will of his partners, but with their full consent. In a way, Ravi was just being humane to their needs where promiscuity and spirituality co-exists. Ravi wrapping himself in Swamini's shawl can be considered as a sarcastic representation, contextually but wholly emphasizing their co-existence.

Evolution

Pragmatism is a mediating philosophy between scientific facts and human values. *Swadhyaya* believes not in blind faith but in the need for an "intellectual love for God" (Giri 2008:20) which is spiritual pragmatism. Pragmatists are the first to take up the topic of evolution with utmost seriousness in philosophy. Hicks says, "Pragmatists think in terms of biology, change and process. Nothing is static but open ended process of change and development" (Hicks 2010). Ravi, in his life as a teacher in the single teacher school, opens up the world of science and evolution to his students through a number of anecdotes. Vijayan expands the concept of evolution through the story of the two sisters:

That day Ravi told the children the story of the lizards. In times before Man usurped the earth, the lizard held sway. A miraculous book opened, the children saw its page rise and turn and flap. Out of it came mighty saurians moving slowly in deep canyons after the dull scent of prey, and pterodactyls rose screaming over their nesting precipices. The story was reluctantly interrupted for lunch; after hurried morsels the children raced back to school and huddled round their teacher. The pages rose and fell again... Long before the lizards, before the dinosaurs, two spores set out on an incredible journey. They came to a valley bathed in the placid glow of sunset.

My elder sister, said the little spore to the bigger spore, *let us see what lies beyond.*

This valley is green, replied the bigger spore, *I shall journey no farther.*

I want to journey, said the little spore, *I want to discover.* She gazed in wonder at the path before her.

Will you forget your sister? asked the bigger spore.

Never, said the little spore.

You will, little one, for this is the loveless tale of karma, in it there is only parting and sorrow.

The little spore journeyed on. The bigger spore stayed back in the valley. Her roots pierced the damp earth and sought the nutrients of death and memory. She sprouted over the earth, green and contented... A girl with silver anklets and eyes prettied with surma came to Chetali's valley to gather flowers. The Champaka tree stood alone – efflorescent, serene. The flower-gatherer reached out and held down a soft twig to pluck the flowers. As the twig broke the Champaka said, *My little sister, you have forgotten me! (The Legends of Khasak* 1998:52-53).

Conclusion

Swadhyaya is not only an ethical project but also an "aesthetic project enabling one to discover one's own inner light and engage in developing oneself as a work of art" (Giri 2008:16). Ravi's discovery of the inner light through relationships carries Vijayan into the pantheon of the great novelists for whom the narrative is not a mere exercise of one's phenomenal talents but the channelling of those energies into a humanistically relevant creation where the expense of emotion and the extent of action construct a credible map of life; where the details are fore-grounded with the word sans passion and the disinterested truth that together conjure the meaning.

Spirituality discovered through devotion and relationships is combined with the practicality in *swadhyaya*. Devotion gets meaning in its external manifestation in the form of love, companionship and sharing. The 'practical consequence' emphasized by pragmatic philosophy comes to real life experience in *swadhaya*. Experience has a prime significance in pragmatism as in *swadhaya* and Spirituality.

In *swadhyaya*, understanding oneself, which emerges out of a community, becomes a spiritual quest of the individual adding to the greater well being of society. Contemplative spirituality of self discipline thus leads to a practical dimension of physical discipline and togetherness which itself is Spiritual Pragmatism. The apparent binary oppositions of Spirituality and Pragmatism can be found in the form of marriages of celebration and death in O.V. Vijayan.

A single man's journey packed with its compelling confusions and doubts becomes the journey of every human being who is in search of meanings embedded in the simplicities of village life, suffering and death. The journey of Ravi moves into a spirituality of discovering gods in everything that he sees around in Khasak. The mystery that was hidden in the endless palm groves and the twilight unresolved by the sunset and sunrise becomes the oxymoron of *"paapathinte dhanyatha"* (Vijayan, 1990:112), the sanctity of sin, for Ravi.

> He walked the sunsets all alone, and saw the gods of Khasak in twilight. They stood guard over the follies of men. He saw them in the cavernous interior of the mosque, in the luminous breath of the mouldering dead, on the great tamarind tree, inside the serpent statuettes, beside desolate tracks. What was the mystery they guarded? The palm grove that stretched without end, the twilight neither sunrise nor sunset could resolve? Perhaps this was his sin and his divinity, and the gods and goddesses its witnesses. *(The Legends of Khasak,* 1999: 115)

Sparks of wisdom or goodness may remain dormant within, seemingly dead, which can be enlightened into flames of life. This realization of the inner strength is *swadhyaya*. The creative word for Ravi is a constant companion in the midst of ambiguous questions hovering around him in the quest for meaning. The genuine attempt to resolve these questions itself leads to the purgation of mind which is his *swadhyaya*.

The human existence with its complexities, trials and tribulations at the hands of a creative writer metamorphoses into artistic logos which enchants the readers and makes them reflect over their own personal struggles that could positively turn out to be creative and meaningful. It is through his extrinsic relationships with the nature and human beings that Ravi progresses through his own search for understanding the complexities of human existence, suffering and death. The power to experience the smell of the soil in which man dwells, the human instincts from which there is no escape and the intuitions derived from nature, becomes the spirituality for Ravi, the seeker.

Endnotes:

1. **Jnana Yoga:** In the journey towards self knowledge, the Eastern philosophers have spoken about different yogic paths each focussing on a different human aspect. For instance, the seeking of perfection through the body and mind is called Hatha Yoga; the seeking of the Ultimate through knowledge is Jnana Yoga; the seeking after the Ultimate through devotion is Bhakti Yoga and the perfection of man through action is called Karma Yoga.

2. **Sarai:** Instead of using the English term 'inn', Vijayan uses the Hindi word *'sarai'* for the Malayalam term *vazhiyambalam* to refer to the traditional Indian tradition of venerating the guests rather than welcoming them merely out of material considerations.

3. *The Legends of Khasak* **(1990),** the translation of *Khasakkinte Ithihasam* was done by the author himself after two decades when his own ideologies and thoughts had transformed into a mature spiritualistic one from that of a young romantic one, which made the translation different. This paper focuses on the original Malayalam version, though quotations are taken from the translation where there is absolutely no alteration made by the author.

4. *Naranathu Branthan: Naranathu Branthan,* born 1500 years ago as the son of Vararuchi, the astrologer and courtier of King Vikramaditya, was one among the twelve off-springs of Parayi and Vararuchi. People regarded him as 'mad' due to his quaint behaviour. A master of Vedas, he was considered divine and a number of stories like his encounter with goddess Bhadrakali are famous. M. Madhusudhanan Nair has written a famous poem on Narananthu Bhranthan.

5. **Sisyphus:** In Greek mythology Sisyphus was a king of Ephyra (now known as Corinth) who was punished for being deceitful to Hades, a crime against the gods. As a curse, he had to roll an immense boulder up a hill, only to watch it roll back down, and to repeat this action forever. Sisyphus, to Albert Camus, becomes a subject to illustrate the concept of the absurd in *The Myth of the Sisyphus* (1942).

6. **Sacrificial mare:** Asha Menon in his foot notes to the special edition to *Khasakkinte Ithihasam* says, "...the traditional symbol of sacrificial mare has both beauty and pain. The mare to be sacrificed does not have a life of one's own. It is temporarily submissive to the man who conquers it. Beyond that, is its silent sobbing."

7. **M.G.S. Narayanan'**s study "Vijayante Albhutha Lokam" (The Magical World of Vijayan) in *Vijayan Enna Pravachakan* (2002) is a pure glorification of Vijayan.

8. **G.N. Panikkar,** in his article "Khasakkinte Ithihasavum Bangarwadiyum" accuses *Khasakkinte Ithihasam* as a mere plagiarism of Vyankatesh Madgulkar's 1954 novella *Bangarwadi*. The claim lost its stand with the vast majority of critics acknowledging Vijayan's genius as a writer.

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Home and Spiritual Praxis:
An Ecotheretical Perspective

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An act, according to *tolkaappiyam* (II. 3. 29), involves eight aspects: act, agent, patient (the one acted upon), place, time, instrument, intention and purpose. These eight may be subsumed under three coordinates, agent, patient (one acted upon) and context. If the agent includes instrument and intention, the context does place-time, and purpose.

How can we characterize a spiritual act in the light of the above theory of act from *tolkaappiyam*? Let us begin by describing what we have called "spiritual act." It usually includes such group actions as ritual or rite, or individual actions like prayer, meditation, fasting, and so on. Though these actions may involve natural and supernatural beings besides humans, it is the latter who have a dominant role in them. In other words, though these actions orient themselves towards the spiritual being(s), they are performed by

humans. In this, these actions are inescapably anthropocentric. If so, what kind of spiritual action or praxis will be less anthropocentric or non-anthropocentric?

A non-anthropocentric spiritual praxis ought to allow agency to the spirit being. Such agency will be sacro-human rather than wholly human. In the case of authorship, the text is authored not wholly by the human (Selvamony, "Authorship") but jointly by the human as well as the spiritual (supernatural) being. To say that *poiesis* or the act of making is inspired is to say that the spiritual agent acts/speaks through the human.

If *poiesis* is an act in which the human and spiritual agents collaborate, the "poetic" experience of "metaphorization" is one performed jointly by the human and the natural agents. In an ancient Tamil song that

speaks of the life of the primal people of the coastal community, the mother of a girl tells her daughter "your sister (the Laurel tree) is more special than you yourself" (*naRRiNai* 172). A commentator who belongs to a later state society is likely to explain the mother's reference to the tree as a sister as an example of the use of the "poetic" device, namely, a figure of speech, and in this case, a metaphor. But in reality, the song shares with us "the life" that is lived by the coastal people. What we consider "poetic" experience is actually the kinship that exists in a primal family of which the girl and the tree are members. When the girl moves away from the shade of the sister-tree to that of another, she does so because she considers the tree her real sister rather than a metaphor for a sister. Though the tree does not push the human sister away from under its shade, it does "exert" an influence on the human. The act of moving away from the sister-tree is a response (on the part of the human) to the putative agency attributed to the tree by the human. The tree, in this case, is the natural agent that influences (literally, flows into) the human even as the supernatural agent "inspires" (or breathes into) the poet.

A human can regard a tree as a real sister rather than as a metaphorical one only when a human and a tree stand in a kinship relation. Such relation was normative in a primal society. But when the former society gave way to the state society, the relation among the members of the home, human, nature and the sacred, was no more kinship. Now the relation became stratified. The tree was no more a kin but another living being, inferior to the humans, at times useful and at other times useless or even harmful. Consider the way the tree is described in the following songs from *tirukkuRaL*, the most well-known didactic text in Tamil:

> Resolve is real glory. Without it people are nothing but trees (600. Trans. Nirmal Selvamony).

> Void of humanness, even those with sharp intelligence are like trees (997. Trans. Nirmal Selvamony).

While the tree was no more a part of the household of the primal society, it was relegated to the uninhabitable areas like the forest. A product of a state society, *tirukkuRaL* reflects the worldview of such a society in which the tree does not collaborate anymore in the human act but remains the object of human representation. It is removed to a human-free space and deprived of any significant agency (Manes).

The way humans have built up their social life,-- civilized and industrialized-- they have estranged themselves from the original praxic engagement with the other beings. As members of a single home, humans and non-human beings have to collaborate. They are meant to be co-praxic. In such co-praxis (which is sacro-naturo-human) the supernatural agent is already always present rendering the act "spiritual."

Let us briefly consider the conventional way of regarding spiritual acts such as fasting and meditation. Can we say that the patient of a spiritual act is always a spiritual being like God? This may be true of prayer. But, what about meditation? The object of contemplation is not always a spiritual being; it might well be a dot on the wall or a thought. The patient in an act of fasting is not a spiritual being at all. It is an act in which a person who fasts treats his own "person" (body) in a certain way by starving it. In this case, the body of the person is the patient of the act of fasting.

If the spiritual being is not present as a patient in certain putative spiritual acts (like meditation and fasting), why do we consider them "spiritual" at all?

In these acts, the spiritual being is present not as the patient but as the context. More specifically, it is the ultimate addressee, who does not play the patient but remains part of the context of the act along with several others who form the immediate neighbourhood of the agent. By virtue of contextual presence, the spiritual agent renders the act spiritual.

Now, could we say that the spiritual agent

is present only in certain acts described as "spiritual" or in all the acts performed by a human agent? To answer this question we will have to relook at the nature of the act itself. If the agent is always a human by virtue of the initiative taken by her/him, the patient and context of a human act need not be always human. The patient may be a spiritual being as in the case of prayer or a natural being such as the crow in the act of calling the latter in order to feed it. In fact, the spiritual and natural agents could be part of the context as well. If such is the case in fasting with regard to the spiritual being, the natural agent is part of the context as in a harvest festival.

In the acts we call spiritual, the spiritual agent is present either as patient or context. Such an agent may be the ancestral spirit being, which animates a tree or some other object, or the abstract sacred power (called God) that is not localizable. But the non-human is also present in these acts. For example, in fasting, the natural being is present in the form of food if not anything else. It is not attributed agency in this particular act. But in a yogic act of breathing, the universal energy enters the body of the human and activates it. Here, the natural being is agentive too. In other words, even in acts that are described as spiritual, the natural agent may be collaborating actively or passively.

As all the three beings (human, spiritual and natural) have their roles in human acts, it is futile to call a particular act "spiritual" or "natural." Can we say an act should be characterized by the nature of the patient rather than context? Can prayer be deemed more spiritual than fasting because the spiritual agent is the patient in the former and only context in the latter? Identifying an act by only one aspect of the act, such as the patient or context or agent will amount to misrepresenting it. By highlighting one, we are likely to ignore the rest. Therefore, we need to give equal importance to all the three members of home-- human, natural and the supernatural. When the roles of all the three are acknowledged in an act, the act is sacro-natural-human rather than human alone.

Now, how are the aspects of act related to the three members of home (sacred, nature and the human)? Before we take up this question, let us dwell a little bit on the idea of home itself.

Home is often thought of as a thing, an entity. Usually, it is a dwelling occupied by parents, their children and, sometimes, relatives. A traditional primal home will include not only the human agents like the father, mother, child and some relatives but also the non-human agents like other animals, birds, plants and ancestral spirits (Selvamony, "Oikos as Family," 38). Home is the residence of humans as well as that of a special tree (Selvamony, "*tiNai* as Tree…" 216), some animals and birds and also the spirits of the ancestors. In a typical house of the tribe known as maraam in Manipur in the North East of India, even today the humans occupy the inner part of the house along with animals and birds, which take the chamber(s) nearest the front door (Kanga). The ancestral spirits also have their own niche in a primal house. If the ancestor was represented by a fire altar in a Greek oikos, in a South Indian house, (s)he may be represented by several devices: a knife, a brick, a stone or even a nail on the wall. Sometimes, there is no representation at all. But the space where the ancestor resides may be regarded as holy and this may be expressed in such actions as removing one's sandals when one treads that holy ground.

If Indians called their primal home *tiNai*, the Greeks named it "oikos." All the members of this primordial home can be put under three categories we have considered so far: human, natural and supernatural.

Of the three members of home, only the human attempts to shift the home to a location of his/her choice or claim that the entire world is her/his home. Reportedly, Chief Seattle pointed out to the European how the latter was ready to abandon her/his ancestors and make a new home in an alien land thousands of miles away from the native home. When the Governor of the federal government of

the United States offered to buy two million acres of land from the people of Seattle in Washington, the Native Chief parted with the land reluctantly. In his "parting" speech he said to the Governor "…To us the ashes of our ancestors are sacred and their resting place is hallowed ground. You wander far from the graves of your ancestors and seemingly without regret" (700; Note 1).

Besides being ready to make any place our home for our own reasons, many of us legitimize our "migrancy" on grounds of universality (Selvamony, "Migrancy…"). The persona of Lhasang Tsering, living the life of an exile outside his homeland, Tibet, drives home quite poignantly the fact that one cannot dwell in a universal home:

> …
>
> I can pretend the world is my home,
>
> I can tell others what I want them to hear,
>
> But how can I hide the truth that is inside me?
>
> How? How can I face my days? (11)

The notion of *vasudhaivakutumbakam* is very often spoken of as an example of universal home. Bhalchandra Nemade discusses it and shows how it is "damaging to the spirit of nativism" which he advocates (240-243). He asserts that "…any human being or literature can stand tall only in its own native land and linguistic group" (235). Whether we call the universal home "world home" or "earth family" or "world family" no such thing exists in the real world. They are all things of the mind (Selvamony, "Serving Flesh …" 103). A real home or family is an entity that can only exist in a particular place in a rooted manner in the real world. If the natural member of the home, such as a tree, typifies "rootedness" (Selvamony, "*tiNai* as Tree"), the supernatural member, namely, the ancestral spirit resides in the home-place. For primal people, the place where the ancestor dwells is home, a point which Chief Seattle tried to drive home. To the Chinese homeland is ancestral land, *"zǔ guó"* on account of the rooted ancestors present in the home-place.

Though all people today may not understand home in the manner we have described it, everyone is born in a family which lives in a home. In other words, one does not choose one's native home because it is a given. When one chooses to make a new home, one has to leave behind, if not all, at least some of its original members. This means that the whole home is not really "portable" (Selvamony, "Portable Homeland").

The concept of home may be better understood if we turn to the homes of the non-human beings. It is true that the ecologically imperialistic humans have transported plants and animals to locations other than the homes of the latter to such an extent that it is hard to tell where each plant or animal belonged originally (Crosby). However, the ecological concept of "biome" shows us clearly that plants and animals do have their own homes. They "have evolved to adapt to the climate, topography and available nutrients in a particular ecosystem or biome" (Pickering and Owen 15). "From the bitter cold Poles to the wet heat of the tropical rainforest, and from the mysterious depths of the ocean to windy mountain tops, the world is divided into a series of living zones, called ecosystems. Each zone is the home to a characteristic range of plants and animals" (Scott 59). Though biologists differ among themselves regarding the number of biomes there are on the surface of the earth, five primordial ones are identifiable: scrub jungle or grassland, mountain, arid tract, riverine plain and sea coast (Selvamony, "An Alternative Social Order").

In Western understanding of biome, human communities do not find a significant place. For example, one cannot tell which human communities occupy the mountain biome. But in the theory of *tiNai*, each of the five primordial land divisions (scrub jungle, mountain, arid tract, riverine plain and sea coast) includes its own distinctive human communities as well. However, in the course of history, humans and other beings have shifted their home locations. Though

migration is not a threat to survival, it denies the migrants the original quality of life. Even as the human can survive in a place that is not her/his home, a plant or animal can also do so. But it is also true that any organism thrives or reaches its full stature only in its own home (Nemade).

Though we have spoken of home in objective terms, it is more praxic than objective. When all the three members of home interact, they make (*poiesis*) or maintain or unmake home. Such an act may be called homing or behoming. A home comes to be when a human stands in a certain kin relation to the other members of her/his home. Besides finding expression as socially acceptable roles like father, mother and child, kin relation expresses itself in familial, marital, lineal and adoptive modes. The persons who stand in kin relation assume well-defined personae in order to articulate the larger reality called home. Playing roles or assuming personae are in fact acts performed by agents who construct the home. Therefore, we will speak of homing or the coming to be or disappearing of home rather than of home as such.

Homing is intrinsically a sacro-naturo-human practice. Being as much a part of the home as the human or nature is, the spirit being makes the home an intrinsically spiritual entity. By characterizing homing practice as "spiritual" we are likely to misrepresent the nature of homing by neglecting its other aspects, human and natural.

Homing is to be home. It is more than being "at home" for the latter suggests that home is a mere place. In fact, homing is the basic need of all the members of home. The desire to be home is most strongly expressed at the time of one's death. As one is born in a home, it is quite fitting that one lives there, and dies there too. Over the first one has no control. But over the others, namely, living and dying in one's home, one does have. Due to a strong ideological pull, several people leave their homes either temporarily or permanently. Like the nomads (from Greek "*nomas*" pasture),

they seek fresh "pastures" not for their sheep (like the nomads) but for themselves. Even those who leave home experience a strong desire to return to it. The present writer was surprised to know that the strongest need of even a Christian bishop in his last days was not a heavenly or religious one, but quite a worldly one: returning to his native home and being with his dead parents and ancestors. That is the only thing he wanted his children to do for him rather than reading the Bible or praying or singing a hymn or some such religious act. Even a Christian who does not believe in ancestor worship craves to be with his ancestors particularly at the time of death. This deep-seated desire to go home, to home is perhaps a stronger urge than several others identified by scholars. Urges such as happiness (Aristotle), power (Nietzsche 411, Adler [Note 2]), instinct (Freud), and meaning (Frankl, *The Will To Meaning* x) may be effective only when one has full control over one's bodily functions.

The need to go home has to be understood in the light of a philosophical anthropology that regards the human from a holistic stance, in relation to nature and "supernature," not individualistically, as a psycho-somatic entity. Home subsumes the person. Those who prioritize self-fulfilment or self-realization presuppose the primacy of the individual person (Note 3).

Self-realization, the goal of several philosophies has to be distinguished from the deep ecological intuition, which is designated by the same term (Naess, "The Deep Ecological Movement" 80). The latter intuition consists in identifying one's self with the larger Self that includes all selves. However, this intuition is not quite the same as homing or the attainment of full membership of one's home because the deep ecologists do not see the ancestral being as part of the interrelational ecological web in which the human is a part.

Another primary human need is said to be finding meaning in life (Frankl, The Will To Meaning x, 48). Even this need is an

individualistic one privileging life. Primal societies did not value life as most of us do. When there was a choice between honour and life, the former was the uncontested priority of the primal people (*tolkaappiyam* III.3.22). Surviving the holocaust (as it was with Victor Frankl, who founded logotherapy) by itself would not have been an admirable feat to them. Rather, the way one lived every minute was what mattered to them. To them, the most ideal life would be the one lived for others, a life of love, in which you emptied yourself in order to accommodate the legitimate need of the other. The first other is the one at one's own home. Living for a world is possible only in thought, not in reality. As Lhasa Tsering's persona confesses, "I can pretend the world is my home." One can live only where one is located.

One's fundamental duty is to sustain the quality of life of all the members of one's home. Hemingway's short story "The Old Man At The Bridge" exemplifies this point well. The story is about an old man who is unable to leave behind his animals and birds, which he regards probably as the members of his own family, when there is a curfew during the Spanish Civil War (1936-1939). He does not pretend to be living for all the animals of the world.

As in many other cases, one realizes the true value of one's home only when one views it from the outside. After seeing the whole of the East and the West, one realizes that one's home is the best. Going out of home or "exhoming" has to be complemented by returning home. When one is out of home, one becomes "nostalgic" (Slovic). Nostalgia is a "painful" feeling (Gk. *algia*) for one's "*nostos*" (home).

Nevertheless, some who step out of their homes do not return. By abandoning their homes ("exhoming"), they disrupt their homes but do not wholly unmake them. Disruption of one's home impacts both the person who leaves home as well as the ones who remain at home. If the former is rendered "homeless," the latter are left with a partial home. When one abandons one's home, one cannot recreate it elsewhere. This is because the ancestral spirit rooted in a particular location cannot take root anywhere else. Therefore, any human member of a home who chooses to abandon his/her home, severs kinship allegiance to the ancestor. Defying or disregarding the authority of the ancestor, the head of a household, the one who abandons home, seeks to form new group allegiance.

Some persons who became homeless, chose to make homelessness a way of life. One of the first to make such an attempt was Rishabadeva, the founder of Jainism. Legend has it that he relinquished his throne and left home to meditate in a grove called Siddhartvana under an Ashoka tree. After standing under this tree in the same posture for twelve months, he became an ascetic, abandoned all his clothes and ornaments and began to wander from place to place (Ghosh 20; Note 4). Combining strict self-discipline and unconventional manners, he made a virtue of vagabondism, and founded asceticism, a new way of homeless life. The twenty-fourth *tiirttankara*, Mahavira is also "said to have left his home at the age of thirty in order to seek salvation and to have wandered for twelve years far and wide in the Ganges valley, until, at the age of forty-two, he found full-enlightenment, and became a 'completed soul' (*kevalin*) and a 'conqueror' (*jina*)" (*Sources* 43).

Another illustrious person who experimented with homelessness was the founder of Zoroastrianism, Zarathustra (b. circa 1700 BCE) who left home when he was barely twenty years old to wander for about ten years in search of truth. At the end of his wanderings he experienced illumination (www.parsicommunity.com).

Abraham (circa 2000 BCE), the founder of Judaism, did much the same thing. He left behind his home at Ur, an important Sumerian city-state of Mesopotamia (modern Iraq), and wandered wherever Yahweh led him. According to the Bible, he migrated to Canaan because God had promised to give

land to him and his descendants ("The World of Genesis", *Atlas*). It might be possible to interpret Abraham's migration to Harran and then to Canaan as a part of the transhumance behavior of a nomadic tribe to which he belonged. So did Jesus of Nazareth, much later, who left behind his home, gathered twelve disciples around him and forged a new lifestyle.

About five hundred years before Jesus Christ, Siddharta (Buddha), a prince of Shakya Republic at the foot of the Himalaya, also abandoned his royal home to found an alternative way of life.

At about the same time, there lived an eminent Chinese scholar, Lao Tzu (6th c BCE) who quit his job in a library of the Zhou Dynasty when he was disenchanted with the corrupt practices of the state and went into exile at the age of eighty. He is said to have travelled on the back of a water buffalo to reach as far as Tibet. Reportedly, he returned from his wanderings to live the life of a hermit at ripe old age (http://www.chebucto.ns.ca/ Philosophy/Taichi/lao.html).

Lao Tzu's younger contemporary Confucius (551 BCE-479 BCE) departed from his homeland when he was fifty-four years old for political reasons. He remained in self-exile for about fourteen years and returned home in utter poverty and spent his last years teaching his disciples (http://www.sacklunch.net/ biography/C/Confucius.html).

Like all the founders of classical religions, Socrates was also questing after truth, especially that of good life. Though he was often found in the streets and the marketplace, he was more a loner than a school-founder. Sitting in public places, he could buttonhole passing strangers and tease them into truth. Strangers he could overpower, but not his own wife who taunted him when he returned home. With his home-based lifestyle, Socrates found no separate religion as such.

In the post-Christian era, some of the Saivite and Vaishnavite saints (who collectively founded Hinduism) chose the homeless lifeway. Kaaraikkaal ammaiyaar (punitavati), the first saint of Saivism, became homeless not because she left her home but because her husband (paramatattan) left her, married another woman and made a new home for himself. However, it is ammaiyaar's devotion to god, which fragmented her home for her. Akkamahadevi, a Shivasharana, sums up her experience in the following verse:

> To quench hunger I roam the country for alms;
>
> To quench thirst I seek brooks, tanks and wells;
>
> To pass the night I go to the unswept temple;
>
> Channamallikarjunadeva! To find company for the spirit I turn to Thee!
>
> (Santhanam 313).

Homelessness often entails foregoing one's natal family and remaining without one or recreating another by entering into a familial relation with the head of one's religion. If toNTaraTippoTi aazvaar, a Vaishnavite saint sings: "He who is radiant and dwells in Thiruvarangam is father and mother…" *tirumaalai* 37:1-2), maaNikkavaacakar, a Saivite saint considers Civan his mother and father (*tiruvaacakam* 37.3: 1).

> Here are a few verses that narrate the experience of Akkamahadevi:
>
> You are my husband and I, your wife.
> I have none else, O Lord.
> Falling in love with you, I came
> I followed you.
> When every passerby is grabbing my hands,
> Tell me, O Husband,
> How can you stand it?
> O master Channamallikarjuna,
> When strangers are dragging away
> The woman leaning on your arms,
> O king of compassionate ones,
> Is it proper to stand aside and look on?
> (*I Keep Vigil of Rudra* 110).

My husband comes home today.
Wear your best, wear your jewels.

The Lord, white as jasmine,
will come anytime now.

Girls, come
meet Him at the door.
(Mahadeviyakka 322, *Speaking of Siva* 121)

For ages have I wooed Thee.
As Thy bride and I come to Thee
Anointed with the sacred ash,
The bridal thread upon my wrist
Channamallikarjunadeva! That I may
Thy consort be! (Santhanam 314).

Unlike the Saivite and Vaishnavite saints, Jesus founded his own religion. Therefore, he does not have another religious head with whom he has to forge a new relationship. When his mother and brother came to see him, someone said, "Your mother and your brothers are here outside, they want to speak to you" (47).

Jesus turned to the man and said, "Who is my mother, and who are my brothers?", and pointing to his disciples, he said, "Here are my mother and my brothers! (49). Whoever does the will of my heavenly Father is my brother and sister and mother" (*Matthew* 12. 46-50).

Rejection of one's natal home characterizes the texts of the founders of religion as well as those of the saints. Consider the following verse of a well-known saint, Kabir:

The whole world did I discover,

Kabir says, for a permanent home,

Having examined well I found:

Except God no one was my own.

(Karki 73)

Besides challenging the normative family, homelessness menaces sexuality itself, the very foundation of family and home. The Kannada saints convey this idea quite forcefully in the following verses:

If they see
breasts and long hair coming
they call it woman,

if beard and whiskers
they call it man:

but, look, the self that hovers
in between
is neither man
nor woman

O Ramanatha.
(Dasimayya 133, *Speaking of Siva* 9)

Look here, dear fellow:
I wear these men's clothes
only for you.

Sometimes I am a man,
sometimes I am a woman.
O lord of the meeting rivers
I'll make war for you
but I'll be your devotee's bride.
(Basavanna 703, *Speaking of Siva* 11)

Homelessness seems to be perhaps the most important condition for the founding of a religion. In other words, religion calls for an anti-home attitude on the part of the founders. The oldest religion, Jainism, set the trend of recommending the homeless lifestyle. Even today one can see how all the major religions negotiate homelessness and home-orientedness. The more religious the more homeless. Kinship and tradition wither away when religion grows upon a seeker (Note 5).

By breaking the aboriginal bonds of kinship and tradition, religion tries to define a "superstructural" lifestyle resembling in some ways that required in a modern workplace. Home is a kinship-based system. When one defines oneself in terms of home, one's life-world is the same as home-world. But when one looks upon oneself as being defined in terms something other than home, one wants to quest after it, and redefine oneself. Going out of home, or what I may call "exhoming," is not the same as dehoming. The latter is disruption of home. The former is an attempt to break one's ties with one's home.

Rishabadeva is the first in world history (there could be others who are not spoken of in historical accounts though!) to experiment with exhoming. He was possibly a contemporary of the Indus Valley people or even preceded them (Sangave 132). The image of the ascetic seated cross-legged surrounded by beasts in one of the seals of the Indus Valley shares some of the characteristics of this archetypal exhomer (Sangave 108-109): disregard for proper clothing, disheveled appearance, and yogic posture. Historical accounts of this pioneer exhomer do not fail to mention all but the last item on this list. When people first came upon such a person, they were not surprisingly baffled. Street brats even threw stones at him because they considered such a man mad. Amusement, ridicule and hostility soon turned into perplexity, awe and reverence. The Greek Stoics share many of these traits but they belong to a much later time, say around 500 BCE.

One of the fundamental features of exhoming is utter disregard of the body. Initially, the exhomer could have even taken efforts to attend to those needs of the body, which were part of the routine of the home-based lifestyle. But eventually such attention could have been more trouble than help in the quest after a new identity. This means that home is necessary to look after the body in a conventional and traditional way. Some of the basic bodily needs such as food, cleanliness, clothing and shelter (in such ecosystems where clothing and housing are necessities than comforts) are routinized and traditional. Being part of a routine, they dictate the biological, praxiological and cultural rhythm of a home/society. The body needs food at a given time to nourish and stay in good repair. This is an idiorhythmic need. Finding and consuming food are part of daily routine, a sociopraxic need. When one leaves home it is not possible to maintain the routine anymore. Under such circumstances, the exhomer is better off disregarding the body rather than suffer the guilt of neglect.

Exhoming is also the origin of what we call religion and asceticism. This is why tiruvaLLuvar later spoke of two types of ethics, the domestic and the ascetic (*illaRam* and *tuRavaRam*) that are based on home (*il*) and renunciation (exhoming, *tuRavu*). Renunciation as detachment is inalienably associated with exhoming. Though renunciation within home-life is a theoretical possibility, the word does not mean such detachment (Note 6).

Abandoning of home seems to be an anti-natural act/desire from evolutionary and ecological perspectives. As such, a human is born within a home, more specifically, a *tiNai*, and lives in it. The ultimate values of life, namely, morality (*aRam*), wealth (*poruL*) and happiness (*inpam; tolkaappiyam* III. 3. 1: 1-2) are realized within this primordial home not as autonomous values but through different actions and interactions therein. It is true that one becomes more conscious of values as values after adulthood. Though one becomes self-conscious of one's life in adolescence, the desire for a proper life becomes stronger in adulthood, especially in old age. Living within the frame of a *tiNai* means becoming conscious of the values associated with the latter.

Though *tiNai* was not always a picture of perfection, people somehow continued to live within its framework. But when state society emerged, a new type of socio-public space opened and offered opportunities for new interactions and behavioral experiments. One could meet people from other regions and nations who practised alien customs and beliefs. Such an encounter could have motivated the *tiNai*-dwellers to crosscheck their own lifestyle and estimate its validity. When there are two unlike beliefs about the same phenomenon, there are two ways of dealing with the situation: either to see them as two different ones (legitimizing diversity), or grade and prioritize them to see which is the better of the two. The latter is the usual motive behind the truth-seekers or enlightenment-seekers of the state society, especially, Rishabadeva, and Siddharta.

Truth-seeking / enlightenment-seeking is closely related to the idea of *nirvana* (as in Jainism and Buddhism) and salvation (as in Christianity). All these different objectives of religion may well be subsumed under "proper interrelationship" of the members of *tiNai*. To be enlightened or "saved" or to turn away from sin is to orient oneself properly to the human, natural and supernatural members of one's home. If so, the ultimate goal of life of human and other organisms is to (re)orient their relationship to the other members of their homes. Such (re)orientation is synonymous with homing.

But truth-seeking leaves us with more than one truth and the denial of the truths of the others. Such denial is not without adverse consequences – fundamentalism, communalism and crusades. The purpose of religion is not truth-seeking but "integration of land and peoples in harmonious unity," (Deloria 292) ultimately, homing.

Homing has to be seen as a basic right of all organisms including the human. It is a right more basic than right to land. A major threat to this right is the state society itself. Most collective human enterprises which go hand in hand with state formation, namely, deforestation, invasion, war, development, urbanization, colonization, imperialism and civilization are dehoming ones one way or another. Nothing drives home this point more emphatically than the postmodern theory namely ecocriticism.

Though ecocriticism has been defined in more than one way by ecocritics, we might do well to see it as the criticism of home (Gk. oikos; oikos+kritos = oikocriticism > ecocriticism). It is a kind of criticism which explores the relation between an organism and its home (community, ecosystem, biome, niche, habitat). The following poem of Kynpham Sing Nongkynrih is overtly ecocritical:

Only Strange Flowers Have Come To Bloom

Since David Scott, they have come
a long way, these pears, supplanting
the natives everywhere.

And charming, when spring returns,
their youthful forms, their blossoms
giving us such a sweet look.

In winter they seem starved
and stand despairing in the cold
having worked out their own misery.

Like them we shed our old ways
and having shed them we find
no spring to bring the flowers back.

For how long can we go on
living like wind-blown thistle downs?
In the park I saw
those strange flowers again
that I have seen bossing around
Courtyards and private gardens.

Like flowers, only strangers
and strange ways have come
to bloom in this land.
(*The Yearning of Seeds* 6-7)

In his footnote to this poem, the author glosses the fact that "pears were brought to the Khasi Hills by David Scott, infamous British 'conquistador' of the region'" (6). While operating as an agent of the British Raj for about 29 years (1802-1832) in the Khasi Hills and thereabouts, Scott had apparently introduced among other foreign elements, the common pear also in this part of the North East of India. Perhaps Scott found the temperate climate of the high altitude plateau region of the Hills congenial for the alien pear, which is of European origin (www.britannica.com/EBchecked/topic/447953/pear).

Pyrus pyrifolia or the Asian Pear and *Pyrus serotina* or the Wild Pear are the two major species of pear grown commercially in Meghalaya and a few other parts of the North East of India.

(www.kiran.nic.in/pdf/publications/Diversity_of_Horticulture.pdf)

Though a temperate fruit tree could grow in any temperate area of the world, it belongs to a home, which has its own ecological web. The temperate pear is still a stranger even in a temperate area of the Khasi Hills, as

Nongkynrih points out because David Scott did not see the tree as a member of a home, but as an individual that could be planted anywhere he desired. Displacing the tree from its native home, Scott dehomed it. In an alien land, the tree displaces the natives and appears to be bossy in "courtyards and private gardens."

If pear is the alien in the Khasi home of Nongkynrih, rice is the intruder in the home of the speaker-persona of a contemporary Tamil poem. While the speaker in the Khasi poem does not list the native organisms, which had been displaced by the alien, the speaker in the Tamil poem speaks of the native species of his dryland home intimately and passionately and laments their loss. The poem communicates quite poignantly the destructive outcome of the development venture such as the building of a dam. The *"algia"* (aching) for *"nostos"* (home) on the part of the speaker is unmistakable in the event of the impending dehoming wrought by the apparently benign irrigated agricultural project which seeks to convert the dryland into a wet one.

With the drylands becoming wet
There is no shade anymore.
Is it just that there is no shade?
No millet, no maize;
No gourd that climbs and
blooms in the evening;
No partridges that stir out suddenly
From under the groundnut plants
At the slightest sound;
No pigeons in the shade of the neem
Among the cactus hedge;
No coucals, no koels
No cassia, the croton of the dry lands
To inspire the koel to sing.

The bare dam built on the small stream
Laid waste our village.
The dams on Kaaviri had destroyed
Forests far and wide.
We lost our forests for rice,
And then, no rain;
Now, no forest, and no rice.

(Pazhamalay. Trans. Nirmal Selvamony)

If Nongkynrih and Pazhamalay brought home to us the ill effects of dehoming, Wordsworth, in the following sonnet of his, touches upon the possibility of rehoming, which consists in remaking of a home in disrepair or reclaiming a lost home (Note 7).

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This Sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping "flowers",
For this, for everything, we are out of tune;
It moves us not.--Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less "forlorn";
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathèd horn.

(1802; Noyes 317)

The speaker-persona in the above poem is unable to enjoy the companionship of the oceanic supernatural creatures such as Proteus and Triton. (S)he is not in tune with the natural and the supernatural members of her/his home because (s)he does not believe in the supernatural anymore. But without belief the desired harmony is unattainable. Now, why does not the speaker believe in the supernatural? Though the answer is not stated directly, we can infer that it is the speaker's Christian faith, which prevents him/her from believing in the existence of such supernatural creatures as Proteus and Triton. In fact, it would be a sin to believe in any such thing. Therefore, (s)he wishes that (s)he were nurtured in paganism rather than Christianity. As a pagan, the speaker's belief will make it possible to be in tune with nature and the sacred and rebuild the disrupted home.

So far we have seen that home is not just a place where one dwells, but also a kind of praxis that enables the members to stand in a kin relation to each other. Though homelessness has been encouraged by the classical religions

of the world, homing remains the basic need of humans despite the dehoming impact of the state society and the civilizations it fostered. Art, especially poetry, engages with different modes of homing -- dehoming and rehoming -- very effectively and both ecocritcism and ecotheory help us understand this process most tellingly.

Notes

1. Vine Deloria Jr. points out that "This feeling of importance of land is also present in Western countries, but it has undergone a radical change. It has transformed itself into patriotism on the one hand and religious nationalism on the other" (145).

2. For the preeminence of power in Adler's work, see Freud's *An Autobiographical Study,* in *The Freud Reader* 33.

3. Ayn Rand's philosophy of objectivism is a striking example.

4. Supposedly, Rishaba is said to have wandered through Konka, Venkata, Kutaka and southern Karnataka, or the western part of the Peninsula and influenced the people of these countries (Gopalan 15).

5. Evidently, the word religion here refers to the "classical" religions, especially, Jainism, Judaism, Buddhism, Christianity, Saivism and Vaishnavism. All these religions are products of the state society and have to be contrasted with primal spirituality, particularly animism, a mode of relation among the members of a primal home. Animism can only be thought of as a form of spirituality and not as a variety of religion.

6. R.K. Narayan's personae have a strong desire to renounce. Even if they are householders, they consider asceticism superior to domesticity. Nagaraj, the protagonist of *The World of Nagaraj,* practices temporary asceticism almost everyday in his own house by putting on an ochre robe and isolating himself from the rest of his family in a meditative mood in a separate room (12). Other protagonists like Chandran (of *The Bachelor of Arts*), Jagan (*The Vendor of Sweets*), and Raju (*The Guide*) either have a fling at asceticism or embrace it at some point in their lives. For elaborate discussion of this idea see Selvamony's "Region and Regionization in R. K. Narayan."

7. Peter Berg's concept of reinhabtitation has to be distinguished from rehoming. The former refers to learning to live in harmony with a place already damaged by disruptive lifestyle.

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