

## New Horizons of Walking and Meditating with Earth Constitution: Upholding Our World and Regenerating our Earth and the Calling of a Planetary Lokasamgraha



Ananta Kumar Giri  
MIDS

Prof. Ananta Kumar Giri  
Professor  
Madras Institute of Development  
Studies, Chennai,

As an antidote to the spread of “worldlessness” in our time, Hannah Arendt recommended the restoration of a “public realm” in which people would actively participate and be mutually connected. Digging beneath this public forum, Heidegger unearthed the deeper source of connectedness in the experience of “care” (*Sorge*, *c ura*) in its different dimensions. From the angle of human “being-in-the world,” care penetrates into all dimensions of this correlation—in the sense that existence is called upon to care about “world” and its constituent features (fellow-beings, nature, cosmos). Differently put: There cannot be, for Heidegger, an isolated “self-care” (*c ura sui*) without care for the world—that includes care for world maintenance (without which *Dasein* cannot exist). In this latter concern, his work does not stand alone. In the Indian tradition, especially the Bhagavad Gita, we find an emphasis on a basic ethical and ontological obligation: the caring attention to “world maintenance” or *loka-samgraha*. According to the Gita, such attention needs to be cultivated, nurtured and practiced in order for human life to be sustainable and meaningful.

Fred Dallmayr (2015), *Against the Apocalypse: Recovering Humanity’s Wholeness*, pp 51-52.

Benedict Spinoza has spoken about *potestas* and *potential*—words that in Latin mean power. They are different in their import because they point to different connotations. The former is functionally the urge to possess by bossing it over others, and

the latter reminds us about the potentials inherent in every human being, the many possibilities of flowering up and upholding, if freedom is the climate in which it develops. According to Spinoza, love is the mediating link between knowledge and power. Love of humanity, love of the world, a deep faith in the unending possibilities of individuals as well as the collectives. This calls for a higher consciousness that all knowledge should congenially aim at. To Sri Aurobindo, a higher consciousness, as a rule, has to prove itself in the world. It never runs away and can afford to prove itself to be an asset of the world.

But the change over is not that easy as the wonderful words and references may suggest. There will be many-a-restraint, obstacles and oppositions, both from without and within. Hence, those who have chosen love have been men of protest.

Chitta Ranjan Das (2009), “Afterword,” *The Modern Prince and the Modern Sage: Transforming Power and Freedom*, pp. 580-581.

### Introduction and Invitation:

Earth Constitution calls for new ways of walking and meditating with both Earth and Constitution. We need to realize Earth as our Mother and our nurturing space. We also need to link constitution not only to law and Nation State but also to spiritual values and to our Earth. To help us in this conversation, I discuss the work of Fred Dallmayr who can help us in our new ways of walking and meditating with Earth Constitution. I then discuss the vision and practice upholding our world and regenerating Earth. I then discuss the calling of planetary *loka-samgraha*. I argue how Earth Constitution can help us realize planetary *loka-samgraha*. *Lokasamgraha* refers to both gathering of soul and people. It helps us to envision and create our planetary commons.

Fred Dallmayr has been an inspiring seeker of love, knowledge, wisdom, friendship, beauty, dignity, dialogues and transformations in our world whose life and travel is an inspiration to many of us—humble fellow seekers and travelers. Dallmayr has

travelled lightly and with light across many different traditions, religions and philosophical movements of our world with profound humility and a quest for learning which has gifted us deep insights and wisdom as to the fundamental issues of the human condition as well as contemporary issues of survival and transformations, dialogues and peace, freedom and solidarity, mindfulness and letting be, cosmopolitanism and good life, post-secular faith and a religion of service. Dallmayr has pursued his *sadhana* (strivings) and struggle with courage and *karuna* (compassion) fighting against apocalypse and striving to recover our wholeness—self, social and humanity's. Dallmayr has pursued his life's journey of search for knowledge and Truth with a spirit of wondering and wandering rather than be a theoretical system builder as he also gently challenges us to realize such a mode of thinking and being:

Faithful to the Platonic motto of 'wondering' (*thaumazein*), the reflective theorist in the global village must shun spectatorial allures and adopt the more modest stance of participant in the search for truth: by opening mind and heart to the puzzling diversity of human experiences and traditions—and also to the possibility of jeopardizing cherished preoccupations or beliefs (1999).

Dallmayr has striven with gentility, courage and compassion to uphold life in face of death and destruction and also uphold our world. It is with a sense of desperation and deep spiritual hope that he has composed such deeply meditative and transforming texts as *Alternative Visions: Paths in the Global Village*, *Achieving our World: Toward a Global and Plural Democracy*, *Peace Talks: Who Would Listen?* *In Search for Good Life: A Pedagogy for the Troubled Times*, *Dialogue Among Civilizations*, *Freedom and Solidarity: Toward New Beginnings* and *Democracy to Come: Politics as Relational Praxis* (Dallmayr 2017c, 2015, 2007, 2004, 2002, 2001 & 1998). His essay, "Democracy to Come," is an example of his profound humility as well as radiant critical engagement in which he spends so much time with care and kindness in elaborating the thoughts of Jacques Derrida on democracy to come. But only in the last paragraph,

Dallmayr raises some questions which are profound. As he writes: "A post-humanist praxis—including democratic praxis—requires a correction of this imbalance. Viewed from this angle, democratic praxis and 'democracy to come' complement each other, rather than being separated by an abyss. Just as steady practice in music precedes the great virtuoso, steady democratic practice makes room and prepares the growth for the democratic event beyond mastery and control" (Dallmayr 2011: 43). If Dallmayr had wanted he could have become a theoretical system builder but he has followed an exemplary path of listening with respect to the arguments of fellow great thinkers in the present and past and then offering his own deep reflections modestly. This way he reminds us of a great seeker, philosopher and traveler like Sankaracharya from India who also commented upon other great works and whose philosophical journey was part of a spiritual journey as well as realization of Beauty in the world. Sankaracharya wrote not only original philosophical commentaries on important classical texts such as *Brahmasutra* but wrote poems of deep devotion such as *Saundaryalahari*. Though Dallmayr probably does not write poetry himself but he has a deep journey with the poetic as part of seeking of life as he writes: "Poetic language is one art form which illustrates the combination of disclosure and sheltering of meaning required for contemporary mindfulness" (Dallmayr 2014). He also invites us to find Sophianic Feminine and Goddess dimension of our human condition in poetry, songs and music.

Dallmayr has also sought to regenerate our soil and soul with a spirit of a new co-creation and fecundation. With works such as *Return to Nature? An Ecological Counter History*, Dallmayr (2011) has joined our contemporary epochal striving and struggle to regenerate our Earth with new seeds of thinking, movements, beings and co-beings. Dallmayr has sought to uphold our world with a simultaneous engagement and participation in the calling of Dharma and Dhamma (right and rightful conduct from Hindu and Buddhist traditions) as well as Nomos and the Normative from the Greek and the Western tradition where both stand not only for reproduction of existing norms of society but quest

for a good life of beauty, dignity and dialogue, and the Rights and Rites from the Confucian tradition. Going beyond familiar dualisms like rights and rites, right and the good, freedom and solidarity, Dallmayr (2011c) challenges us to cultivate these simultaneously, for example love and justice with a spirit of mindfulness. Dallmayr seeks to uphold our world with mindfulness in a world full of noisy chatters and fierce argumentation. For Dallmayr, “Mindfulness means a stance of quiet abstinence, an outlook seeking to recover its beauty through reticence and ‘letting-be” (Dallmayr 2014). In a spirit of practical renunciation which corresponds to his exemplary pathway of practical ontology characterized by love, labor and learning, Dallmayr pleads for mind-fasting. For Dallmayr, who builds upon Heidegger sometimes a bit religiously, “mind is not an engine of acquisition, a predator ready to appropriate whatever it encounters; rather, it has to practice the difficult task of renunciation, of letting beings ‘be.’ This task is particularly crucial when mindfulness encounters the ‘unground’ of ‘non-being.’ At this point, mind has to ‘un-mind’ itself by emptying itself of all pretended knowledge. Mindfulness has to give way to mind-fasting” (ibid).

Upholding the world requires a spirit of co-creation and Dallmayr invites us to uphold our world in a spirit of co-creating it and taking it into next evolutionary level without being a slave of narrow progressivism or linear Eurocentric evolutionism. It also calls for action as well as meditation, acting as well as non-acting what can be called meditative verbs of co-realizations (Giri 2012).

### **Upholding the World: Dharma, Sahadharma and the Calling of an Integral Pursuratha**

Upholding the world calls for a life of Dharma—right conduct and right living on the part of individuals as well as society. Dharma in Indic thought also has a cosmic dimension. Dharma is part of Purusartha—four fold end or goal of life characterized by Dharma (right conduct and right living), Artha (which means wealth as well as meaning giving rise to the challenge of meaningful wealth), Kama (desire) and Moksha (salvation).

Dharma refers to modes of right conduct and thinking which is different from righteousness as a fixed system of classification between right and wrong especially imprisoned within a political and religious system of classification between righteous self and the unrighteous other. Upholding our world depends upon our living a life of Dharma and cultivating it in the lives of self and society. It challenges us to understand the relationship between Dharma and law as well as justice and Dharma (Giri 2013) as Dharma challenges us to go beyond an anthropocentric reduction of justice and dignity and realize our responsibility not only to human beings but also to the non-humans. Here we also need to explore the link between Kama and Dharma, desire and Dharma. We can critically rethink our epics such as Mahabharata and Gilgamesh to understand the violence of Kama (desire) when it is not guided by Dharma. The burning of Khandava forest in Mahabharata is a manifestation of destructive desire of Agni, the god of fire. In the epic, Krishna and Arjuna instead of interrogating the desire of Agni to consume the forest of Khandava became an accomplice to this which constitutes the originary violence in Mahabharata which led to subsequent violence, for example the violence against Draupadi and the fratricidal war between Kauravas and Pandavas (Karve 1968). Similar is the killing of Humamba, the guardian god of forest in the epic Gilgamesh from Sumerian civilization, the earliest epic of humanity (Rifkin 2009). Our dominant models and practice of development are being accompanied by destruction of forests and Nature which today has brought us to the tipping point of climate change. It is a product of work of our Karma (action) and Kama (desire) not restrained and uplifted by the spirit of Dharma.

Upholding our world is facilitated by a life of Dharma but Dharma is part of Purusartha of life and upholding our world also calls for proper relationship with other elements of Purusartha. Purusartha was an important vision and pathway of life in classical India which talked about realization of meaning and excellence in terms of four cardinal values and goals of life-- Dharma (right conduct), Artha (wealth and meaning), Kama (desire) and

Moksha (salvation). It provided paths of human excellence and social frame in classical India. But its implication for human development, social transformations, and upholding our world in the present day world has rarely been explored. This is not surprising as much of the vision and practice of development is Euro-American and suffers from an uncritical one-sided philosophical and civilizational binding of what Fred Dallmayr (1998) calls “Enlightenment Blackbox” which cuts off our engagement with human development from our roots and especially our integral links with Nature and the Divine. For upholding our world, we need to rethink and transform both Purusartha and human and social development. In traditional schemes, Purusartha is confined to the individual level and rarely explores the challenge of Purusartha at the level of society. In our conventional understanding elements of Purusartha such as Dharma and Artha are looked at in isolation. But we need to overcome an isolated constitution of elements of Purusartha and look at them instead in a creative spirit of autonomy and interpenetration. Much of illness and ill-being both in traditional societies as well as in our contemporary ones emerges from isolation of these elements for example, Artha (wealth) not being linked simultaneously to Dharma (right conduct) and Moksha (salvation) (Krishna 1991). Integral Purusartha goes beyond an isolated construction of elements of Purusartha and challenges us to realize and create transformational relationships among them.

Here we are also challenged to rethink vision and practices of human development which can learn from visions of Purusartha in creative ways in the process both opening Purusartha and human development to cross-cultural, cross-religious and cross-civilizational dialogues. For instance, it is helpful to explore what are the parallels of purusartha in other religious and civilizational streams such as Christianity, Islam, Buddhism and Chinese civilizations and here we can build upon the deep quest of Dallmayr over the years in inter-cultural dialogue and dialogue among civilizations. Dharma in Indic scheme of Purusartha ought to be brought together with similar visions and

practices such as Dhamma in Buddhism and rites in Confucian traditions.

Dharma as part of an integral Purusartha also challenges us to rethink and realize Dharma in an open way rather than part of a logic of self-justificatory closure between self and other. Here we can engage ourselves with the discourse of swadharma and paradharma in Shrimad Bhagavad Gita. Shrimad Bhagavad Gita talks about swadharma (dharma of the self) and the need to protect one's swadharma from paradharma (dharma of others). But what is swadharma, what is paradharma? So far in conventional religion, politics and interpretative exercises these have been given a literal and group-linked categorical meaning. But swadharma is not only one's socially given religious identity, it is the dharma of one's being, the path of unfoldment, and the duty that one seeks and needs to follow. One needs to nurture and protect one's unique dharma and mode of self-realization from those forces which are not intrinsically significant for one's self-realization. If one has inclination to be an artist and if one is forced to be something else as it happened in case of Hitler, then one is not following the path of one's swadharma. If one is born into Hinduism, then one's swadhama is not only Hinduism in a superficial sense and Islam is the paradharma—the dharma of the other. This is a very superficial rendering of swadharma and paradharma at the level of caste, religion and gender.

As we realize the deeper spiritual meaning and challenge of existing categories coming from our culture and religions, we also need to create new categories of reality, living and realization. In the case of the existing discourse of self and other, swadharma and paradharma, which has been used in antagonistic battles, we need to create a new category of saha (together) and sahadharma (dharma of togetherness). Sahadharma emerges from what Martin Heidegger calls “midpoint of relationships” (Dallmayr 1993). This is suggested in the concluding lines of Rigveda where there is a call for Samagachadhwam, Sambadadhwam. For Daya Krishna, this path of togetherness is the call of the future and the God to come is a God of



togetherness. In his words:

Rta and Satya provide the cosmic foundation of the universe and may be apprehended by tapasa or disciplined “seeking” or sadhana and realized through them. The Sukta 10.191, the last Sukta of the Rgveda, suggests that this is not, and cannot be, something on the part of an individual alone, but is rather the “collective” enterprise of all “humankind” and names the “god” of this Sukta “Somjnanam” emphasizing the “Togetherness” of all “Being” and spelling it out as Sam Gachhadhwam, Sam Vadadyam, Sambho Manasi Jayatam, Deva Bhagam Jathapurve Sanjanatam Upasate (Krishna 2006: 8). For upholding our world, we need a new culture, political theology and spiritual ecology of sahadharma which nurtures spaces and times of togetherness. Language and common natural resources constitute our arenas of sahadharma, which includes both conflict and cooperation, and it calls for a new politics and spirituality of sadhana and struggle, compassion and confrontation. In the field of languages, today there is a deathlike move towards monolingualism. But our mother languages, be it Tamil or Odia, nurture the soul, imagination and dignity and of all those who speak this language coming from different ethnic and religious backgrounds and not only Tamil Hindus or Odia Hindus though they may be numerically dominant in these mother language spaces. Today as our mother languages are being marginalized all of us have a duty, a dharma to nurture and protect this space of sahadharma. Here Hindus, Muslims and Christians and fellow speakers from all religious and non-religious backgrounds can all strive together. Similarly, as our living environment is being destroyed and our natural resources are getting depleted, protecting and cultivating this is a matter of a new sahadharma. This act of protection, conservation and renewal of our living environment is related to protecting and recovering our commons which also calls for a new mode of being with self, other and the world (Reid & Taylor 2010). Recovering our commons in turn calls for a new politics, ethics and epistemology of conviviality and cross-fertilization where we take pleasure in each other’s presence rather than withdrawing ourselves, feeling threatened and

threatening others (Appadurai 2006).

Practice of and meditation with sahadharma and recovery of commons is linked to processes of regeneration of self, culture and society and it creates movements for bottom-up processes of self and cultural awakening and challenges top-down processes of one-sided modernization and now globalization which resonates with Dallmayr’s deep reflections on grass-roots globalization.

### **Integral Development and A New Spiritual Pragmatism of Language, Self and Society**

Integral Purusartha and Sahadharma challenges us for realizing integral development which is concerned with both material and spiritual development of self and society. It is engaged simultaneously with the historical and the mystical--historical struggles for overcoming entrenched domination and mystical engagement with limits of the historical and prophetic for realizing good life (Painadath 2007). Integral development resonates with Dallmayr’s pathway of integral pluralism as an ongoing process of political and spiritual transformation (Dallmayr 2010). Integral development also goes beyond the dualism between pragmatic and the spiritual and embodies multi-dimensional movements of spiritual pragmatism in vision, practices, societies and histories.

Integral development calls for a new mode of practice, language and realization of the very meaning of language. It is not only confined to language as a pragmatics of communication but strives to realize the spiritual dimension of pragmatics which resonates with Dallmayr’s deep journey with language (Dallmayr 2017b). There is a pragmatic dimension to the perspective of language offered by philosophers of language such as Wittgenstein, Heidegger and Sri Aurobindo but this pragmatics is not an ordinary pragmatics, it has a spiritual dimension, it is spiritual pragmatics. Beginning with Wittgenstein, there is a spiritual struggle in Wittgenstein’s concept of form of life. Wittgenstein also writes “an entire mythology is stored in our language” (quoted in Das 2011: 240).

Veena Das (2011) builds upon this Wittgenstenian 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. There is a dimension of spiritual pragmatics in both Heidegger and Sri Aurobindo as well. Sri Aurobindo talks about a nobler pragmatism. In order to cultivate and nurture living words and uphold our world, we need to bring the dimension of spiritual pragmatism to language. Similarly, Heidegger's (2004) reflection on language as a "way-making movement" has a spiritual dimension.

Integral development calls for a new realization of meaning of life and language as way making movements touching both the practical and spiritual dimensions of our lives. In his work on Wittgenstein, Indian philosopher Ramesh Chandra Pradhan (2007) urges us to realize the mystical dimension of Wittgenstein's work which he then links it to the mystical dimension in Vedanta. But this mystical dimension in both Wittgenstein and Vedanta is linked to practice and pragmatics in creative ways urging us to realize the work of mystical pragmatics in both Wittgenstein and Vedanta. Such a mystical pragmatics is deeply concerned with conditions of human suffering and weeps with it and seeks to transform this. Upholding our world calls for manifold movements of spiritual pragmatism and mystical pragmatism in our lives.

Spiritual pragmatics is linked to a new spiritual erotics. It begins with breathing together and creating a new humanity as Luce Irigaray (2002) would urge us to realize. Spiritual erotics as part of spiritual pragmatics helps us realize a new human evolution. Spiritual pragmatics is linked to a new evolutionary journey. Upholding our world calls for new initiatives in love and co-realization and here the critical and transformational phenomenology of Dallmayr can be linked to the sadhana of realizing our serpentine energy of love, communication and transformation. The later is practiced in traditions such as Tantra which also involves a Kundalini sadhana of going from the lower part of our self to higher realms of our consciousness without being a slave of an apriori

hierarchy of the higher and the lower. Kundalini sadhana is a sadhana of bringing the horizontal and the vertical dimension of self, society, politics and democracy together. In fact, the democracy to come which Dallmayr so creatively cultivates can be facilitated by the integration of the vertical and horizontal as in the kundalini sadhana of Tantra. In his inspiring creative oeuvre, Dallmayr had walked and meditated with pathways of Buddhism and Vedanta from Indic traditions and now he may also find inspiring resonances from the springs of Tantra (see Bussey 1998; 2014).

### Regenerating Our Earth

Upholding our word is accompanied by manifold efforts of regenerating our Earth. Our Earth today has been under stress and with climate change it is now bereft of green cover in many parts of our world which threaten human life on Earth. Our Earth is our Mother but sometimes we look at Earth as only a dead Matter and with inspiration from Gaia cosmology which also touches science and religious and spiritual traditions of the world we can relate to Earth with sacredness. This is the spirit of Pope Francis' encyclical *Laudato Si* and Dallmayr's meditation in his *Return to Nature*? It also calls us to plant seeds of trees and life on and with Earth. Regenerating our earth is connected to climate care movement in which we all can take part (Swaminathan 2011). It calls for creative discovery of our roots and also a cross-fertilization between roots and routes. Regenerating our Earth calls for regenerating our both roots and routes in creative and transformative ways. It calls for new ways of Earth work which also consists of new ways of memory works and memory meditations in which we can hear the groaning of our Mother Earth and contribute to Her healings especially as ravaged by war and climate change.

I had nurtured a symposium on this issue of regenerating earth with the title "Cross-Fertilizing Roots and Routes," in which Dallmayr had taken part (Giri 2017). In his contribution to this symposium Dallmayr brings the discussion of Earth and World from Martin Heidegger which also helps us to understand the relationship between upholding our world and regenerating our earth. Here what

he writes deserves our careful consideration:

In Heidegger's preservation, the terms "world" and "earth" refer basically to the difference between openness and sheltering, between revealment and concealment, between the disclosure of future possibilities of life and the reticence of finite origins. As in Giri's case, what is important to note, however, is that difference is not equivalent to dualism or antithesis, but rather serves as a synonym for counterpoint or differential entwinement. In Heidegger's words, difference here establishes a counterpoint which is a kind of "midpoint" between world and earth, but not in the sense of a stark antagonism. Hence, world is not simply openness and earth not simply closure; rather, there is mutual conditioning and interpenetration [...] (Dallmayr 2017a: 12).

Dallmayr's call for understanding the entwinement between Earth and World urges us to realize Earth as an open journey of evolution and realization. Upholding our world and regenerating our earth calls for seed works, seed meditations and a sadhana of gardening. It also calls for creative and critical works such as walking and meditating with the vision and discourse and realization of Kingdom of God. The first challenge is to realize that the visions like "kingdom of god is within you" needs further deeper quest and realization. As Harvey Cox tells us, the real impulse of the vision "kingdom of God is within you" in Aramaic is to realize that kingdom of God is across you (Cox 2016). This brings the sadhana of realization of kingdom of God relational resonating with the spirit of Sahadharma and God of togetherness discussed above.

Along with this, we are also invited to transform the language and discourse of Kingdom of God into a Garden of God. The vision and discourse of Kingdom of God has many a time been imprisoned within a logic of power where we are prone to valorize God's power in order to valorize our own power on Earth, especially the logic of sovereignty at the level of self and society, rather than realize God's mercy. We are also entrapped in a literal understanding of Garden of Eden and fall from it

by the deviation of the snake, Adam and Eve. But we can now transform the vision and discourse of kingdom of God to Garden of God and realize snake, Adam and Eve as children of both God and Mother Earth. This is an aspect of Kundalini sadhana discussed above. We can realize God as a Gardener, a creative Gardener, rather than a power hungry Sovereign dancing with the cosmic dance of what Dallmayr calls "sacred non-sovereignty and shared sovereignty" (Dallmayr 2005). With a cross-cultural realization, we can realize that it is possibly the Divine in Snake which might have inspired Eve to whisper to Adam to eat the forbidden Apple so that the dance of creation and the Divine play on earth can unfold. We can here draw upon traditions such as Kundalini and Tantra from Indic traditions which challenges us to realize the significance of serpentine energy and Kundalini in life. Rethinking and transforming Kingdom of God into Gardens of God opens up new ways of looking at the traditions of political theology and link it to the vision and practice of deeper cross-cultural spiritual realizations. Dallmayr's critique and reconstitution of the cult of sovereignty in political theology is an important help here which also can be cultivated further in the direction of practical spirituality (Dallmayr 2005). In his insightful Foreword to our edited book *Practical Spirituality and Human Development* Dallmayr has invited us to walk and meditate with such new pathways of movement from political theology to practical spirituality (Dallmayr 2018a).

Lokasamgraha

Lokasamgraha is an important invitation for self, social and cosmic transformation from the Indic tradition and it appears briefly in *Srimad Bhagbad Gita* twice. It is usually translated as well-being of all but it also refers to the process of gathering—gathering or collecting of loka—people (Rao 2016). It is creative and critical gathering of people and the accompanying process of mutual care that leads to well-being of people. As a process of gathering it is not just confined to the public, the public sphere—or public political processes. It also involves in an integrally inter-linked manner gathering of soul—atmasamgraha. Lokasamgraha and atmasamgraha—gathering of soul and

people—lead to a creative gathering of society not just as a mechanical entity but as a living process of critique, creativity and transformation. It also leads to creative regeneration of commons and a cosmic mobilization of energy. As K.B. Rao (2016) writes: “If the term Samgraha is taken as a verb, it stands for the act or process. But taken as a noun it stands for Reality in its dynamic Being.” Lokasamgraha challenges us to realize that our life, self, society and the world have a cosmic dimension and our cosmos is not just a dead entity but a living evolving process. Lokasamgraha challenges us for a transformation of our cosmology from a mechanical one to a living and a spiritual one. Lokasamgraha is not confined among human beings, it includes all beings and therefore challenges us to go beyond an anthropocentric concept of welfare and to “widen the implications of loka-samgraha to cover the universal order of Being” (Rao 2016).

In our earlier discussion we saw the significance of dharma as sahadharma and integral purusartha for upholding our world and regeneration our Earth. But there is a link between Purusartha and Lokasamgraha. As Rao, a deep seeker in this field, tells us: “[...] the completeness of the Purusarthas is possible only when they include Lokartha, that is Lokasamgraha, as an integral part thereof” (Rao 2016: 167).

Lokasamgraha challenges us to realize well-being and happiness for all but for this we are all invited to be creative in our strivings and struggles and it cannot be left to the others, society and state. At the heart of Lokasamgraha is care and responsibility which connects the vision and practice of Lokasamgraha in the Western political traditions such as in the works of Hannah Arendt and in the Chinese philosophy of Tian-Xia—All Under Heaven (Dallmayr 2015).

Lokasamgraha challenges us not only to maintain the world but to uphold it. This upholding is crucially dependent upon right living in self and society which is facilitated by appropriate social policy and public actions as well as by the strivings and preparation of the soul. It also challenges us to regenerate our earth by planting new seeds

and trees of life in the landscape of despair and destruction especially of climate change.

### The Calling of Lokasamgraha

Loka means both space and time and Lokasamgraha calls a creative gathering of space and time with and beyond their contemporary capitalist production as commodities and alienating entities. Lokasamgraha challenges us for creative rethinking and reconstitution of space and time where we can gather together without anxiety and help each other realize our potential—our evolutionary potential (see Giri 2013). Our space and time in modernity as well as in contemporary late modern times are determined by logics of capital but Lokasamgraha challenges us to nurture our space and time as pregnant capable of generating new lives and relationships and not just reproduce the capitalist relations of power and profit. Lokasamgraha is also a process of knowing about each other and knowing oneself. It involves creative epistemic practices of mutual knowing and knowing self, other and the world. It also involves ontological processes of self-realization, co-realizations, self-development as well as co-development. Processes of being together in Lokasamgraha involves manifold creative movements of ontological epistemology of participation going beyond the dualism of epistemology and ontology which bedevils modernist science, subjectivity and politics (Giri 2017). Lokasamgraha also involves movements across our initial positions and locations so that we do not become fixed and imprisoned within our positions and we can stand, seat and meditate in other positions and others’ positions. Such transpositional movements create possibility of a new subject formation what be called a transpositional subjectivation rather than only a positioned subjectivity. Similarly objectivity in Lokasamgraha is also not fixed; it emerges out of transpositional movements across positions. Lokasamgraha calls for cultivation of a new subjectivity and objectivity which can be called transpositional subjectobjectivity (Giri 2016). It challenges us to go beyond the dualism of subjectivity and objectivity, ontology and epistemology. Going beyond the dualistic logic of modernity, Lokasamgraha calls for a cultivation of a non-dual logic and path of



living, a multi-valued logic and path of living of autonomy and interpenetrations (Mohanty 2000; Giri 2017).

Lokasamgraha also involves creative reconstruction of hermeneutics along the lines suggested by Dallmayr. In Dallmayr, one finds pathways of critical and reconstructive hermeneutics which does not justify or valorize initial prejudices rather than transform these into creative movements of mutual learning, collective learning and planetary learning. This also involves moving across multiple topoi and terrains of our humanity and hermeneutics that emerges here is not only the positional hermeneutics of a single cultural tradition or that of diatopical hermeneutics where as philosopher and theologian Raimundo Panikkar and sociologist Boaventura de Sousa Santos (2014) argue, we put our feet across two cultures but multi-topial where we walk and mediate with multiple topoi of hermeneutics. But this movement is not just lateral but also vertical touching the depth dimensions of self, culture, other and the world. Here bringing a Kundalini approach to multi-topial hermeneutics we can realize that we also move from our lower planes or chakras of existence to higher planes. While understanding each other we understand self and other mainly from our positions in lower chakras such as sex, desire and accumulation of profit or preoccupation with worldly power and interpretative victory then our understanding is bound to be inadequate. But if we base our hermeneutics on higher planes of our own and mutual Truth realization (animated by a co-operative and collaborative search for Truth) which is not dismissive of the lower but is part of an integral hermeneutics then it helps us to gain deeper understanding of self, other and the world. Multi-topial hermeneutics and an integral chakra hermeneutics help us understand each other deeply which is crucial for a cross-cultural dialogue, planetary conversations and planetary realizations where we realize each other as fellow and interested children of Mother Earth and our each other's knowledge and gifts to the world.

Multi-topial hermeneutics involves movements across multiple terrains, topoi and traditions and

it is animated by a spirit of weaving meanings, connections, communications and relationships. It involves thread works and thread meditations as part of weaving meaning and communication across borders and boundaries in the midst of threats and threat works of many kinds (Giri 2012; Giri 2018). It is this act of weaving which keeps the spirit and process of Lokasamgraha alive in the midst of varieties of threats and destruction which leads to Lokavinahsa or destruction of people. For realizing the link between weaving and Lokasamgraha, we can build upon multiple traditions of creative thinking and practice in humanity and on such weavers of meaning and life such as Kabir, St. Francis of Assisi, Hans Christian Anderson and Gandhi.

Kabir, St. Francis of Assisi, Hans Christian Anderson, Gandhi and many kindred souls and movements in societies and histories devoted themselves to quest for Truth and sought to transform self and society. This is the spirit of Satyagraha. Gandhi's most profound contribution to humanity is a spirit of integral purushartha (as discussed above) in finding a proper relationship between Dharma, Artha, Kama and Moksha where Moksha is transformed from its other worldly preoccupation to worldly transformative movements and realizations and Satyagraha (Parel 2016). For realization of Lokasamgraha, we need multi-dimensional movements of integral purushartha, integral development and Satyagraha. But Satyagraha is not only a political action but also an epistemic and ontological action and meditation. Satyagraha is a quest for Truth but Truth here is neither merely epistemological nor ontological. It exceeds both epistemology and ontology and, as Dallmayr (1996) has helped us understand in case of Gandhi's Truth, has a demand quality to it. Truth is not only a product of the existing discourse and constellation of knowledge and power. Truth is not only a point but part of a landscape of reality and realization. We can here cultivate an ecological view of Truth which is different from Truth as egological and Satyagraha as quest for Truth is also related to our practices of travel and translation which resonates with Gandhi's life of travelling on foot and translating

from other languages to one's mother language. For realization of Lokasamagraha, we need to bring creative movements of Truth, Travel and Translations as part of Satyagraha in self, culture, other, society and the world.

### **The Calling of a Planetary Lokasamagraha: With and Beyond Cosmopolitanism**

Cosmopolitanism has been a discourse which seems to help us understand our belonging to our world. It helps us to realize that we are all citizens of the world. But this itself suffers from Eurocentric and ethnocentric limitations and now we need to go beyond cosmopolitanism as citizens of the world and realize that we are simultaneously citizens of the world and children of our Mother Earth. This is the spirit of planetary Lokasamagraha which also resonates with the important reconstructive works of Dallmayr on cosmopolitanism including his Foreword to the book on cosmopolitanism I have edited, *Beyond Cosmopolitanism: Towards Planetary Transformations* (Dallmayr 2018b).

### **Upholding our World and Regenerating Our Worth:**

Planetary Lokasamagraha and a New Politics and Spirituality of Co-Creativity and Co-Creation  
Lokasamagraha is related to generation of well-being and thus is at the root of this heart-touching aspiration and prayer: Lokah Samastah Sukhino Bhavantu which means let all people and all being be happy. But how can we be happy? What is the meaning of happiness when it becomes a slave of quick satisfaction and consumption. Can we be happy without being creative? Creativity may be the foundation of well-being, creative self and creative society. Thus along with the familiar prayer Lokah Samastah Sukhino Bhavantu we can strive and pray new prayers: Lokah Samastah Srujana Bhavantu—let all people be creativity, Lokah Samastah Srata Bhavantu—let all people be creators, Lokah Samastah Saha Srata Bhavantu—let all people be co-creators. Lokasamagraha calls for multi-dimensional co-creative movements in self, society and cosmos to be creative in self and society, religion, politics, spirituality and every day.

In his creative oeuvre of last half a century, Dallmayr has walked and meditated with multiple pathways and movements of co-creativity and taking inspiration from him we can offer ourselves to further movements of critical and transformative creativity and co-creativity in our lives and the world. We can also sing this new song of creativity and aspiration together:

We thirst for faith and prayer,  
Love, Light and Water,  
Bread, Touch and Soul  
An Ocean of Communication, Compassion and Communion.

### **References Cited:**

- Agarwala, S.P. 1995. *The Social Message of the Gita Symbolized as Loka-samagraha*. Delhi: Motilal Benarasidass.
- Appadurai, Arjun. 2006. *Fear of Small Numbers: An Essay on the Geography of Anger*. Durham: Duke U. Press.
- Ananthamurthy, U.R. 2018. *Suragi*. Delhi: Oxford U. Press.
- Bussey, Marcus. 1998. "Tantra as Episteme." *Futures*
- Cox, Harvey. 2016. *How to Read the Bible*. New York: Harper Collins.
- Dallmayr, Fred. 2018a "Foreword." *Beyond Cosmopolitanism: Towards Planetary Transformations* edited by Ananta Kumar Giri. New York: Palgrave Macmillan.
- 2018b "Foreword." *Practical Spirituality and Human Development* edited by Ananta Kumar Giri. New York: Palgrave Macmillan.
- 2018c "Afterword." *Weaving New Hats: Our Half Birthdays* by Ananta Kumar Giri. Delhi: Studera Press.
- 2017a. "Earth and World: Roots and Routes." *Social Alternatives* 36 (1): 11-13.

- 2017b *On the Boundary: A Life Remembered*. Lanham et al: Hamilton Books.
- 2017c *Democracy to Come: Politics as Relational Praxis*. New York: Oxford U. Press.
- 2017d “Mindfulness and Cosmopolis: Why Cross-Cultural Studies Now?” in Fred Dallmayr: *Critical Phenomenology, Cross-cultural Theory, Cosmopolitanism* (ed.) Farah Godrej. London: Routledge.
- 2015a. *Against Apocalypse: Recovering Humanity’s Wholeness*. Lanham, MD: Lexington Books.
- 2015b *Freedom and Solidarity: Towards New Beginnings*. New York: Oxford U. Press.
- 2014 *Mindfulness and Letting Be: On Engaged Thinking and Acting*. Lanham, MD: Lexington Books.
- 2013a. “The Future of Theory.” *Journal of Contemporary Thought*.
- 2013b *Being in the World: Dialogue and Cosmopolis*. Lexington: University of Kentucky Press.
- 2011a. *Return to Nature? An Ecological Counter History*. Lexington: University of Kentucky Press.
- 2011b “Democracy to Come.” In *Theory After Derrida: Essays in Critical Praxis* (eds.) Kailash Baral and R. Radhakrishna. Delhi: Routledge.
- 2011c “Love and Justice: A Memorial Tribute to Paul Ricouer.” In *Paul Ricouer: Honoring and Continuing the Work* (ed.) Farhang Erfani. Lanham, MD: Lexington Books.
2010. *Integral Pluralism: Beyond Culture Wars*. Lexington: University of Kentucky Press.
- 2009 *The Promise of Democracy: Political Agency and Transformation*. Albany: SUNY Press.
2007. *In Search of the Good Life: A Pedagogy for the Troubled Times*. Lexington: University of Kentucky Press.
2005. *Small Wonder: Global Power and Its Discontents*. Rowman and Littlefield.
2004. *Peace Talk: Who Would Listen?* Notre Dame: University of Notre Dame Press.
- 2001 *Achieving Our World: Toward a Global and Plural Democracy*. Lanham, MD: Rowman & Littlefield.
1998. *Alternative Visions: Paths in the Global Village*. Lanham, MD: Rowman and Littlefield.
- 1996 “Gandhi’s Truth.” Paper presented at the International Vedanta Congress. University of Madras.
- Dallmayr, Fred. (ed.) 1999. *Border-Crossing: Toward a Comparative Political Theory*. Lanham, MD: Lexington Books.
- Das, Gurucharan. 2009. *The Difficulty of Being Good*. New Delhi: Penguin.
- Das, Veena. 2011. “Moral and Spiritual Striving in the Everyday: To Be a Muslim in Contemporary India.” In *Ethical Life in South Asia*, (eds.), Anand Pandian & Daud Ali. Delhi: Oxford U. Press.
- de Sousa Santos, Boaventura. 2014. *Epistemologies from the South: Justice Against Epistemicide*. Boulder, CO: Paradigm Publishers.
- Giri, Ananta Kumar. 2018. *Weaving New Hats: Our Half Birthdays*. Delhi: Studera Press.
2016. “Transforming the Subjective and the Objective: The Calling of Transpositional Subjectobjectivity.” Madras Institute of Development Studies: Paper.
2013. *Knowledge and Human Liberation: Towards Planetary Realizations*. London: Anthem Press.
2012. *Sociology and Beyond: Windows and*

Horizons. Jaipur: Rawat Publications.

(ed.) 2017. Pathways of Creative Research: Towards a Festival of Dialogues. Delhi: Primus.

Heidegger, Martin. 2004. "On the Way to Language." In Basic Writings of Martin Heidegger. New York: Basic Books.

Karve, Irawati. 1968. Yuganta: The End of An Epoch. Pune.

Krishna, Daya. 1997 Prolegomena to Any Future Historiography of Cultures and Civilizations. New Delhi: Project of History of Indian Science, Philosophy and Culture & Munshiram Manoharlal.

1991. "Time, Truth and Transcendence." In History, Culture and Truth: Essays Presented to DP Chattopadhyaya (eds.), Daya Krishna & K. Satchidananda Murty, pp. 323-326. Delhi: Kalki Prakashan.

Irigaray, Luce. 2002. Between East and West: From Singularity to Community. New York: Columbia U. Press.

Mishra, Pankaj. 2011. "The Journey." In Reflections on Islamic Art (ed.), Ahdaf Soulef. Doha: Museum of Islamic Art.

Mogensen, Kaj. 2017. Livet-det dejligste eventyr- H.C. Anderson's Theologi. Copenhagen.

Mohanty, J.N. 2000. Self and Other: Philosophical Essays. Delhi: Oxford University Press.

Painadath, Sebastian. 2007. We are Co-Pilgrims. Delhi: ISCPK.

Parel, Anthony J. 2016. Pax Gandhiana: The Political Philosophy of Mahatma Gandhi. New York: Oxford University Press.

Rao, K.B. 2016. The Bhagavad Gita As The Philosophy of Loka-Samgraha or Cosmic Consolidation. Bengaluru: Darpan Books.

Rolland, Romain. 2010. The Life of Ramakrishna. Kolkata: Advaita Ashrama.

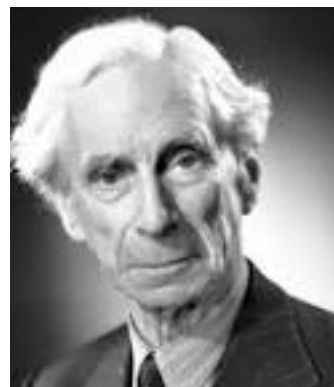
Rifkin, Jeremy. 2009. Empathic Civilization: The Race to Global Consciousness in a World in Crisis. New York: Jeremy P. Tarcher.

Sahi, Jyoti. 2017. "Art and Ecological Sustainability: Sustaining the Imagination." In Cultural Spaces for Sustainable Futures (ed.) Siddhartha. Bangalore: Pippal Tree.

Swaminathan, M.S. 2011. In Search of Biohappiness: Biodiversity and Food, Health and Livelihood Security. Singapore: World Scientific.

Sri Aurobindo. 2000. Thoughts and Aphorisms. Pondicherry: Sri Aurobindo Ashram.

\*\*\*\*\*



" Science has made unrestricted national sovereignty incompatible with human survival. The only possibilities now are world government or death. "

BERTRAND RUSSELL

-Author, Nobel Prize winner 1950