



# INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

## Philosophizing the Concept of Perfection

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### Introduction: Meaning and significance of human life:

Human life is a prized possession; the best product of cosmic process emerged so far. It has been a remarkable psycho-physical evolution through genetic endowment, ecological interaction and cultural transformation, through innate competence and overt performance. Reflective awareness and self-consciousness are its unique features. On the basis of his/her planned endeavor and successful behavior human being has been able to achieve wonderful feats. A mechanistic understanding of human ontology and human evolution cannot do justice to the spontaneity, creativity and goal-oriented human pursuits. The reality is experienced to be through and through telos-embedded and human life being its part and parcel has to reflect this feature. Teleological approach alone can support a viewpoint that coordinates work and welfare, possession and enjoyment with a spirit of sacrifice, social progress and social justice, material well-being and spiritual enhancement. The cosmic process is an ongoing movement. It does not halt or wait. Nothing should be regarded as final, inevitable and conclusive at the present juncture. If it is turned and twisted in a wrong direction it will keep on moving in that direction only. But if it is given a right turning and tuning it can move in a desirable direction. It is for the free, rational, and responsible human agent to choose the correct path and provide a right direction to the cosmic process. Here comes the role of knowledge, values and education under the guidance of philosophical reflections. For this purpose there is need for reviewing and rethinking of the required mode of philosophizing.

### Nature of dars'ana, reality and experience:

Philosophizing in Indian context has been systematic reflection on lived human experiences of the Reality with a view to be profited from them. It is thus both a view of Reality and a way of life based on that. Reality is wide, varied and variegated. It is experienced as multifaceted and multi-layered. Because of its many-foldness there can be multiple ways and approaches to comprehend reality. The Indian seers emphasized that though reality is unitary in its proto-form in its assumed-form it expresses itself in multiple forms (Ajayamano bahudha vijayate) and there are multiple ways of expressing our experiences of multifaceted reality (Ekam Sat viprah bahudha vadanti). In view of this rich diversity there should not be any insistence on

uniformity or unanimity in our ways of thinking and modes of living. There cannot be any regimentation in this respect. So it would be improper and unjust to insist that there can be only one particular mode of philosophizing that has to be universally acceptable. Genuine philosophical activity has to stem from concretely lived experiences that are culturally conditioned and therefore democracy in ideas has to be the guiding point. There should always be a scope for healthy philosophical disagreement. The thoughtful and creative minds need not always agree or think along a fixed path. There is room for debate and discussion, mutual exchanges, give and take, to arrive at truth. But this enterprise has to be rational, logical and methodical. Then only it is reasonable and acceptable. In the past this viewpoint was properly appreciated and practiced but later on some sort of dogmatism vitiated philosophical atmosphere. There is a need for revival of this approach. Then only fresh approaches, newer intuitions, novel insights and innovative ideas can be possible.

Reality is symbiosis of unity and multiplicity. The multiplicity originates from, is situated and embedded in, and sustained by one all-inclusive Reality. It is an organic unity, a multiplicity-in-unity, not unity brought about in or superimposed on multiplicity. Multiplicity issues forth from unity, is accommodated in an ordered way in unity and that is why it is cosmos and not chaos. It is universe and not multiverse. It is universe in the sense that it houses many in one as parts of an organic whole. The Sanskrit words jagat (mutative world) and vis'va (cosmos) are suggestive of this fact. This is how the ontological issue of 'one' and 'many' is to be approached. Both one and many are inevitable facts of our experience. In a satisfactory philosophical position both are to be recognized and accommodated in a holistic and integral system, in a synthesis, in which the two are not posed as opposites but as complimentary. Such a position can be termed as ORGANICISM (S'arirakavada) that fulfills this task by postulating a primordial unity that expresses itself in and through the multiplicity of diverse forms and functions. The analogy of living organism given to us in our experiences is best suited to explain the nature of reality. A living organism is neither an assemblage of scattered and unrelated multiple parts, nor is it a barren unity or an abstraction that is bereft of the multiplicity of its organs. It is a concrete unity that realizes itself in and through the multiplicity. Just as a part is not intelligible except through the whole of which it is a part and just as a whole is not conceivable without any reference to its constituent parts so also the organs are not intelligible except as inhering in an organism and the organism also is not conceivable without any reference to its organs. Thus Organicism regards one and many as members of an organic whole each having a being of its own but a being that implies a relation to the other. This is a holistic and integral approach based on the principles of interrelation and coordination, mutuality and cooperation, reciprocity and interdependence.

In no other system of thought one can speak of such a world of mutual appreciation and organic interrelation and interdependence. In Absolutism there is no manifoldness but solid singleness. In Dualism there is no mutuality but rigid bifurcation. In Pluralism there is no interrelatedness but monadic exclusiveness. So these systems cannot entertain the idea of mutual give and take, mutual appreciation, mutual caring and

sharing that is the core of Organicism. The chief value of Organicism is that it recognizes the inalienable individuality and the reality of manifoldness of finite spirits and matter and assigns them a proper place, function and value in the unifying framework of an all-embracing unity without in any way destroying its wholeness. The unity differentiates itself into multiple finite entities without being exhausted by them, just like a whole which is not a mere summation of the parts. It is both immanent and transcendent. The multiplicity is not annihilated but preserved and protected in the unity, derives its being, discharges its functions and realizes its value within the concrete unity. Both are necessary to each other and realize themselves in and through the other.

Like reality our experiences are also multifaceted and multi-layered. They have to be so in order to be genuine, veracious and comprehensive. The variety of experiences is in tune with multiplicity of reality. Ordinarily our experiences are sense-generated. We possess cognitive senses that provide us variety of experiences, both internal and external. The functioning of cognitive senses is both amusing and bewildering and at times beyond the ken of human understanding. It also undergoes expansion and contraction with the increase or decrease of cognitive capacity. It can be thwarted by impeding forces and augmented and reinforced by supplementing agents. The ever-increasing scientific and technological inventions and advancements have devised many apparatus that serve as aid to the enrichment of our experiences particularly of the objects that are remote, or subtle, or covered. There is constant and perhaps endless improvement in our cognizing capacity. Further, there is something called super-normal perception that opens up a new field of experience. It is a cognitive domain that is sometimes a suspect but its veracity cannot be outrightly rejected. Availability of such experiences to some gifted persons cannot be denied on the ground that they are not available to everyone or they are not available to ordinary senses.

The evolved human consciousness is bi-faceted in so far as it is self-consciousness as well as object-consciousness. We know, we know that we know and we also know what we know is true and useful or not. On the basis of ratiocinative discrimination we form judgments. We make a distinction between fact and value. These two are distinct but closely interrelated and interdependent. Fact is already in existence and value is to be brought into existence through our efforts. Experience of facts enables us to postulate value and engages us in the pursuit of its realization. When value is realized it becomes fact. So fact-value dichotomy is only apparent and for practical purposes only. Consciousness of values and their planned and systematic realization is another unique feature of human being.

### **Nature of the universe:**

The universe is an undivided whole. There is organic interdependence, cooperative partnership and supportive mutualism in community living. There is reciprocity between living beings and inanimate things. All living beings have to coexist in the universe but it has to be a regulated co-existence just like a nest (nida) of a bird wherein the young ones coexist in a regulated way. The bird-parents operate with the attitude of distributive justice and selfless sacrifice and the young ones also coexist in mutual co-operation and co-

sharing. They do cry for food but do not quarrel with one another. The parents see to it that their needs are satisfied but they do not feed their greed. If little creatures can have such a harmonious living why can we who claim to be rational not do so? So the guiding principles of communitarian life are *sahavasa*, *sahakara* and *sahabhoga*. Entire cosmic existence is corporate coexistence and therefore human progress coincides with cosmic progress as well. There is inclusive pluralism with mutual cooperation and supportive partaking

### **Nature of human existence:**

Human being like any other item of the cosmos is a divine spark. He is finite-infinite. He is potentially infinite. The Vedic rishi describes him as “*amrtasya putra*”. He is infinite conditioned as finite. Finitude is not his basic nature. He mistakes him to be finite. So he has to restore his divinity and experience infinitude. His real self is pure consciousness and bliss which is named as infinitude or perfection. This perfection is not a matter of attainment but of realization. But this realization will be only after attainment of ratiocinative knowledge of finitude. He has to know that he is not finite or imperfect and he has to transcend his finitude

In the worldly existence human being is beset with ignorance and consequent bondage which is misery-mongering. He always feels that he is lacking something, missing something, wanting something. He hankers after worldly belongings which are evanescent and ephemeral. He has an inkling of perfection. He cherishes to be eternal and immortal but does not know what real immortality is. He mistakes mortal to be immortal and suffers when he realizes that that which he took to be immortal has turned out to be mortal. Though the real self is perfection and infinitude he suffers from cognitive, conative and affective imperfections. In worldly existence he is body-mind complex animated by the principle of spirit or soul. It is the spirit which is its real self. Body-mid complex is extraneous, adventitious and an imposition or covering. This makes him finite-infinite. This extraneous imposition has to be discarded. Then only real self can be experienced. But in order to experience the real self first we have to know the empirical self which exists in this mutative world (*jagata*) having his or her own existential network (*samsara*).

We have the experience that apart from the physical we possess vital, mental, intellectual and spiritual dimensions (*panchakos'ha*) that are all equally important. They are all interrelated and mutually supportive. They are distinct but not separate and cannot be reduced to any one of them. They may have existential hierarchy from gross to subtle but they do not have value-based hierarchy as all are of equal value. Quality of life is to be attained in terms of catering to the legitimate needs of all these in a balanced and proportionate way. In fact lop-sided development of any one or a few of them is harmful to the total human person and is detrimental to perfection whatever the degree of its realization be. The physical, vital, mental and intellectual belong to the empirical world and can be approached with the help of science but the spiritual belongs to a different category. It is trans-empirical and beyond the ken of empirical sciences. There are therefore two realms of human existence, empirical and trans-empirical, one constituting the base and the other the apex. Both are organically interrelated. Wise persons differentiate between the two but do not ignore one for the sake of the other. There can be priority and posterity or there can be simultaneity in their pursuits depending

upon the situational requirements. But there is no chasm or gulf between the two. The spiritual is trans-empirical but it is not anti-empirical. Rather it is the fulfillment of the empirical. The empirical is a prerequisite and stepping stone for the trans-empirical. One cannot be realized without the other. There has to be a symbiosis of science and spirituality, the former seasoning and tempering the latter. This is the message of the Isavasopanishad of Yajurveda.

### **Social dimension of human being:**

Human existence in worldly form is multi-dimensional, multi-layered and multi-relational. It has individual, social and cosmic aspects. It is intimately related with nature, sub-human beings and human beings. Human identity, therefore, cannot be determined by any one of these facets. It is the totality and intricate unity of all these with subtle and fine inter-netting, interdependence and interaction of the three which constitute human personality. Added to this is the social dimension that is highly complex, complicated and subtle network of relations. Sociality is built in human nature and no human existence is possible and conceivable without society. Human beings themselves constitute society. Society provides the ground and sustenance for human existence and also the basic structure and materials for human evolution. So there is reciprocal interdependence. Human progress coincides with social progress. But there is no dichotomy or chasm between individual existence and social environment. All social organizations are means for collective progress. If a particular form of social organization is not fully conducive for this goal, there should be innovative changes and transformation

### **Values and culture:**

Quest for value and its gradual and graded and methodical realization have been prominent concerns and aspirations of humankind in general and of Indian mind in particular. This involves value-schema based on concrete social and historical realities. It also calls for symbiosis of being, knowing and doing. Value schema is multi-layered and multifaceted, involving the mundane and trans-mundane, empirical and trans-empirical, physical, vital, mental, intellectual and spiritual dimensions. All these are distinguishable but not separable. All these are to be pursued in simultaneity or in succession depending upon needs, requirements and situations. A value-schema has four phases of end, means, modalities and realization. Knowledge of the end, proper acquisition of the means, and skillful employment of the modalities, and judicious utilization of the result are the prerequisites of a rational value-pursuit. This means adequate management of reality-situation, knowledge-field, action-program, and distribution-system. In Indian philosophical thought distinct and specific attention has been paid to their concerned theories of management keeping in view the unity and diversity of the nature of reality and human existence.

**Culture and tradition:**

In Indian philosophical thought emphasis is laid on utilization of past experiences as also experiences of others. (A no bhadrah kranvantu vis'vatah). The past is handed down to the present in the form of tradition. In this sense tradition is rooted in culture. Tradition is a movement (parampara). It is embedded in the past, it lives through the present and it flows into the future. It is accumulative process of acquiring and transmitting, adjusting and applying lived experiences and embodied values and norms cherished in a culture. It is continuity as well as change. In a good and healthy tradition there has to be judicious discrimination as to what is to be retained and what is to be discarded as dated and outlived. It thus admits of creative freedom and innovative changes. No culture can survive and thrive if its seminal ideas, key concepts, fundamental doctrines get fossilized and out-worn. Therefore a constant reflective review of tradition is necessary; otherwise it becomes a dead weight and burden on individual and society.

**Progress as evolution banking on tradition and rooted in culture:**

Change is the law of reality, but it has to be a change for the better, for more perfect, for greater well-being. All change is not necessarily healthy and good. In order to be beneficial it has to be in the form of evolution rather than revolution. It must be based on the solid foundations of the past, its experiences, concerns and commitments. But this process of bringing forward from the past requires a judicious discrimination as to what should be accepted and what should be rejected. This brings us back to the consideration of tradition. Tradition is a movement (parampara). It is embedded in the past, but it must live through the present and flow into the future. It is an embodiment of values and norms handed down from the past. It is accumulative process of transmitting, adjusting and applying the values and norms cherished in a culture. It is not static. It is continuity as well as change. It admits of creative freedom and innovative changes. It is never a threat to individual and social freedom unless it is dead, dated and outlived. Therefore a constant reflective review of tradition is necessary. A live tradition provides for freedom, is amenable to change and improvement. Tradition makes a person and society and, contrary wise, a person and society make a tradition. So there is mutuality between the two. Similarly change and modernity do not mean breaking away from the past experiences. What is needed is a correct understanding of the nature and role of tradition.

Tradition is rooted in a culture. Culture, in all its dimensions, is a crucial constituent of human progress, both individual and social. Culture is a matter of being, a mode of living, a set of commonly shared values and belief patterns and practices. It is a complex whole comprising knowledge, beliefs, conduct, morals, law, customs, artistic, scientific and technological pursuits, humanities and social sciences. It is an individual as well as social affair. It is a total heritage borne by a society. It contributes to the discovery of meaning of life. Cultural life consists in pursuit and realization of values that enhance quality of life of human being and his society. Therefore culture has to enrich, enlarge and encourage fullness of life, delight of mind and plenitude of peace. Culture is a living phenomenon coming from the past like a tradition. It is a

crystallization of material and spiritual wealth created and preserved by a group of people and a society. There can be no genuine progress without cultural backing and cultural regeneration preceding and consolidating it.

According to Indian thought value-realization and civilized living imply constant and all round development. Culture in all its facets and dimensions is a crucial constituent and instrument of this development. It is a state of being, a way of thinking, a mode of living, and a set of commonly shared values, belief patterns, practices and efforts. It is a complex whole comprising stock of knowledge, beliefs, customs, conduct, morals, law, and artistic, scientific and technological pursuits, humanities and social sciences. It is an individual as well as social affair. It is a totality of heritage borne by a society. It is crystallization of material, mental, intellectual and spiritual wealth generated and preserved by the society. It contributes to discovery of meaning of life and enhances quality of life. Thus it enriches life, enlarges fullness of life, brings delight of mind, and sharpens intellect and ushers in plenitude of peace. But it is for human to live up to them or falter and fail.

### **Human existence, culture and nature:**

In Indian mind it is believed that human existence, culture and nature are very intimately correlated. Human being is essentially 'natural' in the sense that he/she is an inalienable part of nature, is born and brought up in the lap of nature, is sustained and nourished by nature and ultimately reaches his/her culmination and consummation in and through nature. Nature environs human being, provides a basis for human evolution as also for excellence and perfection. But in spite of all this nature does not exhaust human being; nor does human being exhaust nature. The laws of nature condition him and he can cope up with nature and with the laws of its operation to some extent. But he can liberate himself from nature with the help of nature only. With a firm base in nature human being has the ability to rise above nature with the help of nature alone and to become a creator of culture. Human being is bound by nature and yet he/she can transcend the bonds of nature. He /she is aware of being natural but also of the capacity to overcome and go beyond nature. Even though dependent upon nature he/she can be liberated from nature with the help of nature itself. Thus he/she has a paradoxical awareness of dependence on nature and possible freedom from nature. It is a prerogative of human being to acquire this self-awareness and shape his/her life and existence accordingly. .

Nature is lawful and law-abiding. Therefore human being can know and regulate lawful functioning of nature. But human mind is prone to perversion and susceptible to wrong doing. It is unfortunate that perversity-prone human mind more often than not indulges in law-violation out of ignorance or weakness of will or habit of mind. This is one of the facets of freewill and karma. Nature is kind and benevolent. Initially it gives mild warning, but if no heed is paid it reacts violently. It is left to sweet will of human being to care for nature and enable nature to care for him or to be a sufferer of his misdeeds.

Both nature and culture environ human existence and inform his/her being. Both these are distinct but not separate. Both are equally necessary. Culture is humanly transformed nature. Ideally speaking nature should be humanely transformed but quite often it turns inhuman. Human existence is a part of nature and culture is nurtured nature but human being tends to make it unnatural. This is the travesty of human rationality and freewill. In an ideal situation nature, human existence, and culture should constitute a continuum or an organic unity but human egotism and selfishness come in the way.

Human being is a tertium quid between nature and culture. He possesses the capacity of innovative creativity. Culture is shaped and reshaped by creative human consciousness. In creative consciousness past experiences are relived and renewed. It is also previewing the future. Reenacting the past, enlivening the present and visualizing the future are tasks of a dynamic culture. Here past, present and future coalesce into one. The present envelops the past and contains the seeds of the future. In this respect the present occupies a pivotal place, as it is a symbiosis of the actual and the potential. A living culture renders past contemporaneous and makes the contemporary as foundation of the future.

#### **Goal of human life and the cosmic process:**

The pursuits of excellence, striving for betterment and attainment of quality of life have been perennial human concerns and aspirations. All human endeavors in diverse fields of culture and civilization have been directed towards realization of this goal. Freedom from imperfection and consequent suffering has been the chief motivating factors for all cognitive enterprises and technological advancements. Though every human being cherishes and strives for these and posits them as goal of life, their realization requires planned corporate efforts. It cannot be a single individual enterprise. A single individual may work out a plan but its execution has to be collective. Moreover, this goal implies attainment of excellences and best possible quality of life not only of the individual but also of the entire cosmos since the two are interrelated and interdependent and constitute an organic whole and therefore also it calls for collective efforts. This apart, one cannot attempt to realize a good quality of life keeping in view an isolated individual, society, nation or region. It has to be a global vision and a universal realization without any prejudice to any one section of the universe. Every one has to participate and partake in the fruits of this venture that is a collective enterprise. Every one should be able to contribute by manifestation of one's capabilities through a dynamic discovery of one's potentials being assisted in this process by the society and natural surroundings. So when we plan for social progress our outlook should be global though our performance has to be at the local level. Genuine social progress consists in the realization of universal well-being, in a sense of care and concern for all, a feeling of oneness with all, an attitude of sharing and cooperating.



## Value of Purus'artha:

The notions of 'perfection', 'peace', 'harmony', 'goodness' and 'Quality of Life' have been projected and nourished in different cultural traditions of the world so that all that is true, good and beautiful, which is worth reckoning and emulating, may be brought together and synthesized for pursuit of individual happiness, social progress, world peace and cosmic well-being. These are the ideals cherished by the humankind at all times all over the world but they have always been elusive from effective realization. In the context of present day quest for globalization and universal harmony in the strife-ridden and divided world such a renewed attempt may help in generating conducive climate and congenial mind-set through proper and adequate education and other media of mass communication. Thought motivates action and good thoughts will certainly ensue good deeds. It is pragmatic to live by ideals even though they may not be easily or fully realizable. They are not to be in the form of utopia but attainable through human endeavor. Ideals need to be projected and pursued. There have been seers, sages, saints and knowledgeable persons in every known historical age and in every region, who have on the basis of their subliminal intuitions given us noble ideas and ideals for universal welfare. It is prudent to go by their precepts and practices that have eternal relevance and utility.

Theory of purus'artha has been cardinal to Indian way of life. It has been formulated keeping in view structure of the universe and the constitution of human person. Whatever be its formulation it is commonly accepted in Vedic, Jaina, Buddhist, Sikkha and all other traditions. Along with a theory of karma it is a salient and distinguishing feature of Indian culture. Theory of purus'artha is based on two presuppositions. One is that the universe and the cosmic process are teleological, purposive and goal-oriented. There is a built-in telos in the cosmos. The other is that human being is the highest emergent so far in the cosmic process. It is finite but has the capacity to develop infinitely. There are immense potentialities inherent in human which can be manifested given suitable conditions. Human existence has meaning and significance but this can be realized only through right knowledge, proper planning and skillful endeavour. Ideas of karma and purus'artha have been put forth only in this context.

Human being is not only conscious but self-conscious as well. He/she has the painful realization that all is not well with the present existence. There is a constant feeling of imperfection and finitude. This is a hard fact of life which is undeniable. There is an inevitable feeling that there is something missing, something lacking and something wanting. This is not a cause for pessimism but a call for enlightened activism. It stimulates and motivates a knowledgeable person to undertake planned and skillful performance.

In the performance of purus'artha there are three steps of knowledge of the goal ( sadhya), of the adequate and conducive means ( sadhana) and of skillful employment of modalities (itikartavyata). The basis of choice of goal is its appropriateness (aucitya). It is appropriate if it is conducive to individual and universal well being (artha and not anartha), and it is realizable (not asadhya). The means has to be in accordance with the goal (anukula). It should be available and accessible also (upalabdha). The modalities stand for proper

knowledge and skillful employment of means (upayakaush'ala) to realize the goal. Since the modalities have to be composite, it is necessary to know the different steps and their priority and posteriority (paurvaparya) while undertaking the performance. There is a quadruple principle underlying pursuit of purus'artha. It is jnana-iccha-kriya-phala (knowledge-will-effort-result). All these four are to be properly harnessed in their symbiotic interrelationship.

A puru'sartha has to be collective and corporate enterprise. An isolated human individual never exists. He/she is a part and parcel of the total reality and has no existence or meaning apart from this totality. There is reciprocal dependence, supportive co-existence, judicious cooperation and mutual caring and sharing. Of course, it is the individual who is the agent but this agency is possible only in a collectivity and therefore the motives and intentions of every act should be the wellbeing of the collectivity. The Gita ideal of 'loka samgraha' is the guiding spirit of all theorizing about purus'artha. Traditionally four purus'arthas have been conceived in the Vedic tradition and they are by and large accepted in other traditions as well. They are dharma, artha, kama and moksha. But logically there is no fixity about it. What is important is that a human person should lead a planned life with proper knowledge and pursuit of proximate and ultimate goals of life. For this there can be different patterns of theorizing but the four-fold traditional schema seems to be universally desirable.

In the four-fold schema dharma is the foundation and guiding principle, artha and kama are preyas i.e. worldly goals for earthly well being and moksha is nihsreyas i.e. beyond the two. Dharma, artha and kama are to be pursued in the empirical life and they are therefore put under one head of trivarga. Moksha is both this worldly (jivanmukti) and otherworldly and therefore it is distinguished as apavarga. In Indian culture we have Dharmas'ashtra, Artha'sastra, Kamas'ashtra and Mokshas'ashtra traditions each one having enormous expository literature. It is worthwhile to be acquainted with them, even though one may not wholly adhere to them. Sometimes puru'sarthas are discussed in the context of karma and sometimes separately as well, but karma is the cornerstone of puru'sarthas. Any delineation on traditional theories of purus'arthas must be based on the concerned literature only and there should not be any free lancing or kite flying about this..

### **Analysis of concept of purusa(Person):**

Human being is the centre of all moral and legal reflections in so far as all moral and legal considerations are meaningful and applicable only in the context of human. The behaviour of inanimate objects or animals does not attract moral and legal evaluations. Even the behaviour of an insane or infant human is not an object of moral and legal pronouncements in the strict sense. This clearly implies that all moral and legal deliberations presuppose a particular view of human to whom alone moral and legal responsibility is attributable. There are certain properties possessed by human by virtue of which alone he/she becomes a proper and fit candidate for moral and legal evaluations. This is specifically the case in the moral context. In the Purva Mimamsa literature the term 'purusa' is used for such a moral agent. Purusa means such a moral agent who is ratiocinative/ discursive, who possesses freedom of will and who has a teleological or purposive outlook. A purusa is a rational, free and responsible agent whose behaviour is goal-oriented. In

order to bring out full implications of this concept in a moral context we may do well to dwell upon these properties of human, which are at once both constitutive and regulative. They constitute the nature of human but are not fully manifest in human. There has to be purposive, planned, methodical and regulated enterprise to realize those potentialities. The word 'purusa' etymologically means one who strives for enhancement (purati agre gacchati iti purusah)-S'abdakalpadruma). Hence they are the ideals to be pursued and strived at by human.

The primary requirement of a moral agent is the capacity to discriminate between the good and the bad, the virtue and the vice etc. (viveka). In fact the very first aphorism of the Jaiminisutras begins with dharma jijnasa whose core is acquisition of this ratiocinative knowledge. No doubt ignorance of law can not be an excuse, but the awareness of law and the prevalence of the conditions conducive to such awareness is a necessary precondition. A law cannot be adhered to unless and until one knows what it is, what is the means and what are the modalities to practice it. That is why moral and legal education should be an essential part of general education which should be imparted through both formal and informal modes of imparting education.

The second requirement of a moral agent is the possession of freewill. Every act is not a moral act. Acts like eating, sleeping etc. do not come under the purview of moral evaluations as these do not involve a choice between good or bad etc. Only such voluntary activities which are directed to bring about some desired fruits (phalecchajanitakirya) can be subjected to moral evaluations. In other words, the moral acts are the acts performed by such an agent to whom the responsibility of its performance can be attributed not only in terms of its creation but also in terms of the owning up of the consequences. Thus, the theory of apurva, which seems to be a precursor of the theory of karma, has both the attributive and the retributive aspects. This attribution of responsibility and the retribution of the consequences (phala) presuppose freedom of will in the agent and availability of alternatives in the given situation. Karma performed as yajna has distributive aspect as well since yajna is a collective enterprise for universal well being and karmaphala is necessarily to be distributed as prasada .

### **Quality of Life and Spiritual Globalization (Vasudhaiva kutumbakam):**

Quality of life in its perfect and highest form is the summum bonum of human existence and globalization is its corollary since its realization requires propagation, profession and practice of global ethics. The principle of 'universalizability of ethical norms', and adherence to them without exception, stem from this very consideration. But globalization is not to be understood in materialistic terms only in the sense of liberalization of trade and commerce. Basically it is a spiritual ideal. It is inculcation of the attitude of seeing self-sameness everywhere leading to global unity. It is realization of fundamental unity of the entire cosmos, not just of human beings or living beings. It is a mode of cosmic coexistence with a spirit of mutual support, mutual sacrifice, mutual caring and sharing. It is an enlightened conduct and contented life like that of a bodhisattva or jivan mukta who is constantly engaged in universal well-being, who is happy in the happiness of others and feels miserable in the miseries of others, who always thinks of good of others and acts for their welfare. The seers and sages, spiritual and religious leaders, all over the world have enjoined this mode of

living. The moral codes prescribed in all the cultural and religious traditions in all ages and places aim at cultivation of this mindset of universal affinity and self-sameness. We possess vast literature in this regard but human nature is such that it has to be constantly reminded about this and persuasively goaded to practice this. This accounts for the need and relevance of the present endeavour.

Spiritual Globalization is not monopolistic patenting or bulldozing of multiplicity in overt or covert form but accommodating and harmonizing it within the organic unity of the entire cosmos. It stands for coordination rather than uniformity of thought and action. It envisages no antagonism or incompatibility between one part and the other, like one organ and the others in an organism, since all are perceived and conceived as interconnected, interrelated and interdependent elements of one and the same whole constituting a single field or continuum or unity. That is why analogy of a living organism is put forth where there is 'multiplicity-in-unity' (not 'unity-in-multiplicity'), many situated in One, not as separated, segregated and scattered elements, but in mutual openness and reciprocity supplementing and complementing one another. Here conflicts and disorders may not be unnatural but their resolutions and harmony may also not be unrealizable.

### **Mode of achieving the goal:**

Such a Globalization is a viewpoint and a course of action, a policy instrument and a world-wide movement for a new world order based on enlightened principles of conduct aiming at enhancement of 'Quality of Life' not just of human beings but of the entire cosmos. This calls for newer formulations of global ethical norms that may regulate the entire gamut of human conduct in relation with one human being and another and also between human beings and the rest of the cosmos of multiple animate beings and inanimate things. This is the precursor of the emergence of a global society in which the entire world can be experienced as one single family. This is possible through the realization of selfsameness and cultivation of the spirit of sacrifice. But this necessitates a trans-valuation of values, a paradigm shift in values, a changed mindset, an enlarged vision of cosmo-centricity, an enlightened view and way of life by a proper training of body and mind by illuminating knowledge and liberating wisdom. It calls for a total transformation of matter and mind and realization of spiritual oneness. It is widening of the self as totality, from 'I' to 'We', from one self to total self, from individual to cosmic. Here there should be no deprivation and exploitation, no sorrows and sufferings that are unmitigated, no injustice and discrimination unabated. This is realization of heaven on earth, to use figurative language. The cosmos is full of splendors and can provide sustenance to all its inhabitants but we have to ensure that this is done in a just, fair and equitable manner. But this is possible only through the postulation of a new value-schema other than the one we are presently pursuing. It is the restoration and reformulation of the classical value-schema that we have forgotten. It is practice of new ethics that tends all and cares for all. This has been the cherished desire of the enlightened mind. It is not a utopian dream but an ideal realizable in actual practice through proper and adequate education.

**Value-schema for individual and social progress:**

Quest for perfection and realization of values of life that reflect meaning and purpose of our existence have been perennial human concerns. Any consideration of such value-schema should be based on concrete social and historical realities and past experiences of the concerned individual and society. Values are not just to be known and posited, they are to be realized as well and lived in action. This calls for a symbiosis of knowing, doing and being. There can be no realization without skillful means. This implies cataloguing of resources, preserving and enhancing the existing ones and generating new ones without depleting the existing ones. Skillful employment of means also implies judicious use of the resources without depriving others of the present generation and the future generations. It further implies proper management of action and the fruits of action with equitable and just distribution.

**Holistic and integral approach to progress**

A meaningful planning for progress has to be all-round, graded and gradual realization with balance and proportion. Economic progress is basic to human progress but economic aspect is only one of the multiple aspects and cannot claim exclusive attention. Human development is not to be confined to economic development and mere economic development cannot be equated with human development. Further, in order to ensure just and equitable partaking in the fruits of economic progress it should be dharmic in nature regulated by 'business ethics'. No doubt pragmatism and utilitarianism are the guiding principles of economics, but they should be seasoned and tempered by welfarism. Unbridled economic growth gives rise to moral crises and many problems crop up which may seriously imperil society and its health. It may appear to be a growth but it may not be conducive to well-being. There has to be value-orientation of economy in tune with human well-being and cosmic welfare. Economy has an instrumental worth and it should not be taken as an end in itself. It is also to be remembered that not only economic development is to be guided by morality; it should also help in enhancing moral capacity. Morality should not remain confined to precepts but should get translated into practice.

**Science, Technology and social progress:**

Like economy science and technology are important components of human culture. Science directs technological innovations and technology accelerates progress of science. Both are thus interdependent. Both are needed and are essential to human existence and social progress. But they are not value-neutral. They should serve the ultimate human good that is also the cosmic good. They are means and therefore of instrumental character. They should be humane and humanizing and should be harnessed for social progress and cosmic well-being. They should not be allowed to technolize human being; rather they should be humanized. In this respect a clear distinction should be drawn between humanism and humanitarianism. Humanism is anthropocentric and is vitiated by human fallen-ness whereas humanitarianism is cosmo-centric. Only by spiritual orientation of science and technology they can be made humanitarian. Such an orientation can come from traditional culture. At present there is a see-saw between traditional culture and science and technology instead of a thaw. There is a need for 'great harmony'.

## Conclusion

Though he/she is imperfect at present he/she can realize perfection through his/her purus'arta. It is the summum bonum of existence. Human individual is only a pinda in the Bramanda, an individual-in-cosmos. So our concept of perfection should not be individual-centric but cosmo-centric. This requires a samghajivana, a harmonious corporate living in interrelationship and interdependence as one kutumba.

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