Transforming through education-in-Literature: 
A Hermeneutics of human Be(com)ing

by

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A THESIS SUBMITTED IN PARTIAL FULFILMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

in

THE FACULTY OF GRADUATE STUDIES
Centre for the Study of Curriculum and Instruction; Faculty of Education

We accept this thesis as conforming
to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

September 2004

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Abstract

This collective of essays offers a cross-cultural exchange of ideas and ideals from East and West, and interdisciplinary experiences as a stepping stone to that "dialogue of civilizations" (Giri, 2002) needed today as antidote to minimalist monoculture. This thesis happens when one takes seriously the problem of human life and human relationships, and sees the problem of ego as the central disturbance in the human condition. Its educating Acts pirouette us throughout around the transforming question: What Is to be Done in Education that sustains the possibility of life and peaceful coexistence of all human beings?

This conceptual study uses hermeneutics as a creative orientation, and explores the possibility offered by Heidegger's Become what you are. Inviting the spirit of Education for the Self-development of human individuals with humanity as a praxial engagement for educational disciplines, this aspirant brings Self under focus, and in the realm of othering that assists our understanding of human meaningfulness. This makes intelligible the ethical demand for the healthy human Relations that are the passionate subject of literature and poetry. The recovery of these phenoms of educative culture, as a rich creative resource, is the kind that Gadamer, Ricoeur, and Huebner had seen as an imago to hermeneutics and, with anxious beqarari, sees Literature as the culturing humanistic pedagogy in the service of human transformation.

As a solemn offering to Education, this inquiry asks educators worldwide to acknowledge that all our pedagogy is ultimately an act of the feeling heart evoked in artful commitment to knowing oneself and one another. It charts the pathway of aesthetic ethics that mobilizes a spiritual supplement of embracing all others in human intimacy, and presents multiplurals text that has

Interdisciplinary experiences; many forms of expression; poetry and its visual interpretation; interpretations of Literature and experience of literature; narrative, autobiography and biographies; conversations and collaborative actions; multilingual exchanges; many language displays that characterize art and artistic forms, and are the heart of compassionate communication praxis.

Speaking the language of poetry to the large human commUnity, this inquiry seeks Transforming through education-in-Literature with unique human Be(com)ing in the birth, self-realization, and affirmation of humanity.
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ACKNOWLEDGEMENTS

In the name of Allah, Most Merciful, Most Compassionate

For Intimacy and Intimates, such blessing

This gift of love is dedicated with deep thanks and respect to my dear Parents, Abu and Baji ji, my most beloved teachers of human intimacy and humility. I am eternally pirouetting on their lines of dreamful existence, reaching out for the stars and beyond, and enjoying the experience.

To my husband, Javed, and children, Maria, Mohammad Haseeb, and Maheen, my deepest affection and thanks for their loving support and strength. Their love has kept me alive and well. Each has been most generous in helping me, taking care of me, and giving me the freedom to dwell in/enjoy my work. I am deeply thankful to my sister, Zoobi, and my brother, Tariq, for being here for me whenever I have needed them.

I feel infinite passion for my wonderful teachers whose passionate, enlightened teaching contributed to my own passion for teaching. Mrs. Sirajuddin, especially, is the most present, alive and permanent member of my dream community. Her deep trust and confidence has put me on the educational landscape and in literary inns always already. I feel the necessity to acknowledge the silent loving intimacy I receive from my students, that along with my teachers and colleagues, has made my educational experience worth the journey, and the joy of education so much richer.

My heart goes out to my beloved committee, Dr. Karen Meyer, Dr. Carl Leggo, Sister Gertrude Ann Jocksch, and Dr. Graeme Chalmers for their dynamic scholarly and humane presence, trust, guidance and encouragement during the preparation of this work and otherwise. Specially, Dr. Chalmers’ caring presence and thoughtful responses to my work at a crucial stage in my journey have given me hope, and life to the words ‘we care’. Their grace and warmth makes them the light of the scholarly community at UBC. I am also thankful to Dr. Munir Vellani for corresponding to my hermeneutic endeavours so patiently. To my friend, Teresita-Salve Tubianosa, my utmost gratitude for helping me with her technical competence, whenever. Dr. Lynn Fels’s readiness to help and support wins her a permanent place in my heart along with the innumerable Intimates that make the CSCI/CCFI community. Many thanks to Arshad for his fine Urdu script.

I feel indebted to my artist friends, Rahat Naveed Masud and Barbara Bickel for so generously sharing in the creation of a transforming humanitas for the world.

Ordinary words, insufficiently, express what I feel for all of you, and what comes forth is poetry: Our savoury small attachments
carry us away
from ishq, that ardent bliss of Love
to which we ascend in a moment
and become a lover.

Yet only once more
when there is love in our hearts
that says, “Find me now who may,
and then, ever desiring my ascent and sublimity,
in the midst of the enjoyment of its gifts,
you will say, ‘So we are in the light of Love,
that we are, and no more.’”
Transforming through education-in-Literature: A Hermeneutics of human Be(com)ing
To The Reader

Perhaps you wonder what I am up to. I am here at what the Japanese call “yu-mu”:

![Image]
a space pregnant with possibilities and hope, and beyond “fetishism of culture” (Elvi Whittaker, 1993), experiencing ‘othering,’ which I enjoy enormously as I do now talking to you. We are in the communication situation, addressing the human commUnity in subject-subject relationship, and my addressing ‘you’ in a spirit of mutual reciprocity. With you already here, I invite your attention to interested subjectivity in mutual otherness that has a touch of difference, and your travel beyond worlds that are hermetically sealed onto the open texts with Paul Riceour’s ideal of a border crosser. We will be walking the world together, in the world of this work as Riceour calls text for Gayatri Spivak’s worlding the world as border crossers.

Here is delight in border crossing not only between academic and philosophic reflections, passionate collaborative action and aesthetic co-creation, but also between sociology and spiritual seekings, between different ways of writing language and multilingual expressions, between hermeneutics and spirituality and its practicality. The aesthetic ethics in this work attempts to engage you with some one called not just to live and work in the complex messy world shared with others, but to act as a mediator, to work actively for the peace and reconciliation of the world, so Michael Barnes (2002) portends. It is a blessing to be in the middle and I enjoy this space. It is self-inspired work and expresses this individual’s desire to reCreating the human individual on remembered footing, and sustaining true humanity in each other as ethical responsibility. Such creative performance is itself artistic creation and expressive of the good, beautiful and true.

Twice welcome to this social site of cross-cultural conversations and experiences, where we will aspire to have a better understanding of Self and world Society and be inspired to initiate a new conversation of the humankind. Walking together in the love of practice, we will strive for a humanistic ethos that is sufficiently human and alive with the spirit of pure transparent humanness. Faithful to the personal motto of ‘wondering,’ introduced by Erasmus, you are invited to this wonderful site as participant presence in search of true experiential knowing and authentic experiences, and are requested to perform a healing ceremony. It comes of itself by
loosening self, that is opening inmost heart, mind and soul to the concept of En(Light)enment in deeply spiritual terms, to the puzzling diversity of human experiences and traditions, and also to the possibility of a willing suspension of disbelief.

Such unconditioning makes way for a dialogue of hearts with understanding and compassion that connects all to what poet William Blake calls the “eternal now” in which everything is holy, and consequently, generates a greater freedom to give and receive love. Powerful feelings and experiences that come through this way are enduring and everlasting, and can raise human consciousness and enlarge our horizon of Self. A deep awareness, conscious reverence and presentness to all as sacred beings of Creation, sharing values with men and women of good will in all lands without any form of cultural or ethnic closure, and loving all children, is the deepest need and possibility of a transformed world situation. As Erla Zwingle notes in “A World Together” (National Geographic, Aug. 1999), old and new are mutually transformed. Less desirable changes are taken over by positive. Humans can resist and shape change, but, as in nature, loss of the old is inevitable for the new. The old here is conservatism, and this must not stay put. What must remain is the ancient ideal of unique human being with humanness. Such qualitative distinctness, and unusual sensitivity to this quality, will direct our new doings and makings.

I invite you, interested reader, to literary discourse and literary language, and alert you to the challenges of hermeneutics, where you are likely to be startled by ambiguities and complexities, strangeness and abstraction that will dispose you towards text and language in a different and deep way. This is a hermeneutic text, and your patience and imaginative approach, dear reader, will help you through the inherent ‘difficulty’ associated with such texts and hermeneutical interpretation, and also engage you in the highly personal process of meaning making and understanding ... once you are willing to expose yourself to the text (Ricoeur, HHS, 94). Hermeneutically conceived, your attentive travel through this text portends an image of a daring human being that is alive to the “relentless inner tension between illumination and concealment” (Gadamer, 1983), and our responsibility in taking up this task for the creation of conscious and thoughtful human beings.

You'll meet me here and there as a romantic realist, walking always around in the essays, my poetry and its artistic interpretation, generating a new normative understanding of the humankind, of living meaningfully and with sacredness in our contemporary universalizing
world. Such a moral and spiritual transformation of self and society affects us deeply, and because it addresses matters of consequence, we are moved to take full responsibility for creative reflections and positive actions in this challenging globalizing time. It offers us a Becoming attitude with Dasein's (Heidegger’s Being) inherence in the world, and a wide, all-inclusive context with concrete possibilities and concrete limitations. Without projection of such a context, Dasein would remain without availing possibilities that allow for being something more and also become what you are. With Dasein having closed its understanding to a very closed context that is without a holistic projection of an inclusive context of intelligibility (Heidegger in Madison, 1988), and without its primary understanding distinction, it is alienated, alone, disconnected. The best move on our part is to begin this dream of travel, mutual understanding, vast human solidarity and spiritual humanness that has universal attendance for much ‘more’ being, and the possibility to function wholistically by self-overcoming and self-transforming.

So thrice welcome, my dear reader, on this new and sublime journey (with the Transcendent Other and all others as sacred beings) through pedagogy when now our trust in a world that is coherent and connected is sufficient to carry us through the darkness of human misunderstandings and disconnection. Understanding it hermeneutically, and practicing that understanding in “a mode of praxial engagement and life of commitment” (Kierkegaard, in Schrag, 1997, p. 120) will be our positive contribution in these sad, unhopeful times. I am so glad that we agreed to meet on communication ground from awareness of responsibility for voices and experiences that in/form them. I feel change is in the air as natural cheerfulness greets you on this incredible journey.

Yes, I hear your assenting voice and its resonating echoes in the more perceptible and permissive zone of communication. Doors are ajar already for

*Today is light of our life,*

*Speaking passion*

*and playing*

*Love’s nobler content,
that’s no wonder for you. Thank you.*
About The Work

This is an itinerary that will help your course through my work. It tells about the work as a collective as I envision its formative process. This conceptual study uses hermeneutics as a creative orientation over and above its literary use, and explores the possibility offered by Heidegger's Become what you are. It invites the spirit of Education for the Self-development of individuals with humanity, much desired to be the normal practice of educational disciplines. It is a creative interaction and dialogical engagement with educational theorists, philosophers and pedagogies, visionaries, dreamers and mystics, artists and artistic beings, creative literateurs, literary texts and ideas ranging across East and West, and hopes to engage the learned/learning academic community at all levels of Education. It addresses the question: why read/teach literature, and be literature, and argues for embracing literature (adab) as the tahd'ib (culture) of humanities for the tapashya of human transformation. These are responses to readings and conversations with myself and innumerable scholars and graduate students, contemporary philosophers and practicing pedagogues, writers and poets en route my entire educational experience, and my compassionate teaching practice of English literature. And in fact, indirectly express my own transformations, and how this has effectively deepened my own self-understanding in the process of my research inquiry.

Understanding the dialectic of incarnation, I have put my passionate subject in essays that offer you a cross-cultural exchange of ideas, ideals, and experiences on transformation, and a living practice as a stepping stone to that dialogue of civilizations so much needed today. It invites attention from the contemporary Western context to the non-Western world, for its ‘waking up’ in Indian Swami Vivekananda’s terms to “the highest idea of morality and unselfishness” (Giri, 2002, p. xxii). It also calls for seeing others and ‘othering’ as a source of intellectual stimulation and learning and as proper reverent symbols of life (Giri, 2002, p. xix). These are features, which to be sure are not limited today to the Western world, and to which, for sure the Eastern needs a similar spiritual reawakening and transformative hermeneutic orientation. What both need is to recognize and respect each other’s ethos as sacred, to which this interconnected collective offers understanding now and for future time.

My work opens with an intense first chapter, “Impulses to Education” (in three parts), a critical reflection on the human condition, and an attentive response to my research inquiry. Part 1 provides me room to quest for a proper hermeneutic response in education, allows me to create
the educational context before the emergence of the research questions (on pg. 13). This hermeneutic seeking probes deep in part 2 to see the problem of forgetfulness that has initiated misunderstandings, and brought cataclysmic incoherence and disconnection in the narrative of human life. Part 3 presents possible response(s) of the hermeneutic Self in context and action, and its ethical impetus and implications for ReEducation. It is a passionate re-imagining activity inviting educators to engage their Socratic and human potential for the betterment of humanity.

The second chapter, “Ever Spirituality: For re-enchanting Reality” posits that concern and exposits the spiritual into deeper strands of human aspiration, where human soulness is not a property but something eternally ethereal that arises in continuous becoming. Without these gains in terms of self-overcoming and self-transcendence, the contemporary world context would be stipulated in ordinary progressivism it calls success and ivory tower aloofness. The first part a: “The spirit of Becoming” exposits these concerns, attempts to awaken world conscience, says a mute prayer for human intimacy and presents conversations on the very idea of Spirituality. To this extent, the being called human needs to become human and points in the direction of a spiritual activism project, which is part b: “Transformation: from mere being unto becoming human/ Essential theory-in-practice.”

The other chapters flesh out the manifold dimensions of this transformative spiritual and social vision. Particularly significant for their spiritual elan are Chapters Three, Four and Five, which are devoted to Education and its educating subject, Literature. The third chapter, “Tameer-e-Self: The ReConstruction of Khudi,” is an interpretive conversing with Dr. Muhammed Iqbal’s evolutionary philosophy of individuality expressed in his bilingual poetry (both in Urdu and Persian), and six ‘lectures’ in English. Self has a mystique about it and awakened in many inspirational thoughts. Dr. Iqbal’s Asrar-e-Khudi (The Secrets of the Self) and Ramuz-e-Bekhudi (The Mysteries of Selflessness) are an intellectual stimulation for the education of Self as an ever becoming process in the perspective of human commUnity. This chapter also has a brief interpretive interlay of Iqbal’s philosophy of feeling and perceptive insight (deedawer) and philosopher Ken Wilber’s contemplative eye pursuits in the transcendental paradigm, and my invitation to your coming in-between winks that prepares the perception approach to the human problem. It has another brief exchange between poets of the east and west that was creation on the spot.
Chapter Four, "Literature: ambient pedagogy/ with the next insights" talks of Literature (Adab), its great tahdhib (culture) with the adaab (manners) and adib (writer) all coming together in this lighthouse of creative and critiquing possibilities, and its tapashya offering the multi-dimensional transformation of self, culture, and the world society. Its life-affirming and sustaining perspective and tapashya is unmeaningful until its transformative experience is embraced. "On the Royal Road to Individuation/ Literary ex-change with Lear in that Shakespearean Inn: King Lear" is such an endeavour. The fifth chapter, "Literature in praxis: One Way of Experiencing/ The blessing of being in the middle" gives expression to a lived experience of a living ethnography, and advances interpretation to a new performativity: youth's deconstruction of existing dehumanizing systems in a compassionate teaching ethos. The open poetic text is one provoking curriculum that embraces a wider teaching ethos and invites all in the middle to witness their transforming being. Chapter Six, "Prospice: from the Axis of Communication--celebrating You and us/Verbal and visual languages' transforming humanitas" is a collaborative multilingual presentation of my poetic experiences and its artistic interpretation by my friend and artist from Pakistan, Rahat Naveed Masud. It speaks volumes with its impassioned flow of thought and image, colour and light, and more specifically, with its practical spirituality urge, is the future hermeneutic currere of humanity. It is a creative way of understanding human beings and awakening them to the multi-dimensions of their being, their relation to Being and to the new and sublime in all.

The seventh chapter, "For the sake of Quiescence, none other/ Living the New Science way: of humanness" speaks of the future of Real humanity in a poetic/artistic/ethical way. It is a collaborative mantra of my poetry and art by my Canadian friend, Barbara Bickel, that envisions a futurist open-source movement towards eliminating the hermeneutic divide between Creator and this creation, and so dispel us away from the darkness of misunderstanding to outstanding hopefulness of en(Light)enment. Barbara Bickel's "Initiation" graces this collective as the cover artwork of the dissertation. "This Is Not a Conclusion" brings us not to the end but to the springboard with the research questions and the passionate desire of proximal development for becoming what we are--Forever!
How To Use The Collective

I see It as a wholistic piece on transforming humans. The underpinning thought of my work is the inner transformation that literature in general as the educative subject helps, and its experience and practice processes it. I have distributed the work into seven chapters. Each chapter presents different perspectives and nuances on the process of ‘human transformation,’ and marks a shift in my consciousness: a new insight, another level of awareness and understanding, a breakthrough that appeared in these conversations, readings, and reflections on my educational experiences, and during my research inquiry.

Because this is a collective piece with many voices, you’ll listen to my voice too, and also overhear an After Voice somewhere(s) that gives an overview or reflective view of the matter at hand. There is also the possibility of my returning to the same topics in a different setting. Each chapter contains words in bold and italics for readers interested in exploring their meaning further. About words in italics: these highlight meaning and significance to me, and also attribute to my poetry, and the foreign words this work invited; the words in bold appear in the Basic Glossary in the Resource section. There are some poetic pieces in bold as well for their emphasis. About quotes: the quotations of scholars and critics carry double quotation strokes, and those with single are my voice. There are longer quotes that appear in ‘indented’ form also. You will see that I have added [sic] to the use of “man” in original quotes, and have let the original quotes in some places be as they are with the use of “man” on the understanding that you know. For highlighting profound meaning and parallel significance of language expressions, capitalization, italics, parenthesis, bold types, and heading formats have been used. So that you have a sense and feel of each chapter in relation to my interested subject, I have also included in the Resource section some theoretical support that brings each chapter in perspective.

In the Resource Section, after Chapter Seven, I have included additional meanings of my text for my readers. It contains the Basic Glossary that provides meaning, significance and purpose of words in relation to me. The Resource also includes few close encounters for more knowing in the Western context: my autobiographical reflections and the quintessential biography of Dr. M. Iqbal, the poet-philosopher of the East. As well, it introduces my friend artist from Pakistan, Rahat Naveed Masud, and also the artistic presence of my friend from Canada, Barbara Bickel, well-known Canadian visual artist. It also includes some Theoretical premises to each
Chapter Seven's formal premise here speaks of Quiescence as the New Science way and the future way of being of Humanity. It looks at humanities and humanity that is sufficiently human, and finds its sustenance in Quiescence. For readers keen on gaining a fuller perspective of each chapter, I humbly suggest that you read each ‘premise’ in the Resource section as a pre-reading for that chapter. I have made every attempt to reference quotes with the author’s name and the title of the book. The Bibliography consists of all the books read aright and passionately during the entire Ph. D. programme. Please see the bibliography for full publication details.
CHAPTER I

Impulses to Education 1:

Spiritual Pain

For centuries Nargis flower cries on her unappreciated loveliness,
And waits in the garden for a loving gaze and a very well lighted eye till eternity.

(literal translation --Sohaila Javed)

A gamble of million years, Narcissus’ blind winks
and million tears, still unsightful, far or near,
and perception? Wherefore? Of heart and soul? When?

(Interpretation -- Sohaila Javed)

The poetry of Iqbal suggests a Greek Narcissus (Nargis in Urdu language) infatuated by its own self-image and weighted down with mind-forged manacles (D. H. Lawrence) that have resulted in hatred and rage, constant conflict and threat, pretences and lies, possessiveness, consumerism, and competition, death and undying life. The visual, however, is still of a flower, beautiful Nargis, beqarar for appreciation of her loveliness, and waiting in anxious beqarari for a desiring gaze from her lover. Unfortunately, negative brute force has taken over, and here, ugliness is the created reality. It gives us a vision of human visitors as hag-ridden. A way of life and living in this pernicious herd has conditioned our habits, impulses, thought, feelings and actions, that has Knowledge without sacred interconnections, relations without relationships and relationing, communication without the communicative urge and communion, and individuals without humanity. Still, we continue to live in the morass of our accumulated and cumulative
mundane worries with materialism as our capital. Our way of being has no desire of becoming, and hence its consequence, dispirited existence, and we in a state of nonbeing before not being. Such a mode of existence is non-affirmation of the education adage that we live and learn, suggesting our involvement (not engagement) in Education as impersonal and uncreative, and of us as dead. Have we become the self-precocious individuals, lovers of personal freedom and glory, the egocentric living unconscious lives self-consciously so far removed from Krishnamurti's de-conditioning being to "a way of living that is integrated, sane, and intelligent"? (in Kesson, K., 2000)

The major concern appears—Should we seek a solution for this Crises of Perception in giving over to more technological complexity and ordinary progressivism this world calls success or to a less demanding humanity? Where is the play of a flexible and profound intelligence, of pure heart and soul, in fact, of self-understanding? Who knows?

Truly a deep human and hermeneutic crisis has taken shape and confronts us as a ruthless threat. The regressive (e)motion escalates, and has caught humans in malleasance. Everywhere we seem to enact our private ideology of ordinary progressivism, and cause spiritual pain. Has not a kind of soullessness fortified us? The consequential alienation and reification of humans, and its ugliness is deploring. We know or do not know it, or perhaps do not want to own it for personal displeasure and/or public disclaim.

If otherwise, why is then, contemporary spirituality as an antidote to materialism and hatred such a furor in academic circles? Still, why is it not a desperate cry of human souls everywhere? What is the quality of this spiritual refunding? Do only sensitive beings see spiritual depletion in spotlight and seek its resurgence as their ultimate necessity? Who and what is missing in thought-feelings-actions?

Many contemporary educational theorists and practitioners express serious concerns about methodological conservatism in Education. It has been observed that conceptions of curriculum tend to be tied to "technique" (Huebner, 1999) with much teaching that is purely academic, and scientifically programmed with specific learning outcomes, resulting in one currere ideology that encourages self-interested egotists. Are we becoming Keats’ Egotistical Sublime, and consequently, creating a dispassionate and disconnected human world. Huebner (1999) addresses this human condition in his vision of education and inspires educators with what is educational:
Education is the lure of the transcendent—that which we seem is not what we are for we could always be other. Education is the protest against present forms that they may be reformed and transformed. Education is the consciousness that we live in time, pulled by the inexorable Otherness that brings judgement and hope to the forms of life which are but the vessels of present experience. (p. 360)

Having forgotten or suppressed that imagination is a foundation of our givens, Huebner sees teachers hardening their hearts, and being without a 'moreness' without which they fail to seek out communities of faith, love, and hope. Huebner sees it not in our excelling educational research and mastering literature, but in disciplining of the mind, which as he tells us:

in the sense of developing an imagination that has room for the spiritual, such that when you look out over the educational landscape you see not only what is there and recognize your call to respond with love, truth and justice; but so you can also see the principalities and powers, the idols and the spiritual possibilities hidden behind all of the forms and events that are taken for granted. (p. 415)

Huebner’s spiritual imagination allows him to see the educational landscape as receptive to the spiritual. Being receptive to this dimension of human being points to the Spirit, that which transcends the known, the expected, even the ego and the self. It is the source of hope. It is manifested through love and the waiting expectation that accompanies love. It overcomes us, in judgements, in our doubts, and in the uncomfortable look of those with whom we disagree… one whose imagination acknowledges that ‘moreness’ can be said to dwell faithfully in the world. (p. 403)

This is the lure of the transcendent and works in silence the moment this image appears and the journey of the soul begins. The poetics of educational space relies on our inner state and inner universal space that is spiritual. Huebner (1999) evokes educators’ receptivity to this transcendent image by his tremendous question: “The question that needs answering is why human beings try to derail that journey for their own purposes?” (p. 406)
David W. Jardine (1992) exposit the idea of a life-long journey that has Gadamer’s (1983) desire for education as an “ever-mounting and self-perfecting enlightenment,” but that also is perceptive to “the inner tension between illumination and concealment” (p. 126). Huebner (1990) insists that “Education is only possible because the human being is a being that can transcend itself” (p. 345). To Jardine (1992), this portends an image of human being, which has generativity—the gift of new life in the sense that the lives of men and women and children can become something other than we might have methodically anticipated. The Word that breathes this generativity is in the world, and that makes education meaningful, alive, as thankful and thoughtful as it ought to be, in a word, sustainable. Detached from this generativity of the Wor(l)d, its close relationing with life, education, thinking, inquiry, and discourse become degenerative and foreclosed. Jardine’s hermeneutic wonder arouses him to the imperative of responsibility: How can we want this and be educators as well?

David G. Smith (1991) hermeneutically challenges educators to provide:

a sense of the human world as being a narrative construction that can be entered and engaged creatively, to have a sense that received understanding can be interpreted or re-interpreted and that human responsibility is fulfilled in precisely a taking up of this task. (p. 201)

This hermeneutic challenge, in its relevance to the here and now, emerged thus as the subject of my research inquiry:

1) The foundationalist view of knowledge has underwritten many pedagogical practices today that has distanced us from life and actual living, and is responsible for theory without practice. How can we challenge this view?

2) In this context, what kind of being-in-the-world does the hermeneutic tradition itself presuppose for the possibility of self-understanding and genuine connectedness?

3) But still, what is to be done in Education that sustains the possibility of life and peaceful coexistence for all human beings?
These are, undoubtedly, sensitive issues concerning human subjects that express an apparent wish to disengage human beings from an excessive egotism. The fear is that it is taking them to the point of extreme alienation and annihilation. The question: What Is to Be Done? itself manifests a desire for self-understanding which can be achieved by means of self-reflexivity, by experiencing a deep, structural shift in the basic premises of thought, feelings, and actions. It points to a shift toward humanities, from ivory-tower academicism to a wholistic educating curriculum that is well grounded in the new ethics of in-spirited Self responsive to care of self and responsible to world Society. And espouses full attention to questions around pedagogy and the relevance of pedagogy to human sustainability and human solidarity on our Earth.

The challenge is to explore the ‘change and transform’ technology that is necessary for the new millennium if we humans are to shift away from the path that has resulted in an annihilating universalism (Giri, 2002). I see its cause in the world as Education’s indifference to broader concerns--connected being and knowing, a culturing humanistic pedagogy, an institution of personal growth and development, and character building. The most important part of education is using ‘education’ in its literal and most fundamental sense of “e-ducere” = to bring out, a calling forth (Jardine, 1992) that which is within us. It has to satisfy us and that will be true if we are responding to the world with our senses in a meaningful, sensitive, productive, active, shared way, if we have an active productive participation, a common unifying experience, and a meaningful and significant response to life. This is active, sensitive responding to the needs of the total personality, and an awakening to the common world context.

An education that is confined in its fortress of programmed learning outcomes brings progress in terms of money and power, and personal success in the world without consideration of Others. It asks for an in-questioning of Education and interrelated issues concerning education and the educational co-beings (educators and their subject-learners), and all learning sites, when we all need to aspire for becoming a “Socrates in the street.” This last impulse spells subjectivity to our efforts and desire for abdicating career formalism, and infusing spiritual optimism in all our doings that generates the possibility of life in our midst in such a way that life together can go on (Jardine, 1992). This heralds a place for the new, for the rebirth of the spirit, and change in ourselves when we begin “counting everybody in the circle of our imagination in a humanist eye” (Chitta Ranjan Das, 1992b, p.12).
Impulses to Education 2:

Spiritual Responses

What perspicuous ways of knowing and being-in-the-world can be adopted that allow the human commUnity to relate with itself and its environment. More specifically some-Thing(s) that gives us a hold on experience, and enables us to confront the flux in nature and the caprices of the human spirit, and some stable reference point(s) with which to situate ourselves. Is a lone, secular, scientific view to be our only domain of reference?

Attention to such intricate questioning (by David Smith in Jardine, 1992), and its intriguing answers is an interpretive endeavour, a purely hermeneutic resolve to enter conversations for transformation. For without our awareness and understanding that comes in such encounters and connections, and that are necessary for normal functioning as humans, we will end up in our aloneness and separatist human existence.

Such a way of being has already brought the alienation and reification of man [sic], and subsequently aroused our conscience and consciousness. So we foment our quests with anxious begarari, that is intense, infinite desire spent in search of a support-system without which we sentence ourselves to a life of fragmented purpose, hover through random facts and play with disjointed opinions. For without that, we are given to living in an age that has no relevance and sensitivity to the rhythms of nature and the dependencies of faith. Perforce we are destined to make a comfortable covenant with reality that has mayhem, treachery, disaster, chaos, death—the basic stuff human life is now made of. So far removed from truth, we cannot feel our obligations to human suffering or evince the slightest evidence of a deep and righteous melancholy when we confront human sorrow.

It makes a strong case of genuine forgetfulness that has driven us beyond human understanding, so much so that we are forgetful of the reasons that incline us to accept these narrative indispensables of human life as true. We have thus given ourselves to formally forgetting the important role that memory and deep remembrance play in our life. This has developed in us the attitude of "indifference, disinterestedness, anonymity, and the other
hallmarks of objectivity” (Jardine, 1998) that deprives human experience and understanding of the richness of relationality. However, this forgetfulness seems to play an important role in making the experience of understanding possible, provided we are open to the new and sublime in future, and given to reminders and remembrances of the past. To Bontekoe (1996), “Understanding always begins in media res: that which has already been understood always forms the basis for grasping that which still remains to be understood” (p. 2). At both ends we are thrust into a process of comprehension that has much at stake and puts us in “a circle in which forgetfulness, whether genuine or formal, causes problems” (Keen, 1996, p. 188). In his article Paranoia and Cataclysmic Narratives, Keen also refers to Freud’s famous case of Dora (1959a), and how he notes that the lapses, the amnesias, and paramnesias are the that sever connections and confuse chronologies (mentioned in “Jokes and their Relation to the Unconscious,” 1963, p. 114). These narrative insufficiencies (Keen, E. 1986) have pathological implications and constitute for Freud a crucial case of mental illness, implying to all of us that our prevalent severed connections are “an experienced present” of a dissociated “now.” It is part of human experience in time, and has a “structural relationship” with life, and its “experiencable relations” with lived experiences (Dilthey, 1985), and therefore, asks for serious thought, and subsequent action. Keen also mentions Stephen Crites for whom, it contains at least “a vestige of memory and a leaning into anticipation, then an incipient narrative will be implicit in it of which narrative language is the irreducible expression.” (p. 175)

These words of Stephen Crites are reassurance to human beings, reminding them of human coherence that was the spiritually positive character of the past tradition, and points a way to T. S. Eliot’s unity of being or psychic wholeness or health. This is the strange data, a dynamic act, a living force and impulse still surviving within the spiritually negative present which could be brought back into life and action. This is to Hayden White (1978), “the encodation of events” that is

one of the ways that a culture has of making sense of both personal and public pasts…. The effect of such encodation is to familiarize the unfamiliar, and in general this is the way of histriography, whose ‘data’ are always immediately strange. (p. 175)

White says this of historians, who must make sense of their strange data. But, this speaks to all of us, who must make sense of this unique strangeness as it begins to relate to the forgotten items in
a more general narrative of human civilization. Their absence makes their presence felt, for these are the very integral pieces of spiritual experience that give sense and coherence to life. In a sense, then, our present forgetfulness puts us in the hermeneutic circle, with the memory of that coherence forged out of the disparate portions of expectation and perception (perhaps temporarily), but all the same taking us ever closer to understanding our vital connection(s) that time can never sever. Mortal efforts, however hard and deterministic, cannot forage against something(s) that is originating from Life-source or is the Source Itself. Our interconnectedness then, is the unity of consciousness which is the basic plasmic principle of Being, a step toward knowledge and truth that defies method in its embracing experience as the expression of wholistic life. All that originates in Life must cohere for the sake of the connectedness of life given, and is itself the condition of Reality. When this is so, the possibility of its recurrence cannot be ruled out as the absolutely vital parts of our mental culture and our lives, telling us that misunderstanding and understanding stay together in symbiosis for their creative performance in the circle.

Their co-presence as a grounding experience, places us on the edge of temporal experience now, and asks how we mediate between an ideal of human understanding out there, and the inevitable shortfall of human behaviour in not understanding connection in here. It makes intelligible to human beings the incommensurability between ethical demand and human performance (Crites, 1975), and the measure our mediation as personal necessity has to adopt if we have to make sense of our own position in the human condition narrative as a cultural story. It is our story and we need to subscribe to this story, not as a matter of will but as a matter of truth and “relationality of consciousness” (Jardine, 1992) that can solve the problem of human misunderstandings.

It has now become a cumulative existential-practical problem with constantly repetitive disaster as the looming shadow on human understanding, and urgently needs a small time of understanding what is happening, of learning to guard against it in the future that has ever an after. It needs humankind’s progressive readiness for a ‘piece’ of light that emerges in the heroic accouplement of self and other in conversations that unfold the personal narrative, and create the new in-between dark and disrupting spaces. This heroic couple is instantly to be engaged in a rigorous narrative of refiguring their dramatic episodes, through readings of life in living and “organized cultural communication (primarily written)” (Maturana, 2001, p. 3), and to seeing their conscientious being very open, wholly adaptive and permissive, and consistently humane.
Such recreation opens us to each other as social (participating) beings by virtue of our unity, organization and structure, which it generates in its interactions through the simple interplay of our "natural sociability." We are a family, the understanding of which is a prerequisite to understanding any other member or the collection as whole. Through a living interconnection, what Professor Maturana (2001) calls "recurrent interactions," and when "refiguring us" is a constant process of comprehension and integration, we are living in the hermeneutic perspective of existence. We are living in between "narrative insufficiencies," and constantly beating our forgetfulness for a projective thrust into a future, which is to be shared with others, and sees the proximity of goodness for all in human experience. These elements (amongst others), says Ernest Keen (1986) produce coherence, and most of all, are the essentials of being human, and an invite to the experience of sense and coherence in the dynamic space of interbeing and interrelationship that characterizes living together creatively and intimately on our beautiful Earth.

With the practice of Maturana’s structural coupling in the hermeneutic relational otherness, we can live a natural social system in our own selected domain, and see our self-referentiality engage a pervasive metapoesis en route our human referential world. Imagine the social wonder that can get created if the basic stable structure of the human component is recognized, and actualized throughout its cultural relationing that it will, out of necessity of its organization as human component, naturally satisfy as social entity. Such human being lives in the social domain always through the fulfillment of the basic biological preferences (states of positive affirmation that bring love) and rejections (states of negative reprehensibility that breed cynical disregard and hate) that constitute this human’s immediate essentials. Human actions, therefore, as natural, spontaneous expressions of preferences or rejections, constitutively affect the lives of other human beings “from having to remain within the world and yet hold fast to a guiding telos that is incommensurable with that of the universal” (Michael Roemer, 1995, p. 146). This way we will have ethical responses, and be inspired to live ethically with all. This is also in a way what Professor Maturana suggests and Kierkegarrd (in Dooley, 2001) sees as a “rebirth” to actuality, opening for Gadamer and interested pedagogues something of a “practical philosophy” that has veritable roots in the faith of ancient traditions, and will, therefore, never go.

Its absence in the cataclysmic present is threatening, and articulates most vociferously our quick escape into nothingness that is likely to become a permanent human condition. To stop this onward rush, we must move
Round and round the circle
Completing the charm
So the knot be unknotted
The crossed be uncrossed

The crooked be straight
And the curse be ended.  (T. S. Eliot, The Family Reunion)

And we must mediate with constant remembrance of our sacred connections, and bring the Sacred and our sacred relations within the human family and human action for experience of relationships to become really wholistic. This capability is available to us all the time and necessitates an initiation from the perceptive heart for a structural change. Such “an experienced present is not simply a dissociated ‘now’ but contains at least a vestige of memory and a leaning into anticipation--- of which narrative language is the irreducible expression” (Keen, 1986, p. 175). Our anticipation of it now is a collective responsibility that mediates past-future, good-evil, and self-others, humanity-nature-Spirit, and thus puts us back into Heidegger’s Dasein (Being in the world) with maximum hope that is a self-fulfilling prophecy. What therapy is, then available to our entire civilization?

Superficial affirmations of optimism do not help. What will help is a cultural narrative that is alive with Spiritual experience as an exemplary mediation to a culture “whose technical capability to end life forever generates such a cataclysmic narrative” (Keen, 1986, p. 177). This mediation is a personal necessity of the heroic kind that makes “intelligible to human beings the incommensurability between ethical demand and human performance ” (Crites, 1975, quoted in Keen, p. 175), and inspires us to understand and embody it immediately in human action. A culture, which is open to the sacred narrative that is a human story, and our mutual dependence upon methodical indispensables of another kind, has the maximum projective thrust into a future. This element (among others) is the key element that will bring coherence and enliven our coherent experience of being spiritually alive with the Sacred back with us. This family reunion is the dreamful apocalypse, and its continuous experience in real with all others will strengthen our struggle to change, to heal, and to prevent the cataclysmic nothingness that has no ever after.
Impulses to Education 3:

Hermeneutic Portrait of Self in Context and Action

Recovering Hermes in Self and Others

This exposition invites a movement from deconstruction to reCreation of the human phenomenon that takes the postmodern position of affirming the self as a ‘reuniting subject.’ It offers a place from where we may reflect upon fundamental human needs: some sort of basic social and political interrelationship, some humanness in human beings that can have implications for human sustainability and solidarity, and know how these may be realized, fulfilled and celebrated. I believe it must be based upon the fact of one human nature shared by all humans alike, of us as part of the creation of one divine Being, inhabitants of one good Earth. In terms of our essence, I am you and as we recognize and accept ourselves essentially, we are brought together in one affectionate human bonding. What more objective tie is exacted and expected to hold us all together but our human belongingness. This is the most radical foundation for social justice and harmony, and world peace, more radical than any post-modernism dictates. It works for the largesse of life with its recognition of the reality of internal relations (Griffin, 1990).

This relationist thought brings us to think of human experience and education in terms of relationships to self and other, self and pedagogy, self and language with referrals to unknowns. We see our selves engaged in a creative process of existence that is always processual with focus on past and future, with reCreation and production always taking place in the very effulgent living present. The best intoxicating move on our part as educators would be to take the offer and ply for unchartered spots on the educational landscape but always knowing where we have come from. For if we are not possessed by our past, we will not be opened to the new, the different, the true (Gadamer, 1994), and discovering our own Socratic spirit—the potential within us to know more, understand more, share more, dream more, and become all we are capable of becoming. The ‘more’ here in this Socratic individual is the intoxication for the best that is yet to be. It is a dialectical response to the ever emerging question: Am I the person I want to be?
Some phenomenological wonders
the whatness of knowing and being

This, then is a unique story of the historia of Knowledge, the amor of humanity that conquers and connects all beyond our knowing, and yet by an ironical fit, fills many with holy dread of the Unknown that is thought of as afar somewhere, maybe. To know this fascinates thought and its naked encounter with its own proximity guarantees no disclosure as to its beginning and ending. Like Frost’s poem, it rides on its own melting (Roemer, 1995), and melts the knower and seer in the warm oasis it creates in the brown deserts of life. This is the offer. Our being in this wilderness, and its recognition, is the beginning. This dread, says Kierkegaard (1946), is the possibility of freedom. However, for humans to know that contradictions are intrinsic to human existence is frightening and dangerous. We know this and can be awed to silence by their complex authority. Yet we confront this awesome reality in our life when we see ourselves standing between opposites (Roemer, 1995). Tethered in the in-between spaces of being and not being as metonyms of life, we recognize our coming hither and our going hence, and also the dreadful possibility of our nonbeing before the destined not being.

As Rilke (1962) says:

\[
\text{Once}
\]
\[
each \text{but once. Once and no more. And we too,}
\]
\[
\text{once. Never again. But}
\]
\[
to \text{have been here once. Even if only once,}
\]
\[
to \text{have been here on earth once would seem irrevocable.}
\]

(in Roemer, 1995, p. 137)

This once as metonym of life is life’s affirming perspective, our amness, the need for our essential being before not being, by shoring up humanity’s smallest unit-- this individual’s story that sets to know ‘me’ is another, and the not i of ‘I’ that I know it less than ever. I do and don’t identify myself with myself. I am separate from myself, and this contradictory being itself allows me to move, have drive and activity and keep us balanced, says Hegel (1986). The need to reconcile with this anOther before not being challenges nonbeing that is mere living, and recognizing with consciousness and conscience that Ego (in inflation) as ‘I’ limits me to myself. And what about:
Our communal ‘knowing,’ like the institutions that depend on it, is profoundly restrictive and conservative: it tries to exclude the other, the unfamiliar, the anomalous. Yet our structures- to maintain their validity in an ever-changing context- must include the new and coopt, to the extent that this is possible, whatever threatens or contradicts them: they must relate themselves to the unknown and forbidden.

(Michael Roemer, 1995, p. 145)

Knowing as in Rilke’s poem that every death diminishes and is about our own diminishing, it merges with new thought and spontaneity to venture beyond the known and sanctioned, witnessing our desire and urge as necessity to relate self to the other, the unknown, the unfamiliar. This knowing and ex-changing ourselves in the metamorphosis of the world that is also the playful metamorphosis of the ego (Ricoeur, 1985), is I believe, Education’s undertaking. And what it unfolds is life’s temporal mode of being, which is ever in the flow of becoming and thus (like Merleau-Ponty’s Being) never fully is. It is not something fully determinate, unchanging, timeless, eternally the selfsame (in Madison, 1988). It is concerned with things, which are only for the most part true, and with premises of the same kind to reach conclusions that are no better, as pointed by Aristotle. Knowledge and truth need roots of knowing that are related to being, and go beyond things that exist of necessity as in mathematics that Dilthey (1985) sees as a scientific construct with reason as its proper object and conclusions as its proper end. Self-knowing concerns being with that which is whole, contingent and forever changing.

Heidegger’s Dasein, as the mode of human existence then, enters the concept of Self-realization, and the synthetic sphere of art and humanities, the sphere of the living universe, where human perception is taken into literature, art and mysticism (Dilthey, 1985), and even science. All then enter the mystical realm to experience it as the most beautiful emotion, as Einstein has said. Here it embraces human subjectivity that becomes the central thesis of phenomenological hermeneutics and our central engagement.

One knows this for the practical reason that there are things anybody, even the most postmodern philosopher will likely admit, that one can never ever really know, be absolutely sure of. Also consider what Gadamer (1994) has to say: “Does an author really know so exactly and in every sentence what he means?” (p. 489)
He further adds: "Not occasionally only, but always, the meaning of a text goes beyond its author."

And then, what is there for the reader?

The recognition of the unknown, coming with comprehensive awareness and consciousness that William James cognizes as an organ, superadded to the other organs, maintains the animal in the struggle for existence. The resistance that the unknowable per se of knowledge and truth poses on the way helps maintain the strife for an in-life communitas with the Incomprehensible. It puts knowers in complementarity (as advocated by Bohr) that says nature is too subtle to be described from any single point of view. To obtain an adequate description, you have to look at things from several points of view, even though the different viewpoints are incompatible and cannot be viewed simultaneously. Statements that are true when seen from a single point of view may be false when seen from another, and inspire an ongoing search for an adequate description in multiplural texts, the kind that sent Prophet Moses and his mysterious Teacher (Khidr) on a hermeneutic quest. These art forms, like quantum-theoretical dualism of waves and particles (Bohr in Roemer, 1995, p. 150), reflect the inquesters' own “strange kind of reality” (Ricoeur, HHS, 94) that always hovers us on the edge of uncertainty and meaninglessness. It warrants a search for meaning that sends the inquester wandering as Keats’ camelion poet, indeterminate, decentralised, and protean, uncertain about the determinacy of textual meaningness. It furthers our search, and sees us delving into texts’ unknown depths that Ricoeur calls the world of the work to know and understand more. The still-point of our awareness is the elusive nature of deep truth that escapes grasp, and becomes the model for creative enterprise, meaning making and understanding becoming, as Gadamer says, not a reproductive but always a productive activity.

This soul-searching is endless, and once set to function as a potentially becoming habit and action, it takes literary hermeneuts outside the text for decidable meanings. The chaotic mix of positive anxiousness and ambition in the human subject, when the spirit burns incense always and ignites beqarari, reminds us that our being as individuals and as a human species may be little more than our knowing. And we are always in search of meaning and learning to live that, making hermeneutics a way of human Be-ing. Our little knowing, in its contradictory mode of being as Hegel (1986) reminds: “is the root of all movement and life. Only insofar as something contains a contradiction does it move, or have drive and activity” (p. 8).
These limitations are precisely what we need to know and above all, concrete limits along with concrete possibilities are our truth, and keep us in the tapashya of knowledge and truth. This is an analogue of necessity or the ac(knowledge)ment that interweaves knowing with unknowing and the 'unknowable per se' of the ultimate Unknown. This is the limit that constrains knowledge, telling us all the while that it is our deepest reality. Listen deeply to Heidegger (1976): “The most difficult learning is to come to know actually and to the very foundations what we already know” (p. 369). Heidegger’s actual knowing suggestion defers constructed identities and hints to a foundational shift that takes us into undelved parameters of observation and experience not known before. It is (w)here humans may say with Rilke not merely I love or I hate, but we, the whole human race and You, Undying Life ... Here, immersion in inchoate passion brings alterity in identities and alternative modes of existence magnified for all to see—they are not conflicting: they are thought to be of either as separate in their absoluteness or as component parts of a harmony. If in life they become so, it is because in the cramped condition of our earthly being, we divert the course that our nature indicates ... only now in our undressing, we see our blending ... in naked brilliance immersed ... ecs+a+ic in the restored communion. This communal bonding with the other generates new understandings—new meanings that are subsequently held in common, creating a “fusion of horizons” (Gadamer, 1994), and new worlds we create and share together. The fruitful vigor that returns to life after imbalance IS insight to dwell upon: “Together each group, following its own sphere, combines to compose as cosmic harmony. It is the destruction and the re-establishment of this harmony, which is the theme of the story.” (Miriam Allott, in Roemer, 1995, p. 100)

The recovery of the equilibrium, which is temporarily lost, is the theme of this story. If ‘I’ does not recover, it is lost, dazed, duped. Is ‘I’ awake or asleep? If ‘I’ does not know...this is the dread that initiates and perpetuates the tapashya for knowledge in a “strange state of mind” Freud (1973) describes as “in which one knows and does not know a thing at the same time” (p. 117). This is our story as an analogue of consciousness as Roemer muses. This story of knowledge and truth, of our being with subjectivity and higher consciousness as a combined organ (William James) of deep knowing, is the hopeful rejoinder. It is not only knowing, understanding, willing, imagining, but also feeling the awareness of our limitations that prepares us with the means and the hope of exceeding them, with us hovering always on the edge of the unknown: “Or what's heaven for?” (Robert Browning, Andrea Del Sarto, 1855)
It separates us from this heaven's multiplural dimensionality as humanity-nature-Spirit as Other(s), yet also serves as the means of reconnecting us to this heaven. This is our beholden condition—we acknowledge our conditionality and mobilize it to attain a margin of freedom, even if it is brief. We are living our story as our story tells us with the possibility of understanding Other-self-others as the subject of the operations of knowing, willing, evaluating, etc. (Ricoeur, 1983). This is the Story. Not to interpret is impossible, as refraining from thinking is impossible. A reconnection, therefore, is imperative in order to end the impossibility of interpreting the transcendent Other as locus of permanence (Albert Shalom, 1984). It provides a hermeneutic springboard for attaining some illumination about knowledge and experience of beauty/truth in the network of creative relationships that emerge and engage humans in their becoming process.

**Renewal of Connection**

This is made possible by deep knowing, the ability to see in, what to the American philosopher, Ken Wilber is vision-logic (*Eye to Eye*, 1990), or to vision how the truth or falsity of any one proposition would affect the truth or falsity of the other, as he says. This panoramic vision, seen with the right eye, can capture a mass network of ideas along with the affective state and nature of existence. It happens in meditative retreats that we create for deep perceptive reflections about self and Other(s). It begins with that Eye's inward orientation, goes deep down to the core, to lie there and feel the comfort and intimacy of absorption, and then, reawaken to the first, absolutely prior and essential state as pure being, remembering proximity to Being, a certain some-Sense more that is Beyond the personal realm. It happens in a moment, without a second, unraveling the purity of Being, our essence and connection, without description and is gone. Rest is connectedness between the Sacred and the human creation in the centrist ethos and the love of pure relationship, with the Self always in crossovers and ex-change of ideas in-between the two as media res. It brings understanding of the human situation, and the desire to interpret why there is no falsity and breakdown of relations that sacrine the human bond and transgresses the soul limits, confuses King Lear (Shakespeare) about love and passionate relations. What is, to Wilber's (1990) contemplative Eye, but "a mass ideation----of truth-seeing at a single view; the relations of idea with idea, of truth with truth------self-seen in the integral whole." (p. 275)

This is perhaps the state of the Fool's consciousness in Shakespeare's King Lear or the Sufi mystic Rumi's naughting the self or Lear's recovering vision in the heath about "poor, bare,
unaccomodated man” (Shakespeare). This is the state of pure transparent nothingness in which all humans arrive at birth, transcending all differences and distinctions, and if remain true to this fundamental sense, can see through out life the glory within us, the sacred interconnectedness of everything. Transgressing this state brings a massive mis-ideation, a total false seeing or delusion; the mismatching of idea with idea, of relation with relation, of truth with truth- with self never the integral whole but with self alone. Existence in this state does not raise the question of how we can make sense of our lives in such a way that life can go on. Within this personal realm, human imagination is bound to the specifics of exclusive self-interest, the dominant economic, political, and pedagogical ideologies of these most traumatic times, as we listen to their idealogues and refuse to rescue ourselves from the current civilizational malaise that eliminates the possibility of our living freely within grander schemes of things. This is the original difficulty that binds existence to the personal realm, with attention focussed on texts per se. What escapes perception is the larger context, the deeper texture of our lives, the reverberation of relationships that had taken form in Self’s Centre, giving birth to a highly integrative, interpenetrating sphere of existence with an in-built fundamental sense of goodness with which

we had arrived, and from which
we have departed as soul nothings.

We lost sight and ourselves by keeping the precious ‘fundamentalist’ ideology that elevated us to being egocentric individuals without sense of humanity and our human relations, and without the Centre that circles all our connections. This is the relation of truth with truth that we cannot see eye to eye, and so continue to live on whims and whimsical artifacts we misconstrue as substantial some-things. These become the capital of our lives and under the weary weight of these unintelligible (no)things, we refuse to see the insubstantial spiritual some-things, the stable reference/relation points we have always already. What is seen arising is a relationship between body-mind, soul-spirit of self, the Self, and a web of higher and creative relationships within self, the perception and realization of which was made impossible by materiality and pure logic of Enlightenment. What deemed proper for the enlightened was to lose consciousness as we had arrived on the Earth (Latin, fundus land) with the fundamental “ground of empty suchness” (Wilber, 1990) or nothingness (Rumi), the prior and original state on which we build our identities as we develop, grow and blossom.
This is, as I understand, the basic perceptive structure of consciousness that remains in the
depth premise of our being. However, there is more here to know and understand. When talking
about life and deep matters, Sufi mystics as Sufi Hidayat Khan (1996) see the soul through life,
like the body, begin its evolutionary sojourn through stations of the soul (p. 245). It enters these
stations (maqams) or levels in the self-system at the time of birth and occupies the entire period of
life in one of these stations, although there may be changes from one station to another in the
course of soul progression, depending on our effort and desire. These stations (maqams)

**Maqam al-Wisal:** The Station of Union (sometimes called the Divine
Wedding with the Beloved)

**Maqam al-Qurb:** The Station of Proximity (or Nearness) to the divine Being;

**Maqam as-Sirr:** The Station of Divine Secrets;

**Maqam-ar-Ruh:** The Station of the Pure Spirit;

**Maqam-al-Qalb:** The Station of the Heart;

**Maqam an-Nafs:** The Station of Ego;

or the basic structures of consciousness as Wilber refers to them, not only fulfil their own
functions, that is carrying out their own tasks, but also contribute to or even act as constituent
parts of their whole structure.

What Wilber and Sufi mystics see, and 'educares' need to understand and encourage, is
constant human striving (tapashya) to develop the soul-self, and the need for its continuous
growth and blossoming, and constantly resisting and controlling the appetites of the nafs (lower
desires). Self-realization will then come of what we humans forget in the pursuit of nafs, that the
first essential consciousness (nothingness) before we become conscious of nafs (ego) that is never
outgrown. It is always there whether we know of it or not, which we are occasionally
experiencing though we may not call it the same. Its recognition, realization and accompaniment
throughout life is our basic responsibility for retaining the vital connection to wholly Being and
all other beings as plain citizens of this sacred Earth, and the need therefore, to educate our 'set of
relations.' Unfortunately we have given our hearts away to the exclusively rationalized world of
exclusive existence, dallied with Being and transcendental consciousness with insensitivity and
ethical indifference. The simple grounding, our first basic structure of consciousness being the
“ground of empty suchness” is something unheard of in material circumstances. We have become
more aware of loud vibrations from self-devised artifacts, created iconic representation for human
experience that has become organically split from the Source, cannot hear something in the present, something from the past, or see within or without, and so loses memory and hope for the future. As blind, deaf and mute Narcissus, we live always in the middle of our own personalized story, unable to read the multivalent stories that make historical consciousness (Smith, D. 1991), a way of living that is acutely aware always of the basic nature of human experience. As a token of formal forgetfulness, we easily unremember that human life, by virtue of our ethereal breath or spirit, is a coextensive web of relationships. It essentially relates us to the basic interpretability of life, and therefore coaxes our thought and action for much grander, deeper exploration than we have circumscribed for ourselves.

What it looks for is Iqbal’s deedadwer (moral perception and (e)motion), Wilber’s higher mind, Ricoeur’s perception of feeling, and my soulistic being that emerges in experience of You and us as a set of relations that bring InSightfulness, a deeper consciousness, our spiritual susceptibility and sensitivity that enables us to see more, and awaken to vision, and reach for Spirit’s nearness from where, according to Wilber (1990), “totality of truth seeing at a single view... that is self-seen in the integral whole” (pp. 276-277). A major re-orientation towards the central Source of all our connections will enable us to see the emerging interconnectedness of everything at a single view. Here begins a creative act of affirming our human commUnity, and sharpening our identity as humans with the play of differences but without deception, cold indifference and disinterestedness. Thus we will enter ingots of time and place in a state of human consciousness for reading self and all Others in human intimacy as a set of relations from inside out and coexisting within, as a space of multiplural culture that allows “immersion” in Sein (Heidegger, in Roemer, 1995, p. 236), and gifts joyous affirmation. What this opens is an immense activity of interpretation and conversation for Hermeneutics in Education.

A hermeneutic Re/quest: the doing humanistic ideal

Gadamer, Ricoeur and Jardine challenge Educators to read education with a reflective lens, and be(a)ware that understanding of being is reality and inescapable. Huebner’s contemplative eyes let him see “Education is the lure of the transcendent” (1999, p. xxi). This puts us
immediately in the constant practice of interpretation, of understanding our being in the world in anOther way, as a reflective subject engaged in deepening our own sense of belonging to the human world. This is also what Charles Taylor in *Philosophical Arguments* (1995) refers to Heidegger’s being “first and mostly.” This is the way we are in our essential condition. Our “second and partly existence” (Taylor, 1995) that is becoming more than what we are first and mostly, is staked in historical existence. This points the way to a new orientation and action that embraces Self, Others and the Transcendent Other.

This asks for a heightened self-understanding so that we are able to preserve and take up, in a more meaning-giving way, the truth of our past that is our own specific traditions or personal histories through conversations between ourselves and with each other. This can create what is to David Smith “a new common, shared reality” (1991, p. 193). This narration contains “a significant amount of ongoing coherence” for it relates self to all beings in the worlds—past, present, and future that ends what in literary terms is called closure, and opens the discourse of living hermeneutically, and an opening up of concrete possibilities with concrete limits. We are living beings, and as such exist in the flow of being with others, and we thereby become, as recognized by Gadamer, truly who we are. It is in this act that “You give yourself in exchange,” where others are the “that without which” we would not be the selves who fortunately we are. Gadamer (1995) tells us: “Only through others do we gain true knowledge of ourselves” (pp. 36-49).

Such living renounces alienation, stagnation and rigidity, and adopts fluidity of flow and the reality of experience that has a new measure of life. Each self becomes a text, and in our encounter with the textual Other as we “expose” our self to it, something happens to “the subjectivity of the reader” which interpretation unfolds. The “metamorphosis” or “transformational confrontation” through the proposed worlds that Ricoeur (1985) contends for the world and the ego, brings the hermeneutics of interested subjectivity into full performance when true beings with plasticity of imagination begin “counting all in the circle of imagination in the humanist eye” (Das, 1992b, p. 12), and select human action that characterizes practical hermeneuts: with what people do, that Paul Ricoeur speaks adverbially of being in the truth.

This way of being brings people immediately into the domain called practical spirituality, which urges us to realize “the highest idea of morality and unselfishness” (Vivekananda, in Giri, 2002, p. xxii). To know and live this way of creative being is essentially living mostly. This has
a spiritual fervour and "a genuine postmetaphysical mode of philosophizing," and being in Ricoeur's style that invites us to read texts "to clarify existence itself by use of concepts.

Each text incarnates an idea, a thought, a concept that requires reading and re-reading for "a heightened self-understanding" (Ricoeur, in Madison, 1988, p. 91), and understanding that existence is indeed meaningful, and that, notwithstanding the very real existence of unmeaning, necessity (unfreedom), and evil, there is in existence a "super-abundance of meaning to the abundance of non-sense" (Ricoeur, in Madison, 1988, p. 102). The meaningful subject, excited not only by the act of the Cogito, but also by such noncognitive aspects of human being as volition, motivation, emotion and feeling, the body and spirit, and that purity of being called soul, which refers to "who we are, and necessarily, to what we make of ourselves. We may define soul, therefore, as the spiritual force taken by the self" (Kovel, quoted in Huebner, 1999, p. 405). This active intellect and energy is spurred to action that is the fact of the subject's own existence and according to Madison, goes beyond the 'mineness' characteristic of human existence, removes uneasiness and makes us better off (Ricoeur).

These phenomenological reflections take most postmodern educationists from philosophizing and the Phenomenology of Hermeneutics to what Madison (1988) calls the Practicality of Experience, and that according to Ricoeur "in all its fullness...has an expressibility in principle. Experience can be said, it demands to be said. To bring it to language is not to change it into something else, but in articulating and developing it, to make it become itself" (p. 91). Experience, and that too lived experience of a "desubjectivized" subject (Ricoeur, 1981) has the esoteric heart of Humanity, and infuses much more than mechanical power, the that spiritual power and therefore, what is done then lasts. Such meaningful thought takes us beyond structuralism (Levi-Strauss), deconstruction (Foucault and Derrida) to Ricoeur's doing humanism. It inspires this self to reCreate the human phenomenon for the positive affirmation of self that is "mediated by texts," and personal encounters, and at "a re-collection of meaning in its richest, its most elevated, most spiritual diversity." This points to a way of reflective living that has "our effort to exist and of our desire to be by means of the works which testify to this effort and this desire." It also gives significance to the thought that our reality is to recognize "concrete, individual subjects" who do things for humanity. This brings the interested subject to understanding an existence and experience that urges warm understanding of presence and participation, with transcendence and inclusion coming to us in, what Ananta Kumar Giri (2002) calls "a moment of intellectual clarity and moral responsibility" (p. 135).
Texts, therefore, spell necessity for self's presence in this realm of culture (Ricoeur, in Madison, 1988), and full participation in a unified mode of existence that includes all others in their modest role as human in a much wider context. An entirely new engagement with texts reopens the task of interpretation or hermeneutics as I “unrealize myself” and immerse in the textual world I inhabit, and through it become more than I am being. This is qualitative transformation of those subjects whose prime effort and desire is action, and becomes the combined phenomenological hermeneutics of vision and praxis for the fact remains that “the only reality, in the end, are individuals who do things” (in Madison, 1988). Ricoeur’s Model of Your Text: Meaningful Action Considered as a Text takes us immediately to Human Action, and to literature as its pedagogical text. This “praxeology” of humanism is the “postulate of meaningfulness” by which we make ourselves “better off,” and see the ultimate triumph of sense over non-sense in our lives (in Madison, 1988, p. 97). This is what Arendt would say is the triumph of reconciliation over adversity, what is, in present situation, the recovery of humanity from our self-contextualized situations.

Stories become alive with each reading, and each telling an experience in all its fullness...meaning experience that has expression and applicability to the world in the present, so that their meaning makes them eventful and significant. To know that the present world has a past history that has ongoing coherence and makes both worlds, Schafer (1978) says

more intelligible and tolerable than before, even if still not very enjoyable or tranquil. This past and present are considerably more extensive, coherent, consistent, humane, and convincingly felt. (p. 15)

This is in Schafer’s psychoanalytic situation transformative insight. He argues: “Increased intelligibility of persons and situations implies the transformation of agents and their situations.”

(cited in Madison, 1988, Hermeneutics of (Inter)Subjectivity, p. 167)

Returning with this insight to the hermeneutic situation is to re-read these two worlds for meaningful human existence. Literature, as the educative pedagogy, is grounded in facts of lived experience to which, as educating beings and Ricoeur’s “doing subjects” we have ample access, and which with its prereflective sensitivity and “reflective consciousness” can be understood in the form of “a hermeneutic (interpreted) truth” (Ricoeur). Being-in-truth as such is being inclusive, and this deep space has the alterity of ‘essence and expression’ of creativity in its living
practice as a way of Becoming-in-truth. Reflective hermeneutics has a generativity and good faith as a mode of conversation and relation for doing pedagogues. This then is the self-sense, and as hermeneuts of trust and creativity that we educators must have, before we embark upon the pedagogic responsibility of having

the young people gain precisely a sense of the human world as being a narrative construction that can be entered and engaged creatively; to have a sense that received understanding can be interpreted or re-interpreted and that human responsibility is fulfilled in precisely a taking up of this task. (David G. Smith, 1988, p.201)

This is making them see the intersubjective and interrelational nature of human existence and experience, and thus the beautiful new unity between self and Others that can bring them to lay a new foundation for a more substantial relationship between human beings on this foundational fundus land. This is impregnating them from the start with their essence and a warm sense of I am you, the plain humans of the living world, with the desire for the natural and true in everything. It is for them to become champions of the "poor, bare, unaccomodated" (Shakespeare, King Lear), and spend their lives fulfilling their individual hopes but never separate from the human perspective. This is the fundamental belief and practice of cosmic and social consciousness, of Being itself and human be-ing in perennial relationship, and what comes along is the sensible practice of Becoming human all the way. This knowing is of their primordial condition, of human self-understanding that has the sense of all others embedded in essence itself.

Pedagogues as physicians

This is what Heidegger (1962, p. 62) designated as the creative business of interpreting so that a phenomenology of Being (Dasein) reveals its fundamental mode to be precisely hermeneutical, and carries with it memories of love and compassion which are already in us through past experience. It comes forth as Gadamer's embrace of the subjectivist thrust of the human being, liberated from objective reason and linked to knowledge that is never free from human interest, and flows from within a particular horizon which provides the starting point for our thoughts and actions (Madison, 1988, Hermeneutics of (Inter)Subjectivity).
This particular horizon is the effective compassionate ethos where more meaning can be created about the world we share with the aim of deepening our collective understanding of it, and discovering a dimension of depth that is ethical as well as spiritual, and is meaningful for us as humans. It is mainly concerned with human helpfulness, with the removal of pain and suffering, the provision and fair distribution of the means to well-being, and of opportunities for the pursuit of what is excellent. It is vital for all to know and understand that all human beings have the capacity for suffering and enjoying, and for forming ideals, that is, conceiving ends that have intrinsic worth or value. Idealization is a positive engagement of the constructive elements of human nature, and as such is characteristic of all exercise of reason, and a special intimate blending of feeling, striving, and knowing. Their coalescent formation involves insight into the possibilities open to human nature, constructive imagination, going beyond what has actually been experienced to a prevision of what might be, an emotional commitment or concern for the ends envisaged. It is a beautiful engagement of vision and praxis that involves the whole human being in the pursuit of what is excellent, and if occupies humans in the growth of humanitas--of our humanness--is the metier of spirituality.

Young citizens in the academic communities must receive the strong contention of this horizon because it brings about new forms of engagement and dialogue about the world we face together as it appears in the structure of one's consciousness as language, culture, memory, and hope. Also plain and real is the fundamental sense they must receive that the full truth of things can never be had. Confession of full knowledge that is actually malleable and evolutionary is confirmation of Narcissus in the tiniest sense. As in Smith (1991), counter to this blind and reified self-knowledge is the thrust of belief that refuses this foundationlist view of Apollo(s) for the imperialistic triumph of all-potent knowledge that makes the presence of innumerable other plain citizens as humans, an embarrassing hindrance. Their cynical disregard and narcissistic Apollonian rage and arrogant rejection of whom they consider as less human unravels the practice split which haunts modern knowledge and postmodern existential practices, and spoils human existence everywhere. It asks of all human beings for a deep engagement with their internal and external sanctions (Charles Taylor, 1991) and then, a fuller activity with the nature and character of the human life-world (David Smith, 1991) where they must meet and act in line with the hermeneutic tradition itself.

This particular engagement will stir students' inmost being for spirit/ed surreal human experiences that gives them a better understanding of their inner and outer worlds, affirms their
local identities as plain humans, and points the humanistic way to understanding our life on the fundus land we inhabit together. It thrusts us toward each other for understanding essentially living human relationships and then, being responsible to them that will reduce “terror, xenophobia, or the kind of isolation that breeds complacency, hubris, and self-contempt” (David G. Smith, 1991, p. 202). Their pride as possessors of all-knowing Knowledge and truth that is unknown, is what reduces them to terror of the Unknown or the kind of aloneness that has loneliness, narcissism and pessimism, and its consequential pathological discontent, making contented, joyous living an impossibility.

**A recourse to inwardness**

So we delve deeper for an autobiographical sense that peeps perennially through our writing and speech, and engages us in a pedagogic activity that the Greeks called practical philosophy (Gadamer, 1983). That makes us more of Hermes' in our journey from mortals to humans on earth, preoccupied with the nature and character of our youthful subjects in the learning process, all-inclusive, and as devoted humane pedagogues, always creatively engaged in generating good sense and meaning of true humanity.

Here is the location, where humans and hermes may find each other, within a ‘set of relations’ that become living relationships when humans abound with compassion, and move immediately for mediating meaning across boundaries and differences, whether these be of gender, race, or ideas. The important contribution we can make as educators is bringing our internal sanction, spiritual imagination to the educational landscape for us to see in the spiritual eye what is there, and recognize our call to respond with love, truth and justice. This coalescent self and other combine is always becoming an essential part of the narrative unities of our lives in our shared present and our shared future. That future depends on the proactive and procreative beings as believers of human generativity, good faith and love, and full practitioners of our creative beliefs for us to see the ideals and the spiritual possibilities hidden behind all of the forms and events that are taken for granted (Huebner, 1999). Hermes so recovered will be living in us, withal, giving us the full power of creative interpretation for the purpose of our spiritual being on earth, and collective well-being, as a standard of effective action. Apollo, original and true in the spirit of healing and poetry,
A humanist, physician to all men (John Keats, 1990, p. 10, emphasis added)

is to be distinguished from the most modern Apollo(s) in this cynical and ultrascientific age, and revived with his feminine restorative and nurturing power, could in some way be a "friend to man," and could enter the suffering world as an intimate, and mitigate its pain.

It is then, our hermeneutic responsibility as concerned and caring physicians, to expand our attention to our loving subjects' inner development, the refinement of their character, when using Text for Meaningful Action (Ricoeur, 1985). Its formation and functions are not assigned to separate faculties. For it is one and the same self that knows, feels, and wills. But if self is one, self is also many. The various parts or elements of inner nature are unequally developed, with resulting conflict and disharmony in internal and external spheres of being. This is where education needs to step in, and begin the process tending towards unity and integration of the whole self. And once again our immense responsibility is to see when the young students are growing, and are beyond the level of Piaget's formop basic structure of consciousness. This is the reflexive-formal state of mind that generally emerges around age 12, and according to Piaget is "formop consciousness". I contend that it is better to remain with our young students till their capacity for higher perspective and non-obvious relationships between individuals and society begins to develop, and become exercised. Remembering and reminding all the while that perfection lies in self-transcendence, and not narcissistic arrogance and exclusivity. Most important, therefore, from educational view is the formal-reflexive level of mind with which they can think about the world, and also become self-reflexive, introspective, and creative.

The first inward initiation that can open up non-cognitive parameters is their self-reflective practice, when subjective thinking can lead them to think of others as subject-beings from their subjective horizon, to cognitively change parts, and prereflectively move beyond mere appearances into pure essences of these beings (Wilber, 1990). By taking different perspectives, they will thus mediate the significance, value and intention of transformation, and not just translation. This is one small human step but a giant leap for humankind, a wholistic practical undertaking by self for all others. Prior to this adventure, their delving into their own self-system has to be encouraged for knowing true 'me' that is I and not i combine self-sense, before voyeuring into others, all being done while reading the text. It will lead them deeper toward the innermost self—the Self of selves that exists at all levels of consciousness always.
This core Self is what needs to be recovered, restored and revered for it is the principle of Being itself, and upon it rests self’s integral wholeness (as one piece), and our human commonality and the peace of human commUnity. Knowing the core Self from this centre is urgent before creating compassionate ethos for collective being and becoming. Awakening self to this axial center with warm regard will uncover sheaths that lie upon self and submerge it to the point of annihilation. The restored self will reckon its unannihilate unquantifiable being, and will then move, and this time consciously to remove me from what William Blake envisions as the hands of my own self-hood, and the feeling of personal me(a)-ness (Wilber, 1990) that destroys sustainable development of ‘you and me’ as us.

Most urgent for us to reckon and remember about ourselves is the most striking feature of the basic structure of consciousness. It relates that every one is devoid of self, says Wilber. He confers that at no point can you say, there is the ego, there is the self-sense, and there is the feeling of personal me(a)-ness. In the course of development as a self-system emerges, and self begins its ascent from matter to body to mind to subtle to causal to spirit (that are its basic structures), or a progressive rise in stations (maqams) of the soul according to the mystics, the proceeding act, I contend, should be its remaining without selfish sense, that feeling of personal me(a)-ness. But, if it exists with some non-sense of Over-Selfconsciousness that pervades the self-system, and effects its performance. Then, the predominance of personal me(a)-ness throughout is retrogressive, bringing the self-system to a state of savage torpor and stasis that spoils existence, destroys creative be-ing and annihilates the possibility of becoming. The self remains within its shell, and refuses to see its real self for the fear of disowning personal me(a)-ness, losing self-love and self-control. Personal ‘me’ prefers to exist at this level of me-ness alone, without referring to the deep core, where not i lies in lotus sleep, like Vishnu, dreaming of diaspora. Put simply, the fact that the self does not see its true self does not mean there is no self. Only the me-ness or false self of self avoids its release from itself, ignores the experience of fana and baqa that expands attention and encourages its intensifying to know more about the inherent Self of the self-system, and then return liberated ‘me’ out toward others.

Hinged upon this base are the basic structures which make Wilber’s self-system but, the fascinating and illusory factor is the self’s inexclusive identification with them. The stunning fact is that there is no separate self in consciousness but that the self-system in the course of development begins to submerge in consciousness of itself and subsequently, adheres to
perfunctory acts at any structure it likes to stay. Psychologists Hume and James felt that the self-sense was connected to memory, or the capacity to connect and organize this moment around the preceding moment; that is, to appropriate it by the succeeding one. Therefore, if the preceding moment has been a moment of separation or disconnection, all successive acts of appropriation (James) will be narcissist in nature, and will be coherently sustained by Narcissus for as long as s/he can sustain them. So self, as appropriator of these acts, will perform perfunctorily or in meaningful and coherent ways, depending upon cognizance of itself and its capacity to appropriate and organize itself coherently, sensibly, spiritually. The self, in its autopoietic space, at once exists as a synthesis of the underlying psychic parts or “substructures but also an independent, organizing principle, a frame of reference against which to measure the activities or states of these substructures” (Wilber, 1990, pp. 267-275). Moreover, even when the self works as an independent organizing principle, it is necessitated by its synthetic structure to organize, integrate, and coordinate with others. This is the necessary first characteristic of its Be-ing and its inherent nature and character, and secondly, its responsibility as the vehicle of development, growth and transcendence for itself and others, everywhere and everywhen and evermore.

This interior movement will at once take self to other-hood, where self pursues othering and otherness, self-inclusive. I already see a new emergent self in the human being that begins without egotistic self-sense, that Ricoeur refers to as a desubjectivized subjectivity (cited in Madison, 1988, p. 115) with that unquantifiable unqualifiable spirit as its ethereal essence, on its ascent toward Others (humanity-nature-Spirit) as a spiritually alive presence. If only s/he keeps this spirit alive by remembering this constituent part, that is unannihilate, many of the chakars (whirlpools) that separate self from making sense will be reduced. The possibility of reduced terror, xenophobia—archaic narcissism (Smith, 1991) will enhance a counter-thrust of empowering relationships between self and others that connect, combine, compose and hold us withal. The way this self appropriates and organizes its structural events, and functions accordingly, and also creates its own selective identity as the necessity of a stable, quiescent self-identity, creates the serious need for the sustainable development of itself and others. Identification of self as the locus and center of the self-system is as necessary as the development of selfness and self-functioning.

Also imperative for full selfness are the directional pulls that define its nature and functions. The stronger the pull and freer its moves up or down the ladder, more structurally organized and integrated it is, says Wilber. The more conscious it will be of personal me(a)-ness or approximate
selfness that refuses growth or preservation, and brings in stultification and negation. The self at once is faced with conscious living versus unconscious dying imperative. A sensible performance of self would be appropriate identification with selected structures, and having sought so, its drive would then seek its consolidation as a stable self-system, also procuring its preservation as such, and paralleling its worldview\textsuperscript{11} with the basic structure it decides to stay with. It is interesting that, with each emerging stage, the previous worldview is lost or abandoned, but the basic and enduring structure of that worldview remains. Therefore, what self inherits from this strenuous performance is the capacity for sensation and perception, feelings, images and symbols, reason that remain in existence, in awareness, functional and performing.

This task is strenuous and stressful, and as such requires self to be athletic and hermetic in features and feat as it ventures forth on different stratas, but \textit{what is most wanted is the careful development of these basic capacities that self inherits, and retains on its course of self-development}. A wholistic task of psychic wholeness and good health has simultaneously been initiated. If these tasks are misnavigated, pathological states of fixation, incoherence, repression, and discontent will appear, as David Smith (1991) had feared. Herein lie the educative imperative, pedagogic responsibility, and hermeneutic endeavour of the educator as \textit{educare}, a grave test of navigational abilities and great humanity, a \textit{tapashya} of human transformation.

\textbf{Some other pulses}

Another perspective is also on the rise. With self as the seat of identification, what would the self look like and act like if it retained the essentially similar basic structure of the self-system that is humanity’s common heritage? What major source would self, then need to connect with, to which the conception of structural development gives varying access?

Human being pirouettes through stages of self-development on the essentially basic structure of body, mind, soul and spirit as subsets of this human self. Its development is and should be, prior to any other development, assisted fully by the \textit{spirit} sense, that is also the active, pervading principle of Being, and is the essentially similar deep basic structure of human consciousness that gives a stable self-identity and holds the self-system together. Sensibility and relationality are generated and accelerated when the self’s locus of identification, nature and function centres
exclusively on this fundamental human similarity, encouraging co-relations and co-being with higher stages of consciousness.

This self is one complete person with multiple ‘I’ that become plurivocal in different life-events. And yet, in living the narrative unities of our lives, this multiple I is one person, also one person at crossroads display of our intellectual and emotional capacities, so Wilber contends. But, when the narrative unities of our lives are joined in relationships, and consciousness chooses personal transcendence and other-consciousness, it is Self’s deep structure that ever has the spiritual capacity for interpersonal, even transpersonal relations. The human ‘I’ is there, ‘I’ that is present under many of the same political, economic, and social circumstances when being routinely human and not otherwise.

The constant change that pervades our being causes probability of the unknown, unexpected situation to arise, so we do not know which of our dispositions will be engaged. But what is known for sure is the presence of the human ‘I’ and always present spirit-sense that is always active, and accompanies us in the process of living our lives. The human ‘I’ is self’s locus of identification, and must remain so as we concern ourselves with questions of collaboration, trust, and relationship in Education for only then, the classroom becomes a home to the voice of each participant. It is the common ground for the human ‘I’ of innumerable participants, and a tolerant recipient of other voices when the educational co-beings (teacher and students) move out of the lived story to tell another kind of story. This is also a human story for its generative skill and good sense, and has the spiritual force to counter cosmic anxiety.

In this endeavour, what becomes central is our place and voice as human, and when listened to with an inner ear, this is a dangerous place for narcissism and deception. With human consciousness, self is capable of not only being aware of others but also capable of be-ing in conscious conformity with others, and to that extent, it would proximate otherness in its amnness that is without selfishness or narcissistic selfness that smothers others. Excessive concern for its own protection from others, fear of the unknown and the unexpected situations that may arise, and deprive it of self-realization, encumber it in deliberate self-consciousness and exclusivity. That is the self-protective, narcissistic, egocentric, pre-conventional, and safety-bound (Wilber, 1990) stage at which self prefers to stay. But to be enmeshed in the desire for self’s own being and living with self-interests is narcissistic enslavement.
At this point, it is for both parents and teachers (at all educational levels) as *educares* to stoke its sense of living in the midst of others, that is the way of knowing more and being in truth. If the direction and guidance for this kind of self-direction, is from compassionate teaching beings with Socratic spirit, it will align its choice heartfully with the dominant emerging choice as an all-including participant, seek this community because that is now its ideal and locus of identification, preservation, and life enhancement. Remembering its innate desire to live and expand, this being will conform more conscientiously to living in a commUnity that preserves collaboration, trust, and relationship, and willfully resolves to lose the terror of narcissistic enslavement. What enables it so is its reliance more on inner feelings of good faith, love and trust, and commitment to givingness than mistrust and unrelationing that narcissism breeds and abounds now everywhere.

This is what the human sciences truly are about, that lead us naturally to the subject matter of literature as the quintessence of humanity, one pathetic text, one *currere* idealology. A deep and long relationship with literature from earliest childhood and that continues throughout life can gift awareness that can redeem the original difficulty of misunderstanding. We can see ourselves constantly immersed in nature and humanity, and the large context of Life, and it is in drinking deep from spiritual springs that we begin to see the full picture of the unity of the world, and of ourselves as representative of humanity as a whole (Northrop Frye, 1963). This is the way that we experience one another, the way that we experience our essential nature, and our world, (that) constitutes a truly hermeneutic universe... to which we are opened as a universal text.

Such is the mode of experience such life-expressions offer as it stands--fixed, visible and permanently present for us; but with enough palpable content that engages reader in a series of transitions for a certain understanding that can be anticipated but not forecast with certainty (Gadamer, in Smith, Hermeneutic Inquiry, 1991). Our anticipatory mood builds connection, and the desire for remaining connected that has the urgency of understanding, for closeness and intimacy, for warm pleasure that we like to remain in the literary circle, and on the hermeneutic twirl. This is what happens to us over and above our doing, thinks Gadamer. Well, this is our doing if we are there wholeheartedly, and find ourselves in perennial *tapashya*, working passionately for peace and reconciliation of the world (Michael Barnes, 2002).

These decisions are spiritual endeavors, and point much to inwardness. It is human being's sometime stay in meditative retreats, where Kierkegarrd's religious inwardness, Rumi's
naughting the self, Wilber’s vision-logic, and my own experience of fana (deconstruction) and baqa (reConstruction) in prayer with which this being attempts to integrate personal integrals of I and not i offer sacred unity. It is now attracted to what Maturana calls structural coupling or Ricoeur’s accouplement of human compatriots. In this ecstatic mood, thinking of human commUnity is unavoidable. This is one-ment point for human beings to think positively of all others, and then, live in quiescence. This is being’s functional thinking with priorities for self-realization, self-actualization and self-transcendence, and so vacating and creating sacred space for other-consciousness. Self’s deep (en)core with spiritual sense is on focus with its ascending possibilities over self when Over-Self impresses and inspires self’s experiential exclusive desire for simultaneous coexistence with all others. This is a dynamic existential suggestion, suggestive of experiential self-transcendence and all-inclusion, with a holistic touch of Transcendence, from the axial spiritual center, with lot of human sense and futurist fervour.

But what implications, then does the spiritual hold for the learner by merely reading/learning this process? Can we call him/her spiritual? Is transcendence possible when s/he says ‘I am really transcending?’ What is really the spiritual, spirit, the Spirit?

In Brief Candles, Alduous Huxley (1930) embodied spirituality in a shady company promoter, and in Jesting Pilate (1926), he affirmed that what the world needed was more materialism, and not, as false prophets from the East assert, mere spirituality.

What then, IS Spirituality?
CHAPTER II

Ever Spirituality: For re-enchanting Reality

To go inside in the life of the spirit is also to expand oneself in terms of consciousness, to break down the separating wall between oneself and the all. Self-realization with the medieval saints of India was not a running away from the world to what is called to save one’s soul; it is being reborn egoless, so that you are able to look at the whole world in a different eye. You become a rebel because you want the relationships and arrangements of society to be determined anew.

Chittaranjan Das (1982), A Glimpse into Oriya Literature, p. 80

... developing an imagination that has room for the spiritual, such that when you look out over the educational landscape you see not only what is there and recognize your call to respond with love, truth and justice; but so you can also see the principalities and powers, the ideals and the spiritual possibilities hidden behind all of the forms and events that are taken for granted.

Huebner (1999), The Lure of the Transcendent, p. 415

What worlds will I give
for music played
from heart to heart,
and gossamer trills from heaven,
and the spirit I call, ‘holy, holy, holy!’

Sohaila Javed
a) The spirit of Becoming:

Advent with Spirituality while venturing into Academia

This hermeneutic conversation is a small effort to explicate and explore the mystical heart of humanity called Spirituality, and its dialectical dependence on Philosophy and Metaphysics, for which personally, the sacred Relation is the initiation. The vision and praxis of this pure relationship as a mode of being is living the Sacred in all relationships and breathing Spirituality as the pulse of life in all aspects of human life.

It appears as the qualities of the spiritual, as normative attitude, gives normative direction for more and all in life, and has immense affective and transformative potential, and that is lasting. I realize it is not something to be talked about as the way we do about intellectual knowledge. I believe Spirituality is breath and celebration of “His spirit” (the Hebrew and Arabic ruah), and originates in the gifts God: “gave you hearing and seeing and heart: what little thanks do ye return?” (The Quran, 32: 7-9). It is to be breathed, expressed and celebrated in practice and experiences that carry heart and soul. The word ‘wine’ does not make a person drunk. So, intellectual understanding of spirituality without feeling and experience is not worth much. I understand from the great philosopher, Al-Ghazali, that here as in all philosophical matters and disciplines, and even religions, knowledge must be combined with practice and experience. It then, becomes experiential knowledge and gives birthing to the Spiritual Way, which is not possible except by feeling, righteousness, and deliverance from Ignorance.

It comes when sense-perception is supplemented by the perception of the heart, a kind of inner intuition or insight for securing a complete vision of Reality that is direct association with that Reality as it reveals itself within (Iqbal, 1996). This knowledge speaks its own language and wants all to awaken to its divinity in its language, and then to awaken or be awakened to their own within. It is, according to the Quran, what the heart sees and reports, if properly interpreted, is never false. Languaging the heart of humanity gives it feeling-energy and immense cohesive power for connections between human individuals, whereby the group’s feeling energy then gathers more into a tangible wholeness of peace and harmony.
Spirituality as an expression of these familiar associations realizes necessity, affirms priorities, and prepares the hero to a life of commitment. Once s/he is committed to a course of action, s/he knows who s/he is and what s/he is to do. This situation—from the Latin situ, “a site”—takes her/him beyond the limited sphere into the larger scheme of things. S/he may see self as alone and separate but is, in fact, everywhere connected (Roemer, 1995, p. 143). As a citizen of this sacred site, s/he is firmly grounded in this story that silently sings of Unity and Oneness. It is a site of immense possibilities, where meditative practices as the prayer ritual as religious worship engenders a state Victor Turner calls communitas, an equivalent of the temporary merging of the self with the rest of creation, of subject with object, which has always been central to ritual and art. It has a touch of the fusion of horizons that Gadamer had anticipated in the process of understanding. Returning to the world with the image of this ‘merging’ and understanding in a state of rapture is a possibility. Imagine the salutary effects of prayer when this communitas becomes a permanent state of human consciousness, and feels warmth for everyone as every place is God’s and becomes sacred, the entry point for a sacred encounter and sacred relationship everywhen.

It is a sunless, quiet afternoon. I have been reading texts on Moral philosophy and moral Education, and of Eisner, Nel Noddings, Erazim Kohak, Maxine Greene, Parker Palmer, Huebner’s The Lure of the Transcendent, Universal Sufism, The Soul of Rumi, Wilderness Spirituality, Spirituality for the Skeptic, Meditations by Thomas Moore, Bede Griffiths’ Universal Wisdom over a period of time, and now reflecting on them in a lamp-lit context. I stop, and in a pause of reflection, begin an imaginary hermeneutic conversation on Perceiving, Behaving, Becoming ways of being. The antipanel comprises of educators committed to the praxis of knowledge. It includes B. H. (educator in moral philosophy and moral education), L. P. (teacher as caretaker), F. M. (conflict theorist), and S. S. (myself as literature teacher living spiritually). It raises the central question: What kind of person should I become so that I may live well with fellow beings? For fellow beings?

B. H. begins the conversation.

B. H. Talking about schools as educational sites centred on the pedagogical interest of children in an emerging democratic society, and care as a basic nurturing need of all humans with development perspectives, maybe we can start off by talking about our conception of care and its source, and then explore what links there might be for curriculum thoughts.
S. S.  For me, care is simultaneously relational and reciprocal. It arises from a strong inner urge and desire for loving care, and instantly draws me to the importance of mutuality and receptivity in teaching and the primacy of relationship. But the big question is: Are schools globally (from day-cares to university) right places that give care to all students when Society and all its structures including family patterns are highly individualistic or are adopting individualism, and endorse competition/corporate interests? Does all exclude difference and discrimination?

B. H.  Let’s ask, when does difference lead to discrimination? When you put together babies of all different skin colours, they do not discriminate; difference though they may notice, is not a cause for discrimination. So, what is it that turns our perception of difference into a prejudicial interpretation?

S. S.  Personally, my constructive being and thinking makes me seek and work for collective well-being and goodness. I also perceive other realities, namely institutions and administration, staff and all inhabiting them as caring sites, as educares taking loving care of all humans in the democratic spirit of equality and equity. As institutes of sophia, difference is anticipated and welcome along with dissent in dialogue. People have different worldviews, different interests and concerns. Problems arise when these sacred sites and Socratic pedagogues of philosophic wisdom, intellectual knowledge and intelligence, perpetuate and plead passion for Ignorance, as the Egotistical Sublime that dissociates and creates distances. The ruling passion is for dominance, in its display of expertise, knowledge, and differentiation, which in its harmful, hurting ways causes hurt and discourages human presence and participation. Yet what we hear is the desperate need to develop a creative process of learning, and innovative and imaginative approaches to education. Even philosophers explain moral ethics and moral education as theory. We listen to educational theorists’ emphatic statements about spiritual development, and their favouring policies of spiritual development in “the (state) maintained school system” (Noddings). But the same deterministic philosophers are cautious of deliberating on such sensitive and delicate topics as essences (spirit) in a discussion. Again, there are schools that have constitutions about learners’ spiritual development, but are not internally stimulated to address that department. Why are these institutions consistent in their failure to become educares of learning whereby
compassionate teaching subjects also give a spiritual or even a metaphysical sense of life, and not just condition minds to rationality, logical reasoning and technique, and mere functionalism (Huebner)? A sense of equilibrium, balancing the act of education, is the desire.

B. H. Are these implications for the spiritual to be the religious? Well, we see children appreciating art and music, and educational theorists inducing teachers to evoke experiences of awe and wonder.

S. S. Hmm! To be honest, I am no spiritualist, or spiritual theorist or a spiritual authority to speak on Spirituality. It all seems so huge and abstract that any concern from this aspect comes as the biggest challenge to schools, in fact to homes and human beings everywhere.

L. P. I too am conscious of the seeming lack of concrete illustrations in daily life. This is not surprising in light of the universality this subject intends, and the seeming lack of address provided to it for “Spirituality smacks of religion,” and those “devotional and pietistic preoccupations that are felt to belong to the affective domain, if not to the sphere of irrationality” (Haldane, 1998). Perhaps this is why academic philosophers do not think to explore the area of spirituality. More than that, it is when spiritual practices themselves demonstrate lack of spirit or spiritual attachment or soul, that concerns take shape.

F. M. On this point, B. H’s question touches the core of this subject. Within properly religious domains the ‘spiritual’ certainly is the postulate of meaningfulness and the Spirit is the “locus of permanence” (Shalom, 1984), and has permanence, omniscience and omnipotence, and vow, this strikes awe and fear, but then, what is there for humans to fall back upon and look ‘At what?’ The subject becomes theology and addresses religion and its laws, and takes the spiritual life within places of worship. The Sacred needs to be where it belongs, in non-academic spaces.

B. H. Does it give rise to the God-human conflict conspiracy?
F. M. For me, conflict appears when many harmful/hurting acts get performed in the name of God and religion that raises the issue of the conditioned mind and action, namely the problem of mental causation when coming from Source.

S. S. I think we need to address hermeneutics here, and bring *hermeneutics of good faith and trust* for communicative support when saying ‘coming from Source.’ Remembering “God hath made everything, which He hath created most good” (The Quran), such negative acts cannot come from Source, but are an expression of irrational behaviour. We look at small numbers of sporadic irrational conduct, and care not for the ‘actual’ or ‘occasional’ graces by which the divine enters our lives in silence, and silently graces us without speaking, and awakens our dependence upon the mysterious generativity and miraculous power of this Source. This is the way of the Spirit and spiritual Being, gives us faith and love as the generative power of the soul, inspires us to “imitate the Creator” (Master Eckhart). This is the *sui generis* of our spiritual being, and once understood, then, there is nothing else but God as Source and everything coming from Source. Its realization and acceptance comes from source, the compassionate heart, where this dialectic of God-realization and self-realization is played, and if responded with loving care, it introduces the mechanics of an enchanted Reality. Love plays an important role in seeking out this reality within through what the Sufi mystic, Sir Hidayat Khan (1996) calls the “technologies of Self.” It can be prayer, meditation, reflection that is all-inclusive, and through its sustained pleasant practice comes love of all, attained through grace and that recalls the nature of the (human) causality involved. Sometimes it seems the blessing of the heart, a natural grace conferred at birth—a gift from Source, and that asks for remembering the nature of the Other (divine) causality involved. Warmth of love and compassion brings understanding of reason and grace, softens heart and moistens mind, and that makes a difference by introducing normatively significant potentialities into behaviour; potentialities the actualization of which is discernible from a third person perspective, but which the agent is in a unique position to avow or reject. The efficacy of reason and of grace is then expressed by behaviour that is both voluntary and or ‘gracious.’
The task, as I understand, is to overcome alienation and to practice the art of what the Indian philosopher Bhaskar (2000) calls “dealienation” that can take any meditative form. The effects and range of impact, however, depend upon the purity of being and human intimacy involved, and the difference that *qualitative distinction* makes shows how it affects us, transforms us, purifies us and lights us. Let’s give this a try—dismissing it altogether seems pointless.

**B. H.** For you S. S., then the spiritual way arises from your religious spirituality and flows out into, should I say, non-religious domains.

**S. S.** Personally I feel it is the way I am, and I am this by virtue of the conscious practice of essential goodness, our natural inheritance. I also think that prayer practice and responsive family upbringing and responsible education strengthens this being and way of being in the world. That is significant for me, and is my essential strength. It is simply being what I am in essence, and am essentially so in my encounter and warm embrace with Essence, my Love-Source. The beloved feels this Presence in her heart and consents:

\[
\text{Since You made me beloved, I am of Your own making, Love; I live but for You that loves and lives in me. Proud privilege! Will I then not love, and lover be.}
\]

I also witness the presence of divine attributes: love, compassion and God-like faculty of knowledge, intuition and reason, gifts given at birth and promise Beloved to witness them through returning acts of love and faith. These are *presences* in each human be(com)ing, and in this way each person’s owning her/his own destiny.

\[
\text{I am love, Beloved, of Your own making, and that I must!}
\]

\[
\text{If I could go on living by being someone else, I’d still choose to be me and love.}
\]

So also Bhaskar (2000) tells us: “The essence of liberated man is therefore love of God and God, we could say, is not only essentially love but essentially to be loved.” This thought puts the point in terms of intentional objects, some-One Beyond us, the ultimacy of reality, the penultimate fusion of horizons. This intentional object and subject then,
coalesces ‘the essential’ and ‘the inessential’ and sees everything as sacred. It moves me from the vision and eternal presence of the Sacred within to the field of open praxis, to the practice of spiritual values, of warm love and compassion, sincerity and pure attendance to all as welcomed guests of my heart, at home within me. Here the fact that ‘philosophy’ means love of wisdom (philo-sophia) becomes actually the wisdom of loving naturally, spontaneously, unconditionally. It is a downward movement from theory to practice, from knowing to beingknowing. It will naturally ask of warm participation in the creative processes of living and learning, an affirmation of the education adage “we live and learn.” An increasing amount of it is practice-oriented, and orients us towards practical spirituality, a doing philo-sophia, the cultivation of which attends to Necessity (human condition). It steps from an important range of moral theories that are designed to embrace the unselfing sort of thing, namely, virtue ethics, what to me is *Akhlak*: the ethics of living and ethics-in-action, in relation to all. This is interestingly the second divine enjoiner to believers after prayer, and both are mystical co-relates, arising from each other, and therefore, nothing happens without that other here. I try to live by both and, with *Akhlak* as the intentional object, walk the world to recreate

*hearts that laugh and
echo lights of love.*

This is my choice and frees me from dependence upon any foreign agency. This in fact, carries for me the true meaning of freedom.

**B. H.** Indeed, to think of the spiritual as this kindling, awakening principle. In speaking of the spiritual, we should focus on its affective qualities and stay away from the usual theological discussions. Atheists, agnostics can just as well be spiritual in this sense. I don’t mean that people should reject or conceal their spiritual/religious traditions. On the contrary, it’s good to be located in a strong tradition. But when we address the matters of the spiritual, we talk to the qualities of the spiritual. Our feet are anchored on the ground but our vision is fixed on the star— the same star for everyone. Different spots on earth for different people.

**L. P.** So the need is to address actual work of caring and conflict. To do so it seems necessary for different levels of caring to be addressed, which may result in the personal
development of caring persons as well. Of course caring is often difficult and conflicted and requires human carers to address difference along with care that makes the embrace enjoyable, and gives joy in growth which raises the question: is caring a qualified good?

B. H.  Caring as approached by Noddings (1992) has a feminine fundament and approach to ethics. Its distinguishing feature is its insistence on complete and immediate empathic identification with situation and people concerned and its end, promoting or restoring a sense of well-being for everyone, without discrimination. It is true this ideal can only be approximated in real life as no perfect measure of well-being is achieved for everyone. Often, despite our best efforts, we end up with suffering and hurts. What seems significant is to know the hurt, and what needs to be done is to heal then, with knowing who/what is right or wrong. The ethic of care is, in fact, more interested with preventing harm and suffering. More modestly put, its practitioners' primary concern is how we may not do harm to others through our own uncaring ways. And for this, self-reflection as moral practice that brings forth shades of bias and hurtful ways, and concurring lights of skillful seeing/interpreting and doing, is the highest regard or principle of moral action; its lack will obviously affect others to the point of moral paralysis.

F. M. Thanks for that summary B. H. It really helps me with the distinctions and the feminine perspective. I agree heartily with the focus on all dichotomies as concepts critical to caring/conflicting and justice/morality, etc. What I have often talked about over the years is that we are in a "coping" society and not a "healing" society—the former is a society based on fear (mistrust-violence) as Riane Eisler believed to be the norm of pathological patriarchies. I'm talking about Western society in gross generalization here. We need a good (quality) theory and practice of "healing" (and of course, what is a "hurt" and how are we hurt) that is my long interest and experience with therapeutic and conscious communities. I'm so pleased we are finally talking about this more, and more today as a start to looking at what it may mean if we truly live in a "coping culture" a "culture of fear" and what some authors like Judith Herman (1992) call a "post-traumatic culture." Whatever the term, I believe there is a strong political analysis required with these conceptions and their relationship to moral education, caring and so on.

B. H. One point I would like to bring up for our collective meditation is the notion of conditions and sources of caring. Why conditions and sources of caring? In as much as caring is our
action, conduct, what we do, if we think about how/why we act, we see that we act out of who we are and how we are. Action follows from the way we perceive the world and the way we respond/attend to the world, and this is what S. S. referred to as *Akhlak*, living the spiritual way so to speak. This understanding is central to a branch of ethical theorizing called virtue ethics which is very much part of Noddingian ethic of care. It emphasizes the cultivation/education of virtuous (caring, compassionate, justice-loving) person. The quintessential question for virtue ethics is: What kind of person ought I become? What do I have to do to become such person? These are by nature educational questions, and S. S’s response addresses them. So, to reiterate my question, how do we become a caring person? What are affording conditions, and what are inhibiting conditions?

F. M. Because I see conflict as central to existence rather than peace-harmony (functionalist, consensus) (the latter is where I would locate Noddings)-----I see the world held together in everyday social life primarily by power differentials which are oppressive as forms of rules for order/control. From that domination comes resistance that we would call conflict(s). The political critical perspective I take is I want to remain human and keep the subjectivity of carework and moral work that Noddings advocates. Some conflict workers are more interested in rules, policies etc. much like the traditional approaches to morality. Now, what if one-conflicting was a term to locate all human beings, analogous to Noddings’ one-caring? What I like is that the notion keeps the individual in the conflictwork as the most valued positioning on the way that conflicting moves. What I like is that conflicting is natural and emerges as part of being human (same as caring for Noddings). It keeps conflicting as central and natural to human existence, and that is what conflict theory would want. When conflicting becomes focused on conflict, then I argue that fear has taken over in this transition----- and this is problematic.

S. S. Conflicting is problematic in that it sets up a possibility and anticipation of binary oppositions. What about beginning without opposition in relationship. Always keeping conflicting as central would dissociate and distance us from the other. We have to initiate a non-problematic attitude in daily living, our relationships. There’s also the possibility of making the conflict-concord ethic as a working principle. In reading about contemporary ethics, we find it is remote from the sort of thing we have been talking about non-religious spirituality. It was not always so, however, and the ancient world especially, so
we read, was engaged in styles of reflection about conduct that bear the mark of spiritual meditations (Haldane, 1998). We also know that the actively alive, deeply conscientious and responsible people in ancient and contemporary worlds manifest that conduct in creative and collective/collaborative actions, and inspire others by their own representation to live that way for in it is a permanent possibility of the human spirit. As teachers we have to be alive, doubly and triply alive in order to rekindle and stoke the life-fire in our students. And all this flowing from that deep enclave of Heart where we are always awake with rippling motions

that light me up and complete.

_The inanimate in me speak, if I wish, each sound and turn_

round my axis

_in a maypole dance._

_Words and myths like spray_

outwit my salted self and leave.

_Now alone, I have space to fill and procure,_

_where everything is ever more._

B. H. As we compare our personal sources of caring, I am struck by how many people have spiritual, religious, or even a metaphysical sense of life. This again confirms my suspicion that the issue of morality goes deeper into spirituality. (The way I use the word spiritual, atheist can be spiritual). Your response S. S. affirms my earlier thought that the essence of spirituality is perception of sacredness. Having said this, we have to ask how do we come to the perception of the sacred? What’s the essence of sacredness?

S. S.  

_All you and I_

_acquiesce_

_to That All Is here._

_Let me live_

_such as I breathe now_

_a whiff of real life_

_deciphering_

_YOU_

_in the mist of my voicings_
coming to us silently.
We kneel
murmuring together
the evening benediction, and
pray for a single fate that's ours. Amen.

Silence as silence is all here, for some while, and then

B. H. What a significant pronoun this 'You' is. Though we use this word so casually, conveniently, if we philosophize about it, I'm sure we'll be awestruck.

S. S. It gives a feeling-energy, purity of being, of holiness in that experiencing moment with You. This comes in a moment of "pause" by which Kierkegaard (in Dooley, 2001) means deepening in inwardness "when the learner opts to exemplify the responsible and earnest life through critical and engaged double reflection."

B. H. Then, we should ask, what are some of the volatile technologies of the self toward sacredness? Silence? Service? ??

S. S. For me B. H., prayer is a movement toward interiorisation (Plotinus) when I'm alone with You. This is in service of God "the unconditional ideal," said with a pure heart and the insight that Iqbal (1996) concedes: "And whosoever submits his will to God, being a doer of good, has grasped the firmest stronghold." And unless s/he "yokes both of these together and increases the subsequent in the primordial," s/he cannot attain the wholeness of peace and harmony which is in You. This capital, both God and goodness, is a premium for a believer of Light, of the love of God that affects us, transforms us, purifies us and lights us. Going to the Source daily five times between other essentials, and submitting to Your presence in full embodied awareness (Varela) and ethical sensitivity with Your word on lips, brings Self-realization, remembrance of the primordial state of nothingness, our sacred interconnection and hence, our human belongingness. It also brings self-realization, knowledge of my inauthenticity, my unknowing and unSocratic desires. Before Your gracious presence, without deception and pretence, I repent my inauthenticity, seek Your mercy and grace, and resolve to change and transform. Five times' commitment daily increases critical self-reflection, resuscitates personal
transcendence, brings self-knowledge and re-strengthens the vision and practice of compassionate communication praxis for the love of God and this creation. These are spiritual exercises the French historian of philosophy Pierre Hadot refers to in his study of Philosophy as a Way of Life\textsuperscript{3}, what Foucault called \textit{pratiques de soi}\textsuperscript{4} (practices of the self) designed to liberate oneself from attachment to exterior objects and the pleasures deriving from them. The transformation from externality to living hermeneutically (not hermetically) return me perennially to the real World with Kierkegaard’s hidden awareness,\textsuperscript{5} the holiness of Heart’s affections and truth of Imagination (Keats), and with Noddigian passion:

> Living intensely is both consumatory--to be enjoyed from moment to moment--
> And instrumental--preparation for further activity, enjoyment and fulfillment.

**L. P.** Is this ‘technology’ a perfect paradigm of change? Is transforming possibility in it?

**S. S.** Put simply, prayer is practice inside a method, and a way of living emerges naturally in its practice, that lets “the wisdom of humility” (T. S. Eliot) or nothingness be the practice. It is a continuous disciplining practice of inwardness in prayer and ethical living (\textit{akhlak}), which becomes a learning space, a nursing ground where ‘I’ makes a consistent (methodical) and conscientious (conscious) effort to grow in selflessness and control selfishness. In that way, yes, it is self-changing positively, which gives knowledge and repentance (that comes as remorse from consciousness of one’s inauthenticity) as the \textit{sine qua non} of prayer. Birthing, dying and rebirthing (acts of \textit{fana} and \textit{baqa}) are thus revitalized in this evolutionary process. But it all depends on the effort, desire and qualitative engagement of the interested subjects who blissfully give themselves to spiritual rebirth on the prayer-site, and consequently, on return, refuse socio-cultural inauthenticity, and re-enter the world with creative passion to change the world. The interplay between Word and the World is always on, and wants reading and re-reading of these as sacred text. These are serious occupations that carry the idea of service to these creative souls. The underpinning thought is the glory of creation, with the glory within, engaging human being in becoming to the highest point. If this “inter-being” and interconnecting coalescence with the One is not happening, and self knows, self can \textit{stop} prayer and run the course again (as ‘\textit{currere}’ etymology suggests). This is the freedom and openness of prayer that allows self-change or “transformation of one’s transformative
praxis" (Bhaskar, 2000, p. 68). The dialectic of darkness and light, stillness and dance is always on, and orchestrates soul mates awakened to “spirit” (Hegel) to move toward outward subjectivity for a cultural metamorphosis of the world. This has to be the habit and action (as practiced in antiquity), and the connecting link. Beyond this there is nothing, within this everything. This is **self-realization** and realization of Self, a mystical encounter⁶ that puts us directly in the practice of wisdom. It immediately connects the dialectic of self-transformation and social transformation. But again the task here is to overcome alienation and to practice the art of dealienation⁷ (Bhaskar) through yoga, prayer, meditation, silence or service. Devotion and silent hidden earnestness to this art, and all arts and disciplines, and aligning wholistic being to its practice with regard to co-beings is continuing the spiritual attitude, and is the spirit of Spirituality and the spiritual Way.

**F. M.** How probable is conflict here?

**S. S.** I would say here is no aversion to conflict. It is the basic experience of life as struggle, and as such has to be listened to as difference, and embraced as central to our belonging to the world, and is what Bhaskar (2000) calls “the pulse of freedom.” It is relative to the pulse of dialogue. Dialogue contains dissent and opposition as in difference, which is natural and therefore has to be acknowledged. I would add that in mutuality of respect, “oppositional confrontation” should be avoided, and “dialogic civility” practiced, and that Bhaskar thinks, is characterized by reflexivity about one’s own position and transformation of the initial starting point. But again, what it would want is the wisdom of humility, and acceptance that all creative change begins with it. It is also characterized by a process of resynthesis where people discover that “they have to listen to each other in a new way” (Zohar and Marshall 1993, p. 236), and co-create a “good society” (Bellah, 1991) in which all of us—men, women and children can live creatively and nonviolently. We feel the need of a *currere*, a pedagogical practical sphere that co-responds to the contemporary need that is to transform the world conscience in accordance with such an understanding. That’s the culture of spirituality and practical philosophy.

**B. H.** How do we incorporate the idea of struggle in our places of work, in society?
L. P. I personally view quick rejections of dualism as often premature, based frequently overly on aesthetic or sentimental preference for unity (a preference I admit I share also) rather than an honest questioning of what degree of dualism? and to what end? rather than insisting on a dualism of Absolute versus partial, selfless versus selfish, etc., the question for me becomes more personal and growth directed, by seeking to understand and work to cultivate the development appropriate to an individual (or group). I fully accept that we each face the task of negotiating our involvement with/in ego and its many traps, but the singular move to overcome is certain to preserve, as are all similar moves caught in conquest and ambition. Again, the irony is to actually get ‘there’--egoless or non-dualist--for which one must be fully ‘here’--present and wit.

S. S. It’s so interesting L. P. that we are drawing toward character development that I think, is the philosophy of Spirituality, and the heart of Education. In fact we are engaging the question of life’s meaning, and the quest of knowledge and truth and their instrumental role (as in classical humanism) in ameliorating the human condition. The vision and praxis of this conjoint ideal of egalitarianism is the service Education at home and school should perform. Its significant service will be creating unatavistic beings that learn the art of humanity and practice it in the service of humanity. This path points us to the civilizational malaise of postmodern self and world society, and would want a re-creation of the self with such an understanding. I consider it to be the attending concern of Education in its open totality, and suggest this as the central focus of teachers/educators/educationists. Along with their curriculum, they will be addressing a new discipline in its teaching bearing the title ‘The philosophy of Spirituality.’ Educating mind in spiritual matters does not mean talking religion or “God talk ... Rather, the talk is about lived reality, about experience and the possibility of experiencing” (Huebner, 1999, p. 344). It also implies taking teaching, as Epictetus observed, to be the cure of the soul, and a regular steeping of character toward things of positive value, a disposition that has Platonic virtues--prudence, courage and moderation (meezan), and sincerity of intention and will. We are, I think, in the right space of discussion. It makes educating a joyful enterprise--good, true and so beautiful. This is Miskawayh’s enlightenment in Refinement of Character, and his envisioning us as physicians of souls. And F. M., this is where human striving as spiritual praxis as tapashya comes in direct opposition to status quo. Aligning oneself with the latter means death of spirit and nonbeing, being in a state of savage torpor (Wordsworth), a spiritual paralysis. Conversely, being alive to the pulse
of striving is living spiritedly and in responsible, co-responding action always. We see its need in many of the existing institutions—from the family to the university. Both spheres are transformative, and need presently a foundational change—a spiritual shift, a spiritual sensitivity founded on intimacy, sincerity, and egolessness that can be “the genealogical grounds of new institutions” (Giri, 2002), or a spiritual rebirth of existing institutions.

F. M. But how do we create transformative institutions at the contemporary juncture? Can these be created by sociopolitical struggles alone?

S. S. If we see these institutions not as corporations or factories, but as a nursery (Giri, 2002) that need to be nurtured like flowers, and this requires germinating a spiritual understanding in the life of individual and an alternative relation of intersubjectivity dynamically at work in culture and society. Interestedness as the essence of subjectivity must be excited at all levels, beginning from self to society. Such a work brings self-transformation and transformation of society together, bringing everything to wholeness of peace and harmony and with it, peace of mind and heart. All at work in “collective action within civil society” asks of Education for a great investing of the spirit from the start, a reconstruction of educational structure on new premises that will work “a relatively egalitarian ideal to a resolution of the terminal crisis of our world-system” (Immanuel Wallerstein, 1995). See how far and deep Spirituality explores, and relates us to the larger scheme of things. And this can only happen when “a universe of human beings” (Hegel) relates not out of self-interest but “out of the will to live with other human beings in a community.”

L. P. I have this text with Roberto M. Unger’s (1986) argument for such an inducement. He talks of changing the character of our most basic personal interactions, and restraining ourselves in matters of material advantage. Only such an expressive action of “strategic prudence” that also carries “visionary ardor” will incite us to sacrifice and self-restraint, and be instrumental in “institutional transformation” and self-change. It is only then that we will find our true self in love of other.

S. S. I wish every human

is

pure transparent humanness.
B. H. I see how we have made an imaginative entry into an alien turn of mind, a detour from moral philosophy to philosophical discussion that has both spirituality and metaphysics as its tenor and mead. I am now thinking of the human condition, and recall Thoreau’s reflection (in Haldane, 1998) that the mass of people lead lives of quiet desperation, and we see its evidence provided in imaginative literature, in the press, in therapeutic practices, through personal acquaintances, and by knowledge and experience of one’s own circumstances. All of this suggests that many people experience grave concern and desire to reach and remedy other lives with their affection and will. As we experience our different responses to this huge problem, we are open to the question of whether there is anything we as educators can do to infuse others with our hope that all can be well. This is why I’m interested in the question of the source of caring and the educational question of ‘how to anchor us in a source.’

S. S. The thing speaks of itself and opens us to all contexts in the ethics of living that is the sphere of intimate relations, where we see all as sacred presences, and heartfully give loving care to all in human intimacy. Our presence in a relishing of the aesthetics and ethics of living is to be felt and experienced. This hidden text of our personal pedagogy has to combine with the pedagogy at hand, and put to work immediately in the effective ethos this loving being creates unconditionally. Transporting this cultural vision to a creative understanding of texts that invites critical reflection and transformational possibilities through compassionate communication praxis is the relic. Huebner too, calls for praxis.

F. M. How do you see it happening, S. S.?

S. S. For me the presence of teacher as extremist of love is the relic. Her elements are heart and soul—in inner home of Love and Spirit, the source that has the mesmeric connective, creative potential, and natural optimism and positiveness that illumine for her a deeply meaning, moral realm, moral enthusiasm and a warm pleasant sensation from learning and teaching experiences. With virtue ethics of the unselfing sort as initiation, s/he begins the practice of her pedagogy that is compassionate communication praxis. Here is less proximity for selfishness and more selfness for an unselfish relationship with the human
commUnity. The interplay is almost always on, with conflict and struggle to overcome conflicting barriers and opposition that real life and real beings impose, and conversely become resourceful contingency, urging the spirit to continue in creative resistance, creating chiaroscuro of meanings on the deep palette within. As a permanent attitude to life, it gives naturalness to teaching and a feeling of luminosity as spirit speaks deepest meaning to souls s/he gets in relation with, touching their heart and soul in the warm effective ethos s/he builds in her classroom that is also their home. This is being present here and bringing to them a sense of their presence in the present, a coalescence of beings, and a connected way of being and knowing. This is my present and wit that makes me a conscious being, in service to humans unconditionally. I see this as the social impulse to make a better world, to care about all people and other forms of life.

B. H. Which education theorist are you following?

S. S. I have read and been involved in conversations about Reconceptualists’s envisioning deconstruction as the path to freedom. But the lure of Huebner’s (1999) educative vision transcends all. “Various modes of knowing,” he points out, “are suffused with the spiritual” (p. 344). Indeed, “Education is only possible because the human being is a being that can transcend itself” (p. 345). It includes, he says, “the pedagogical practice of encountering otherness, even the most transcendent of Others, God” (p. 362). And also that education implies a form of finding oneself, a way of “working” on our own journey, or our struggle with the spirit, the otherness beyond us. Education, Huebner stresses, is about discovering the new self, sustained by faith, love and hope, and revealing to self as to how the moral and spiritual can be lived and celebrated in everything (p. xxiv).

L. P. And what does it say to you about its application?

S. S. I have my own vision and praxis of a pedagogical practice, where at-one-ment point, deconstruction and reconstruction are practiced alongside. Here teacher as lover of life and light, takes teaching seriously, educates her students’ desires and academic sense, transports to them her own enjoyment from learning and teaching experiences, detracts them from “a little learning” that to Alexander Pope is “a dang’rous thing,” and inspires them with a love of deep learning. Her passionate engagement with her educational co-beings (herself and students) is focussed upon learning of “a way of living that is
integrated, sane, and intelligent" (Krishnamurti). So I question myself: will “a metaphysical shift: a change in stance, a new voice, a different perspective, a change of heart” (Carol Gilligan, 1991) and “growth-promoting interpersonal communication” (Carl Rogers) be a workable alternative? And affirm that only if we could create a positive ethos where we could free our students’ minds from literalness and develop in them a sensitivity to deep listening that co-creates a deep satisfaction of being heard, an ability to be more real which in turn brings forth more realness from others. This develops the capacity to give and finally receive love. These in my experience and practice, are the elements that promote transmission and transformation. The minimum condition for such an approach is opening out heart and soul to all hearts and souls with empathetic understanding. Such unconditioning allows heartspace for others, facilitates embracing them in ethical terms as sacred relations that is being sufficiently human, and that is also a way of humanizing them. It begins the process of inner transformation of individuals, the way of human be(com)ing in greater sensitivity. The fullness with which the heart learns to give (and receive) is conducive to healthy emotional growth, opens mind to search self, learn humility and contemplate about the strong relation between knowledge and goodness. Taken with purity of heart, this practice is the first step toward the amelioration of human community anywhere and anywhen.

L. P. What is the quintessential knowing of your spiritual being?

S. S. I think, it is passion as a recursion of pure desire, with a compassionate heart as its seat, presences as the Sacred and all humans and other life-forms in sacred relationship at home. It pertains to humanness, which is fundamentally a relational matter arising in relationship (in both evolutionary and developmental terms), and therefore richly relational. This is the sacred pedagogy of the heart, and the heart of Spirituality—not a pedagogy or religion in which one merely believes, but that which one lives. This is the end and beginning of our learning and teaching and living with ethical consciousness, as truly educative human beings. It takes me back to your questionings, B. H.: What does it mean to be human? What is my place in the universe? I would make a slight qualitative shift in the first question and relate it to being the human person, and ask this question again and again. And the big question returns: What shall we do? It is simply being what we are in essence, human, and are essentially so wherever we are in natural, immediate
experiences of a doing curriculum. And practicing pedagogy in a way that engages human presences, firstly in being human in human intimacy with all others, and secondly with the human soul always becoming more, thus putting the theory of essentials in practice.

InVoice:

I see your face
lightens up
tat tvam asi
in mine, and is light.
Walking hand in hand
against the wind
as Otherwise is
our flourishing
than demeaning me
with the momentary I.

I am because I am you.
So I am!

After Voice:

This text, as essential test for both lover and object of love, suggests a desire to get beyond desire—to have done with hesitations, with risking rejection and trying to win through by loving. To have real giving and receiving—in terms of speech and understanding—sends mind on a quest for another identity, identification or a ‘heart,’ when a blissful turn is given to everything. “That’s all one,” a ‘heart,’ and its repetition discloses an intent—a purposiveness that does not resolve everything into unity but leaves ‘one’ open to all, sending ‘one’ with “a widening speculation” (Keats) to who’ll come within ‘one,’ without fearing its loss. The ‘one’ widens and works against distinction, until, to quote Shakespeare at the end, “That’s all one.” The challenge is met by facing up to it and taking all by this tender hand to contribute “human flourishing” (Nussbaum, 1995). As we owe a much more humble and sane orientation to work and society, we need to subscribe ourselves to a doing initiative because all of us have to have each other. It begins with those who have more, know more, to listen to their own hearts in an ethical sensitivity, and readily become beacons of light and life for the less privileged of this world (Giri, 2000). And as lovers of humanity take inspiration from Habermas’s bold statement about our identities as human persons: “all of us feel that one must be read to recognize the interests of others even when they run counter to our own, but the person who does that does not really sacrifice himself,
but becomes a larger self” (1987, p. 94). But this basic truth about ourselves has to be recovered from the throes of ego, whereby for Lacan “the subject seeks to know itself through the other, rather than to reduce the other to itself…” (Brennan 1995, p. 34). In Levinas' path, it calls us to go beyond our “I” and discover our “me,” which is fully awake in us, and which listens silently to the call of the other and responds. It means the acceptance of ethical responsibility to which I alone can respond, where at-one-ment point we see a prophetic witness in each of us as those gifted beings “become a me, responsible of others” (Levinas 1995, p. 177).

Conversations with Habermas, Lacan and Levinas, and our own heart’s conscience, open the door of our self to our “me,” and ask us to cultivate an unconditional obligation to each other. The unity of self and all others then becomes the intentional objective of “human flourishing” (Nussbaum, 1995). As we combine in the infinity of this passion, we commit ourselves to struggle and striving, a tapashya for the creation of a dignified society, which gives fundamental priority to human flourishing. It takes us beyond the limits of reason to grace in spirituality, when we pledge to create inner transformations as well as higher and deeper relationships in society at all levels. As C. S. Peirce asks us not to pretend to doubt in philosophy that we do not doubt in our hearts.

An ethics of deep understanding suggests that knowledge is not for power but for the practice of love and unconditional devotion to each other. It derives from the sacred encounters of antiquity where prophets, saints, and Sufi mystics strove for both self-realization and world-realization, and were spirits rebellious for a new relationship and new arrangement in society (Das, 1982). So we must continue as spirits rebellious at the contemporary juncture with the benefits of both modern and postmodern developments—deconstruction and reconstruction at heart, and contribute flourishing in the human commUnity. It must begin with the inner transformation of individuals, and invested with a teacher’s resolve for changing individuals to becoming undividuals with humanness. I call this resolve ‘ardent desire’ and will quote Dostovesky (1955) to substantiate this conviction:

Reason is only reason, and it only satisfies our rational requirements.
Desire, on the other hand, is the manifestation of life itself.

And what it further requires is an infinite passion, a dream full of egoless desire, and immediate action.
b) Transformation: from mere being unto becoming human

Essential theory-in-practice

As difficult it is for everything to be easy,
So man strives to be fully born as a human being.
(literal translation- Sohaila Javed)

If only, like dialectic
s/he lets a naked nerve on parole:
- a kind spectacle
  of wet air augurs
  self to witness its own guest: itself
  for becoming that it is not- human.
  (Interpretation - Sohaila Javed)

"In a fear- inspiring way I am wonderfully made."
(Psalms 139: 14)

And not done, till I wonderfully become.
(Sohaila Javed)
This piece (written in response to reading about our environmental crises, especially concerns raised by Erazim Kohak) is an invitation to readers for an intentional and reflective pause, as reflecting subjects, to step inside themselves so as to experience the marvels of progression from mere human being unto becoming human. Its essence is reciprocity between these two evolving moments of self, the first prior awakening to essential self, and then, functioning that potentiality into actuality for it determines "the entity to be and to become what it potentially is..." (Shalom, 1984). This essay amounts to looking at the form-matter unity from inside the unity, and then, working out of our status quo, becoming our own active outsider. Its investigatory purpose arises as a coming-in response to our contemporary awakening to spirituality, and the pedagogical implications of such a response.

Here perhaps begins a deep undertaking of life--discovering a dimension of depth--religious, mystical and ethical, or in just one word, spiritual, which life may hold for humans. To seek is to delve into self and life for real seeing--the undeniable interconnections that en(twin)e humans as biotic particles in the stream of life. Understanding life as a good and meaningful gift, coming from Source of Life to living beings, intensely evokes wonder and in-forms reality. Also, a humane approach to its meaning and value invites presence and participation, recognition and acceptance, offering immense possibilities to creatively become all that we are capable of becoming. Perhaps, herein lies the desire for creative response and personal responsibility. It is an assignment of lifetime and the meaning of our being and the value of our becoming, celebrating sacred bio-centrism in its own small way. So here I am, thinking through the fundamental issue of human 'being' upon this sacred earth and its related proximal development, and the inalienable possibility of what becoming human means. It is not without good reason for companions of this now not-so-beautiful earth, whose unbecoming exactly parallels our just being human. If only we would understand-----

That is the intended magic and wise thought consuming serious thinkers the world over, and making ways to our centrist ethos for knowing how to survive as intelligent, sane, sensitive beings of the best kind, namely, the human kind, inhabitants of the same good Earth until the end of time.
The purpose of this piece is to share with readers a personal philosophical reflection concerning human presence on the earth at a time when humankind can no more stretch a little to be more. It is a matter of attitude, heart perception, conceptualizing intention, will, and desire to remain human in passivity or become human in accordance with our ideological or imaginative perception of what might be or ought to be, and the status of human being thereafter—that is a philosophical human question. It involves a human quest of searching ways, of knowing that are not alienable to humans. Calling and coming in to seek them is the most appropriate and authentic response. We can, if desirable, construct a model of sustainable lifestyle and then, live that style. Our task and true commitment would be to work on that style in artful reConstruction, so important from the perspective of our human individuality and humanity. It is, verily I think, our task and the meaning of our being. For our continuity and sustainability, we need to seek out a sustainable mode of peaceful coexistence and then, what we necessarily need is the spiritual courage and determination to live that way of being. Is that being educative?

If only we desire------ yes, desire is the great imperative, an abstraction, yet a uniqueness that arises in the heart, and consumes us wholly for a better possibility through education. As long as we consider ourselves always within the limits of growth, and consider expansion and enhancement impossible, not even the best ways can help us. However, with the desire to excel, constraints such as that of time, mortality and our vulnerability to painful experiences serve as moderation, willing us meezan (balance) to keep us in the straight way that generates right action, and is noble and beautiful for the joy and serenity it brings. A passionate desire, here, simply makes a way for going even be-yond the limits, ending inertia and putting essential being and knowledge into action. It is therefore not simply a 'living' question but one that conceives of human living in the ecological context, and makes the simple teacher-learner interaction in a compassionate ethos appear as eco-pedagogical philosophy of an ethical world that is the ethology of teaching. The point is to sign a simple accord with nature and reinterpret human nature in accordance with it, and then, bring human law to confirm the accord (Kant). This is a possibility—dismissing it altogether seems pointless. As C. S. Peirce asks us not pretend to doubt in philosophy what we do not doubt in our hearts. That would be a prime silent teaching for an educator in any discipline, and a singular note to know this educator as a teacher for this is essentially what education is about.
(Some clarifications—understandably, this is personal understanding that got informed in the course of my becoming human, a process I willingly but unconsciously adopted as a child for the aesthetic and moral relish it gives, and brings endless opportunities of expansion. This impetus has stayed up and in-forms my participatory existence and gets informed through the symbiotic way of deconstruction and reConstruction for human understanding. This is a personal testament of faith and passionate concern. The emphasis here shifts from relations to relationship, from self to ‘you and me’ as ‘us’ in our embodied amness that is compassionate and conscious. The Other, transpersonal You, no more Other, but as Intimate calls me to go beyond personal amness, and confirm not only my human individuality but also my humanity. As Richard Falk implied, a passionate relationship is richly relational, and which has the reality of internal relations abides, and is unabiding, infinite, and eternal. This is where the human story begins—the sacred Source, home that is not wholly transcendent but always within heart, where the entire creation gathers to meet, experience and feel related. Out of this core, grows heart’s content, embodied as reflected expressions of creative communication and compassionate practice of a living curriculum. My consuming desire is to present my knowings that were formed on the eco-pedagogical con(texts) for the enjoyment their practice brings. I love the desire of this Desire, that undertakes “the humanness of human beings” (Madison, 1988, p. 154) as a response to the metaphysical questions, “What is ‘man’?” and “What is man’s place in nature?” I see myself embedded in the numinous dynamics (Swimme, 1999) of a compassionate ethology, the ethics of living in Education and a willful desire that every human be

pure
transparent
humanness.

Of hum/animal relations

Leading preponderant lives for many incredible centuries makes us speak of ‘humans and animals’ as distinctive beings in the pedigree of creation (Kohak, 1999). Obligated by self-glorification, and the element of non-humanness that we associate with animals, we assumed that animals are random objects, lower in demeanour, felled as they are on four legs. So alien in comportiment, these poor, bare creatures seem God’s cynical tryst or diabolical miscue on the world stage. Casting them away as aliens, we had our own world and life as animate beings, processed by our social order and possession of human potentialities that we could never
associate ourselves with animals, as partners of one life-world. Disconnection from the animal
kingdom has diminished us tremendously. We are less, not more, by this missing connection.
Whatever we speak ill of, diminishes us, since all forms of living beings without exclusion are
connected to us, are integral to our being. The *egotistical sublime* (John Keats, 1818) in us grows
and gives us an attitude of anti-biocentrism—an attitude based on disrespect of all life, and the
pledge to destroy life rather than care for it, far from celebrating it.

This is the underpinning thought of human consciousness, arising as it did from taking a
literal understanding of the conception of a hierarchical ordering of ‘higher’ and ‘lower’ beings,
and consequently its meaning and value to humans, being the centrist ethos of God’s creation.
Their pertinacious coming from above in the sequence of God-angels-humans, while all other life
rises from below, in the sequence of matter-plants-animals insists on the idea of total separation.
It still impinges upon our consciousness and modes of existence, and defines human-animal and
human-human relations in a way that makes the concept of humans as the crown of creation,
edowed with an immortal soul, active intellect at the time of birth as problematic.

The meaning of this sequence should not be ‘higher’ or ‘lower’ in the conventional sense.
Rather, it should be about human responsibility to use this intellect, and human capacity to care
and be responsible. Of course, in their sense of freedom, I think, they can do practically anything
they wish. When indeed, we need to rethink the notion of freedom for it shouldn’t be defined as
freedom to do anything, for then, it creates those conditions that prevent us from fulfilling the
human potential to be really enlightened. Our less humanistic worldview today robs us of true
EnLightenment. Instead of liberating us from pretence, prejudice and differentiation, we were
cought up by the sole significance of humans and their dominating wishes. What else is,
insignificant?

The value of enlightenment and its significant use lies only in serving or resisting human
wishes. However, the thought it engendered was for the enlightened to have value, insisting upon
humans the position of the master, and the will for possession and power. It also presupposes our
status as ‘higher’ beings, free of all consideration toward lower beings as the other. Our self-
regarding instinct, in order to accommodate the ‘survival instinct’ by recognizing our ‘inherent’
right to self-defense and self-glorification, called psychological egoism, has practically driven us
into master-slave relationship with all those we consider as the Other. Kohak fears that these
lesser order beings, so labeled for their ordinary peripheral existence, and less privileged status,
are excluded from visibility, understanding and responsibility towards them, based as it is upon the ideas of human superiority and human distinctiveness.

This is where I encounter points of difference with the dominating thought of (un)enlightened beings. The moment is insistent and calls for an intentional and reflective pause. It reminds me of "classic thought", dominated by Aristotle, that created vitalism by endowing living systems with a non-material purposeful driving component that attained expression through the realization of their forms." Continuing this talk in the preface to Autopoiesis and Cognition (1980), Sir Stafford Beer confirms that

Thence, under the pressure of unavoidable experience and the definite thrust of Cartesian thought a different outlook emerged, and mechanism gradually gained the biological world by insisting that the only factors operating in the organization of living systems were physical factors, and that no non-material vital organizing force was necessary. (p. 74)

Maturana calls this "non-material" vitalism "spirit," and finds it invested with Self-organizing unity. It brings me to the Aristotelian interpretation of humans as spirit-mates of God Spirit with their active intellect while animals with their passive intellect are enjoined with mental activities, consciousness, emotions, understanding. All these external manifestations of the soul or psyche, Aristotle's passive intellect or mere "animality" fleshed out in animals, the lesser beings walking on four legs. These poor, bare, unaccomodated creatures, devoid of value, dependent for it on humans and their wishes, treated as raw material, base material organism, flawed at birth, God's brute, our non-human kin, mere animals. When, in truth we are the most dependent creatures! We want them, Kohak protests, even their furs and toil!

That makes it important for me to seek out the external manifestation of that human spirituality which evinced much amazement from Shakespeare's Hamlet:

What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how like an angel! in apprehension, how like a god! The beauty of the world! The paragon of animals!

(Act II, Scene ii, 303-307)
This fine quintessence of ethereal composition wins godly designation as the “locus of permanence” (Shalom), the immortal spirit s/he shares with God Spirit. Is this enough to guarantee humans their alleged exceptional status as human beings, the crown of creation (ashraf ul makhluqat’)? Or something more that becomes a strong impetus for me to come to a startling realization about humans as the hum/animal.

The Metaphysics of human (Inter)Subjectivity

“Mr. Palomar thinks that every translation requires another translation, and so on...Yet he knows he could never suppress in himself the need to translate, to move from one language to another, from concrete figures to abstract words, to weave and reweave a network of analogies. Not to interpret is impossible, as refraining from thinking is impossible.”

(Calvino, 1985)

And what about translating the Other?

A reconnection is imperative in order to end the impossibility of interpreting the Other as “locus of permanence” (Shalom, 1984), an immaterial some-thing, that provides an epistemological springboard for attaining truths about Reality. Since I know that I am, I cannot doubt that I exist. This proves, as Saint Augustine argued “there are truths that I can attain to; it proves the existence not only of a substantial soul but also, ultimately, that of a metaphysical or ontotheological God which, as pure being, is also absolute, immutable substance” (De Civitate Dei, xi, p. 26).

The permanent locus of the embodied human being determines that it will become what it potentially is. This is that specific particular that explicates itself spatio-temporally in the existing physical temporality as “an actually existing timeless potentiality indefinitely actualizable as a result of actions which refer back to it, or which stem from it (Shalom, 1984). It requires a
temporal-time frame to be understood conceptually, and observed experientially, but essentially is the “locus of permanence,” and therefore beyond the temporal mode of existence. This is the same specific particular that is essentially present in the human self as “a locus of permanence which then, explicates itself spatio-temporally as the development of ‘that specific particular,’ ” a part of the physical entity as a whole. This “unitary particular or individual” continues to actualize itself in the world, and manifests itself thus as necessity.

Albert Shalom, a metaphysician of subjectivity, in speaking about this self-determining activity “the internalization within the locus of permanence of its own processes as identity,” tells us:

this locus of permanence is not to be conceived as a separate entity, an entity apart from the physical entity as a whole, but as the permanent locus of that physical entity as a whole determining the entity to be and to become what it potentially is.... (p. 269)

Its principal functioning determines those reactions as potential responses to its actualizing potentiality. And what this potentially is, it becomes in its actualization, further determining that this locus of permanence is “a center of power.” This centralized power is the dynamis that Aristotle conceived as the specific particular of animate organisms, and is Being’s distinctness with infinite creative intention and capacity for the perennial unfolding of this unitary “specific particular.”

Witnessing this principal functioning in creative performances is another experience of the center of power, determining to itself the entity to be and to become what potentially it is capable of. The externalization to this effect is experiencing the internalization within the locus of permanence of its own original identity. This is the permanent status of dynamic being, and needs to stay as an actualizing becoming entity as Albert Shalom tells us even more:

‘experiencing’ is a particular mode of the reflecting, or internalizing, of specific spatio-temporal energy transactions of particular identities or loci of permanence. That is to say, from this standpoint, ‘experiencing’ is a derivative reality from the more fundamental principles of the constant dialectic within living and sentient organisms and actualized by means of their particular identities or loci of permanence. (p. 270)
As essence experiences its immutable truth, the identity that is conceived at this significant time, determines and defines the specific sort of identity it is to itself. This means

the transformation of incessant and physical processes into a quasi-timeless analogue of the constant repetitions of these physical processes themselves....
In other words, the varied mass of bodily processes, as they are internalized in the locus of permanence or identity, constitute the emergence within that identity of a sense or a feel of that identity itself. (p. 271)

What arises is a new subjectivity—a new Self with the sense of organism’s identity reflected or internalized in the locus of permanence, through and by means of that specific process which defines that locus as a ‘self’ or identity of a specific kind. This permanent locus operates, and it is a transforming of particular kind, of the physical and spiritual processes that constantly remind us of our immense potentiality, and pertinacious becoming power. Senseless sensation, being a physical process, is constantly succeeded by fresh reminders of consummate being in this active moment, and that affords some kind of vicarious understanding of ourselves, the semantically exact, homogeneous idealities (Shalom, 1984) that spiritual activity as potentiality affords them to be. This is another way of knowing about our true subjectivity and desirability of self-change.

Resistance to such phenomenological understanding is the breeding ground of senseless narcissistic we. Therefore, remaining open to our interested and living subjectivity actually opens up an alternative practice of discourse which emphasizes its act, character and situatedness (in Madison, 1988, p. 174), and becomes what the Japanese call yu-mu, a pure site for shifting configurations and immense possibilities. Since I cannot doubt that I exist on this site, more alive I am as a specific particular in subjective experiences that determine my particular identity as a subjective human, I endorse progressive positiveness that purity of heart, mind and soul feels, engenders and posits. This proves there are truths I can attain to; it proves the existence of a substantial soul or intellect that is in constant discourse with other soul entities that human (inter)subjectivity opens me to. This is pure subjectivity in review of metaphysics, as it gets formed in the presence of true Being and infinite becoming capacity. The inevitable question is what does this leave us with? Here we run into the ‘end of philosophy’ theme: the human meaningness of self as the beginning of human action.
What more of this animal

This “paragon of animals,” as Shakespeare has cited human, has more traits than mere chance would grant, such as ‘upright’ posture, clothing, a feelingly expressive face, speech, reason and freedom as essential signs of humanity. Human ability to speak becomes power when s/he captures the fleeting moments in concept, and gives them habitation in written form as word, an immediate capturing of moving thoughts and flying images, an important distinctive feature of that ennobling spirit so magnanimously given to human beings as birthday gift. And the soul, that both human and animal inherit, and for human consciousness to make it intellect, and worthy of intellectual pursuits.

Erazim Kohak (1999) thinks that the entire imposing construction of human civilization is based on this ability. Further traits as mere possession and their profitable use are more empowering and distinguishing notes for humans. Theirs is an exemplary power to define “ideal relations among components of experience.” Reason and understanding, and the possibility of comprehensive and creative imagination, makes them capable of not only building things in the air, and encountering them as local habitation and name (Shakespeare). It is the capacity of imagining them as khayal (image) in ideas and concepts, and then languaging them, and giving them many visual lives. Human capacity for both is not just a capacity. This image-making faculty, intensified through the intellect and appearing as a whole mélange of “non-actual possibilities,” becomes the basis of human freedom, and also of accepting critically what there is from the choices we see and apprehend in material and immaterial forms as could be or should be. Or else, as Hamlet apprehended:

What is a man,
If his chief good and market of his time
Be but to sleep and feed? a beast, no more.
Sure he that made us with such large discourse,
Looking before and after, gave us not
That capability and godlike reason
To fust in us unus’d.

(Act IV, Scene V)

These frightening possibilities thus assign us the moral/ethical responsibility of owning our choices and using them positively on the ever-expanding spiral journey we embark upon, delighting the Transcendent Other (Huebner) along the way, and simultaneously affirming our
soul enlargement (Eckhart). And what would delight God more is remembering You in acts of prayer and meditation, and the ethics of living responsibly—sacred for the very deep, inalienable and irrevocable connection formed when He had “breathed part of My Spirit” (The Quran) to us at the time of our birth. And the integrity of our animate being is to manifest our “immortal spirit” that defines our birth-right, and our ethical responsibility to perform it sensibly and also joyfully. It has to be seen as a moral and spiritual response for only then it can generate the action. For in the educational domain, such an action needs to be generated—action that has positive value, is broad-based, includes all, and is instrumental to our spiritual growth and development as human individuals with humanness. As doing subjects, we always need to go beyond what we know, and quite rightly put into effect what we know, otherwise to what effect is our being as knowing subjects, and our state of knowing too, I contend.

My seeing contention is that human bodies gain the dignity of human beings only when we embody our spirituality, make positive use of the given faculties, as outward manifestation of our God-Spirit. We need to make wise choices, rather than refuse the signs of humanity as undesirable faculties, defying humanity in the indefatigable way we have been doing egotistically for the purposes of self-regard or under the guise of psychological egoism. Otherwise, I think that we have never simply become human, and so have no right to this deference. We have remained human, merely being with the mere possession of innate wisdom and goodness, imagining ability, reason and speech and higher intelligence as soul, capability of recognizing moral responsibility, or are hum/animal, another species with mere “animality”—the soul or psyche, with Aristotle’s passive intellect. Only with the actualization of that equipment called active intellect, immortal spirit in the process of ethical living that human soulness, something eternally ethereal arises in our continuous be(com)ing that we become human and qualify for the grand status of humankind, the crown of creation (ashraful makhluqat). Or else what is the difference between human body and animal body, which Descartes imagined as simple machines, not kin to humans’ immortal souls.

What moves the mover

The simple essential substance of the soul is human endowment. It is a gift of another kind, and therefore, has eternal existence and is the cognition of life. Once within the capacity of the body, it becomes the centre of power, is self-moving, and has intellectual cognition of itself.
Because it is self-generating and therefore, self-existent, it is an integral substance of the human phenomenon. It has no opposite, and therefore does not perish or vanish. Because its essential being is a feelingly substance, it knows that it essentially is the “locus of permanence” and the “center of power” (Shalom, 1984). And this centrality of power is the simple basis of every human’s autopoiesis and autopoietic living. Miskawayh⁴ (Muslim ethicist) in his al-Fawz al-Asghar wonders as to those who do not know their essential substance, their own centrality, and become causal to its unused full potentiality. Their darkened existence and the much civilizational darkness they perpetuate in other’s lives is that pervades human society today, I wonder. His Mukhtasar Siwan al- hikma expresses this wonder too:

He who does not know his soul while it resides in the body has no way of knowing it once it has departed from the body. Everything is concealed from one who does not ponder everything. He who knows not the source of evil cannot be saved from it.

(First Discourse, pp. 5-10)

To know the soul is to know self and self-power, and to what uses this permanent locus can be put to before its voluntary departure and our involuntary death. It is our success to contemplate the noble substance that is within us. If we do not, it counts to the “loss of sensibilia, and we are stricken with anxiety over death.” Here too, I wonderfully find Miskawayh quoting from the philosophers:

Die voluntarily, for voluntary death is training in abandoning the sensibilia, and the corporeal pleasures, in discarding passions, and in comporting oneself according to the intellect and the intelligibilia.

(Sixth Discourse, p. 187)

He then concludes

If one devotes oneself with all, or most of one’s powers to this purpose, not taking pleasure save in [the intellect and intelligibilia], not desiring particulars and sensibilia, being, as it were, separate from them, despite contact with them, he will then be unafraid of death and join those who are lustrous and triumphant, in the vicinity of God, where there is no fear or grief. (Sixth Discourse, pp. 192-193)
This is wisdom and understanding derived from ancient revelations and the rest is self-revelatory. The gift of fearlessness and resistance from fearful living is always within reach. If only we know.

So pondering in solitude and devotion, Goodman (1994) finds Miskawayh stressing upon removing our senses from affectations and becoming receptive for that for which we have readied ourselves. And so we may solve different problems, recite poetry, recollect, understand, and so on. If we turn in this way to a star, readying ourselves, we receive the form and influence as the star receives what it is ready to receive from the Creator. (pp. 1000-1021)

This is self-preparation for the performance of tasks well chosen by educators world round. The rest is ambrosia or otherwise.

And what is more here

The simple basic state, which the human subject adopts after being, and before any other identity gets constructed (with all metaphysical birthday essentials--intelligence, soul, nous, spirit-immaterial some-Thing as “intellect and intelligiblia”) is of nothingness. It is a unique perceptible characteristic of human existence and its abstraction continues in our unknowing it. We know we have a body, but unlike other bodies, a body with consciousness, with intellectual cognition and spiritual realization. This immediately entwines both body and mind in our self, and engages metaphysical attention to what happens therein. Madison (1988) extends his phenomenological gaze to the awareness of self in “Hermeneutics of (Inter)Subjectivity,” and says

Privileging, as they are wont to do, seeing (theorin), thinking, consciousness, metaphysicians seek to determine exactly what it is that we are conscious of when we exist consciously. Is it ideas in our own mind? Or is it movements in our body? And how can
we be certain that we are conscious of what we think we are conscious of, not merely oneirically imagining the whole thing?

(p. 156)

He thinks of the human mind in the arena of consciousness where it lives in experiential domains that are linguistically expressed:

But is the human person, the self, the subject, am I, are you nothing but, nothing more than a bundle of conditioned reflexes, a flow of neural impulses, a self-programming computer, a haphazard colony of selfish genes? (p. 157)

This is serious reflection on the consequential human condition of this intense neural activity that pervades human being today, and ironically brings the dehumanizing reduction of the self that it has inadvertently brought to itself. This was this human’s preferential choice, and in a mood of arrogant preference and arresting the quality of choice, s/he calls it success. With this unconscious reductionistic behavior, the human observer still remains in the center of things. This is the physical reality and shall remain so till human is without being human, and rings perennially with Ghalib’s poetic sensibility: *aadmi ko bhi muaser nahin insaan hona.*

My simple question then, arises: *what is that we are not conscious of when we exist self-consciously?* If we begin to think of this state as *nothingness,* and feel this no-thing as indeed it is, if substance is taken as the paradigm of being, before any formal identity gets constructed as a result of consciousness, and then, reflectively experience “consciousness as nothingness” (Madison), and let that state continually coexist with our be(com)ing, we may “make better sense of the fundamentally human question, which simply will not go away, of what it means to be a subject, a human person” (Madison on Ricoeur, 1988, p. 158). Perhaps, this nothingness is after all not-so-nothing a state as we deem it self-consciously, and we may turn out to be some-thing more than our overt “nothing,” some-thing more than “a bundle of conditioned reflexes.” Speaking Ricoeur’s language, if the “essence” of consciousness is not to be what it is and to be what it is not, does it downplay sense if the “essence” of consciousness remains nothingness as an experiential state throughout existence? If it already is that, as a result of intense neural activity, what else would it be? It becomes the elitist knowing to give it an experimental trial.
That is the quest of my inward knowing, and as I read Ricoeur, it is the “essence” of metaphysics in terms of Nietzsche’s opposites: such as appearance-reality, sensible-intelligible, material-immaterial, becoming-being, fact-essence, practice-theory and of course, matter and spirit, nothing and everything. Thinking metaphysically of human be(com)ing, so we live in the body, and select spiritual consciousness along with emotional awareness for our living practice of human action as the basis of human experience in the unity of such irreconcilables. In psychoanalyst Roy Schafer’s (1978) words, the self becomes “an experiential phenomenon, a set of more or less stable and emotionally felt ways of telling oneself about one’s being and one’s continuity through change” (p. 15). So for many in the act of being no-thing nothing, ‘I’ finds itself and ‘me’ only through this act. Remembrance of this act is causal to transformation that furthers activity from oneself to your self and innumerable other selves. I am this act as it becomes the site of practice, the recipient of Kierkegaard’s religious inwardness, and also its theory-text within context with the text that is the human persons, with you and me as narrative constructs as practitioners in coexistential attunement. Their accouplement (Ricoeur) or Maturana’s structural coupling, or as Husserl called it the mutual confirmation of its communal being in the transition from being unto becoming that is, in fact, self-actualization, but also desiring each other’s desire as self-desire, and actively creating possibilities by being-in-truth.

In the in-between spaces of being and not being as metonyms of life, with the possibility that in their be(com)ing, if perfection is potential and their essentiality, what becomes their human existence is the change they initiate from potentiality into actuality. By virtue of the soul becoming active intellect, and its actualizing potential, which is their permanent locus, it would want living in the dialectical relationship of Nietzsche’s nothingness and everything, becoming and being. Otherwise, it is passive, and then, what is this “quintessence of dust”?

I also know that without spirit (divine positive Force) and the “structural coupling” of our spirit and matter (Maturana), and the change we bring from potentiality into actuality, we are nothing but “quintessence of dust” (Shakespeare, Hamlet) before our final nothingness. Both matter and spirit in humans are coexistent, arising as the ultimate pair in the necessity of each other’s existence. Their “structural coupling” as a unit organization, creates the urge and becomes the ultimate necessity for ‘being unto becoming’ in the “unity of process” (Iqbal), that is the living system. Without becoming, being is mere being. It is there and not there. ‘Becoming’ changes that potentiality into actuality, and becomes the human being’s mode of processual
manifestation. 'Being' needs the *muharrik* (mover) that may be inside or outside the *mutaharrik* body (the moved) for *harkat* (motion) to be actualized. 'Being unto becoming' is therefore, a correlate, and matter and spirit are each other's need and arise out of need, want and desire for manifestation, recognition, acceptance and acknowledgement.

It is the intended intention and much desired will, action and hope, confirmation and actualization of the belief that progress is essentially a progression from 'being unto becoming' human. This is the responsibility of a fully awakened human consciousness. Its translation into a moral/ethical action will act against injustice and inequitable practices. This can truly become the basic foundational construct of an imposing Real humane civilization, creatively reConstructed by “a corresponding civilizational discipline” (Swimme, 1999), which I firmly believe is the rich domain of Education the world over. It is affirmed by Huebner’s (1999) insightful co-combine of Education and Spirituality, and its provoking curriculum: “Education is only possible because the human being is a being that can transcend itself.” (p. 345)

But practice seems to justify the idea of humans as belonging to their non-human kin, and bears witness to my verbal construct for them--hum/animal. Being mere owners of that passive intellect has evinced from them corrosive behavior and inhuman acts that show no sign of moral/spiritual consciousness. Their unbecoming attitude to humans, animals and nature as strangers, does not justify their right to rule all creation. Their “alleged exceptional status” (Kohak) is in no way justification for misuse of rights in a democratic universe. What a show of humanity is made by considering ourselves fully human, and those *not really human* or at least *not altogether human* when we have transgressed from becoming human. We have remained human in body by the mere possession or suppression of those signs of humanity so graciously given at birth.

The problem here is of becoming human, and mankind’s elimination of inhumanity to humans and animals and nature to earn the qualitative distinction of being the humankind. We must set ourselves free of the idea of human superiority and let grace

> soften our heart and soul,
> for so unhardened
> we shall become living grace
> for tomorrow’s ambrosia

or otherwise what is this quintessence of dust if s/he strives not for change and transformation, whose seeds are innately present within by virtue of the signs of humanity, and consciously
Our human ‘being’ is undoubtedly manifested in the progression of civilization. But it is in our human ‘becoming’ that the fruits of no modern/postmodern, but a positive humane civilization will be accrued, accumulated and rejoiced. Wherein lies the confirmation or qualification of this act?

Much lies in human intellect and creative imagination, and compassionate being in ethical relationships, and the most vital cause for such growth we must seek in our essential moral nature. “One touch of nature makes the whole world kin” (Kohak), but the touch, which does so is that of moral nature, its sensibility for transcendence and inclusion, the Spirit by which it has been created, and by which it has breath and is breathing. It is in this, and by virtue of this vitality and its active, creative performance, that humans will have the greatest unity in time amidst the many differences and contradictions of will, intention and desire of nations, governments, races and religions. Their essential spiritual base is the central inspiration, the “locus of permanence” (Shalom) with its centrality of power, which holds human species together in the community of an elemental spiritual life. And like understanding, the object of understanding, that may be any textual meaning and context, will have as Madison (1988) says

a temporal mode of being, which is to say that it is ever in the process of becoming and thus (like Merleau-Ponty’s “Being”) never fully is. It is not something fully determinate, unchanging, timeless, eternally the selfsame. (p. 34)

We are not mathematical things that exist of necessity (Aristotle), but beings with our quality as “knowing beings” to be perfected as “acting beings” (Ricoeur) engaged in productive activity called life. With this life, all ideas become understandable and understood in manifold languages by the human race as we are of the same sect, the sect of Creator since time immemorial, with all relations belonging to the same Spiritual tree.
A little more of pure Relationship

The possibility of a large communion is based on the reality of internal relations (Griffins, 1990). It is our spiritual/spirited living that can bring the entire human creation together on one sure footing: the humanness of human being. Their essential nature, whatever their contrarieties, brings them together on one sure footing, and is the key to the whole of human nature without which the numberless diversities of humans would be meaningless, and spiritual peace, a far cry. Only by letting expressions of moral/spiritual enthusiasm manifest themselves in acts of goodness, love and beauty to humanity, and then, seeing how meaningful language electrifies our heart, word brightens our intellect, and that, which had been dark and blank, is filled with light, meaning and purpose.

Our moral uprightness and spiritual living (morally and transcendently as envisioned by Huebner) will be the most impressive and intelligible cue of our high status as ashraf ul makhluqat (the crown of creation) expressed happily in the beauty of our smiling faces. We should let that smiling optimism prevail, and our hearts beat with passion and pathos for sorrow, suffering, pain, and bring forth such healthful music that ends all the ills of humanity. The passions of mind must conceive with love and compassion the consciousness of all humanity, and that compassionate heart and soul sustain our link to the Divine Giver by whose loving Rahimi (Compassionate) Heart we are sustained, and by whose Inspiration, we alone have here a beautiful life. Intuitive insight and loving compassion needs to see these deep and sacred connections, and so continue building interconnections for the human commUnity that make mode, act, and principle a rejoicing and celebration of worship and duty to humans, animals, nature, to the Creator who is Universal Love and Compassion. This is the romance of the imagining mind, compassionate imagination and imaginative love.

This romance flows from the Source and is also our spiritual filament and fundament. With this understanding, there can be no "rational justification of aggression" (Kohak, 1999), and consequent transgression in the march of civilization. This right is our fundament, and stands in direct ethical relation to us. It is not an object but a relational You to our 'I'--subject of the Subject-Spirit formation in I-You relation. As an invitation of this relation, revelation of mysteriousness begins and, only in observing and living this relation with all of you, is this holy mystery solved. Here relation vibrates in silence when I hears no You and yet feels addressed; I
answers, thinking and doing acts of trust in bodily worship; with spiritual being remembering and living the I-You relation and feeling the change.

You is our essence and our beginning; in each of us we perceive a breath of You; in every you and me, we address the eternal You, in every sphere, according to its manner that becomes our mode of existence and the infinite relation with spiritual things that darkness vibrates, stillness acts, silence speaks, according to its manner, and so the growing continues, with gentle affection, strong will and grace.

Contemplative thinking, and observing with Wilber’s (1990) contemplative Eye tell us that the spiritual universe is not running down, but lives with numinous energy and synergy for transformative experiences. ConTexts further that Ricoeur understands to be “our self-understanding for what we essentially are is what we can become, the being otherwise and being more that are the objects of effort and desire, the two basic characteristics of the act of existing.” (in Madison, 1988, p. 96)

Actually, we humans have formed other living systems and dependencies that are materially opulent, appear dynamic, and therefore possess us completely, making light and ethereal things as Spirit non-visible, opaque or occult. Spirit is living and immanent, right here and available, obvious and present. For furthering evolution and progression of human spirit that is within, it is those who will to know and receive in the spirit of evolution, and have potential for “climbing the ladder” (The Essential Kabbalah, 1996) toward wisdom and understanding, even higher levels of consciousness. But, engrossed in our uncreative reaction to the finite world and consumed by our worldly desires and limited consciousness, the creativity operation *ens perfectissimus* is left unperformed, checked and therefore, not much known. What is to be known is the evolution of holistic (holon is Arthur Koestler’s coinage for “whole/parts” and my qualification of it as ‘wholistic’) progression that is stupendous, inspiring, pointing to the unknown “worlds” beyond the stars, the Quran points to, and Dr. Mohammed Iqbal images in his poetry:

*Sitaron se aage jahan aur bhi hein*  
*Aabhi ishq ke imtehan aur bhi hein*
And Browning’s similar poetic reminder:

Yet, ah! that man’s reach should exceed his grasp
Or, what’s heaven for?

Embodying Uniqueness

The Spirit’s many manifestations as objective Nature, subjective Mind and absolute Spirit (Ken Wilber, 1998) are always present around us and within us, waiting for recognition, encounter, and embrace. To Wilber (1998): “Spirit is the process of its own self-actualization and self-unfolding; its being is its own becoming; its Goal is the Path itself” (p. 108). The path is already open for the Marriage of Sense and Soul, and its exquisite embodiment in creative works as the best expression. It exemplifies Gadamer’s passionate concern with Education in Truth and Method:

as a means of procedure of behavior, -----of Being having Become-----
----- to remain open for the other in the work of art or the past. This is precisely what we, following Hegel, have stressed as the general characteristic of education: to remain open for the alien, for other more general perspectives. [Education] thus contains a general sense for the measure and distance in terms of oneself and insofar as surpassing of oneself toward the general.

(cited in Zimermann & Klassen, 2000, p. 8)

This, I firmly believe, is the quintessence of Education, the systemic divine created by the “wisely wise” humans for humans always, “a ‘generative’ discipline” that David W. Jardine envisioned as bringing forth “new life,” meaning it has a touch of transcendence and inclusion, and promises continuity because of its re-generativity. Such transcendence comes when Transcendence as *Ubi Caritas et amor deus ibi est*, continually moves the human potentials (mind, body and spirit) that empowers humans to overreach their self by always becoming. Potential of lumen superius is emulating the divine for the love of God. So “Imitate your Creator” and delight the Divine Heart by acting compassionately. And so Matt (1994) professes: “For the essence of the divine image is action.” Potential is also for each human wholon as a whole/part phenomenon to develop and outreach as its own agency or fitting in with the other wholons that are an integral part of the
human system. Human power thus lies in actualizing this potency in creative acts, such as forming an extensive web of relationships, and in maintaining wholistic relationship as agency/communion. Human being's empirical test is of remembering and actualizing that summum bonum principle—"its being is its own becoming" (Wilber). Its goal is the ascending path etching deeply into the being of the wholon world that shows up in the iYus mesmeric attachment.

My experiential conception of Relation

The experiential foundation or conception of Relation evolves from relation as it really is. As Paul Ricoeur puts it, something must be for something to mean. Its existence prior to meaning is preemptive to understanding. Is it not the same as Sartre’s existence precedes thought? Therefore, relation must be for it to mean something. For me relation is and brings forth an image of relation that it symbolizes. Its very being is becoming and self-explanatory. Relation that exists without us, with representations other than ‘self and others’ is not relation. It should be isolation or separation, reification of self-exclusivity and Individualism. What consumes persons or things in a kind of connection or correspondence is the ‘re’—this living prefix that carries the spell of the sensuous sensitivity to the meaning it spells out even before we encounter it. Relation is and everywhere, everywhen and evermore for everyone existing in nature and the natural domain of this “All-nourishing” Source, and will naturally come on us as an encounter between I and you or thou as Martin Buber (1996) uses it. Its sacredness evicts reception and response that is for all to enter into our relational dynamics for that “flow of molecules” (Maturana, 2001) to continue. This flow is the determining factor of relation and its consequent interflow, and then the transflow that occurs.

This, I believe, is the natural behavior of existing and experiencing elements in that moment of relational space. The beauty of that flow and transflow is indebted to the flow of Spirit in all things as we flow perennially in the great flow of being and becoming. Nothing stops, or happens not in this explore relational domain. This essential “structural coupling” (Maturana) contributes to an ever-growing web of relations, when some configuration or shifting configuration happens to these, that really becomes relation. But, more significant is the coming together of our internal presence with other presences in emotional encounters, and most importantly, “the practicing presence of God” (Huebner) that is causal to our co-emergence in
transformative coupling. It is at this point of mystical reciprocity, and our living this reciprocity in connected nearness (*qurb*), that a true sense of identity and relation are brought into focus. Resisting encounters and relations is a reductionist concept and unhelpful. Whatever the explanation or what helps most is continuing encounters with gladden gracious hearts, and our stepping out of our isolation with rekindled confidence, assertion and sense of direction. Since it is coming from the candlelit heart and carries Essence whose essence is Love, it addresses matters of consequence.

Nothing happens because the consequences of its happenings are necessary at the moment in which it happens. (Maturana, 2001)

If nothing happens, it is because we fear to its becoming that we don’t know, or discontinue it for its lack of emotional accompaniment, or deliberately disallow ourselves of the possibility of becoming the beautiful human as bemoaned by Ghalib:

*Aadmi ko bhi moyesar nahin insaan hona.*

In continuous encounter between you and me, a certain emotioning is necessary (Maturana, 2001). The intimacy or *qurb* (nearness) it generates is likely to incorporate a special emotioning based on "faith that has our humanity as its foundation" (Buber), and for the effectual configuration and fulfillment that it brings in the being of humans, it has the opportune favour to be called Love.

Any relation that bears resemblance to this fine encounter is bound to be a loving relationship. Imagine the soft, warm pleasure or sensuous plasma that pulsates through all things, and is always here and available to soul mates for which, a willing submission and suspension of disbelief is paramount. The resulting effulgence is epiphanies, I becoming you, you becoming me, both coexisting as *we* with our human individuality and humanity. This encounter has meaning and informs a meaningful way of being and becoming soul mates. It is in such encounters that the Other changes into Intimate, the world stands still and makes itself known to us with such clarity and spirit that we are assured that this vision, no matter how brief, is worth the lifetime. It captures us for beginning as Huebner (1999) calls the *curriculum for individuality* (p. 233). If only---
Encounter?

For educational insights, encounter is paramount, as it arises from the direct experience of You as immanent, a real consciousness, an encounter with the holy, a sacred Presence transcending I and you as eternal You, God, Spirit-Source and Creator of all realities, and yet within here and ever. Real consciousness or inwardsness brings us in direct mystical relation to You in soul to soul encounter that is the initiating, stoking principle of humane existence and human connections. This relation is continuing because of our sacred basic essence and the consciousness that we share the same matter and essence. Reading and reflection about this world in Nasir al-Din Tusi’s Contemplation and Action (1998) makes it clear that

matter is perpetuated through form, for no matter (madda) can exist without form, because matter [whatever form it takes] is, in reality and essence the same. Consequently, when differentiation between these forms is eliminated, they become one with each other. For example, between the form of water and the form of air there is differentiation and multiplicity. But if water is stripped of its watery form and takes an aerial form [as steam], it becomes one with air and there remains no differentiation between them. It is the same in that [hidden world] where souls, despite their various ranks, emanate from one origin and share in the same essence (mahiyat), but they are perpetuated [individually] by virtue of the forms they acquire, which is the cause of their continuity into the world. (p. 45)

This coalescence is experience in step with our innate grounding. This becomes the basis of our relational dynamics and structure of the human cosmos. Remoteness from You and all yous will be our ungrounding. This simple relationing in the event of encounter is demanding. The human presence as embodied being becomes real as words of deed actualize in the creative relationship that follows. Seeking the re-creation of the form, which is represented in the soul of the disciple, is identical to that which is represented in the instructor’s soul, and once the disciple knows this and through the knowledge of their instructor, a deep primordial trust is formed. Both in silent agreement at their arrival know as Tusi knew that “there will be no differentiation and
multiplicity between their souls; and once the veil is removed, they reach their instructor” (p. 46), and are united with the instructor’s oneness, knowing their identical arrival and return. This is the base from which any kind of instruction can be done. This is my world-view and my vocational philosophy in education. What keeps me grounded is the silent love of You always, present in word and act, encountering and embracing You that gives meaning to life, life’s quest and inspiration to many becoming pursuits. This is nourishment, and is the breath for creativity.

All actual life is encounter, thinks Martin Buber (1996).

Encounter is the matrix of actual life, I speaks and perceives that it is only in the direct, unmediated, warm presence of the whole being in person that encounter and relation exist. In the presentness of this presence, actual life begins with you and me in the warm embrace of a living connection. The substantiating ‘and’ between you and me forms the relation and reveals the transcending quality of the relation as I transcends I and you transcend you--both transforming while retaining our human individuality, and moving toward something new and wonderful--our humanity. So humans, desiring transcendence experiences, need to know that this will touch us only through givingness.

This is a spiritual engagement that has immense potential for change in education with the initial teachings in our heart. If only all humans and most importantly, teachers and their students will see contemplatively the nature of this natural relationship, and will give a natural, intelligent and understanding response. How hard we must battle against ratiocinative forces needs a constant reminder of our humble origin, and a continuing spiritual resurgence through sincere practice and compassionate action. It educes a refreshing way of being that lives in remembering and reconceptualizing the old ways of seeing and being, unmediated, spontaneous ways of teaching with heart and soul, and the Socratic spirit, and then moving ahead with that light—in this lies our becoming human. Our becoming as human beings is indicative of an experiential reconception of relation namely teacher-student relations, and eventually, depending upon such continuing insightful experiences, it will see human ascent in our being. Of course, our willful choice pulses life into all human relationships. Here, there are colours and sounds, becomings and intensities, Pinar agrees, and also the need to function “self-transformatively.” (Pinar & Grumet, 1976)
Despite material progress and the subsequent power that humans have acceded to, and the sense of power they have access to, the precariousness of human life is around them and threatens them. Human finiteness ever comes back upon us with the nature of reality, infinitely reminding us of Death, but also of Nature as manifestation and work of another kind, providing humans with resurgence and continuity in the face of threatening circumstantial life. This will continually remind us of each other’s humble origin and inspire us to think always of our sacred Relation, and so live in empathic harmony and respectful regard of each other. For life to continue, a sense of giving and caring attitude will be life enhancement, and will bring soul enlargement. As God’s creation and creation’s intimates, we must share deep thought in the joy of life, which from without appears to Kohak and seeing beings, as voluntary simplicity, and who respect it and work for its sustainable development. If this is spiritual care, it has to be like this and nothing else.

If only we care— to own responsibility for culturing the world with compassionate imagination and contemplative knowing by the aesthetics of the good, the beautiful and the true, and by learning to learn and live, and give the meaning, significance and value of life with clear conscience and emotional generosity. Living with pure transparent humanness is the gift of life and beautiful living, and nonetheless, our receiving happiness and contentment as the legitimate other. This is the philosophy of praxis and the moral end of education—soul awakening and enjoyment as befitting means of our soul enhancement. Here ecology comes closest to ethics and joins pedagogy as a fine tripartite combine to become eco-pedagogical ethics. Its task is not teaching from pedagogical heights, but transforming teaching and learning into a living experience that is not without culture, spirit and sense. Its impact will be subtle and in-forming—the inner transformation of humans by signs of humanity so that human learners share ‘being and becoming’ that points a way to T. S. Eliot’s unity of being, a source of well being and becoming well. In such a fusion, intuitive insight and moral control coalesce, and will afford buoyancy to the young learners in the persistent journey of their life. Evoking a notion of educational journey and a sense of ‘moreness’ (Huebner) should be a teacher’s stoking principle. This is a teacher’s hidden desire in her practice and optimal hope.

And hope, says Shakespeare, is the first step to love. And the best that a teacher does in education is to hope most by making learning insightful and enjoyable, and relating it with life and the world so that our students read the peculiar and distinctive experiences in texts for their value to humankind. They will also see their own merit in the texts’ meaning and significance,
and make connections with this experience, thus becoming partakers in a life that is larger, richer
and more varied. Teachers’ presence is a means of amplifying experience and extending their
contact with all humans before them and beyond their personal lot. This is what all knowing,
teaching and learning is about—a peculiar and distinctive experience of and for iYus. And perhaps
I should call this the philosophy of my eco-pedagogical concerns as the culture of humanity.

Here it operates at the edge of poetry turning the immediacy of experience that abides
intentionally in

one minute’s luxury of absolute amness.

I could spend a whole lifetime
luxurying amness
but for the inalienable becoming,
always aware of being within word and the world,
also reaching out to becoming advertently;
but inadvertently, more relishing so.

This advertent and inadvertent becoming has been the central vision of the human beings who
committed themselves to wisdom, understanding and knowledge—the qualitative distinction for
an authentic and quality relationship. Added is the intoxication of the purity of heart and soul for
educators and their commitment to the joy of learning and teaching, and giving this joy to their
students as the expression of their love for everyone. It will work miracles and create oases for
our brown existence on this beautiful Earth again, our home, true to the kindred point of heaven.
This is to me the ethology of Education, and the hidden culture of Spirituality.

In-between what we also see is the tragedy of human action that matters. That is worth
worrying about, and serious and solicitous enough to purge the human soul of ‘too much’ of
everything, and bring it good sense through its troubled groping to find the hidden springs within.
Hence the marvels of the human spirit and Hamlet’s echo of Antigone’s chorus “What a piece of
work is man!”

What philosophical research tells us is to grope farther and seek the wonderment of
‘Essence-sense’ relationship, or live the tragedy of the human soul, without knowing that “the
nobler the soul is, more objects of compassion it hath.” This compassion is the very essence of a
rendering of human life both serious and true, along with it the definite attitude which this
narrative embodies: the eternal contradiction where

*Human hangs between, in doubts, to act or rest,*

*In doubt to deem self divine or beast,*

*In doubt mind or body to prefer,*

*Born with spirit and sense but to defer,*

*Created to rise, reconfiguring fall,*

*Sole knower of truth, fictive withal,*

*i nuncupates other’s will, non being,*

*Disavowing living, i non-living,*

*Is this transgressing, progressive being?*

*or progressing just is, as living is*

*for a strange changeling at interstitial*

*space and crossed time, within.*

This is the experiential dialectic of relationship, and through the spiritual fundament of
Transcendence, a permanent human connection is born. And yet, not all meetings can occur in
this ethos. Whatever the case, humane sense and a very careful handling and persistent caring
serve as light. “Light upon Light!”
CHAPTER III

Tameer-e-Self: The ReConstruction of Khudi

Self-creation and re-creating Self

The positive science way

Aei aehley nazer! zauq-i-nazer khuub hei lekin
Jo shai ki haqeeqat ko na samjhe, woh huner kaya?
(Iqbal, Baal-i-Jibrail)

Bezauq namud-i-zindagi' maut
Tameer-khudi mey hei khudai
(Iqbal, Secrets of the Self)

Khudi ko ker buland itna keh har taqdeer se pheley
Khuda bande se khud puchey 'Bata teri raza kaya hei?'
(Iqbal, Secrets of the Self)

Verily, God will not change the condition of a people,
until they change what is in themselves.
(The Quran, 13: 11)

It is not a mere change in identity, but a foundational, qualitative shift
in the process of how we construct our identities. This means we need
to deconstruct ourselves as the beings we are so that there be renewal
from the creative source of our origins.

Jurgen W. Kraemer
(Healing and Cosmology: Recovering Ancestral Healing Ways
for the Future, 2000).
Being (prereflectivity before reflection) is Idea and Becoming is Action!

This certainty, that “I myself am in that I will die,” is the basic certainty of Dasein itself.... The MORIBUNDUS first gives the SUM its sense.

(HCT, pp. 316-17)

Only in dying can I to some extent say absolutely, “I am.”

(HCT, p. 318)

The essential contribution of the new ontology may appear in its contrast to classical intellectualism. To understand a tool is not to see it, but to know how to use it; to understand our situation in reality is not to define it, but to be in an affective state. To understand being is to exist.

(Levinas 3)

Bezauq namood-e-zindagi’ maut Tameer-e-khudi mey hei khudai
(Iqbal, Secrets of the Self)

And in becoming is the authentic beautiful manifestation of “Great I am.”

(Sohaila Javed)

Like pearls, Self and self
in rapturous folds
unwrap
being to a new being
where such being is real being,
moving in one springful eternity with You.
Taking Heidegger's educative imperative, and making "interpretive understanding" the central mode of human experience, I go beyond Heidegger's Being as the metaphysical interpretative imperative that is adequate to understanding the existential co-making and phenomenal representations of Creation, and propose 'Becoming' as the central feature of human creation itself. This is truth, which has the effect of transforming Being's character in the world when it is sincerely held and vividly apprehended in an inclusive context of intelligibility. It also enables us to understand that Dasein (Heidegger's Being) can become what it is by becoming what it is already possible for it to be (Heidegger, BT 186). This refers to the possibilities inherent in the world and to that model of the human self that has its new and exalted status in the great chain of Beings (Hoffman, in Hoy, 1993).

Knowing that something is derived from some-thing else, Becoming gains in generative possibility when it begins from Being itself, and becomes the creative mode of Dasein, of experiential life-world till being infinitely Becomes. Endowed with the power of regenerative function "to mould what is into what ought to be" (Iqbal, 1996) after the Divine flow, Being and Becoming attributes of human experience do not represent, believing with Heidegger, "the mentalistic vocabulary of the subject-object model" (in Hoy, 1993). They present the total relational base of "the invisible mental background of the act" (Iqbal, 1996) for these co-existential realities are two simultaneous living characteristics of Creation in infinite space, and according to Heidegger, it is "coterminous in understanding the human world" (in Hoy, 1993).

This act of becoming is inspired by the infinite complexity of life, and has to be understood in a spirit of interrelationship. Like Muhammed Iqbal, I conceive being and becoming as "the forward steps of a creative movement," and not in a form of circle, for if conceived as cyclic, the movement ceases to be creative. "Eternal recurrence," Iqbal says, "is not eternal creation; it is eternal repetition" (p. 125). 'Recurrence' implies fixedness and works against the creative working of infinite energy. The real and changing feature of the universe itself defies the constant and finite theoretical hypothesis of Nietzsche's Eternal Recurrence. The permanent feature of the universe is impermanence, and constant creation and change as its definite mode of behaviour.

This fact in-forms the projected text in "an inclusive context as the background against which particular instances of sense making succeed," and has transformational implication for all modes of existence. It puts existents on the hermeneutic turn for understanding the new
propensities of the Creator and Creativeness, Creation and Creatureliness. The cognition and expression of the Highest Thought, Clearest Word, Grandest Feeling through the space of language is the best about our Creation, and becomes our "directive" to exploring, experimenting, experiencing, and enjoying it all for mutual rejuvenation (The Quran). Here the empirical search is for a reconciliation of the oppositions of experience, and a justification of the environment in which a human being finds itself. I see this being in the infinite space and time of Creation and divine flow. It is in the broader geographical imaginations and the fusion of horizons of these spaces and times that I see a new science in the making. Its name is Quiescence.

It is imperative for humans, therefore, to grasp these two initial modes of being as the whole of Reality, and to admit this Reality as "something focal in the process of reflective synthesis" (Iqbal, 1996, p. 10). Self-realization through this large whole is in accordance with the function in life, which is creative. In fact, creativity in its dynamic self-expression, is only a higher kind of intellect, which in its "formal intellection" and intuition, captures the Infinite and sees "Its multiplicity as a coherent universe" (Iqbal, p. 13). This multiplicity is a special possibility, that Heidegger says "realizable only intermittently, of a being who is always "in" the world in another way, as an agent engaged in realizing a certain form of life" (in Hoy, 1993). That is what we are about "first and unceasingly" (Heidegger, 1968, p. 42), and that too, not in a "spirit of detachment" but in close relation to "the infinite complexity of life" (Iqbal, p. 13).

The whole of Reality takes me from Heideggerian text to Muhammed Iqbal's larger context in a spirit of "disclosedness" that opens the phenomenal manifestations of Creation, and urges our understanding them in the exploration of Self. This is the primary phenomenon of self-understanding, and its ensuing manifestation in a non-Cartesian or Kantian ego, or Wordsworthian Egotistical Sublime way. It is an interpretive disclosure that involves Self's processual becoming in the world in a certain way, which is creative with "concrete possibilities and concrete limits," and has according to Iqbal (1996), "realizable possibilities which lie within the depths of its nature" (p. 50). Any challenge this interpretation presupposes is of arriving at misunderstanding, and then, recovering "understanding" as "a special case of misunderstanding" (Heidegger, 1968, p. 143).

So the challenge is from within the hermeneutic circle of interpretation, and presupposes the way that both meaningful human existence and a significant world can become what they ought
to be. It is in lightful surroundings that the human self grasps them in thought, experiences them in concrete intimacy of the immanent Infinite as living experience in close intimacy of thought and intuition (insight or vision), and transforms them perennially into action—-with Becoming thus manifested as its existential mode of being. Becoming is genuine Reality, and like thought, necessarily stimulates “finitude and inconclusiveness” because of its alliance with serial time. It affects the reality of concrete things, and is provocative to life constituents, impelling them from within to adopt the “self-unfolding movement” of “an immanent Infinite.” In its essential nature, then, Becoming is dynamic, and unfolds its internal infinitude in time “like the seed, which from the very beginning, carries within itself the organic unity of the tree as a present fact.” (Iqbal, 1996, p. 13)

In order to understand the thematic idea of Becoming, and its enterprising Elan that emerges beautifully in Iqbal’s poetic universe and his six lectures, let us return to Iqbal’s magnum opus, the six lectures on “The Reconstruction of Religious Thought in Islam,” and his poetry. Here we will see for ourselves the individuality and uniqueness of “man” [sic], and Iqbal’s dependent origination, the source of his knowledge that offers the definite view of human destiny as a unity of life in the Quran.

In “Knowledge and Religious Experience,” Iqbal opens his insightful discourse with the main purpose of the Quran: “is to awaken in man the higher consciousness of his manifold relations with God and the universe” (p. 15). The creative intimacy of Quranic teaching presents religion as the positive science along with science as a discipline, and as an integrating, educational force for civilization. Taking a general view of Islam as an educational force, Iqbal quotes Goethe: “You see this teaching never fails; with all our systems, we cannot go, and generally speaking no man can go farther than that” (p. 15). It elicits from Iqbal another insight attributed already to early Christianity.

The great point in Christianity is the search for an independent content for spiritual life which, according to the insight of its founder, could be elevated, not by the forces of a world external to the soul of man, but by the revelation of a new world within his soul. (pp. 15-16)
Iqbal finds Islam fully agreeing with this insightful wisdom, and supplements it by the further insight that Islam, “recognizing the contact of the ideal with the real, says ‘yes’ to the world of matter and points the way to master it with a view to discover a basis for a realistic regulation of life” (p. 16). Both religions in spirit demand the affirmation of the spiritual self in “man” [sic], and the Infinite’s desire for human self to perpetually endeavour for “the mysterious touch of the ideal” with a view to eventually absorb it and embrace it wholly, for it “to illuminate its whole being.” The reconciliation of the ideal and the real is the illumination that actually animates and sustains the Real, and is the animating impulse of every existent of Creation. And in reality too, the human being lives in the between of ambiguity and concealment of variant illumination.

What, then, according to the Quran, is the character of the universe we share and inhabit?

Iqbal traces Creation to its preconceptual roots, and finds it is not the result of “a mere creative sport,” but Reality to be reckoned with:

“Verily in the creation of the Heavens and of the earth, and in the succession of the night and of the day, are signs for men of understanding: who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heavens and of the earth, and say: ‘Oh our Lord! Thou has not created this in vain.”

(The Quran, 3: 190-91)

Again the universe is in perpetual motion and extension:

“He (God) adds to His creation what He wills.” (The Quran, 35: 1)

Its deepest impulse and potential is of change for deep in its inner being lies the dream of a new birth:

“Say-go through the earth and see how God hath brought forth all creation; hereafter will He give it another birth.” (The Quran, 29:20)

The mysterious swing of the universe when the day and the night take their turn is “teaching for men of insight” (The Quran, 25: 44). It is for us to reflect on “all that is in the Heavens, and all that is on the earth, and hath been bounteous to you of His favours both in relation to the seen and the unseen” (The Quran, 31: 20), and discover the means of actualizing this promise. Such being
the nature and promise of the universe, Iqbal wonders about the nature of “man” [sic] whom this voluminous promise confronts on all sides.

Iqbal’s deep research into man’s [sic] creative origins, finds “man” [sic] created “of goodliest fabric” and that God “brought him down to the lowest of the low” (The Quran, 95: 4-5). These are the states “man” [sic] must understand in order to believe, and always remember, I think, as s/he emerges from the creative depths of inner being. It is then, for Self to rear itself up as “self-concentrated individual” for in the light of Quranic spirit, only that “counteracts the forces of decay in a people,” and the forces of obstruction outside. And to that Iqbal adds “Such individuals alone reveal the depth of life” (p. 133). And how do we find “man” [sic] in this environment?

Iqbal’s serial questings see “man” [sic] as a “restless” being inflamed by ideals as the impulse of his existence that puts her/him in “a ceaseless quest after fresh scopes for self-expression” (p. 18).

Sitaron se agey jahan aur bhi hei
Abhi ishq ke imtehan aur bhi hei

Infinite passion,
and finite hearts that yearn
for infinities between dusks,
till I have time to be.

For such dynamic being and force, s/he finds divine energy within so that attitudes, aims, and aspirations look toward divinity for inspiration and its creations. The real discovery is that this soul-substance with the quality of existence is superior to Nature for “the trust of personality” (that is the acceptance of self-hood as a form of life and the acceptance of all imperfections that flow from the finitude of self-hood). The trust and its acceptance has a prelude in heaven, which, in the words of the Quran, the Heavens and the earth and the mountains refused to carry:

“Man alone undertook to bear it, but hath proved unjust, senseless! (33: 72)
These words reckon for “man” [sic] a beginning in her/his career as “a mere embryo,” coming to being as “male or female” in the creative womb, and then, taking becoming as “a permanent element in the constitution of his being” (p. 18). Herein lie the surges of energy and the power of faculties that suffuse and empower being so as to shape and direct attractive forces around when thwarted by them, and also self’s infinite capacity to reach the core within, and discover “sources of infinite joy and inspiration” (p. 18). Here we see human self in the intimacy of serious thought and feeling that as “formal intellection,” and in mutual harmony, gives form to creativity. Iqbal’s poetic Eye (deedawer or inner perception) or inward eye (Wordsworth) or contemplative Eye (Sohaila) or Vision (The Quran) sees this frail being “like a rose-leaf, yet no form of reality is so powerful, so inspiring, and so beautiful as the spirit of man!”

This inmost being of human, as conceived by the Quran, is always living in an ‘act,’ a creative activity, in the mode of an ascending spirit “that from state to state shall ye be surely carried onward” (84: 16-19).

These words speak volumes of ascension, of the human spirit and the imperative that is in its affirmation in the great search it undertakes of the Universe around and within, and with the “mutual adjustment of faculties” mould both to its own ends and purposes. And in this process of progressive change, God becomes a co-worker with the rising, evolving spirit, provided “man” [sic] takes the initiative:

“Verily, God will not change the condition of a people, until they change what is in themselves.” (The Quran, 13: 11)

Iqbal expends his poetic energy on this supreme motivational spiral in his own language:

Khuda ne aaj tak uus qaum ki haalat nahin badli
Na ho jis ko khayal khud apni halat ke badli ka

If man does not take the initiative in the dynamic manner of Divine flow, Iqbal queries deeper, “if he does not evolve the inner richness of his being, if he ceases to feel the inward push of advancing life, then the spirit within him hardens into stone and he is reduced to the level of
dead matter” (p. 19). If this spiritually alive matter is not converted into action in the manner of the Divine, “Art thou in the stage of ‘life,’ or ‘death,’ death-in-life’?”

(Jawid Nama, poem addressed to Iqbal’s son)

is s/he not quickening her/his own death, and bringing self down to the lowest of the life when reduced to dead matter, and then, as Hamlet bemoan, “What is this quintessence of dust?”

Iqbal sees “man” [sic] thrown on her/his own resources for full consciousness, which s/he must understand for furthering activity, by resorting to tadabbur, tafakkur, and ta’qqul. Iqbal reads the Quran’s emphasis on rationalism: Afa la tadabbarun? Afa la tafkkurun? Afa la ta’qqulun? (Why don’t you deliberate? Why don’t you think? Why don’t you reason?) Thus paying attention to the “data” of human life as they are actually given or granted, so David Jardine concedes is “an attentive, one might say, appreciative response to that which is given, to this “gift” (Jardine, 1992 p. 125). For Heidegger too, thinking, inquiry, becomes a form of thanks for what is given, this gift, “our essential nature, with which we are gifted in such a way that we are what we are only through it” (1968, p. 142). It gives ample room to educators as researching beings for understanding its implications for our self-creation and creative being in the world.

God has conceived of “man” [sic] as an independent, inquisitive spirit with a pioneering zeal and an enterprising Elan. This places immense responsibility for which s/he must as necessity take initiative, and advance from one state of being to another in confluence with a permanent becoming attitude in the constitution of being. It is also in congruence with the “shifting actualities” of the Universe that “force our being into fresh formations” (p. 20). As this compulsive activity affects movement for infinitude, s/he captures concepts with the faculty of naming things (God-given knowledge), and appropriates the conceptual knowledge with the concrete and the finite. S/he is also asked to establish connections with the reality, the Thing-in-itself that lies as observable facts before “man” [sic]:

Her cheez hei mehwey khud numayi
Her zarrah shaheer-e-kibreyai

These observable aspects of Reality “the darkness of the land and of the sea! Truly herein are signs unto people who believe” (6: 97-99), and for them to see ambrosial clouds, and things
More than delphic—Fair tresses of landscape
Uplifted with thousand magnificences.
New vapors that voluntarily concede favors,
More sweet and wooing.
And all who walk with humble feet
The airy grounds made crystal with meteors
That wane not with Man [sic]
Into little dreams and nothing.

“And among His signs are the creation of the Heavens and of the earth, and your variety of tongues and colour. Herein truly are signs for all men.”
(The Quran, 30: 22)

Thus Reality lives its own appearances, and such a being as human with the divine attributes: love, compassion and God-like faculty of knowledge, intuition and reason as “gifts,” cannot afford to ignore the visible. “The great facts of change” are that to which we are awakened, and also to the empirical attitude of human spirit, which engenders “a feeling of reverence for the actual,” and forces “our being into fresh formations.” The shifting “facts of change” and “fresh formations” are reflections of “a free upward movement of spiritual life” (p. 20). And the truth for us, Iqbal stresses, is to revel not only in interpretation of “this total infinite” for understanding them, but to go after creativity in appreciation of this Loveliness. Left only to critical interpretation, we forget the creative aspect of the human spirit, refuse to fix our gaze on “the concrete and the finite” of Nature and History as sources of Knowledge (The Quran). This way we avoid the evolutionary movement as a spiritual form of life after the universal habit that is ever changing and evolving. The spirit of evolution, which emerges from the inmost being of “man” [sic], is the generally empirical attitude of religious faith, and if, sincerely held and vividly apprehended with spirituality as its powerful expression, it will administer a feeling of reverence for the actual. This mode will gift such a way of being to humans that is truly becoming in the corridors of positive science.

The Quran in its enterprising Elan for “man” [sic] declares “Kullo yoman, hower fi shaan” (Every day has its own glory). In complete agreement with the empirical spirit of modern science, Iqbal finds Islam wanting “man” [sic] to keep pace with the ever-changing world of God, and
change, making “fresh formations” for that is the sign of life for creative beings. Without such an understanding of world and mode of being, we are in the stranglehold of that in the words of historian Arnold Toynbee is mimesis’ nemesis. Without the actualizing of vitalism and generativity, Iqbal sees his people in mimesis: We do not change, instead we change the Quran, and thus end with intellectual stagnation and moral degeneration as our dismal lot. Iqbal sees the immeasurable greatness of the Divine at one end and how It relates Itself to the immeasurable diversity of the human spirit, and with painful beqarari says:

Hazaron saal Nargis apni benoori pe roti hei
Barri mushkil se hota hei chaman mey deedawer paida

It is for the want of “that vision of this total infinite,” and exploration of internal infinitude of the human spirit that results in ‘mere being’ as the only mode of human being:

A gamble of million years, Narcissus’ blind winks
and million tears, still unsightful, far or near,
and perception? Wherefore? Of heart and soul? When?

So Wordsworth regrets: Getting and spending we lay waste our powers,
We have given our hearts away, a sordid boon!

Iqbal cannot perceive such a state of savage torpor (Wordsworth) and moral stupor as the end of human spirit conceived in the divine flow of an immanent Infinite. Reality lives in its own appearances, he repeats, and we must therefore, make ourselves interested subjects of “shifting configurations” (Ted Aoki, 2001) in response to Reality’s shifting actualities, and confirm our actualities as the character of our essential Dasein (Being), and also as a creative reflection of Being. It is in our interest to appreciate this Loveliness, secure a complete vision of Reality in a concrete living experience as we return “thanks” for “our essential nature” (Heidegger, 1968, p. 142) as ashrif-al-makhluqat (the crown of creation). Iqbal sees its application not in “the interest of the unrighteous desire for dominion, but in the nobler interest of a free upward movement of spiritual life” (p. 21). If we fail to make an upward rise, secure this vision, we end up having “zauq-e-nazer” (sense of beauty), but have not “huner,” the talent and discerning mind to understand its worthiness, and our being-in-truth. So Iqbal bemoans its dearth in his poetry:
Aie ehl-e-nazer! Zauq-e-nazer khub hei, lekin
Jo shaey ki haqeeqat ko na samjhey, woh huner kiya?

Maqsood-i-huner soz-e-hayat abadi hei
Ye aik nafs ya do nafs manzil-i-sharar kya!

This intense thought simultaneously expresses Iqbal’s concept of poetry. For him poetry has its delicate aesthetics, but being an expression of poet’s emotional and intellectual experiences, it can be genuine and significant only when it impinges dynamically on life, deepening its appreciation, quickening its pulses, interpreting its fundamental purposes. Art not for Art’s sake, but for the sake of a fuller and abundant Life:

And so Browning expresses the purpose of his poetry in *Pauline*:

> It was in my plan to look on real life,
> The life all new to me; my theories
> Were firm, so them left I, to look and learn
> Mankind, its cares, hopes, fears, its woes and joys;
> And as I pondered on their ways, I sought
> How best life’s end might be attained—an end
> Comprising every joy. I deeply mused.

In his *Asrar-i-Khudi* (The Secrets of the Self, p. 6), Iqbal writes:

> Come, if thou wouldst know the secret of everlasting life,
> Come, if thou wouldst win both earth and heaven!

In The Statue and the Bust, Browning explains that ceaseless activity is better than a life of hesitation and sloth, and in this activity, he finds:

> Oh a crime will do
> As well, I reply, to serve for a test.
And Iqbal finds the test in not reaching the end:
Immortal life lies in being always on the journey.
Lie constantly in ambush against yourself,
Fly from doubt to certitude.

Similar to Browning’s vision of endless effort in *Rabbi Ben Ezra*:

> Then, welcome each rebuff
> That turns earth’s smoothness rough,
> Each sting that bids nor sit nor stand but go!
> Be our joys three parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!

Iqbal answers in a similar vein:

The Truth is: thine enemy is thy friend (in disguise)
His existence crowns thee with glory
To the seed of man the enemy is a rain-cloud:
He awakens its potentialities
The sword of resolution is whetted by the stones in the way.
And put to proof by traversing stage after stage.

*(Asar-i-Khudi, p. 59)*

And my own:

_Am I travelling on the road, I ask_

_Knowing my beginning and my end;_
_So pass on stretching myself and the road_
_Still from the beginning_
_To the end._
This is the gift of intenest life, making dynamism the heart of being, configuring existence into living—living intensely, always in the centrist ethos of everything. This is the meaning of life that according to Iqbal, evinces for us the possibility of living dangerously. This “is good,” writes Browning in *Fra Lippo Lippi*, “and means intensely.” Such living brings stretches—horizontal, lateral and vertical, down to the deepest deep, into the inmost center of us all, and then, emerging as humans who walk in beauty:

*daunting this world ever more,*
*running into ambages*
*misting ambiguities*
*more relishing so,*
*where*
*imperceptible vacant glances*
*gather grapes*
*from Eyes*
*that vagaries*
*drink unmitigated*
*on long vinous highways*
*against the light, and exist.*

The Eyes I have conceived here are similar to Ken Wilber’s and what they see here is not seen by eye of flesh or conceived in the realm of senses alone (*Eye to Eye*, 1990). **Does it warrant my saying that which is not seen by the fleshy eye does not exist, and thus the Knowledge gained by mind and contemplation is not valid?**

This discourse about deep knowing takes us be-yond word-wrappings (sphere of the utterable) to contemplate (with perception and feeling) about creative performances that have created the taste by which the transcendent and the transcended, and the transcending are to be relished. This is consummate creation that cannot be relished with the “lumen interios of reason and fleshy eye” alone (that Wilber says is concept), but to be collectively contemplated with *deedawer*, the “lumen superius” (intuitive praxis), and thus gather the cumulative delights such creative insights in these in-between spaces bring. Thereby spirituality is lived and transcendent
values celebrated, contemplative knowledge created, and the humanity of qualitative thinking enjoyed. For Knowledge is a search for empiric and non-empiric entities, objective facts and subjective values and intentions combined.

Our knowing is only an awe-stepping into this transcendent realm whereby the “hidden” (all-Knowledge) exists and coexists as “locus of permanence” in Creation whereby we see, think and perceive ourselves separable or inseparably as parts and parcels of the whole Reality. This is the “non-dual” or “non-two” yet pluridimensional Being “with a wide spectrum of dualities” (Wilber, 1990), coexistence of the transcendent and transcending Reality. Here the three realms: fleshy, mental and contemplative are to be entered and explored, whereby the causal, the subtle and the gross are unified and their existence is fully saturated with Being, Aliveness, ever-living Presence of the Infinite. The rest is knowing, beginning with unknowing, that is the actual state of knowing and being. This is surely a sensual and consensual proof of true seeing, and its application to our state of being and our life, a way of carrying us beyond what ‘I am’ to becoming “more than dust” (The Quran) with faith that ‘I can’.

Ken Wilber’s eye to eye meditation suggests the use of the three eyes: causal, subtle and gross. I recommend that effort further, and open out the contemplative Eye and along with this, the eyes of our perceptive heart and soul, luminous by the lumen superius in the enclave of our Heart. From here, as lumieres, we will see realities being themselves and not being themselves at the same time.... Stubborn realities will lose their dynamics and become formidable in the light of events. At the center of these miraculous creative interconnections, our knowing of these as numberless qualities begins. This is insight for “men of wisdom” to take and advance by the perception of what the Quran describes as qalb that is heart:

“God has made everything which He hath created most good; and began the creation of man with clay; ... ; then shaped him, and breathed of His spirit unto him and gave you hearing and seeing and heart: what little thanks do ye return?”  (32: 7-9)

The “heart” is a kind of inner intuition or insight, Iqbal’s deedawer, Wilber’s transcendental openness, which, according to the Quran sees and its reports, if properly interpreted, are never false. Iqbal sees the visibility such seeing brings as “a mode of dealing with Reality” in which
“the vista of experience thus opened to us is as real and concrete as any other experience” (p. 21).

It is the way “Nature” emerged for primitive man [sic] through interpretation of his experience, and is the way that total-Reality enters our awareness and appears on interpretation as an empirical fact on our consciousness, and offers further opportunities of interpretation. This is the inmost region of knowledge-yielding experience, the most reverent for examination and establishing connections with the concrete and finite of Comprehensive Knowledge by sense-perceptions and intuitive understanding. The way of the heart very nearly takes us to experience the diversity of human experience that reaches beyond the normal to subliminal selves to the Self of all selves. Iqbal sees in this vital act of inner experience, where the innermost self, the ego is at work. Its engaging activity is performance as its ideal, an upward movement of the spiritual kind, an ascending spirit always in a whirl of creativity. It may come in slow progression as spirit moves from one ‘station’ to another or all comes as “a single unanalysable unity in which the ordinary distinction of subject and object does not exist in the immediacy of this experience” (Iqbal, p. 24).

It affirms the essential continuum of harmonious in(ter)communion between the One and the many everywhere when the unethereal dwell in the mandalic sphere of ambient illumination where ‘wrappings’ melt and only spirit speaks, and then, like Dante on a circular whirl of platonic rapture, write mandalic poetry (quoted in Wilber, *Eye to Eye*, 1990) to sing of what he saw

Within the luminous profound subsistence
Of that Exalted Light ... three circles
Of three colors yet of one dimension
And by the second seemed the first reflected
As rainbow is by rainbow, and the third
Seemed fire that equally from both is breathed.

This luminous Self mirrors its domain in palpitating, intangible silence or words that bring realization of *our own essential nature* (Lex Hixon, 1995), we a part of It as *participant integrals*. The contemplation of this participation brings understanding. We are on transcendence and in this *ecs+a+ic joy*, we, creatures of nature, shake our disposition with thoughts beyond the reaches of our soul. Say, why is this? **What should we do if we are a non-image making beings?**
Saint Augustine’s pure words implore us to “restore to health the eye of the heart whereby God may be seen” (in Wilber, 1990), and then, I suggest, disciplining that eye, thereby becoming adequate to the knowledge “which is unto liberation.” This is the loving eye that lies in lotus sleep upon the heart. It needs warm, moist, human seeing from loving beings, the ‘educares’ as physicians of human soul, to open, to see light upon light that adorns their world and then, see more. Only in simultaneously disciplining and liberating practices does the lumen superious, the self-luminous Eye of all eyes, break down the pales and forts of sense, softens heart and marches us forth with the hope of prospice. The promise of disclosure this possibility offers is for the creatives of education to see, understand and implement, as they augur and work for the creation of conscious, thoughtful human beings, and thus evince their own simultaneous becoming.

The grand mystic moment is to Iqbal “a moment of intimate association with a Unique Other Self, transcending, encompassing, and momentarily suppressing the private personality of the subject of experience” (p. 24). This is also a moment of realization for self to consider all others in the spirit of Uniqueness, and then, explore, experiment, experience and enjoy this uniqueness even if it brings momentary self-subjectivity. Calling it “the mystical state,” Iqbal considers it “highly objective” and must not be regarded “as a mere retirement into the mists of pure subjectivity.” Considering knowledge of the external world through sense-perception as not the only type of knowledge, Iqbal propels us to “know our own self and Nature by inner reflection and sense-perception respectively,” and also know that our reality and self-realization lie in our connections and in our mutual responsiveness. Who is in the test of response?

I see your face
lightens up
tat tvam asi
in mine, and is light.
Walking hand in hand
against the wind
as Otherwise is
our flourishing
than demeaning me
with the momentary I.
“Response,” Iqbal says, is the test of the presence of a conscious self, and I consider, is the way to our experience of other minds and the reality of our social experience. The immediacy of our experience through ‘response’ is the way to our normal experience and bears immediate resemblance to our knowledge of Other-consciousness. All states, whatever their content, religious or non-religious, Iqbal says have “organic causation,” psychologically speaking are “organically determined,” and communicated to others in the “form of propositions.” (p. 27)

Investigating the form and content of responsive experience further, Iqbal finds pure inner experience more a matter of mystic feeling, and because untouched by “discursive intellect,” and therefore, considered incommunicable, it cannot be ignored or discarded merely because it cannot be traced back to sense-perception. All states and regions of experience, celebration of connections and relationship, in their pure intensity and seriousness, I consider, are inner experiences, and real for communication and purposes of knowledge. In fact, these are “events,” the kind literature provides, and according to Rasinski and Padak, can be used as raw material for the analysis of issues and can also become part of children’s plan of action. It would not be fair to judge them to be superior or inferior in point of value, but to consider their value to lie in “concrete experience,” however finite, and their aim, whether religious or non-religious, to reach the real significance as a special variety of human experience. Our beneficence as humans is to take them as complementary and unitive experience, as a form of existence for all forms of knowledge and experience, feeling and thought, idea and action, subject and object in the act of higher ambition than just ambition.

Before taking all levels of experience into that higher state of consciousness, let’s return to Iqbal’s feeling perception that sees mystic experience in the ambit of both feeling and thought, and then, lending itself to the “form of idea,” seeks its expression in thought. Thus elevated to “formal intellection,” feeling finds form in idea which, “in its turn, turns to develop out of itself its own visible garment” (p. 27). Iqbal finds both idea and word in organic mutual relation and thus “both simultaneously emerge out of the womb of feeling” that give a sense about “verbal revelation,” and more than sense about non-verbal imaginings, and their infinite meaning for humankind. Iqbal understands in order to believe that the “intellection” of feeling has a wider
scope for the purposes of knowledge than isolated discursive intellect, and in this context, mentions Professor Hocking's keen study of feeling an ample justification of accrediting higher states of consciousness:

What is that other-than-feeling in which feeling may end? I answer, consciousness of an object. Feeling is instability of an entire conscious self: and that which will restore the stability of this self lies not within its own border, but beyond it. Feeling is outward-pushing, as idea is outward-reporting: and no feeling is so blind as to have no idea of its own object. As a feeling possesses the mind, there also possesses the mind, as an integral part of that feeling, some idea of the kind of thing which will bring it to rest. A feeling without a direction is as impossible as an activity without a direction: and a direction implies some objective. There are vague states of consciousness in which we seem to be wholly without direction; but in such case it is remarkable that feeling is likewise in abeyance... If we are right, feeling is quite as much an objective as is idea: it refers always to something beyond the present self and has no existence save in directing the self toward that object in whose presence its own career must end! (p. 27)

The coalescent combine or unity that I see working here is that of 'feeling-idea-word' and its outward projection in the project of text that then impinges our fiqro-amal (thought and action) for our delight in action.

_I see your face_
_lightens up_
_tat tvam asi_
_in mine, and is light._
_Walking hand in hand_
_against the wind_
_as Otherwise is_
_our flourishing_

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than demeaning me
with the momentary I.

I am because I am you.
So I am!

The directive for such a consciousness and its performance is not only its past and present movement, but "a forward aspect also" as a living creative activity. Then we can understand our own capacity for original action when we believe in the power of spontaneous and unforeseen action born of God's own "creative freedom whereby He has chosen finite egos to be participators of His life, power, and freedom." Believing in "all goodness" in God's hand, these chosen beings can transcend their finite egos in the presence of benign forces, the educares, and all as "free egos" commend themselves with improved behaviour to the only "ism" Iqbal sees working for us. It is "meliorism, which recognizes a growing universe of human beings, and is animated by the hope of man's eventual victory over evil" (p. 76). I call it quiescence, which reveres the human undividual and Creation in the largesse of humanity, and sees this community ever growing with iman (faith) and love-ethic (ihsaan).

It takes us back to our creative origin as 'Bashar,' or 'Insaan' that is human with 'uns' rising from fellowship that is in-built for insaaniyat (humanity) as the first and foremost feeling for co-inhabitants on the dwelling place, this beautiful earth God created for all insaaniyat. It is a "source of profit" for exploration, experimenting, experiencing in the spirit of modern science, not exploitation, conquest, and personal ambition. Then, what is the nature of "profit" for insaan on this good earth, which s/he co-habits not as a stranger but as an intimate?

According to the Quran, "And We have caused you to grow from the earth," and it is in "you" that all intimates find the unity of human origin. "And We have created you all from one breath," says the Quran, adding to Christianity's message of equality to mankind, and bringing the full apprehension of the idea of humanity as a single organism, as a living factor in our daily life, and carrying it towards fuller fruition (Iqbal, p. 124). It is in this singular continuity and as a human community that history is seen as a continuous, collective, and creative movement, "a real inevitable development in Time," and culture as a living organism related to "cultures that historically precede or follow it." Seen in this perspective, we understand 'movement' in cultures
as the natural response to the inspiration, which a particular culture receives from the culture immediately preceding it. History, in this particular attitude, becomes a “genuine science” that means “a wider experience, a greater maturity of practical reason, and finally a fuller realization of certain basic ideas regarding the nature of life and time” (p. 123).

Such a mental attitude places the ‘I’ as a free centre of experience, placing fact and acts as “the permanent elements of being,” pointing reflective ‘I’ to “overpass its bounds, and overcome serial time and the pure vacuity of perceptual space.” An exciting intellectual journey can begin, not in the direction of stars, but in an infinite cosmic life and spirituality:

“And verily towards thy God is the limit,” says the Quran, and inspires Iqbal’s imaginative wisdom beyond the stars, and poet Robert Browning’s

Yet, ah! that man’s reach should exceed his grasp
Or what’s heaven for?

But what is the nature of the self to maintain self as a self?

Iqbal wonders, and in deepest thought, sees the Universe in a state of permanent becoming, not as “a collection of things” but “an act” that is essentially dynamic in its nature with “events” happening in the continuity of Nature. Thought, he says, falls short of this vitalism because it “spatializes and thus regards as mutually isolated for purposes of action.” Seen thus, the destiny of each existent is an act of life that Iqbal (1996) in the context of the Quran describes as “the inward reach of a thing, its realizable possibilities, which lie within the depths of its nature, and serially actualize themselves without any feeling of external compulsion” (p. 58). Every moment of time then, is a free moment, real and original, giving birth to what is “absolutely novel and unforeseeable,” including the invaluable learning of the unknown that enhance our understanding of life with its provocative offer: Then live dangerously (Iqbal).

Thus to exist in real time that is now, delegated to Blake’s eternal now, is free creative existence from moment to moment, absolutely free and original in creation. This is the nature of *Dasein* (Heidegger’s Being) as perceived by Iqbal from the Quran, his source of Knowledge, and this is also the nature of Life with its intense feeling of spontaneity, always creative activity. This is the naturalism of intimate life as manifested in ‘I’ with I’s mental freedom of “choosing, rejecting, reflecting, surveying the past and the present, and dynamically imagining the future” (pp. 52-53). ‘I’ exists in “a state of attentive consciousness” with both memory and imagination
as operating factors (Bergson, 1944). And exposed to creative activity after the nature of Reality. To Bergson reality in its fundamental nature is a creative evolution, and he found a life impulse an elan vital, as the determining force of evolution (in Malik, 1971, p. 199). Its surprising, unpredictable operative mood works on all and to Iqbal, appears as special poetic frenzy:

At every stage it manifests itself in a new form.
You think life is a mystery (No!)
It is nothing but a continuous flow.

(Bal-i Jabril, p. 171)

This flow of life is in constant mobility, agile and active; truly agreeing with Bergson, Iqbal takes a forward leap and finds our acts being determined by an end that discloses, he says, “a kind of forward look in consciousness” (pp. 52-53). And to exist in consciousness of this forward look is, in Iqbal’s thought, “to be a self, and to be a self is to be able to say ‘I am’” (Malik, 1971, p.260). Such a self then engages in activity, realer than real, that is born in relation to external conditions of life but from life known to us as desire, pursuit, failure, or attainment. It is continuous change, “fresh formations” carrying us forward from one situation to another. Iqbal interprets this serial life change as “essentially imperfection” that moves the “not-yet of man” toward perfection, and engages spirit in endless quest with our conscious desire and experience of and for all knowledge, perennially moving us forward toward “a synthetic activity” that has a constructive purpose.

This is living in closest contact with Reality, remembering our sacred interconnectedness, defining such living not “theory” but a practice of “living experience, association, intimacy” (p. 59), and living ethically with each other for that mystic quiet called quiescence. Self-creation then, becomes the highest act of self, an attitude consequent on an inner biological transformation that means human existence is essentially self-realization in search of Reality and reality. This creative being is thus ever on the spiritual path, and therefore, compulsorily “must rise higher than itself, and find its fulfillment in an attitude of mind” that is deep reflection, which religious practice describes as prayer. It is human being in “living experience, association, intimacy” of Ultimate Reality, and then, living that prayerful attitude in moment-to-moment human intimacy. This is spiritual self’s strenuous stretching upward and onward across million years on an organizing principle of unity toward the Great Spirit—the “pointinstant” (p. 68) when spirit-Spirit
get the quality of existence, and exist in mutual relationship. **But what is the nature of Reality that Iqbal speaks of?**

Reality is essentially spirit (the Quran), and attains to Hegel’s Spirit in modern times. Iqbal’s conception of the Ultimate Reality as an Ego is new insight in modern scientific times, and he adds,

> from the ultimate Ego only egos proceed. The creative energy of the ultimate Ego in whom deed and thought are identical, functions as ego-unities. The world, in all its details, from the mechanical movement of what we call atom of matter to the free movement of thought in the human ego, is the self-revelation of the ‘Great I am.’ Every atom of Divine energy, however low in the scale of existence is an ego. But there are degrees in the expression of egohood. Throughout the entire gamut of being runs the gradually rising note of egohood until it reaches its perfection in man. That is why the Quran declares the Ultimate Ego to be nearer to Man than his own neck-vein. Like pearls do we live and move in the perpetual flow of divine life. (p. 69)

> “Man” [sic] therefore, in whom egohood reached its relative perfection, alone is capable of consciously participating in the creative life of his Maker, with the imagining power of ego to ‘aspire in the interests of an increasingly unique and comprehensive individuality,’ to exploit all the various environments on which he may be called upon to operate during the course of an endless career. (p. 69)

Ex-changing ‘explore’ and ‘use’ for **exploit** in the interested subjectivity of all subject-egos, and eliminating negative exploitation from creation, I find another power, sanctioned with super-eternal graciousness, of freedom, the act of free choice, thus retaining for humans the mystery of human responsibility. It is, in effect, open to test and urges development of the potentialities of a being who was created of the “goodliest fabric” and then brought down to be “the lowest of the
low.” These two qualities exist as \textit{nafs} (spirit), and become visible in a concrete individuality that “deepens into personality,” that brings “the acceptance of self-hood of all the imperfections that flow from the finitude of selfhood.” Its actual realization is in self-conscious existence that pertains to living “our essential nature” (Heidegger, 1968), and saying “no or yes to the trust of personality with all its attendant ills” (Iqbal). And listening to the inner voice that reminds “be just and sensible,” or else contribute to “the world-pain which both illuminates and darkens the temporal career” of “opposing individualities” in mutual conflict (Iqbal, p. 81).

This is the point where the reflective practice and experience of religious faith (not religion) and love as permanent acts of goodness shape human personality as a normal vital act, where “the little island of our personality suddenly discovers its situation in a larger whole of life.” The cognition of spiritual illumination through faith and love “tends to create a fresh ethical world” (Prophet Muhammad, peace be upon him) with the impulse of ethical living similar to “the impulse to pray” that the great American psychologist, Professor William James says is a necessary consequence of the fact that whilst the innermost of the empirical selves of a man [sic] is a self of the social sort, it yet can find its only adequate \textit{socius} (its “great companion”) in an ideal world…

It is probable that men differ a good deal in the degree in which they are haunted by this sense of an ideal spectator. It is a much more essential part of the consciousness of some men than of others. Those who have most of it are possibly the most religious men. But I am sure that even those who say they are altogether without it deceive themselves, and really have it in some degree. (in Iqbal, 1996, p. 82)

Responding conscientiously to this inmost consciousness, the individual desires to become “a conscious participator in the large whole of Reality,” and thus maintain itself as a self. \textbf{For this purpose, what does this human ego do or ought to do to maintain its true spiritual self?}

Iqbal discovers the truth in “all search for knowledge,” and attributes to it “a form of prayer.” The quest of all knowledge is an outward manifestation of the inner act, a kind of mystic seeking engaged in observation, experimenting, exploring and experiencing relationship with
Nature-human nature-Spirit. With our inner perception as guide in every quest, Self finds itself in the “pointinstant” wherein spirit-Spirit meet guided by what Rumi found “the scent of the musk-gland” rather than “the musk-deer’s track, and is better than a hundred stages of following the track and roaming about” (Mathnavi, 1261-1273). This single impulse of association and intimacy impels Self through knowledge to that vision and power of the total infinite, complete Knowledge. This is the quest, the loving desire to be in the desire of other’s desire. Is this a worthy educative principle for educators everywhere?

Iqbal’s deedawer sees prayer as a necessary complement to intellectual pursuits, when I contend that every act of living must be an act of prayer after Prayer. Sincerity, devotion, and intimacy in intellectual pursuits and their practice, will then, naturally combine and engage Self in works of construction and acculturation that surpass self, and will “the spiritual expansion of humanity.” It is only with the willing combination of vision and power that Iqbal perceives such positive action controlling self-assertive egotism, and fostering return to “the essential unity of mankind [sic] as a fact in life by demolishing barriers between man and man.” What creates and sustains such a quiescent thought is the coming of “all egos” from the unity of the all-inclusive Ego, and “the unity of human origin” (The Quran) that propels us to immediately enlarge the sphere of human association. Adopting “association and intimacy” as the attitude of mind, and becoming prayerful beings as necessity, a normal vital act, is the foundation of life and a lasting culture. This is genuine thought, rather the first and most intimate thought to clarify human consciousness, another knowledge-yielding experience besides the normal level of experience, and is the fundament of all associative human egos that can change human experience.

This is urgent as human condition today necessitates “all egos” to think “of other levels of human experience capable of being systemized by other orders of space and time-levels in which concept and analysis do not play the same role as they do in the case of our normal experience.” Iqbal mentions the great Muslim Sufi philosopher, Mohyuddin al-Arabi of Spain for his acute observation that God is a percept; the world is a concept. Another Muslim Sufi thinker and poet, Iraqi, insists on “the plurality of space-orders and time-orders, and speaks of a Divine Time and a Divine Space.” Iqbal expects a response that may say: if concepts are inapplicable here, this level of experience cannot yield Comprehensive Knowledge “for concepts alone are capable of being socialized,” and that the higher levels of human experience remain “individualistic and incommunicable.” Iqbal counters such responses that may appear as stoppages in the paths of
fresh spiritual enterprise, and invites us to reach the depths of these experiences from a purely perceptual basis that give us some clue to the ultimate nature of the aspiring ego. And what is the reality or quintessence of the spirit-ego?

Seeing this as another (dis)course in the reality of Self, I remember a consummate expression in the unity of inner experience—"I am creative truth" (al-Hallaj Mansur, a devotional Sufi saint). It expresses a unique experience, the highest level or "station" for the ego-spirit to have arrived at in "the undying phase of the reality and permanence of the human ego in a profounder personality" (Iqbal). The progressive turn to 'movement' points, in its maturity, to the unknown levels of consciousness which scientific method denies, and other elements of our inner being affirm. These elements, our feelings and values alone can feel the urge of a new spirit within, which with its attitude of expansion in intensity and representation naturally seeks transcendence and inclusion, a gift of new life to human diversity in fullest aspect.

Iqbal's synthetic wisdom (deedawer), his discerning power recognizes the impossibility of denying reality to this natural aspirant, the ego, and with an independent attitude of the spirit of Islam, goes directly to Professor Bradley (1893) to know the really real of the self. Bradley calls self "the finite centre of experience," existing in a palpable state of "irreconcilable oppositions of change and permanence, unity and diversity," which in its nature is "relational," and all "relations involve contradictions." Since the test of reality is freedom from contradiction (Bradley), the inner urge and pure desire of this finite relational state is to go forth, and beyond all contradictions for the Infinite, the Complete, the Absolute, the Whole, the Truth. Bradley admits that the Self must be "in some sense real, an indubitable fact," and in its infinitude surge, is imperfect as a unity of life. Its 'imperfection' is being and its nature is "wholly aspiration after a unity more inclusive, more effective, more balanced, and unique" (Iqbal, p. 89). It remains in its Infinity ripple and always conscious of "imperfections," constantly seeks a "carrying upward" movement, across "many different kinds of environments it needs for its organization as a perfect unity," for an embrace of the Big Ripple.

Like ripples in the pond
You charge me
in dreams
when I'm most vulnerable to pain

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This is the feeling of ego-hood, a Relationship that is ultimate, and in its purest mystical state too profound to be intellectualized. Yet, this type of experience is powerful enough to be communicable in language as real. **What then is the characteristic feature of the ego?**

The self-revelation of ego in reality begins in mental states, existing in mutual relation (not isolation) to “phases of a complex whole called mind” (p. 92), and also existing in an Infinitude that is of a different order—the Divine, that is concentrated within ego as “locus of permanence” (Shalom, 1984). The ego’s duration is also concentrated within, and yet exists in mutual relation to its present and future in a unique manner. This is its age in relation to time.

Another important characteristic of the unity of ego is the essential exclusivity ego enjoys in “the unique interrelation of our mental states that we express by the word ‘I’” (p. 93). ‘I’ exists with reference to its own past experience, and not the past experience of another ego, and in continuation of its nature, moves forward and upward into future. The feelings, hates and loves, judgements and resolutions that ‘I’ experiences, are essentially so private that “God Himself cannot feel, judge, and choose for me when more than one course of actions are open to me” (Iqbal, p. 93). The I-ego is open to the mutually penetrating multiplicity and diversity we call experience, when the ego itself is “a simple, indivisible, and immutable soul-substance” (al-Khaldun). It is also conscious of experience as a unity that comes within its consciousness conceived by William James as “a stream of thought,” and is a conscious flow of changes with a felt continuity (Iqbal, p. 92). The ego is conscious of all these pulsing moments, with emergent feelings and thoughts inextricably linked, with past memory, and experience of the passing pulse and of the present in the continuous flow of life. **And yet, how do we know?**

Our conscious experience as response, Iqbal says, “is the only road” by which we see the ego in “the act of perceiving, judging, and willing,” with “Khalq” (creation) and “Amr” (direction) concentrated within it as a locus of permanence. It thus comes in direct relation to the
two ways in which the creative activity of God reveals to us. As the Quran says: “To Him belong creation and direction.” The essential nature of the soul thus proceeds from the directive energy of God. To Iqbal, the personal pronoun used in the expression ‘Rabbi’ meaning My Lord throws further light on the nature and behaviour of the ego that it is something individual and specific, with “all the variations in the range, balance, and effectiveness of its unity.” Thus I’s reality is its directive attitude, and to know ‘I,’ Iqbal says: “You cannot perceive me like a thing in space, or a set of experiences in temporal order; you must interpret, understand and appreciate me in my judgments, in my will—attitudes, aims, and aspirations.” (p. 93)

And how does the ego emerge within the spatio-temporal order?

The Quranic view of God’s bringing forth “man of yet another make” substantially illumines the physical organism into which “He breathed my spirit.” And the building of “the colony of sub-egos through which “a profound Ego constantly acts on me, and thus permits me to build up a systematic unity of experience” (p.94). We exist cohesively in a system of events or acts, wherein mind and body become one in action. Soul or ego then, is the experience and expression of action, emerging in experience, acts of the soul, and what is of the soul that really matters?

It is not the origin of a thing that matters. What matters is “ego of a low order out of which emerges the ego of the higher order” and “the capacity, the significance, and final reach of the emergent that matters” (p. 95). This makes the emergent emerge as an unforeseeable and novel fact on the plane of being (in accordance with Emergent Evolution). It is in perfect agreement with “our essential nature” that Heidegger attributes to thinking, inquiry, “that is ours first and unceasingly,” and is as described by the Quran as the gift of “the First and the Last, the visible and the invisible.” From the First and the Last, the ego comes to the between of events to which it responds, and ‘how’ is a very important question.

Thanks to Configuration psychology, Iqbal sees his deedawer directed to the fact of ‘insight’ as an intelligent behaviour.

This ‘insight’ is the ego’s appreciation of temporal, spatial, and causal relation of things—the choice, that is to say of data, in a
complex whole, in view of the goal and purpose which the ego has set before itself for the time being. It is in this sense of striving in the experience of purposive action and the success which I actually achieve in reaching my ‘ends’ that convince me of my efficiency as a personal cause. The essential feature of a purposive action is its vision of a future situation. . . . (p. 97)

The most essential feature of the aspiring, striving ego is its conscious experience and purposive action in a complex environment, which it must understand as “a system of cause and effect,” as “an indispensable instrument of the ego, and not a final expression of the nature of Reality” (p. 95). Interpreting Nature in this way is the path to acquiring and amplifying its freedom. It realizes its freedom in its autopoeitic, self-organizing unity, a free personal causality. It is its own centre-energy, directive control of ego-activity, with the power to act freely. This is not negation of the self, but an act of taking its “khud” upward to the highest point of intensity we call selfness. Here self understands itself in the “pointinstant,” and knows its selfless urges, and returns with intense enthusiasm for self-affirmation in a succession of acts that are without selfishness. This is living in Spengler’s view in a “vital way” of making the world of our own, a veritable teaching point in modern discourse.

Spengler’s *Decline of the West* (1922) brings forth his perception of the Intellectual way and the Vital way for Iqbal’s exploration and selection for ego’s mode of being. Iqbal sees the “vital way” (p. 98) in which ego in full selfness responds to the inevitable necessities of life, and in positive purposive action creates its own selfless destiny. Hereto, the finite ego is in directive control of ego-activity that is not engaged in effacing identity, but “evolving its own richness,” and thus aspiring only for what is absolutely new. It thus creates a new being, a real subjective being with the Infinite passing into the loving embrace of the finite, and so presents “yet another make” of human being, sufficient in selfness and selflessness. This is the axial centre, the point of balance for Self to stay in, and move forward towards all others from here.

Living the vital way brings “Iman” (Faith) as active belief in the prospect of existence, and defines ego’s gradual growth in self-possession, in uniqueness, and intensity of activity as an ego. The felt experience of becoming such an ego is the “unceasing reward” of the ego ever in its reach for the “pointinstant.” Then every act of becoming is celebration, but the “pointinstant” is
the highest point of intensity, the metier for a self-conscious ego to aspire for and attain. The loving embrace as the positive response to the experience of “pointinstant” is a unique relationship, when the Infinite remains distinct and yet intimately related for on It, ‘I’ depends for life and sustenance. The ego then, becomes its act, that sustains ego, and in its relational intensity confronts ‘other’ as wholly alien, and yet embraces this essential other as part of ego-sustaining deed. The ego-sustaining deed builds respect and regard for the ego in self and others, and through acceptance of all others as ego-unities, becomes a vital way of (baqa) resurgence and reconstruction (tameer) of immense hope and enthusiasm for life. This initiates the project of self-creation, the tameer of Self (Khudi) in which educare can become participants of absolutely positive purposive action as spiritual activists, complementary to scholarship, which, for example, texts of literature provide. Engagement with texts, in all disciplines, can be a telling experience, for the educational co-beings (teachers and students) to know as to how to go about in the world. The best that can be done by educational disciplines is to take self beyond closed context to “the inclusive context of intelligibility” (Heidegger, 1968) which makes things of the world intelligible, and gives sense to our presence as participanti integrals (Lex Hixon, 1998) of this world and the whole universe. It expresses a genuine imperative to educators worldwide to discipline their sight with deedawer (intuitive praxis) and to expand and enhance their sense of Self with the superlative human dimension, otherwise, they restrict their being to what it is factually. Their projection in the current world, is, in fact, a transformative confrontation, that provides them a chance of becoming unreal in the face of expectations the textual world interposes. It allows the disappropriation of the self to happen, and for the self to enlarge if the way of the critique of false consciousness (Ricoeur, HHS, 94) can be made a necessary part of self-understanding and self-renewal. Such a holistic projection of an inclusive context will introduce us to what Being is factically, and to the compassionate, creative development of human ego for which the attitude of association and intimacy then, becomes an urge, a compulsive activity that necessitates immediate action.

Such a knowledge-yielding experience brings our attentive response to the ego’s deep individuality that is beyond its “conceptually describable habitual self-hood.” Iqbal stops here, and in a pause of reflection, sees the real of Self when in contact with the Most Real: its uniqueness, its metaphysical status, and the possibility of improvement in that status. And again delves into poetic being and emerges with:
Her lehza hei momin ki nai shan, nai aan
Guftar mey, qirdar mey, Allah ki burhan

Taken as “a vital fact,” this attitude of association and intimacy can impact “inner biological transformation,” which can embody itself “only in a world-making or world-shaking act,” and thus gets diffused in the time-movement, and becomes visible as a historical event.

Meeting Reality by means of concepts, Iqbal says, “is not at all a serious way of dealing with it.” Endorsing this as true, it may be added: Then, are other realities, less real than the Most Real, to be given “conceptual treatment,” to be taken not as a vital fact, but as “mere functions” to all ends and purposes, and then discarded because of inapplicability?

Actually we are living such perfunctory lives for more than most, and in distanced dealing find a mode of mere being that loves seclusion and abstractions, and is, with a non-assimilative individualistic life and experience, without being-in-truth, the possibility of larger consciousness and “an inner biological transformation.” We get entangled in the vital lie that, content with the partial career of the unreal entity, ends up in void, inaction, and untruth. Its only vital response is creative thought into creative action, the *fiqro-amal* after the exercise of *deedawer* (intuitive praxis) of Iqbal. That is true of a concrete living experience, and is the only serious way of handling Reality and all existents of *Dasein*, and is essentially the mode of actual living, being in sacredness that sees connections, and constructs relationships on sound foundations. It gives an attitude of the International Ideal that “tends to create a new ethical world,” a commUnity of Nations which recognizes artificial boundaries and racial distinctions for reference only, and does not restrict social expansion. Its underpinning thought is Relationship that is passionately relational because of “the reality of our internal relations” (Griffin, 1990), and because of its central impulse of life and generativity, has the inherent potential of creating a universe of understanding beings.

Is such a thing possible at the present rampantly destructive moment in history?

If not today, we must wait with prophetic patience and Providence our guide, and engage enthusiastically in the reConstruction of human phenomenon in Education. It wants every human ego to reflect deeply and focus vision on self alone, find the possibility of “refiguring us” until all
are strong and powerful to form a living family of real human beings, embodying humanness, and “adjusted and harmonized by the unifying bond of a common spiritual aspiration.” Singing a psalm of human belongingness, we shall rise

\begin{quote}
like a new phoenix

from our ashes

on a quivering shaft and so be light.
\end{quote}

Iqbal’s poetic realism takes him to the poetic idealism of a Turkish nationalist poet Ziya, whose songs, inspired by the philosophy of Auguste Comte, produced grand harmonious transformational soul-substance for modern Turkey. His poem called “Religion and Science” has significant light for the International Ideal today:

Who were the first spiritual leaders of mankind? Without doubt the Prophets and Holy men. In every period religion had led philosophy; from it alone morality and art receive light. But then religion grows weak, and loses her original ardour! Holy men disappear, and spiritual leadership becomes in name, the heritage of the Doctors of Law! The leading star of the Doctors of Law is tradition; they drag religion with force on this track; but philosophy says: “My leading star is reason: you go right, I go left.

Both religion and philosophy claim the soul of man and draw it on either side!

When this struggle is going on, pregnant experience delivers up positive science, and this young leader of thought says, “Tradition is history and Reason is the method of history! Both interpret and desire to reach the same indefinable something!”

But what is this something?

Is it a spiritualized heart?

If so, then take my last word--Religion is positive science, the purpose
of which is to spiritualize the heart of man! (pp. 140-141)

Iqbal sees the aim of “positive science” and its affective domain as the human heart, which at the present moment needs “spiritualization,” and then, what next?

It must penetrate the soul of man, and it can best penetrate our inner substance, only if its “spiritualizing ideas” become concrete facts of actual living and get communicated in the space of experiencer’s own language. The truth is that the human ego has to shake off “its dogmatic slumber” with God-given creative freedom, imbibe the best from knowledge-yielding experiences, and attain to self-consciousness. The need in the depths of this ego is to begin its rise from the finitude of self-hood to the internal infinite, and then, with clear consciousness and spirituality, pass from the ideal to the real. This is a transition, which entails keen intellectual and moral struggle, but with conscious selflessness (Ramuz-e-Bekhudi) and conscient heart (masroor qalb) that has, in Iqbal’s poetic language:

“Remembrance, which abides while there is yet
One to remember, whose continuance
Persists with it.”

And my own:

*Remembering our dreamful apocalypse in real, forever
one with Life, with eternal Loveliness
ever gives, loving ever is, in that Light*
*I have You, my Soul, and my soul is You.
Remember!*

Iqbal moves back to his own inflamed glass:

*Since Love first made the breast an instrument
Of fierce lamenting, by its flame my heart
Was molten to a mirror; like a rose
I pluck my breast apart, that I may hang
This mirror in your sight. Gaze you therein
On your own beauty, and become Alive...*
For the recognition of Uniqueness, and right use of inner vision:

Aei aehley nazer! zauq-i-nazer khuub hei lekin
Jo shei ki haqeeqat ko na samjhe won huner kaya?

Then, to my own flames of love:

A moment at Your expense
Incarnates wakeful desirous living,
Aye, ever since undoubted living
Began with You.

The interpretation of this conscious desirous living draws on the conscious experience of real personality that remembering the first “trust” acts in a personal manner. The conscious selfness, that ego in spiritual unity experiences, promises intellectual freedom that entails creative freedom, and the joy of spiritual expansion. Iqbal acknowledges “the growing complexities of a mobile and broadening life” but also sees the promise of “great experiences” which reveal “deeper self” and inspire life to “move, change, and amplify, giving birth to new desires, bringing new differences and suggesting new interpretations of principles” (p. 143). Iqbal also has fears from conservatism in religious thought and ponders: Is religion capable of evolution?

This is a question “which will require intellectual effort, and is sure to be answered in the affirmative” (p. 160). The imperative here is to welcome the liberal movement, and retain the broad human outlook that the International Ideal of humanity graciously offers for the spiritual expansion of humanity in the greater attitude and trust of ever becoming, of an immanent Infinite.

Becoming the deed is dynamically related to Reality and issues from, according to Iqbal, “a generally constant attitude of the whole man toward reality” (p. 162). The direction of this attitude is not to acclimatize humans toward a successive uniformity of thoughts and feelings, but to “tune up” the ego for an immediate experience with the Ultimate Reality in personal form and content. Yet the deed, as Iqbal observes, “is liable to be socialized when others begin to live through it with a view to discover for themselves its effectiveness as a method of approaching the Real” (p. 162). The same deed has a potential, palpable consciousness of approaching all other
real through the Real, and bringing them within our normal consciousness, with the possibility of life-giving and knowledge-yielding experiences. There is also the possibility of being beyond, and thus, eternally becoming, blissfully exceeding what Professor Eddington proclaims as “the scientific basis for the idea that the present rich complexity of human endowment will ever be materially exceeded.” (in Iqbal, 1996, p. 163)

Returning to the old spiritual base of all life, and discarding the same old idea of ‘being’ masquerading as ‘becoming’ (that is Nietzsche’s eternal recurrence), beholds human becoming today in a state of spiritual paralysis and moral stupor, that paralysis of energy which Huxley apprehended and deplored (Of Human Bondage). Iqbal in the 1930s found the then modern man “has ceased to exist soulfully, that is, from within.”

Is the postmodern ‘being’ in any better necessity than “the wake of his systematic materialism?” (Iqbal)

Both beings with a great inheritance but “mere” ironic beingness, exist really in a state of vital lie, live in total open conflict with self (in the domain of thought), and with others (in the domain of economic and political life). Hence, their uncontrollable relentless egoism, and infinite hunger for omnipotence, has killed all higher striving, stilled self-creation in spiritual terms, mobilized highest technological advancement, and brought Cyborgian success without respect. The desire for “fact,” that is to say “the optically present source of sensation,” that is without the power of other elements of our being (feelings, purposes and eternal values), has led us surely somewhere—combat with actual Hate, and Terrorism as the axis of Evil, the new ‘ism” in the present state of (in)human adjustment that has besieged the human soul, and closed all doors of spiritual renewal. Nothing can cure the ills of a despairing humanity. Nothing can change the self-inflicted tragedy in the whole career of the human self, and in the factual career of the whole human race. This is concrete experience, visible to the optical sensation; the rest is a vital lie.

The ‘rest’ in truth, is a vital fact, which ego-unities in the spirit of spiritual democracy can ethically prepare the new, quiescent humans, children of our present postmodern generation, and their generations for equal, just and sensible participation in Relationship with all our internal relations through the Real. Restoring to these precious individuals that attitude of faith and love-
ethics in “the invisible mental background of the act” is in itself a deliberate enterprising experience. It can urge their ego in its divine quest for the Most Real, and motivate emergent evolution in the human ego as continuous evolution as it mingles with other ego-unities of the Real, and allows “the reconstruction of the finite ego” in the act of interaction and Ricoeur’s interested subjectivity. This is an eternal life-process, engaging the human individuals in concrete knowledge-yielding experiences as pure, is significant of the inner nature of Reality and reality, and an important derivative of creative evolution.

Here interest in the experience, which has its origin in the ever-varying life of the “Qalb” (Heart) and the innumerable “Stations” of the “Qalb,” has to be awakened in the interest of heart-knowing that brings “the spiritual expansion of humanity.” These Stations of spiritual life are the character states and experiences, the seeker of truth gradually passes through in life, through soulful experiences in order to receive spiritual illumination that affects the destiny of the ego as a permanent element in the constitution of Reality. This final experience is the revelation of a new life-process—original, essential, spontaneous. The eternal secret of the ego, in this sense, is self-realization that is the ultimate root of human being, and the aesthetic and moral relish of this pure experience that is full of spiritual enthusiasm for ‘moreness’ in experiences, of the purest kind.

These moments of experience have a perfectly natural element, and possess a biological significance of the highest importance to the ego when it “is rising higher than mere reflection, and mending its transiency by appropriating the eternal” (p. 171). These pure experiences can become perfectly normal—perfectly magical moments of daily human existence. And the reason is obvious. The ultimate aim of the ego, Iqbal quotes from the Quran, is not to see something, but to be something for which doing becomes a compulsory act. It is in the ego’s effort to be something that s/he discovers the final opportunity to shape human personality in congruence with the final Infinity and acquire “a more fundamental I-am which has its reality not in the Cartesian ‘I-think’ but in the Kantian ‘I can.’” As the ego proceeds from ‘I can’ to define its amness, it becomes the vital acts it performs in the way of deepening its whole being. It is actually aiming at becoming what it will with the creative assurance that the world “is not something to be merely seen or known through concepts, but something to be made and re-made by continuous action” (Iqbal, p. 173). It is a moment of supreme bliss for the ego to say ‘yes, I am,’ and also a moment of infinite trust for the ego to blissfully proclaim that ‘I must’ to affirm what I am. “Every moment appears
in a new glory” in appreciative response to the sensitive ‘I’ that in the full fresh illumination from “the most excellent of makers” (23: 12-140) is ready in the world for “yet another make” of self, new situations and further opportunities of creative unfolding in luxuriant amness:

Ivies blossom
alround
You.
I see my soul cleaving to Yours
in deep flame
in a glass within,
and “the glass, as it were, as a star.”

Reaching here for a timely rest,
for entwining more with all of you.
See yourself then, that other than you,
triply, in fullness rise,
stretching wheels to the fullest rim,
that last edge
where Invisible is
to sight evermore.

Here Loveliness unwraps
dreams unfold
pure sight of
“Great I am.”

Like pearls, Self and self
in rapturous folds
unwrap
being to a new being
where such being is real being,
moving in one springful eternity with You.

An interpretative transfusion of Iqbal’s Javed Nama by Sohaila Javed
(a poem addressed to his son, Javed Iqbal).
CHAPTER IV

Literature: ambient pedagogy

with the next insights

Socrates appears before us as one of those great plastic figures, all of a piece, such as we are accustomed to see at his period- a complete, classical work of art, which has risen of itself to that height. These figures are not made; they form themselves completely into what they are, they become that which they will be, and to that they remain true. Thus Socrates, by his art and power of conscious will, formed himself for his own character and his life’s task.

(Hegel, in Rank, Otto, 1932)

We are not likely to give up what some philosophers call hermeneutics of suspicion- the tendency of the West since the Enlightenment to call received traditions into question. But without a hermeneutics of recovery, through which we can understand what a living tradition is in the first place, a hermeneutics of suspicion is apt to be an exercise in nihilism, which, far from liberating students, merely disorients them.... Only a much deeper awareness of the uniqueness of modernity and of the profoundly different worlds of nonmodern cultures will give us a model of curricular reform that combines intellectual seriousness with a greater respect for human diversity.

(Bellah et al. 1991, The Good Society, p. 173)
a) Literature in the making: The fundamentals of the art of humanity

(a glimpse into the tahd’ib of adab literature: integrated premise for cultural action)

Delving with hermeneutics of recovery into the deeps of Islamic humanism, I came up with the Arabic term Adab. These four letters reflect an interesting heritage and embargo of meaning. It relates to Muslim thought that in correlation with antiquity (the Hellenistic school) produced a new and original philosophical literature, and became a contributing antecedent to the prolific contemporary world Literature.

This flourished then for a time in the Islamic academies, and despite its undoubted interest, and despite the considerable attention it received in the West for its familiarity, it had only a little impact on later generations. Joel Kraemer (1986) tells us that it did, however, contribute substantially to the creation of a second literate elite, besides the religious group of scholars and scribes, called the scribal class—those who served the bureaucracies in the Islamic lands in the same period. The scribes produced an immense literature, including history, literary history and lengthy discussions of politics. The term commonly applied in classical Arabic to these writings is adab, which initially expresses political culture, but later acquires an ethical and practical content. In the first sense, it has a connotation of good breeding, courtesy, and urbanity; in the latter sense, of civility, etiquette, and correct behaviour in both social and political contexts. In order to meet these requirements, the adib, the possessor of adab, must exemplify the arts of elegance and intellectual sophistication that his writings express. For further nourishment and acculturation of the mind, knowledge of Arabic poetry, history, and antiquities, as well as of the increasingly ramified non-religious literature is an added embellishment (Kraemer, 1986). For them as for Alexander Pope in the late seventeenth century:

Little learning was a dang'rous thing,
Drink deep—or taste not the Pier'ean spring!

The literary scribes accredited learning more than mere gathering of knowledge, and then, not mere possession of it, but actualizing it for being in “an affective state” by personal example. For Levinas (1995), as for these scribes, this was the truth and worth of learning in its practice and experience—the real of reality and their constant relation to the realm of acts, and not just
ideas. By the ninth century, *adab* comes close to expressing meaning that is ascribed to ‘literature’ in the present day. It is in the sense of the specialized knowledge or competence required to discharge social and public duties. *Adab* was thus the creation and expression of the ‘learned’ class on which they were educated, and in which their accurate ethos and ethical responsibility is accurately reflected. Again, it is learning and not education.

Familiarity with *adab* and its ethos of educativeness, openness to the vast human culture, alive with *adab* (respect) and art of humanity, and the multiplural diversity it represents and extends into being literature today, is the next axis of combination. The axis of selection with its projective thrust reunites the spirit of language and literature of human experiences, reader and the reading, you and me as the grand communique. It miraculously brings a third dimension to the essentials of hermeneutics—*hermeneutics of trust, as an ally of humanity*. This is the foundational premise we need for coming together, with certainty and authenticity, to begin the work of reconstruction after a disastrous hibernating season of constant (en)lightning.

It is for the *adib* and reader today to be actively loyal to the *tahd’ib* (culture) of *adab* literature for its natural human connection and love of humanity, its educative, ethical and practical intent, education of the soul with its aesthetics and imaginative wisdom. With trust in its great transforming potential, it is our collective responsibility to bring it back into our life as a coalescent combine of literacy and literature, as a compulsory communicator, and thus make way for real enlightenment.

**Stopping for a brief at Miskawayh’s:**

*Tahd’ib al-Akhlak (The Refinement of Character)*, Miskawayh’s philosophical ethics as *adab* literature in the recovery treasure, provides the cultural values which in-form knowledge with aesthetic content, and has the *adaab* (manners) and *tahd’ib* that can re-echo in Education’s ears “Let there be light” (in Donnelly, 1938).

Miskawayh begins his intense discourse on Character and its Refinement by speaking on the necessity to know our souls: what they are, and for what purpose they exist. But what is the soul?
It is "a simple substance not perceivable by any of the senses" (First Discourse, p. 5), a certain something, which is beyond "the parameters of physicality, and therefore beyond accidents and changes that are natural to bodies." It has full receptive power, and in entirety, receives "the forms of all things, in all their diversity, whether they be sensible or intelligible, without any separation from earlier forms, or any alternation, or the loss of any impression" (p. 6). This process continues as forever and always our souls continue to receive "one form after another without weakening or failing at any time to receive whatever forms appear and come forth." Its distinctiveness from the body defines its freedom from the senses, its greater capacity, its completeness, and its perfection, and its ability to "perceive sound judgments and the simple intelligibles." This is its character: of a nobler substance and higher nature than any bodily entity, and therefore, longs for other realities and other visions, desiring and preferring the superior things of the intellect, in other words, the soul desires for its own actions and representation in *experiences*. Miskawayh then, proceeds to define character as "a state of the soul which causes it to perform its actions without thought or deliberation" (p. 28). Miskawayh is then deliberative: Can it be changed by education?

Proceeding from the natural state, the soul arrives at the other kind that is "acquired by habit and self-training. It may begin in deliberation and thought, but then it becomes, by gradual and continued practice, an aptitude and a trait of character" (Second Discourse, p. 29). This movement from natural to the other state itself defines *change* as the distinctive quality of the soul. It has to be a qualitative change that parallels its distinctive content. Change and growth therefore, is the natural disposition of our innate intellect. It is for this reason that we gain in understanding as we "acquire training and education in the sciences and letters." Every soul knows it and, depending upon the extent of knowledge, insight and imagination, brings transformation. Learning and the need of quality education, a qualitative distinctive curriculum and qualitatively educative instruction are the Necessity because without it, we surrender ourselves to "savagery and neglect..." (p. 30). Our human existence wants it, and our continuity as sane, intelligent, self-conscious and flexible beings warrants its continuous impact. Miskawayh's sound deliberation follows from this understanding:

If innate nature is neglected and not subjected to discipline and correction, every man [sic] will grow up in accordance with his own nature and will remain all his life in the condition in which he was in childhood, following what suits him naturally: whether wrath, pleasure, maliciousness, greed, or any other reprehensible disposition. (Second Discourse, p. 32)
In his traditional foreword, Miskawayh sets out the task of ethics in the context of Islam: “By the soul and that which shaped it and breathed into it its wickedness and impiety”—the lines which Miskawayh interprets as “he who keeps it pure prospers, and he who corrupts it fails!” Miskawayh’s reading has a Socratic attendance of the soul when he guides us in the “forging the same metal into a perfect or a worthless sword.” The Creator affords the matter, he says, that is the human substance of our humanity, but “the betterment of this substance” is entrusted to us and depending upon our will and responsibility, it would be better if done through art and culture. Society, Miskawayh argues, is a necessary means to self-cultivation. There is no way for any single individual among people to attain self-completion by oneself, and he sees each person as instrumental to the other’s perfection, and for this great purpose, all must cooperate to provide the material substance necessary for humanizing our existence.

There is, then, a genuine need and a demanding necessity for a condition in which diverse persons are brought together and combined so that they become, by agreement and harmony, as one single person all of whose [bodily] organs associate in the performance of the single act which is useful to him. (Second Discourse, p. 35)

I see all this happening through the education that affords and is affable to the creation of such a society in Education. Through educating, an education from which “higher and more intellectual plateaus are sought with each of us advancing in the measure of our capacities and all of us complementing the weaknesses of the rest” (p. 62). With such a diverse social ordering in Education, the perfection, which is so particular to us and desirable in our imperfection, can be attained. For such an undertaking, knowledge is a beginning and action an end. In this case, both beginning and end constitute what Miskawayah calls the perfection of man [sic]. When the circle of relation between them is brought forth to actuality and becomes complete, it attains its unity, and is perfection. Otherwise, what is the end of education, if not practical implications?
All the love: for uns

In the spirit of his teacher, Ibn ‘Adi, and in perfect agreement with Aristotle, Miskawayh argues that love is the basis of the human society—friendship being a more intimate and fellowship a more diffuse form of love. Humanity itself is named from fellowship, deriving the Arabic word ‘insaan,’ ‘man,’ ‘humanity’ from uns, ‘fellowship’ (Kraemer, 1986, p. 1011). The cause of this love, as Miskawayh indicates, is “fellowship [uns], for man [sic] is, by nature, inclined to fellowship and not savage or averse to others” (Fifth Discourse, p. 127).

This innate fellowship or relationship with humanity is the uns (love) that is our primary, essential grounding, basic humanness, transparent and clear. It is a fluorescent flame within us forever. Imagine then, the love in the deepest central core we have for each other that the First, great Hermeneut of Love and Compassion had in mind when we, along with all life forms were first envisioned and created. The consummate wisdom and love that is marvelously expressed in the choice of the word uns for us is itself expressive of the loving nature of the divine Being, and the intention, meaning, and significance of this divine selection and combination. Imagine the aspirations that go with it and their sublime value for us. Consider then, the imaginative wisdom and imaginative love we need to manifest to fulfil our basic love-need (uns) and this dreamful apocalypse, a dream of the highest compassion. It arises as simple intelligible understanding of uns before it becomes a divine enjoinder that we must see each other in a loving context for the indwelling Love-Spirit that runs through us and fulfils us as a work of divine art. Self-realization really begins with other-consciousness when we turn towards the other, and see ourselves as members of a co-operating and loving fellowship. Its manifestation, as the basis of religious-humanistic thought, celebrates our human roots and our primary potentiality for love as sacred human beings.

For a debrief with others:

“Being” speaks of the Heideggerian challenge to humankind “to be “in” the world in another way” that is in “an affective state” when being exists itself, and thus, by its affective existence, understands itself. But Heidegger stops here with being and does not “let it be as a being” (Levinas, 1996). This being’s exclusive existential state is restrictive, and therefore, problematic. Being itself is no-thing, says Levinas and challenges Heideggarian anti-humanism: “Who would feel free, these days (despite the ‘crisis of humanism’), to say he was not interested
in man [sic]?" (Proper Names, 1996). Levinas finds Heideggerian Being forgetful of other-Being, and finds Relation to the other exceeding Heideggerian understanding because knowledge of the other demands sympathy or love (uns) that Miskawayh found in the human, first and unceasingly.

Such existence therefore, precedes thinking, and understanding invites face to face encounter with the other in sociality. To Levinas, it warrants recognition for it is the fundamental description of moral consciousness, and the way in which we appreciate the being of others. This turn towards the others invites Ethics as the first ethology of the world. It has been in existence since the genesis of Creation, and to this we must return for the re-creation of ethical beings in an ethical world, and our commitment to Miskawayh and Levinas reclining on the large ambit of "the ethical turn." Here the privileging of the other is the central focus to which Levinas' self stands as "a hostage, a responsibility and a substitution supporting the world in the passivity of assignation, ... Humanism has to be denounced only because it is not sufficiently human." (Otherwise, pp. 127-8)

Thus we find ourselves turning to a neo-humanistic culture that is sufficiently human, because with Levinas, Heidegger's Being falls short of being in an affective state without others, and without the uns that human as a hostage cannot feel. Such a focus as Levinas' also has not the mutual reciprocity of love, and "effaces the subject" (Ricoeur, 1992). It has to have for Ricoeur "the desire to live with and for others in just institutions" (Intellectual Autobiography, 1995, p. 50). Living ethically with all of life and The whole of Oneself as Another is for Ricoeur a more balanced and ethically right and politically correct form of existence. Added to it is the subjective quality of inherent uns (love) that we in fellowship of humankind (insaniyat) inherit. This invites its own natural expression without an impositioning. "Small, reformist steps" towards normative ethics bring a better human into being. These are "pre-eminently humane" in confluence with our essential nature, and situate scholarship in the site of "the world and men" that purport to show us more of what we really are like—"to show us, as it were, something of our deep or authentic nature as selves." Taylor (1991) in a similar tradition as Iqbal finds "the roots or our identity in community," within the "civic humanist tradition," and to our enchantment, we only find ourselves in an enchanting universe, which is without complete self-referentiality, and has significance "independent of us or our desires." (p. 81)
Indeed, this is to Miskayawh “the [value] that we must be eager to keep and to acquire in common with our fellow men [sic]. We must exert efforts and our capacities so as not to miss it, because it is the origin of all kinds of love” (Fifth Discourse, p. 135). Other-consciousness thus, is the genesis of self-realization in community. It is with this thought in mind that Miskayawh stresses upon the religious and social practices that do not isolate but unite humanity, and that because this value exists in us as a potentiality, it depends on us for its actualization. This will avoid forgetfulness, bring coherence, and make us feel the reciprocity of a love (uns) that is “not motivated by any external pleasure or benefit,” but foments within us naturally, if not obstructed. The “essential similarity” of the people then impels us to be united in “aiming at what is good and seeking virtue.”

Miskawayh adds: “The desire of the good is what unifies their multiplicity,” and attracts otherness: “This is why a friend is defined as another person who is yourself, but is other than you in person” (p. 137). Its praxis, in accordance with our natural composition and our discerning faculty in “perfection as form is to matter,” must be realized and actualized by our art and power of conscious will. The play of a radical trust comes into action after the good intentions are realized and implemented. Only then, like the gifted beings we rise to Socratic height, and impress and inspire words of divine praise that say the beginning with such an end was not wasted while this end without such a beginning was impossible. Recognizing coherence in all our doings as significant, and as our will to perfection, we find truth in Hegel’s praise for Socrates and inspiration for our Socratic potential:

These figures are not made; they form themselves completely into what they are, they become that which they will be, and to that they remain true. Thus Socrates, by his art and power of conscious will, formed himself for his own character and his life’s task.

(Hegel, in Rank, Otto, 1932)
This is the human individual that arises from the same “human substance” that

has a distinctive activity which it does not share with any other of the
world’s existents. Man [sic] is the noblest of these existents, but when
he does not perform the actions distinctive of his substance, he resembles,
as we have said, the horse which, if it ceases to perform completely the
actions distinctive of a horse, is used as a donkey... (Second Discourse, p. 33)

In view of this, Miskawayh argues, we must pursue the art: the perfection of character,
which is concerned with

the betterment of man’s [sic] actions so that he may perform them
completely and perfectly in accordance with his substance, and which
aims at raising him from the rank of the lowest, ... that such an art is
the noblest and the most honourable of the arts. (Second Discourse, pp. 33-34)

Imagine the salutary impact of such an art that seeks and provides possibility of “man’s
attainment of his perfection.” S/he who attains or even inclines toward such a noble action, lives
in quiescence, with harmony within, and the natural uns that simultaneously impels the direction
of actions and potentials toward the people. These acts are to be “properly regulated among the
people in such a way that they attain the same kind of harmony [as in the individual], and the
people achieve a common happiness, like that which takes place in the individual person”
(Second Discourse, p. 48). This is the same unitive Self-consciousness, according to which,
othering in both self and other is mutually respected and valued, and devoted to self-
enhancement.

The perfect social ethos, where humans can commit themselves to their moral, spiritual,
and intellectual perfection, is Education. This is the appropriate place for being to be and become
what it is capable of, and also the prerogative it proposes to individuals who delegate themselves
to facilitate others’ perfection. Their joyful commitment is the desired impulse. Also imagine the
appreciative response of this individual person in fulfilling the obligation to educate other people
and share with them the gifts which have been bestowed upon her/him. These actions are an
active response to what Heidegger (1968) had called “the highest and really most lasting gift
given to us is always our essential nature, which we are gifted in such a way that we are only through it. That is why we owe thanks for this endowment, first and unceasingly” (p. 142).

There is more to be

Interestingly, Miskawayh does not stop with the mere perfection of our simple elements and of their distinctive activities. “Man [sic] is composite,” therefore the distinctive activity which we do not share with any other existents, requires us to be “the best of men.” And that is possible for the one who is most capable of manifesting this distinctive activity and who adheres to it most strongly without being inconsistent in its pursuit and attainment or even failing at any time. The best intoxication that Miskawayh offers is to go for par excellence. And through the best amongst us, he says we can “judge who would be the worst by considering his opposite” (p. 136). And consider if we are that opposite, we can also know the best amongst us, and perhaps desire to be amongst them. For truly there is wisdom in Gadamer’s wise contemplative: Only through others do we gain true knowledge of ourselves, and the best also incline us to Ricoeur’s being in truth. This is wisdom and points the way to be, and become what we are.

But the question returns: What shall we do?

Our immediate responsive action is the need of a context and text, education and pedagogy whose metier is basic humanness, and vitae curriculum are the social virtues, of human intimacy and immediate intimate action, necessary to human well-being, in confluence with Aristotle and the Socratic tradition. Seeking such perfection inside human society flourishes our humanity and our nature, conferring a natural cheerful optimism to our personality and our society. Banishing human society and our life-world from sight and mind is refusing our natural humane existence, and renewing asceticism with its breach of humanity, and isolationist mode of being that in Miskawayh’s view, suits “the anchorite, the intemperate and unjust” (p. 136). The authenticity of his words creates anxious beqarari as we see how our living outside the human social ethos has put us into barbarism with much of the savage and animal staying up in our mental make-up, with vegetable weediness also in the mind (Donnelly, 1938). We having reduced ourselves to the narcissistic, and now barbaric we.
Literature’s natural affinity to all life, the ethos of Nature-human nature-Spirit, and aesthetic expression of soulful human experiences, provoke mind to echo ‘Let literature be the lighthouse,’ not in theological terms (as honouring God and His elect) but eudaimonistically, as the perfection ofethically humane acts which educate, enhance and perfect the soul. These acts of education exist in texts of adab literature that provide diverse situations for literary ex-change and experience by way of art. Literature, like religious faith, is the next socio-cultural theatre in which eternal values and virtues are learnt and developed, and its practice platonically instills the proper ethos in the people. Manners (adaab), Miskawayh argues, make the human, and human culture inures character to virtue, the penultimate of humanity. By nature, “man” [sic] is vulnerable to vices—a danger to others and to oneself. But training, suitable reading, discipline, decent demeanour, companions, and play bring forth the human. This refers self to all humanity as the universal human condition. Courtesy (adab) again is not external but organic to ethical conduct as means serve ends in an organism. Even among the lesser animals, Miskawayh finds that the highest are those that come closest to culture: the sexually reproducing species, and those that nurture their young. Human is the highest of the animals because in him/her, the capacity for education is clearest, allowing human intelligence to reclose the arcing circle from Creator to creatures, reuniting with Source (Kraemer, 1986), and asking us to come close to this culture in adab (respect) and literature (adab).

Education is then, the means to intellectual perfection that reaches higher than mere moral perfection of our worldly nature, and through both avenues, aspires for the spiritual goal: fulfillment and purification of being. And clearly, Miskawayh argues, again citing Aristotle (now on the need for experience), purification is not achieved without living through the stages of our natural human development—undergoing the discipline and acculuturation that art and humanities offer that Miskawayh takes to be the object of our existence in this world. Miskayawh continuously argues for bringing in the best and the noblest in us, our noblest possession, our character, about which al-Kindi, the first Arab philosopher (873 A. D.) in his work “The Repelling of Griefs” says:

By the best and noblest, I mean that part which no hand can reach, and which no one else can share with us, that is the soul, the intellect, and the virtues which are granted to us as a gift which will never be taken back or withdrawn. (Sixth Discourse, p. 195)
The cultivation and nurturing of this “rare [and fragrant] object,” our soul-substance, is on condition that we “smell and enjoy it” and then, return its pleasures for others to smell and enjoy as well. But, if we desire to monopolize the goods without sharing them with others, we return to “the condition of the envious man [sic], and envy is the worst part of diseases and the most horrid of evils” (p. 195). These goods of life, he says further, “all of them are common to mankind as a whole.” And it is for the intelligent to be conscious of these goods as blessings, and to the cause of all goods and their effects in the manner of the First Love, that is our love for God. We will also have looked into the other of these goods, the diseases that affect the soul, and then, endeavour hard to eliminate its pains, namely grief, and to save it from its destructive energy as we come under its effect as species and individuals.

As seekers of this positive ethology, which many call philosophy, we have to have recourse to the love of wisdom, devotion to intellectual conception, and the use of divine ideas. When speaking of this enlightenment, Miskawayh likens this pursuit to Aristotle’s highest ideal, when he says we aim with all our capacities to live a divine life. He quotes Aristotle:

For though man [sic] is small in body, he is great by his wisdom and noble by his intellect. The intellect supersedes all created things because it is the chief essence which has predominance over all by the command of its Creator. (Fifth Discourse, p. 152)

There is also the wisdom of love that is in the manner of our first love for God that immediately transports us to being with the philosophers “who perform the deeds required by virtue even though their possessions may be meagre” (p. 196). Miskawayh then reminds us of Socrates’ response to the cause of his liveliness and lack of sorrow: “I do not acquire the things whose loss would put me to grief” (p. 196). The things that put Socrates to grief are in Socrates’ words “the stories of wars, hatred, revenge, and rebellion,” and these are created and effected by those “who forget the subject of affection, the accounts of concord, and the benefits which all people gain through love and fellowship” (p. 196). Imagine our happiness when we, with the same Socratic spirit and supreme hope as Miskawayh reserves for the happy philosopher, “bring the student up on complete virtue, nurture him with consummate wisdom, and imbue him with the desire for eternal life in the everlasting bliss” (p. 56). And whosoever is the cause of students’ intellectual existence is also in Miskawayh’ view “the educator of their spiritual souls, then, as the soul is
superior to the body, .... so also is the one education superior to the other” (p. 63), with the educator procuring the highest adab (respect) and regard as hermeneut of trust.

Positive practice of this adab literature and its cultural values in the social and cultural dimensions critical in defining and refining our humanity, is the wisdom. The perfecting individual (in keeping with Plato’s famous remark that we perfect ourselves as human by becoming as like to God as humanly possible) is the human who directs self by adopting the middle term, moderation and self-refinement. This way is a quest of understanding of the whole person, leading us not to think of harmful and painful things that cause grief, or to think of mastery and material possessions in this world. It is the way through self-realization to an ever-closer attachment to the Creator and proximity to the limits of the human realm. Questing for such a state of perfection is promotion from the merely human condition and as a result of correct perception, true insight, and imaginative wisdom, whirs us into Miskawayh’s “the circle of existence.” The vision of its “unified circle” creates the desire for human commUnity and brings humans in the vicinity of other beings, which Miskawayh affirms is “a correct and demonstrative proof of the unity, wisdom, power, and munificence of its Creator (p. 62). It also points to the need of those who “train and cultivate,” for the educators, and for a model of text that “combines intellectual seriousness with a greater respect for human diversity” (Bellah, 1991, p. 173).

**Literature and life symbiosis: living together**

What George Eliot (in Hudson, 1965) said of art in general is true of the art of literature: it “is the nearest thing to life; it is a mode of amplifying experience and extending our contact with our fellow-men [sic] beyond the bounds of our personal lot” (p. 18). Adab is what adab does; brings adib and adaab (manners) of civilized existence into being, having captured the quintessence of experiential knowledge and truth of life that went into its making. It makes us partakers in “a life larger, richer, and more varied than we ourselves can ever know of our own individual knowledge” (p. 18). We are miraculously carried “beyond the pinched and meagre humanity of our mundane existence” (p. 18) into contact with potential individuals who dare to bare their soul out of necessity. Here Necessity speaks its inmost impulse, and brings what Carlyle calls “genuine voices” and not “echoes” (p. 18) of internal mysteries and unobtrusive truths that make the native savour of life itself.
Adab literature is thus the mentis character of human life, its other half, soul mate, an imaging forth of the intense personality of life. Attention to literature is attending on Life's very image, so that we might as well say that it follows life about as a shadow. Leaving literature aside therefore, amounts to forgetting life, refusing to re-read the text, which in Turgenev's phrase "smells of literature" (in Hudson, 1965, p. 18) and carries life's tenacity, original vitality, and gusto. As a sincere, candid, natural expression of the world of experience, it has an involuntary power instinct that runs its course--continuous, large, fresh relations with life wherein lie the value of the tidings brought by literature.

Here resides the organic whole of life--human beings and their life experiences as expressions of their personality, their emotional, intellectual and spiritual energies, the next insight into being-in-truth with them. This, then, is our starting-point: the necessity of indwelling with another being, of knowing her/him in an encounter that offers readers something beyond the theoretical, the true ideal of intimate and sympathetic living encounter with another soul, a supplement to the academic ideal of mere scholarship. Here we go beyond the theory of literary culture into ethnocentricism of literature for, in Matthew Arnold's (1954) words "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit," in fact, with

the heart of humanity
that beats by no human tryst,
but progresses, by rhythmic pace into the calm ambience of poetry.

Here adab literature makes genuine inroads towards being a humanistic ideal (that is the university's ideal too) as a sophisticated philosophy of language and culture, poetry and mysticism. It imbibes the heart of whole humanity, when it subtly voices that human's highest perfection is in the universal love of humankind as a single race, one human family. Literature and literary culture expresses that essential rationality: we are one person, giving the most distinctive definition in charismatic forms to the terms 'we,' 'you' and 'they.' Being in literature facilitates control of our natural ire, allows expression of our deeper unity in acts of love and compassion in open language that pervades and guides them (Heidegger, 1968). Our loyalty to these ideals evinces sympathetic response and recourse to literature as the leading educator.
The many facts of literature

As the creative and reflective expression of human experience in language, which adds beauty to truth, literature embodies more of humanity than any other instruments of education. The right appreciation of literature (keeping it away from the fatal theory of literary criticism and mere philosophy) lies in its composition and artistic expression. This is not to say that analysis is wrong, but to agree with Donnelly (1938) that it is crucial to realize that analysis, if wanted, comes after the primal operation. Text/experience is what explains, not what is to be explained. The more we explain-- analytically--the less true we become to the actual text. The study of literature is not to study words and ideas for themselves, but to be in touch with a human soul embodied there. Studied apart from personality, expression and art, literature loses its meaning and significance, becomes a bare skeletal, without art, without expression, without soul.

Since long it has ceased to be taken and taught artistically for its content and expression, its beauty, truth and goodness. It is dissected and ticketed in its analysis, which has destroyed the uniqueness of abstraction and ambiguity, the inner tension that lies for Gadamer (1983) between concealment and illumination, and displaced it by philology and linguistic sciences. For Donnelly (1938), “The education of acts has been replaced by the education of facts” (p. 205). Bringing “acts” as experience and mystery back into education, and reclaiming literature as its pedagogy as fundamentally different from science, would restore literature to its original status as serious curricular. It will lead readers as students of literature ultimately to the transcendental traits and experiences of the true, beautiful and the good, and also evil. Was not this the end of philosophy and the beginning of pleasure in learning?

Arguing in the manner of Donnelly: have we at our disposal new facts about the arts, about literature, about ethics, about philosophy? Have we geniuses to organize the findings of human nature into a new philosophy? Have we a new light that can show us the way now? The fact remains that the conservatism of antiquity is not unreasonable. It is conservatism where change means error, and it is progressive where new truth is revealed by the test of experience, experiment and research. Its in-quest reveals the next insight that the aim and final accomplishment of education is literature, the most comprehensive of all subjects as it is the embodiment of the whole human person, the whole human culture, enfolds and relates to innumerable disciplines, and is finally an unfoldment of whole life. Francis Patrick Donnelly (1938), in his claim for literature as the leading educator asserts:
Operatis est perfectio esse. If any power works, it is perfectly educated. Expression is the test of all knowledge as well as the guarantee of an educated mind. Education as the ancients believed, was a training in the art of expression, and they set before all students the finest artists of expression known before their day or since. Perfect works of prose and poetry had been embodied in a perfect rhetorical and poetical philosophy. (p. 207)

The philosophical impulse that rolls through such thoughts is founded on the unity of human nature. The unity of human being depends on the general condition of a perfect being we call human, and a general condition of a perfected soul-substance, which we call character, so there is a general condition of the mind which we call culture. Is there any instrument of education that considers the whole human, and her/his psychic wholeness or health? Is there an education that has acts more than facts, and which addresses the fundamentals of philosophical sense, spirit and culture in symbiotic togetherness? Is it not healing of our inner being that we are referring to?

That where education found it and where it must be found, is in literature, because in literature, the trigonometry of Nature-human nature-Spirit has received its fullest and best expression. Newman's conservatism and fundamental philosophy leads to a consideration that is not 'new' today but definitely different and therefore, the next insight on Education in general, and on English education in specific. So he professed in a report (1955) to the New York City Board of Education (in Donnelly, 1938): “There should be a unifying philosophy for the school system as a whole, to which all parts can subscribe” (p. 208). The philosophical wisdom of educators today speaks about facts, and the multiplicity and diversity of life that concerns the individual and individuality. There is no philosophy that considers the human individual and human actions that evince humanity and are thus, the largesse of humanity. In fact, to have no philosophy in dealing with human nature, human conduct and human actions is the worst of all philosophies; it would be the rule of chance or anarchy instead of the rule of reason and good sense. It may be believed, but not practiced that education should be focussed upon the human individual, giving her/him the art of expression and human relations through literature, and so gifting the depth, stability and malleability to human psyche, human faculties as such (Madison, 1988). A sound pedagogy that takes into consideration the whole human person (with feelings, intuitions, passions, dreams, thoughts of fulfillment) out of love of humanity, and the development and flourishing of human faculties, and is able to actuate an education of the full
individual will put us in another world. Practice and Experience show that ‘acts’ educate, and most importantly, humane acts, is the unifying philosophy, and an earnest urge for the global school system as a whole.

The truth is that a deep, stable and malleable subject that has both the matter and spirit of Education, the mystical heart of humanity, and constitutes its formal nature, and contains human nature as expression of one human race is a bit of new information. Instead of confounding knowledge with action, science with art, let us have a subject that has the fullness of knowledge with aesthetic beauty and goodness added to truth, and possesses an expansive, expanding culture than any other subject in the curriculum. The truth as Donnelly (1938) would have it: “But the possibility will not be realized until the subject cooperates and does everything which literature embodies, and no one knows whether the subject acts and is trained unless the subject reacts in the expression of his own literature” (p. 211). Its interested subjectivity (Kierkegaard, in Madison, 1988) corresponds with the changeable, changing life, and its interesting subjects.

To excite that cooperation and reaction in subject, the interested subjectivity of the subject teacher must be triply alive to produce its correspondences in self and students. Only then the students will use faculties to apprehend, judge, imagine, feel, and experience, and also resolve to act in the way they conceive and experience a bit of wisdom in literature:

“What will soften these hardened hearts” (King Lear).

“All the perfumes of Arabia will not sweeten this little hand” (Lady Macbeth in Shakespeare’s Macbeth, after murdering their guest and kind King Duncan).

What is aspired is no transfer of faculties or powers here for there is no such transfer, but the use of faculties in students’ responses to experiences and impacts in literature, and its evidence in the expression of that literature in her/his own language as connected to her/his own life. Such experiences excite human emotion and the use of experience, wit, truth and beauty in the creation of students’ own “crystals of wisdom” (Donnelly). These are substantial some-things, a hexis, a holding on, a permanent possession rooted in the power by its own operation. And habits trained and developed by way of human understanding and imaginative realization “do not hop around; they stay put,” says Donnelly (1938, p. 240). This is the potentiality of education in Literature, and its actuality awaits its passionate return as the connected knowing, the adab of humanity.
“Let there be light” still echoes in minds that refuse to surrender to a dispassionate modernism, and steadfastly hold on to an enlightened conservatism: “Let there be light.”

Such a study then becomes the leading factor in the education of man’s akhlak, mentis character (inner disposition). Another conferment by the teacher of English that would establish value of literature as life’s walking shadow, would be its actual application to life, its practice and experience in life. The best service, s/he performs to Education and to Humanity, is awakening in students, a love of literature as the authentic means to an enlightened end. ‘Let there be literature’ should be the aim of literature teachers, and its light should not be confined to the esoteric elite. Its secrets and joys should be open to all. Being without essential literature today, we see ignorance, inhumanity, egoistic individualism and liberalism rampant and destroying, playing havoc with human lives and emotions. There is no culture that is so compassionate to the human and fully alive with human meaningness. Expression of literature, as the content of philosophy, is the test of true culture today, and our responsibility to attend and respond warmly to this culture.

Cultural value of literature dominates all objectives, and depends on philosophical understanding and actualization. Here is a transcendent faith in learning, and living that learning in the organic interconnectedness of literature and life, and in the transparency of the human will and the good of life that illuminate their course. One word that actualizes this faith here is the humanistic ideal, very much in the Socratic tradition that does not isolate act from understanding. And the word that visualizes such a concept in education is adab—‘manners,’ ‘culture,’ ‘humanity,’ the root of tahd’ib, ‘education,’ ‘discipline,’ ‘refinement.’ Faith in literary activity relies on positive concerns in human nature in particular—between cause and effect, theory and practice, knowing and being that knowing, discipline and conduct. If only we....

Adab in its narrowest sense means the character, feelings, and manners, which are the fruit of self-discipline and spiritual culture, and when it is, it does not behave itself unseemly. ‘Literature’ of all the disciplines in Education, is a prime vehicle of the refinement of character, soul or innate intellect, and akhlaq (ethics of living) that Education seeks and counts on. Beyond that, literature should be the study of pure style that is not its necessary end. Style is the means to textual understanding and, in accompaniment of visualization or imaginative realization, reveals the nexus of values in literature that are its true principles. It still takes its practitioners into too much theory and literalness, and away from its aesthetic and artistic measure (Donnelly, 1938). Herein lie the charm and magique of literature, and its being beyond mere usage. Combining and
universalizing what had been the central themes of Plato, Aristotle and Miskawayh, we can see in literature the humane and humanizing manners and mores of a universal human culture as crucial to our fulfillment as individuals and as a race.

*Adab* literature as its expression, is the nourishment that surprises and sustains the mind as food gives substance to the body; it is the content of wisdom-knowledge tested by experience about the good life, and its means of attainment. Literature is the second sustenance, our resource after prayer, meditation, our reflection for our healthy soul, its well-being. Its functioning lies not in the devotional posture of the heart, but devoting heart and soul in the intellectual and imaginative focus of the mind, and governance of emotion by reason and good sense. Informing reason with *paideia* (well-being), the adab of humanity, the human individual continues the march of civilization, and by her/his acts, sanctions continuity and a sense of community that is unto our liberation, and salvation to all humanity.

**Existential Co-making; adab that makes humanity**

Literature and life in symbiosis: their being together with humanity. Their humanness evokes a family resemblance, images the synesthetic sensibility of literature to life, and opens us to their existential unity. Both in (e)motion of co-creative dynamism, ever penchant for an active mutuality in the act of “co-touching and co-impacting” (Kuang-Ming Wu). Necessity brings them together in touching and creating impact upon other souls. Where life is manifestation of Creation, literature mediates between creation and life, and thus becomes the concrete of co-creation, another Real besides life. To read and see life, visit this another Real as we are impacted that is influenced, changed, directed subtly, in silence, by literature. Kuang-Ming Wu⁴ (1998) quotes Confucius when telling us “follow what heart desires without trespassing regulations,” and know something about ourselves through these life-expressions. (Dilthey, 1985). The powerful reality is its capacity to interest us, its ability to alter life, and augment our *amour propre*.

As ideas represented as life’s reflections and myriad meanings in another trigonometry of creativity with writing, reading and critical reflection, literature relates meaning, and more than ever, human meaningness of Self and the World. For an intuitive sense of meaning, and a sense of ‘sense,’ we read and see literature as our mirror, and so affirm our co-existence and our reality.
We impact each other's being, and uniquely facilitate the conveyance of the impact (Kuang-Ming Wu), and so mutually see each other as literature, the next living text. Literature makes us move to make a difference in the real world that confronts us and surrounds us. We are literature, and become ourselves by making literature, and by being re-created by literature. As creative coexistents, we dance our mutuality, and move out to warm up the world for our new beginning, and our new present and future. And where we may go for the beginning of our future with futuristic fervour is to an imaginative re-enactment of our lives as human being. We will see ourselves as “the paragon of animals” (Shakespeare, Hamlet) with pure transparent humanness as our personal integrity; a repository of human commUnity, where we all meet and are re-born.

Here self-realization comes with Othering in literary experiences, and inspires self to shape and refine itself, and then, be Itself. Finding another self in the literary mirroring, stretches our knowing to that which is different from first, experiencing this another as we co-respond with the living world that is also another, as we begin to imagine what it might be, its imaginative correlative in the concrete. This is literature’s existential imperative, its amor fati. Its creatively ontological being excites the creative drive in us, and thus becomes Necessity to our living creatively in the elan of all others. This is living un-dividual lives with human(e)ness, in quiescence with all others. In fact, that is what constitutes the human un-dividual, brought out by the synesthetic sensibility and sensitive ethos of literature. The unidirectionality of this human person is toward the fullness, integrity and dignity of humanity, of human subjectivity that adab literature as cultural hermeneutics so wonderfully addresses. This is the act(ual) horizon of the world, and wants us to understand, and become available to its creative touch and aesthetic impact, in Real.

It brings us finally to a metaphysical question: What is the meaning and purpose of human existence? It will naturally take us to self-realization through others that distinguishes us from the beasts. But there is more to it than that. Our understanding of human suffering transcends all meaning, reminds us of Nietzsche’s teaching that pain is the authentic origin of human memory (in Roemer, 1995). Pain, as a significant teaching besides pleasure, takes us beyond mere existence to living meaningfully. Its meaning becomes clear in a letter written by a man who suffered greatly and who in so doing came to understand the meaning of suffering (in Aesthetics Today, 1980, pp. 284-285). The letter, dated February 14, 1819, is by John Keats.
Man *sic* is originally a poor forked creature subject to the mischances as
the beasts of the forest, destined to hardships and disquietude of some kind
or other ... The common cognomen of this world among the misguided and
superstitious is "a vale of tears" from which we are to be redeemed by a
certain arbitrary interposition of God and taken to heaven. What a little
circumscribed notion! Call the world if you please "the vale of Soul-making."
Then you will find out the use of the world.... I say "soul making"--Soul as
distinguished from Intelligence. There may be intelligences or sparks of divinity
in millions--but they are not souls till they acquire identities, till each one is
personally itself.... How then are Souls made? How but by the medium of the
world like this?... I will call the world a School instituted for the purpose of
teaching little children how to read--I will call the human heart the horn book
read in that school--and I will call the Child able to read, the Soul made from
that School and its horn book. Do you not see how necessary a World of Pains
and troubles is to school an Intelligence and make it a soul? A place where the
heart must feel and suffer in a thousand diverse ways .... As various as the
Lives of Men are--so various become their souls, and thus does God make
individual beings.

Herein lies literature's significance as a soul-making reSource, second to faith, our dependent
origination in life, and our vocation to which we respond as human beings.

**The creative play of self-conscious Art: ideologica expression**

**and aesthetic ethos**

All fine imaginative work is self-conscious and deliberate.

No poet sings because he must sing. At least, no great poet
does. It is so now.... There is no fine art without self-
consciousness.  (cited in Rank, Otto, 1932, p. 89)
Oscar Wilde’s play impulse immediately draws us to creation in ‘pathic’ texts of literature, as self-inspired text, creation of inspired artists, that abound with humans and human experiences, and step us into the heart of humanity, giving

a living picture of all the most minute and secret artifices by which a feeling steals into our souls, of all the imperceptible advantages which it there gains, of all the stratagems by which every other passion is made subservient to it, till it becomes the sole tyrant of our desires and our aversion. (Schlegel, 1840, ii, p. 137)

Such knowing text has power to tap responses deep within our hearts; and according to Schlegel, these are responses that consciously we might prefer to deny, but our desires, springing from the deepest source, create aversion for that is bad and reprehensible, and love for that is good and beautiful. Soul takes us into this educative ethos to fulfil its need of culturing the spirit for that seems to be its greatest desire, first and unceasingly. This desire works toward harmonizing our love for creation with our compulsive act of creativity.

Noddings (1992) too, considers academic subjects in this spirit as “domains or centers of caring.” “There clearly are connections that can be made here to the subjects we call history, geography, literature, and science, but I would like those subjects to contribute to centers of care, not to substitute for them” (p. 49). These subjects live and enjoy an in-built camaraderie with the actual world of living beings. Here learners at all stages of learning will learn about “caring for the self, for others (strangers and distant others), for animals, plants and the earth, for the human-made world and for the world of ideas” (p. 49).

This comes in as Noddings’ immediate response to her own question: Can we make caring the center of our educational efforts? (p. 14), which immediately takes us to a field of knowledge, deeply stirred by issues that challenge the contemporary world, drawn to the dilemmas and potentials of the young people who come into class each day. This knowing subject has the powerful educational potential for creating and enacting a vision of Education as a culturing discipline, centered around caring relationships that Noddlingian (1992) experience says “promote the growth of students as competent, caring, loving, and lovable people” (p. 154).
Eisner (1985) in his own sensitive way commits us to genuine knowing: If to cognize is to know, then to have a feeling and not to know it is not to have it (p.20). Passionately agreeing with Eisner, I contend that the biggest challenge is to have affection, and have no affective activity in the classroom or any other room. This is an affront to human emotional potential and decapacitating ourselves of a human right: loving each other. Such a potential begins its flow from the palpitating heart and reaches the soul that would want no other. Literary texts and our experiences overflow with such plain human living, and gifts of joy and sorrow, our hopes and desires amidst much unhoping. This is Life contextualized in our texts, that Ricoeur contends open up new meanings in the world of the work, surprisingly connected to our own in the real life context around us. And in connecting, William (1981) says that we become the living prodigy of so many learnt hopes and desires that we know from our poems and prose texts. So we learn from the ever opened world pages and these opening pages of texts, of life and lives which we read with a more imaginative love that may teach us a better service. Soon we aspire to delve into text to know more, search more and research most for helpful metaphors that will help us to open ourselves more to explore the perfectly magical-perfectly ordinary living for the present ‘now.’

To imagine is to be true

What works this miracle is that miraculous “Queen of the faculties” (in Madison, 1988), the imagining functioning power, revered by the great mystic philosopher Ibn al Arabi as khayal, and Shakespeare, Poe and Baudelaire’s creative imagination. Its creativity is the power of Imagining; its compelling dynamis further develops and whets our aptitude for meaningful action. It is a mental, metaphoric act that opens the door of productivity, and “mirrors” the creation in Wordsworth, Coleridge and Goethe, for example, and that lets, in Ricoeur’s view (1981) “new worlds shape our understanding of ourselves” “by the emergent meanings in our language.”

Entering through this “half-open door,” and the self-opened contemplative Eye, the lumen superior of this poetic I, the reflecting subject of connected knowing searches open texts for meaning that the living language of imagination inhabits. By virtue of habit and action, this creative being, divers to the roots, sees into “the internal dynamic” of these “autonomous linguistic entities called literary texts” (whose meaning is not to be explained subjectively, in terms of authorial intention, says Ricoeur). Imagined meanings are simply ways in which, by means of language, we relate to, take up an existential attitude toward what Ricoeur calls “the
world of the work.” New or unusual usages of words as metaphors help us find new meanings and ways of relating to things, and making text what the literary hermeneut Stanley Fish (1980) calls “not a spatial object but the occasion for “a temporal experience” (p. 3). By linking imagination with language, we take up the hermeneutic view toward imagination and language, and its centrality in the “life of the mind,” and its expression in the text. The presence of such a text in our minds and our reactions to it is the way by which we “animate the meaning of the text as a reality.” It is thus that the imaginative texts, through the dimension of language, open up a world for imaginative activity, much interpretation and understanding, and creative being outside the text.

Believing that there is nothing fixed, determinate, and so hidden as not to be known, imaginative thinking allows the reader to subject her/his being to the original author’s dimension of subjectivity. Of course, fiction is a fundamental dimension of the reference of the text, the world in the work, and it would be unfictive of the reader as not to realize the very being of text’s subject, and experience imaginatively what had gone into the making of that text. Just to have a relish of the original experience is itself a stepping into the unknown, unfamiliar, hidden. Being open to everything robs life of curiosity and wonder that lie between concealment and illumination. But, reading something of the writer’s soul is itself another experience, another understanding. This is relationing with a being with another perspective, another dimension from another culture not known to the reader. Keeping one’s own dimension under check, it becomes the reader to enter the text’s world, as a new site, and by means of the dimensions of language and culture, inhabit it. It opens up new domains, new cultures, and other worlds for new experiences. The text’s meaning and understanding allows the interplay of creativity “for what we essentially are is what we can become, the being ‘otherwise’ and being ‘more’ that are the objects of effort and desire, the two basic characteristics of the act of existing” (Ricoeur, 1981, p. 96). What more can the reading ego want but Desire’s desire that is self-understanding, and a way of shaping, cultivating, and refining the higher self within us.

I think this is a noble task that reading performs: introducing reader to “imaginative variations of the ego. The metamorphosis of the world in play [in the text] is also the playful metamorphosis of the ego” (Ricoeur, in Madison, 1988, p. 168). Furthering Ricoeur’s observation, I contend that such reading also directs us to the metamorphosis of the world we inhabit as an act of existing, and the effort and desire needed for actualizing this understanding. But what is paramount for the reader is to “unrealize” self, and lose the subjectivity as “radical
origin, if it is to be recovered in a more modest role.” This is also the original Word’s content that came to humanity from the First Hermeneut in an Inspirational text with Read, and the moral and ethical action desired for the metamorphosis of the world we are connected with. In opening wor(l)ds which express possibilities of being and becoming in a new way, as also Ricoeur, the sufi mystic of phenomenological hermeneutics states, texts become express desires and hopes of a veritable change that may come. Only if we desire...

The inspiring texts of literature offer chiaroscuro of scenes, images of “magical instantaneity” that fascinate us by their awe and beauty, and make us look at them and find in them, as Kenneth Clarke (Landscape into Art, 1949) suggests

recognizable experience-recognizable views, the kind one meets in routine, which raises the humble to the memorable with suggestive strokes of brush and pen that elevate the ordinary to the condition of art. (p. 45)

Here you may find, Kenneth Clarke suggests, a sensitive juxtaposition of ideas, diverse images complementing each other, enhancing the general scheme, and bringing the general and personal views into “a compositional unity.”

So standing on the peripheral parts of the page, the poetic teacher communicates more than the visual through the visual, and so leads the readers into many consensual landscapes. This is the call of the consensual, exciting sensibilities and inflaming them with aspiration to see more, understand more, share more, charming them with its meaning and significance to them. They return with reasons which motivate their choice, as Cardinal Newman might say, with the “grammar of assent” (in Donnelly, 1938) to the purity of the creative impulse, of painting, of poetry or prose, that is music of love for the creation, and returning creative acts as expression of our soul. They understand Alexander Pope’s conspicuous point of view:

Little learning is a dang’rous thing,
Drink deep—or taste not the Pier’ean spring;

and so prepare for repeated dips into the lure these painters’ paintings present, and in one intent moment, stretch their imagination to the creation, now embodied in texts before us which
includes us, creatives and noncreatives all. The painters' keen sense awakens this pathic team--teacher and students to a deep, positive, and illuminating response. This is the abode of what Madison (1988) calls phenomenological hermeneutics, where both "enter to make a choice, produce something or educe a course of action, the outcome of which is contingent in that it depends precisely on the subject oneself" (Prologue, p. xiii). For both, textual meaning has "a temporal mode of being," which is not fixed or determinate, and in its interplay with ambiguity, uncertainty, unmeaning, lends reality to experience, making reading an act of courage, a space of generative possibility. It is, in fact, the desire for meaning that stretches our imagination, moves our potentiality into actuality, alters Intelligence into Soul or Active Intellect, and overwhelms non-sense in our lives with sense and soul perception that essential, meaningful experiences bring.

So spiritual knight-errants, the knights of hiddenness, do not turn back but march breast forward, taking a comprehensive view of life with dauntless courage, will and effort, strife and struggle as the eternal feature of human predicament. So Robert Browning persevered as T.S.Eliot did as did Walter de la Mare, Shakespeare and John Keats, Rumi and Assadullah Khan Ghalib and Muhammed Iqbal, and so many spirited fortes in all disciplines before and after them, with their belief in Robert Browning's: The best is yet to be.

Thus academic life can be a well-directed chiaroscuro of colors and visions in the world, arousing sensuous appetite for work and fulfillment that brings academic joy, and awakens meaningful action. This is a gift of soulful living, awakened by soulistic desire of consensual beings for more sensitive thinking about education with rich possibilities of throbbing pain and pleasure. This is a poetic response to life, the temptress. Is not then, aspiration a joy forever, awakening academic communities to full living that act of reading literature promises and the outlining in education of a true *poetique du possible*! (Ricoeur, in Madison, 1988)

**Same act, another end:**

**the beginning of critical understanding**

The beginning of critical understanding as the end of reading is a possibility that enables us to see "the impressive constitutive authority in a powerful textuality as that of a broadly based cultural discipline," in Foucault's (1965, p. 119) sense of the word. This is literature's natural
habit, the comprehensive authorization it inherits from life itself. Texts are open, non-constitutive things, deconstructing borderlines and tethering coextensive webs of relationships that defy non-culture, non-spirit, non-sense. This Foucaultian propensity, if properly dispensed with, can open borders and build the necessary, valuable connection between the affirmative powers of Western discourse, and affirmation and inclusion of everything designated as nonwhite. Non-affirming and excluding everything that is beyond the hegemony of an imperialistic culture is the third dimension—the thing that speaks of itself, never spoken to, never heard but always there, waiting to be heard, reaffirming its unheard profundity and timeless density. This silent viable necessity is the cultural one for all to hear and absorb before it diffuses or disseminates as a difference, and thus restricts the culturing of scholarship. Even then, is this difference negligible?

A non-divisive approach to texts, whose goal is to understand and overcome, in Foucault’s view (1965) “constant exercises of disciplined authority that harass imaginative and intellectual abilities.” These are, therefore, relentless to human understanding that will release intellectual discourse from white or nonwhite hegemony, and give a new cultural adage to education.

Seeing literature as a collective traversal of all forms of human experiences in any language, and the trend of my inner energies toward ‘doing literature’ or more philosophically ‘doing education’ or more specifically ‘a doing humanistic pedagogy,’ brings a sense and feel of joy and freedom. You enjoy being on wings of your own, and like Iqbal’s eagle have no fixed destinal points: tu Shaheen hei, pervaz hei urraan teri.

Texts, unlike the firmly entrenched philosophical disciplines, have “fine invincible strategic lines” (Foucault, 1965, p. 120) that define their own unity and purpose, and therefore like aesthetics, give ample charge to those who dispense with these texts to be free and open. Unlike modern trends, traverse through textual spaces is, in the classic sense, ‘healthy,’ and it represents an action that is properly human. For those who do not see it as such, it is environmental blindness and augurs the ills of humanity, most properly “man’s inhumanity to man” (Shakespeare, King Lear). This is, however, not a novel situation. There certainly has been a horrendous tapping of the human soul, heard and tapped forth by Rabia and Rumi (sufi mystics), Bulley Shah (Punjabi poet of the Indian sub-continent), Shakespeare, Wordsworth and William Blake, John Keats, Browning, T.S.Eliot, de la Mare, Ruskin, Carlyle, Tagore, Muhammed Iqbal and Assadullah Ghalib (Urdu poet), Faiz (Urdu poet), all social constructs in the spiritual sense. They are philosophers to their heart’s core, taking in their own way the problem of philosophical
textuality and reading, that is not without metaphysical being and mystical sensibility. Can any intellectual engagement be vulnerable to proper limits?

The in-between of Reading

As a self-conscious activity, I think, closures would be impossible here, making reading ‘unreadable,’ presenting literary text as text within text within text. The in-between spaces that are beyond the closure of beginning and end leave ‘between’ the text, a gap always there, always meaning something, and keeping us between concealment and illumination (Gadamer, 1983). For if it did not mean and only was, reading would become redundant, really unreadable. Thereby leaving reading to a kind of reading autonomy that thereby renders the teacher effacable. Reading as a textual discipline of knowledge is like knowledge contentious, too. Its illimitable expanses and in-between gaps as “erasures” are open for disclosure with their being and becoming more autonomy, making reading like any human activity autonomous, meaningful, cooperative and, most importantly institutionally non-restrictive, even if it is found in individual texts. This more has immensities for esoteric or hermeneutic probing, and thus makes criticism a hermeneutic additive to critical understanding of literature, and teacher’s presence, a necessity. Then, does literature need so many supplementary words of criticism?

The answer lies, Paul Gudel and Stephen Melville (1980) say, in our recognition of “the inner discontinuity in literature which demands (and also repels) the supplementary language of criticism.” The “critical Fall” that it takes us to after some “Paradisal of literature” is, in fact, not a fall but an encounter with reality. If this is so, criticism and literature coexist in a deeply relational domain with criticism as the fruition of this knowledge. Their understanding is that following the logic of reading, literature must find its completion in what is “not literature” (pp. 1-5). Teachers then, would like to enter the dimensionless dimensions that criticism brings to literature—“a critical understanding” that Northrop Frye rightly considered “the end of reading or listening.” in fact, all learning. And what of its applicability, then?

Reading literature as philosophy allows in the bold union of reason and revelation, a defiance of all boundaries that open texts educe for teachers and students alike, makes this team of knowers vulnerable to experience, and to answer the human needs which reading as
philosophy would like to answer. But can reading like any philosophical ‘theoria’ be separated from any ‘practice’?

The “purification” attempt at philosophy in the twentieth century by the tools “analytical” and “existential” has separated theory from practice. Gudel and Melville (1980), the co-Editors of *Aesthetics Today* (1980) engage Heidegger’s critique in their understanding of philosophy: “to be *sophia* without the *philia*, replacing the idea of the philosopher as the highest form of life (as in Plato) with the pathetic image of the fly in the bottle” (p. 7). The ills of humanity seem to be issuing forth in this separation of theory and practice of any philosophy or belief. Any activity if it is ‘cognitive’ and connected with ‘knowledge’ is bound to be emotive and contemplative, and will inspire a course of action as a (w)holistic package. And like all knowings in Knowledge, reading too as a branch of knowledge is contentious. With its in-depth hermeneutic element and critical understanding as its end, what will this *sophia* do without the philia. It has the revelatory, plasmic intent that begins with the initial impetus *Read*, and opens up a universe of discourse, which would use mind and heart and soul to talk about meaning, and joining these knowings into one big theory of Knowledge. It also miraculously conjoins the one ‘who’ taught and ‘what’ as philosophy in education. And for what purposes?

**Why read, think, and write literature?**

This question at once answers the impossibility of separation between theory and practice, and brings in doing philosophy as practice that is a living pedagogy of any branch of knowledge. As human knowers, we can see no contention in the investment of the larger contexts in which literary texts are embedded. This is then, inextricably linked to a perennial textual connection with the larger context, namely, the human and other than human as well. Through these textual discussions, what I see emerging is the description of text as *praxis* and that is how it can complete literature with “what is not literature.” Its existence, as Edward Said (in The Problem of Text: Two Exemplary Positions, in *Aesthetics Today*, 1980), taking Foucault’s position, wisely affirms is “associated not with the univocal authority of the author but with a discourse constituting author, text, and subject which gives them a very precise intelligibility and effectiveness” (pp. 87-129).
The meaning of this collision, can be significantly understood by the co-creative combine of teacher and students, when using Foucault's project of cultural hermeneutics, they can be accounted for reading texts that like writing is

no private exercise of a free scriptive will but rather the activation of
an immense complex tissue of forces for which a text is a place among
other places (including the body) where the strategies of control in
society are conducted. (Foucault, in Aesthetics Today, 1980, pp. 87-129)

Herein lies Edward Said’s implemented, effective power of textual statement, and the huge unbinding engagement that can emerge between teacher and students on matters pertaining to discovery and knowledge, freedom, oppression, or injustice. The very exclusive matter of differences between classes, people, positions, discourses, ideologies, Said supposes, can be finely addressed here “without the power of making decisions about the finally reconciling element of textuality” (p. 115). If the teacher is able to address to the human community’s silent victims, and create the actuality of discourse that makes visible the repressed voice of its subjects everywhere, s/he’ll be putting theoria into practice, becoming educational philosopher and elevating teaching to onement point of knowing being and beingknowing. This is an ensemble of relationships done from the perspective of an engaged worker for whom power lies in what is shared within the human community. This discourse, like all discourses, is a moment of revelation for Foucault, being as he says

composed of signs; but what they (discourses) do is more than use these signs to designate things. It is this ‘more’ that renders them irreducible to the language and to speech. It is this ‘more’ that we must reveal and describe. (Foucault, 1972, p. 53)

The ‘more’ in any living discourse entwines texts and reading as a context for hermeneutic understanding and critical consciousness. This reading discourse takes readers on a traversal of human experiences along open borders to ‘more’ cultures that inspires

a situated and responsible adversary position for itself, this consciousness begins its meaningful cognitive activity in attempting
to account for, and rationally to discover and know, the force of statements in texts: statements and texts, that is, as doing something more or less effective, with consequences that criticism makes its business to reveal.

(Edward Said, Critical Inquiry, 1978, Vol. 4, No.4)

These texts, adopting a revelatory and reconciling function in many if not all cases, become a form of impressive human activity, in correlation with other texts of their own kind. These adopt the quality of being distinct too. Text alone then, is not a provincial domain for use of criticism or even hermeneutics. Both elements of functional use, starting from the initial text, inhabit a cultural space that goes beyond historical conditions to connect to the contemporary world context that guarantees the closure of beginning and end. These (extra)terrestrials of imaginative and concrete experiences, while sustaining our thought and our existence, contain the continuity and transmission of knowledge as an event that has left lasting traces upon the human subject. Once we take that view, Edward Said portends, then literature, like any other intense and inspired text, is beyond historicality and exists in the broad cultural field, not as “an isolated paddock” but as an intertwining humanistic pedagogy. We are ready for a cultural interchange in a broadly based cultural field, taking the cognitive acts of read, think and write with what Edward Said (1978) portends “a sense of the greater stake in historical and political effectiveness that literary, as well as all other, texts have had.” (p. 129)

This is the kind of literary engagement that can recover the possibility of meaning, intention and significance of knowledge in Education, and liberate “folly from its forcible enclosure” (Edward Said) inside any culture. This is a gesture that promises continuity to all cultures in the recovery of positiveness, and the possibility of meaning in general for the human commUnity, withal. But what is paramount to this recovery is the emergence of something ‘more’ in education.
Reflection on Necessity: the moving impulses

Why be literature?

Serious reflections on literature, culture and society anywhere, in academic and non-academic portals of Earth, begin and culminate with movements of criticism and creativity, emanating from reflections on the human condition as Necessity. The urge and desire to respond to this age’s urgent necessities cannot be without openness to human condition, and service to one’s conscience and action that is, as Hannah Arendt tells us, “on the basis of keeping promises, mutually binding one another, covenanting” (Cohen and Arato, 1992, p. 178).

The challenge is to remoralize our lives by discovering our essential nature (Heidegger, 1968) that to Varela is our dependent origination. From here, we can reconstruct our identities and intersubjectivities on the ground of the dignity of our human nature... on the basis of our human belongingness. On this firm foundation, even the most alien person becomes a member of our community. This is not a wild conjecture or a veiled abstraction and extravagance, but a warm pleasant response to their sitting in our sacred heart with our love and reverence for them as the only becoming expression. Rejecting power over others as the aim of dialectic, our dialectical move and striving as conscious human beings, is to enhance human functioning and facilitate human flourishing (Giri, 2002), and actuate the tapashya of human becoming.

The project of a good life, of humanness for everyone is possible only when we see the dawn of a more dignified Relationship on Earth in contrast to the present death and darkness. The striving for such a Kingdom (or Kindom) of ends, as Kant calls it, does not bind human beings in the chains of possessive and annihilating Individualism. Rather, it creates a creative and transformative point for both self and all others that is beyond a “demeaning narcissism.” This for Gandhi “consists not in outward ceremonial but an ever-growing inward response to the highest impulses that man is capable of.” And to be true to all practicing believers, “one has to lose oneself in continuous and continuing service of all” (Iyer, 1990, p. 159).

This is not the reflection of a solitary individual, but the conscious decision of the human person who makes a law, and then obeys this law which has been enacted and which is good in itself. It ascribes for the Latin vocare, and “our vocation to better ourselves (both individually and collectively)” (Wood, 1992, p. 408), and then will ourselves to “Act as if the maxims of your
action were to become through your will a universal law of nature” (Guyer, 1992, p. 320). The horizon of this vision moves the hearer to touch both the within and without, and be a seeker in this great pilgrimage of life. To connect to this humanitas, we have to feel this as Kant (1964) describes a “duty sui generis” not as “a duty to oneself but a duty of the human race to itself to fulfill its common vocation to progress as a species.” We have to feel this not only as a “duty generis” but a joy of the seeking souls that have “capacities for inner perfection which form part of nature’s purpose for human in one person” (pp. 407-408). The promotion of this end, (in)deed, depends upon our strivings, and if it is full of true joy, Gandhi would prompt “Such life is the source of ever fresh springs of joy which never dry up and never satiate” (Iyer, 1990, p. 382).

Such a life adorns self-willed sacrifice for the human commUnity as “a people of God under the laws of virtue” (Gandhi quoted in Wood, 1992, p. 407), joyfully inspiring us to act for welfare of others without desiring recompense, only moral and aesthetic relish. Such an inspiring relation with all stems from the belief that every place is God’s, and action comes from the belief that “God sits in the hearts of all and that there should be no fear in the presence of God” (Iyer, 1990, p. 273).

Silent enactment of this ideal in terms of self-chosen ethical preferences urges spiritual empiricists to walk the way which we know to be true, and that which is true is our conscience that dwells in our hearts, and after a heart realization, becomes an intellectual belief in our conscience. Gandhi writes, “… the etymological meaning of conscience is true knowledge. Conscience means listening to the inner voice” (Iyer, 1990, p. 212). Trusting the little voice of our heart, we open our ears and eyes, and arms to suffering.... “Suffering that is infinitely more powerful... for converting the opponent and opening his ears, which are otherwise shut to the voice of reason” (Gandhi quoted in Narayan, 1968, p. 202). Such enlightenment must issue forth from someone who knows the heart so as to touch each individual’s inner disposition for depositioning, and bringing it to perpetuate peace and end suffering as the best ethical ideal.

The pursuit of such an ideal can have intrinsic significance as a star of our life if it is pursued with the morality and ethology of an example, not an ideology. It has to be an idealology of passion that is an invocation to compassionate construction for “The day humanity ceases to believe in ideals, it will descend to the level of beasts” (Iyer, 1990, p. 131).
Herein lies the task of creative literature and criticism to step into human lives, and create an integral link between strong transcendental idealization and the aesthetic development of individuals. Literature, as expression of aesthetic sensibilities, goes beyond mere possession of creativity to sensitizing us to our moral and spiritual elevation. Moreover, just having taste is not like having an extra sense, nor like exercising a special intellectual power. For Kant: It is the ability to respond with immediate pleasure and unclouded vision to beauty in nature and in art, and further, to communicate this pleasure to others who are capable of sharing it. Communicable pleasure, moreover, informs an attitude of wonder to the world, and he who feels it does not satisfy to possess the objects of pleasure. (Schaper, 1992, pp. 371-372)

This brings us to the aestheticization of ethics that is the ideal here as we begin the primary task of ethical engagement: Being-for-oneself that in the project of self-cultivation and self-fulfilment is not without being-for-others. The radical here is to socialize the aestheticizing of life that is through the beautiful. A dialogue with the beautiful rejuvenates us, fluoresces us, and places us in the foreground with ethics, where we continuously make, and also recreate ourselves. Here the ideal of Karl Philip Moritz (in Dumont, 1994) ushers us on making life a work of art for which “man [sic] must reach beyond himself,” and in the process of transformation that is all-inclusive:

For man [sic] as an individual it is clear that the beautiful replaces God as transcendence. We subordinate ourselves or we “sacrifice” ourselves to a higher existence in order to attain beauty ... aesthetic unselfishness requires the same abandon toward the beautiful that pietism required toward God. (p. 78)

For myself, satisfaction and fulfillment lie in co-responding with all from the axis of combination and communication, in matters of art and literature, and spirit that fills form of relationships, imagination, and creativity, and transmits true joy. Transfusion of pure joy is the pinnacle of art and artistic performance that pirouettes a practitioner of literature in aesthetic ethics (Giri, 2002), in her/his silent process of transformation that is continuously directed toward the strength of the ideal, and is drawn by the ideal: Keep Moving! This is possible while making our life a heaven of freedom and joy, and while striving to transform the world, not condemning ourselves and others to hell, but submitting and surrendering to each other in love as our primary identity and perennial presence before God and humanity at large. Such artistic creation, where
understanding our world and our being with Being as an original creation is the paradigm mode, widens and strengthens the horizons of meaning and meaningful existence.

**Literature as a tapashya: Literati’s Weltanschauung**

*Tapashya* as a way of being in the world, and with poet Robert Browning’s co-responsive cry: Strive and/ Thrive, literature can raise the plane of consciousness to a comprehensive and higher stage, while contributing to a more dignified and qualitative relationship to the present world. Experiencing literature as a *tapashya* of self-transformation, one walks beyond techniques and technicians to more into literature for experimenting with truth in our life as the only additive to true knowledge and being-in-truth. A surge of palpable joy and addition of beauty to truth simultaneously leads us to transforming of the world—its ugliness and many indignities which literature unveils, and at the same time, points to a more dignified place as a transcending vision where we can arrive to be and become. A foundational shift in world education with the human person at the centre of world consciousness, and with literature as the humanitas, can continuously transform consciousness and this earth into a heavenly abode, “a fit home for thee” (William Wordsworth, To the Cuckoo).

Seeing in literature a life-affirmative love, the poets and writers, as genuinely committed creators, become people’s leaders. They see themselves with Chittaranjan Das (1982a) always on the side of man, of the future and of truth in spite of the pretensions that seem to rule all around, always on the side of affirmation, on the side of love (in Giri, 2002, p. 71). This love gets expressed in the living language of the heart and soul, the language of literature that arises in moments when the writer presents a new language to the people in order to describe the emergent world s/he has envisioned, strives to create, or has created. This is the people’s language that answers the calling of the universal self within us as we reach out to experiences in literature that forever shows people in struggle, their pangs, aspirations, and their striving for a more dignified future for others than just self. This is an additional seeing opportunity that insightful experiences, without expressing “lethargies and eccentricities of skilful artists,” as Das proclaims, take us into the heart of suffering humanity, and connect us to the real issues and real privations experienced by people in literature. This is the life of self and all others that literature can provide as an alternative to technicians’ skills: ornamentation, gimmicks, and style technicalities. Without exaggeration, literature has a leadership and alternate performance in confronting the existing
dehumanization of people with its self-conscious aesthetic ethics, imagining potential, and literati’s supreme courage to love.

O Literature, Creative companion and Re-creation ki Tapashya

Brimming with the creative instinct, imagination, and insight, literature goes beyond parochialism, and becomes meditation, a prayer, a mantra on life, poets and creativity (Das, 1982a). The aspirations of creator here abound with an intimacy for life and creation. Here there is an alternate consciousness, an alternate vision of the world and an alternate way of expression. The expansion of consciousness that happens with creative imagination knows no bounds, accepts and acknowledges no limit. This expanding urge brings to self-consciousness an intimacy when we feel at home with the entire world. At that time all our fears vanish. There is also no hatred, and no threat of terror. The aspiration of living in love then, becomes a mode of being, a way of life, and creativity a compulsory action. It takes writer to the stage of ‘self-creation’ in this life where one strives to continually re/create oneself. This insight IS transformation.

Here the creator knows no ends and means, but surrendering self continually to creation, gives expression to an intimacy with all the cumulative aspirations and urges of her/his life. The creative travel, beginning as immersion, absolves distinction between prose and poetry with the openness of language for the maker of literature. Responding to intimacy for life, the writer discovers the poet within, and once this outpouring begins, spontaneous expression emerges itself in poetry or prose. Then all is poetry or mantra emerging as the living language of imagination and soul, a rhythm composed from the axis of combination, with even criticism realized so beginning in a self-reflective mood, in its urge for critical expression and its intimacy for life.

Poetry then, is not primarily a work, literary text: this is a vision, a perception, way of looking at oneself and the world. Takhaiyul (Vision) gives rise to creation (Takhleeq). This creation is fundamentally meant to take us from what we are to what we ought to be, from being to becoming what we are. Vision wins the creator over hesitations and hopelessness to consent for creation in reality. Here poetry itself is sur (music), a Sruti, a rhythm of the Wor(l)d that begins by itself becoming an associative link, assenting to hope and affirmative love for affirmation of life. After this, everything looks beautiful here---- Once we clamber over, loneliness departs and the unreachable reaches us as our very own. The poetic eye sees the future as a beyond, and yet
lives in continuous touch with what psychologists call the peak experience of one's life (Giri, 2000). Seeing is believing in peak experience, a spiritual experience when we touch Being in us that makes the poet a traveler, and 'art and poetry' as embodiment of this integral experience, the peak of creative literature. It is in creative companionship of Literature that this creative person is warmly present, and s/he affirms creative subjectivity on the promise that s/he is to exist in association and intimacy of life and light, and thus consciously averts death and darkness.

The very simplicity and comprehensiveness of its context and love expression selects the axis of combination for you and me in the communication situation. This becomes a basis for a context-oriented understanding of poetic activity, and also an active poetic quest that is not only to communicate with a pre-existing community, but to re/create that community, and elicit a compassionate response. Such a select and progressive community that includes all is beyond limited selection and rejection, and constantly remains in the recreational mood, so that 'I' never loses the touch of the one in the play of the many.

About recreativity

Literati's palpable presence and presentness to life in literature is not creativity if one does not also create one's life. Creativity is one long spiritual expansion, and in the integral unfolding of one's life, one is continuously in the recreational mood. Otherwise, "a divided life is a diseased life and a diseased life can never be creative" (Das, 1989 a, p. 157). For the creative then, literature or creation in literature alone is not enough; it is a means to leading a more dignified and qualitatively different life, that is otherwise than mere being, antithesis to creativity and Creation.

It has a relational approach to aesthetics where aesthetics is an essential part of the quality of life that constitutes the total context (Giri, 1998). Only true adoration for beauty and truth makes life truly artistic, and creates desire for making life artistic. The aesthetically alert artist elevates and expands to such a level that s/he sees both truth and beauty inside "one gestalt plane" (Chittaranjan, p. 133), and simultaneously creates an in-built beqarari to begin the tapashya against ugliness and untruth.
For fearless and progressive aesthetics, mere knowing of “beauty is truth and truth beauty” (Keats: *Ode to Grecian Urn*) is not enough. For aesthetics faithful to beauty and truth, that is what you need to be and become, and with courage and struggle to protect, preserve, and nurture both. Literature as the *tapashya* of transformation takes creative travellers beyond Harvey’s (1989) “aestheticization of life” to bring aestheticization in life. Literature and creative composition of beautiful life thus made more beautiful when fought through literature against alienation and suffering in life and society. In literature, there is a commitment to truth, beauty, and the wider relationship with open totalities where these are manifested. Commitment to journeying through literature with co-partners of life, and bringing to them the vision of beautiful life and the promise of recreating that beauty in life, makes literature and making of literature a transcendence. For Chittaranjan Das (1989a): In the process of transcending from one step to the next in the inner path of our life, literature can become at once a means as well as companion (p. 183).

Literature in its explorelational domain becomes *tapashya*, adoring and enhancing human dignity in its creative immersion and intimacy with the total context, that is a global cosmography (Giri, 2002). Literature, as said earlier, is beyond parochialism, against boundaries, beyond discrimination. It is one with life and one with the creation and Creator of us all. Inspired by the culture of Spirituality, literature wants to tell us something, and as creative beings, our primary task is to listen and understand this voice rather than only be obsessed with how this voice has been constituted and determined by culture, history, and society, as Das (1989a) proclaims. Our primary task as creative critics is to understand the meaning of the text and the voice of the author, and the experimental/experiential subjectivity that it asks of us. Instead of contaminating ourselves with what Chittaranjan (1989a) calls “the disease of determining sources” in literature, we need to understand the emergent world and consciousness as it relates the text to the creator.

Literature in its existential making is for understanding. It is textual hermeneutics where even critical encounters with texts and authors are creative engagements in understanding and dialogue, and becomes a global conversation in its engaging talk with authors of universal dimension. Literary hermeneuts begin their travel with the statement and world-view of the texts and authors concerned, and describe their points of view. Then slowly and step by step, raise probing and transforming questions which are a starting point for a subsequent exploration (Das, in Giri, 2002). This points to a move from description of the author’s world-view to widening discourse to the present world in reality. What is striking is the dialogical nature of the move.
itself, and the intimate connectedness and fellowship this experience embodies and unfolds. Encountering inmates of this universe, and conversing with them and their author, deepens and widens the Universe to become an all-encountering and all-embracing Relationship with the contemporary society, and the questions of the present. It is about feeling the need of a perennial seeking of human value, and a striving for dignified human relationships in the Real, so Das like all creative literateurs portends.

**Insight Is Transformation**

Culture in literary texts is a source of inspiration, and makes literature an aspiration of change. Being only becomes through creative processes, and one such process, of transcendence and inclusion, of continuum and change, of safety and salvation is the process of becoming through literature. It is a matter of continued seeking and self-transformation, through continuous conversation and experiencing with such intimates of creative literature and theoretical texts, the co-relational space of creative and critical proposition on the human condition today.

With this commitment, the age of following an ideal has not ended, rather the age of conscious commitment, as an ideal of praxis, has now begun. It is a commitment to the global urge to make life better and secure for everyone that enlarges conversations of humankind, and co-habits us in the concentric circles of the universal wisdom traditions. This becomes the idealology of world conscience, where literary engagement with texts and textual experiences takes into consideration the educative capacity of world society.

Education then, creates the leadership in us for the tapashya of transformation. An educator who commits to such a course of action, lives by dreams, and is animated by a persuasive urge to realize these in concrete relationships. S/he gets engaged in another tapashya in her classroom, where students are to bloom as flowers, which in turn puts the educational apparatus in the activity of proximal development (Holzman, 2000). Contradicting the mechanics of education, and counteracting its facts, this leader of humanity confronts them, enters and leaves, and re-enters the corridors of Education with Socrates as the transforming exemplar of courage and criticism. S/he understands the acts of education, and brings to students of literature a confrontation with their Socratic and unSocratic desires, that is a Socratic dialectic in their being, and enters literature with them in response to the urge of life without (en)closures. Here is
the real sign and joy of freedom and openness when we deconstruct “walls around our narcissism and selfishness” (Das, 1989a, p.104) and realize in the words of J. S. Mill:

a highly endowed being will always feel that any happiness that he can look for, as the world is constituted, is imperfect. It is better to be a human being dissatisfied than a pig satisfied; better to be a Socrates dissatisfied than a fool satisfied. And if the fool on the pig is of a different opinion, it is because he only knows his side of the question.
The other party to the comparison knows both sides. (p. 97)

S/he thus enters in constant negotiation with the pig-dimension of one’s being, and a life of struggle that pirouettes around the transforming question: What is the logic of this dialectic?

The rigor of an intent gaze
And our fragility, I’m amazed.
Intensest me, life and literature with me
in light years before and after for us.
b) On the Royal Road to Individuation:

Literary ex-change with Lear in that Shakespearean inn: King Lear

'Pieces' of poetic and literary works are creative spots of insight that contextualize the understanding of human beings who create it, and present their “life expression” (Dilthey, 1985) as a foregrounding, an illuminating mode of experience for others to enter for some form of action in the furtherance of humanness. This could be taken, like medicine, as a standard of effectiveness against which we can measure literature, and make effective Gadamer's (1975) knowing about hermeneutics. His real concern was and is “not what we do or what we ought to do, but what happens to us over and above our wanting and above our doing” (p. xvi). We are taken at once on to the open field of practical experience where everything happens to us over and above our wanting and our doing.

Opening human experience and education to the experience of relationships through imaginative literature, has immense potential and palpable substance for transforming Living and Learning that promise understanding, and increase the possibilities of human coexistence. One stretch of imagination could lead the inner-directed person to experience many other existences and areas of life beyond human reach. Limited by the reality of life, you could feel liberated even when co-existing mystically with expressions of life that are permanently fixed and available in language. Such imaginative experiences would become an inner compulsion, as it drives this person in you to dwell in the 'pieces,' and develop understanding of them as they begin to read you through continuous interaction, and also enabling you to understand yourself. Returning to them over and again gives them a lease of undying life, and largesse of understanding to us through re-interpretation of these written life-expressions. It also rests on a special intimate connectedness that comes with repeated contact, and gifts a spiritual attitude, which opens eyes and makes them see and feel at the same time. To say then that sense aches at seeing humans lose the title of Man [sic] in exchange for that of Diplomat and Minister...all the departments of Government have strayed from Simplicity which is the greatest of Strength, and that some may be great but they are not sublime Man,
is John Keats' fine sensitive knowing of the inner person, a kind of distinctness, a personal talent and value (Letter to Benjamin Bailey, 1818).

The poetry of experience

Having a joyful relationship with the past through wisdom that is humane as that coming from Shakespeare and Keats, and many other literary personalities and their literary creations, can be a way of re-inventing humans with the "humanness of human beings" (Madison, 1988) from their life-world. This is in a way more capturing and elucidating for being in imagination and beyond immediate, personal contact with strangers from an alien world existing in imagination. For this is the way minds respond to the unusual and make Learning more effective when it bears a chameleonic resemblance, as if coming from at once far off and near. It brings forth a partnership between the real and the unreal that is both magical and real, that becomes "another Real" (de la Mare), and in a fine way, distinct. This distinctness allows a literary figure, as Keats would want, "to show against the light," an energy, which energizes those who possess it, and gives a share of this reality to persons from real life.

What it asks for is Immersing self in the literary text and its characters, and let our understanding move outward from what we read, hear, and see to whatever contexts come up as relevant suggestions. The large context of this human life-world is material of sensation. It invites our perceptions to perceive this in light of the play and make sense of it as we see the play light it up. This is the most natural way of reading and understanding texts, without "imposed contextualizations" (Dilthey, 1985) so that our feelings are really Shakespeare's "meaning" (Bloom, 1998), and that provide a meaningful foreground to our understanding of life. This is truly, a poetic experience, most experiential and most wanted in our urbane existence. This is music meant to fill hearts with "the holiness of heart's affections" (Keats), for compassionate relationship within us, with all peoples in our heart, our axial centre, at home.

This is a simple desire that touches our hearts with its resonating ring, warms our poor hearts with an otherness feeling for all others, and awakens souls with a deepening sensitivity that has both essence and sense of human existence from literary experience. This fills our dreams like
Vishnu, for diaspora, once we have experienced *individuation*. These have the capacity to transform our dark inwardness to a light colour that fits in with the purpose of individuation, or its essential desire: ever-increasing consciousness. These also become vibrant for the expression of experience in language, and so become the home of meaningful experience that can then, be known, shared, and enjoyed. It is experience that gives ‘something more’ and becomes the inner substance of otherwise mere texts and language. Language begins to make sense when our lived experience gets expressed, and receives a hermeneutical-existential meaning it can have. Experience is its outward existential being, and only through language, we, as humans, experience what we call reality, and language is the way in which reality as text exposes itself to us, as Ricoeur would prefer to say.

This approach to literature and understanding life through literary language spells out two significant things: a particular relationship of the text and the inner-directed reader, and of the expression to the life from which it sprang, and the understanding to which it gives rise. These particular expressions of *ideas, feelings and ideals* (Dilthey, 1985) have the active potential as contingent medium for the generic understanding to take place when self finds “something held in common by the I and the Thou” (Bloom, 1998). There is some-Thing more remarkable to take place when Thou becomes mercurial ‘you,’ and finds ‘you’ in everyone more directly, spontaneously, instantaneously. Self’s interested selfness allows total absorption in this textual relation, and finds itself lifted from depths of consciousness to experience consciousness in flow with the universal spirit. We are immediately drawn into a form of social intercourse, marvelously new and different from our usual encounters and in such a way that we believe ourselves to be continuing. Here the relation between the expression and the experience that is expressed, becomes that between the multiple expressions of anOther person and the inner context behind them. Imagine what happens all the while to this interpreter: an intense emotive and imaginative activity spurs mind to full action, and leads inner being to take cognizance of all that is happening in that text, to the inner context of its character while it was happening. Also imagine what happens to us when moving along its happening, from individual life-expressions in the text to the whole context of a life in open texts.

This is, undoubtedly, a hermeneutic experience, but an experience that demands higher understanding for its concern with the hermeneutic order within these life-expressions. We are concerned with the individual not merely as an expression of ‘man’ [sic] in general, but as a totality in itself. S/he carries a whole universe within self, and whether noble or wicked, vulgar or
foolish, has a hidden difference, a kind of distinct individuality that interests us, and lures us to it for a deeper understanding for its own sake (Bloom, 1998). In such understanding, the realm of individuals, embracing ‘men and women’ and their creation, opens up. But, what is in there that is constantly luring us to these independent individuals, and for what purposes?

The “business of understanding” (Heidegger, 1962, p. 62) draws us to the inner principle of “something held in common,” by virtue of their human connection, and the differentiation of their commonality find expression in innumerable individual existences that have a distinct individuality. And yet there is something ‘more’ that makes us comprehend the individual features of this whole, compare them with others and see them as always present with us. Their presence deepens and amplifies our lived experience, and we surprise ourselves by saying their things in a way that is too intimate for them to be called quotations (Bloom, 1998). We are experiencing one bond of human companionship, and at this moment, our intuitive impulses express what are in no way literary sentiments. Then as we hear Wordsworth (in The Old Cumberland Beggar) say,

We
have all
one
human
heart,

and this heart is the axial centre where we exist as one human race, feeling our human bond, and singing a creative psalm of human belongingness. This is the culture our human heart connects us to, and pledges us to create, for without this sense and spirit, we are nothing. It asks for a renewal and activism of the soul in the spiritual sense, a spiritual attitude, inner transformation of the spiritual consciousness, the kind expressed very silently by the literary characters we spend our lives with. They are ‘lumieres’ for their enormous influence upon our life and our existing mode of consciousness. Seeing their inner capacity regenerate through the passion of suffering and affection in the Real called Life, we see characters grow and develop rather than unfold from their particular life instances. They develop because in Bloom’s (1998) words, “they reconceive themselves,” and see their self as “authentically human” after their experience with pain, and because “they overhear themselves talking, whether to themselves or to others.

Self-overhearing is their royal road to individuation.” (p. xvii)
Added to this self-sense is self-overwatching through watching and comparing self with so many separate selves, an opportunity of re-experiencing their re-creation of personality and form of action for putting our self on the(ir) royal road to individuation. This asks for delight in action.

*Always on the road, I ask*

*knowing my beginning and my end;*

So pass on str-etching

*myself and the road*

*still from the beginning to the end.*

“There is an electric fire in human nature tending to purify—so that among these human creatures there is continually some birth of new heroism. The pity is that we must wonder at it: as we should at finding a pearl in rubbish—I have no doubt that thousands of people never heard or have had hearts completely disinterested: I can remember but two—Socrates and Jesus—their Histories evince it ... Through all this I see splendour. May there not be superior beings amused with any graceful, though instinctive attitude my mind may fall into, as I am entertained with the alertness of a Stoat or the anxiety of a Deer?”

This is Keats (Letter to G. and G. Keats, March, 1819), and he continues,

“I repeat Milton’s lines

‘How charming is divine Philosophy
Not harsh and crabbed as dull fools suppose
But musical as is Apollo’s lute’—feeling grateful as I do to have got into a state of mind to relish them properly—Nothing ever becomes
real till it is experienced—Even a Proverb is no proverb to you till your Life has illustrated it.”

This is Keats writing “with my Mind—and perhaps I must confess a little bit of my heart.”

This poetic ‘piece’ illustrates two points: encounters with such beings are necessary for “human nature to purify—so that among these human creatures there is continually some birth of new heroism” (Keats), and that our life must imitate and evince the symbolic patterns of human existences. The colour of spirit and soulistic fire must be lived through such encounters with these soul mates, for however brief, they are thrusting life-force additives. These synergy meetings have the capacity for inner travel to heart’s innermost core, another Real within, where cajoling, confrontation and conflict, all modern daytime indictments and machiavellian fixes, melt away before wisdom and shafts of light from ancient and significant spots in history. These communing experiences may ask for our courage to travel on bare feet to see bare minimum existence in brown deserts.

Here we will hear and overhear our own voice telling us to be in a process of finding or of finding out, wanting us to work on our mercurial selves as science and scientists did with alchemy, for “realities change, indeed are change” (Bloom). Here we’ll meet perfectly ordinary—perfectly magical people, some creative beings, flexible and profound that walked into awareness midst much darkness, and traveled with their human individuality into humanity, all the while silently stoking the dying embers in our small hearts. These aspirations, hints and guesses with their incarnation in such overhearings and overwatchings are in-stirrings that are sown, nurtured and expressed in such encounters that silently, moist minds and warm hearts, and pledge from us a soul-stirring contribution.

Romancing with the Shakespearean aesthetic

The most joyful relationship with the past is the one with Shakespeare. Nearly agreeing with Hazlitt and Keats that “Shakespeare is enough for us” for the deep connection that he builds with our human relations, and that calls us to renew this association over and again, to understand human nature, and for finding with Keats that “human nature is finer.” Shakespeare’s palpitating presence deepens as his plays relate their deep meaning and connection with reality. What we
find here is not an imitation of realities that "produce pain or pleasure, not because they are mistaken for realities, but because they bring realities to mind" (Samuel Johnson, in Arnold, 1954), in fact bring life to mind for altering life. This is finding in Shakespeare the creation of new modes of consciousness, and "ways of representing human changes, alterations not only caused by flaws and by decay but effected by the will as well, and by the will's temporal vulnerabilities." (Bloom, 1998, p. xviii)

And by will's vulnerability we are led to experience the Shakespearean aesthetic, which as Walter Pater observed, is an affair of perceptions and sensations. Bloom (1998) adds: "Shakespeare teaches us how to perceive and what to perceive, and he also instructs us how and what to sense and then to experience as sensation" (p. 9). The additive it offers is to experience Shakespeare from the heart and then, bring mind to accept it. Such is this addiction that allows us to change, to transcend irritable realities within and without, and become something new and sublime. This is phenomenal experience for humans, for their perception and sensation, an experiential gateway to knowledge and truth. Through elemental beings like Shakespeare, and Chaucer, we open ourselves to find like Dryden "Here's God's plenty," as we read into their "transcendentalist conception of reality," and understand the need to build all-inclusive sanctums that throb with "a certain universalism, global and multicultural" (Bloom, 1998). This is, in truth, the substance of reality. Following in Hazlit's wake, we seek the Shakespearean difference, that which eliminates the cultural divide, is essential culture with open totalities, and allows us to perceive the pain Shakespeare affords as significantly as the pleasure, and so makes himself the most memorable writer (p. 7).

Here is also the largeness that makes Life, the truth that is here, there, and everywhere, and emphasizes "our need to join something personal that yet was larger than ourselves" in appreciative responses to Shakespeare's ability to create "forms more real than living men" (p. 7). So we meet Hamlet and are confounded with his superior being for "knowing the truth, truth too intolerable for us to endure." There is King Lear, royal and divine, as prereflective thinking would tell him so, but the form he changes into surprises us to stop and experience the exceeding painfulness of Lear. More particularly in Act V, where Cordelia, his only loving daughter is murdered, and where Lear dies, holding her corpse in his arms. That is the tragedy of this most tragic of all tragedies. These are not misgivings, but chances of progression that ask us to know like Keats that "Shakespeare is fine, Hamlet is fine, Lear is fine." (Letter of 13 March, 1818, to Benjamin Bailey)
The poetry of this last dramatic piece is the poetry of human passion and affection. King Lear throbs with “the still, sad music of humanity” (Wordsworth). Of humanity, indeed, for its characters are human, their egotistical pride, vindictive motive and anger are human, their exceeding suffering is human, and their rewarding compensating wisdom is humane. This is real life experience, but the music of Shakespeare’s soul is so stirring that we are driven inside Shakespeare’s play to listen to profound music, and see human life physically in words, as we begin to feel and make sense of “what we could not find without Shakespeare” (Bloom). We are re-living matters of inner life, and find our soul grappled in conflicts, doubts, uncertainties, perplexities and intricacies of life that make ethical demand on us for ethical decisions.

This is the local habitation in Kear Lear. Here we find ourselves with Edmund, Lear’s three daughters, the Fool, through ‘empathy’ see King Lear’s descent from divinity to plain humanity, to suffer exceedingly with Lear on the heath and feel his human heart open for “poor Tom” and the innumerable “poor, bare, unaccomodat’d” like him in the world. This is the “vital connection, the intimate nature of relation established between Lear and ourselves because it has the intensity which in Keats’ poetical mind, causes all disagreeables to evaporate from their being in close relationship with beauty and truth. We are instinctively carried on our impulses to feel with Lear the purity, that to Keats was “the holiness of heart’s affections,” see our integral and spiritual self submitting steadily, persistently and unflinchingly to life. Here in the intensest moments on the heath with Lear, we have the capacity to see and feel what life is through real privation and real pain, perceive this as our soul-substance, our central essence, and make connection. Because of this, we see Lear become the complete man, and in its piercing discovery of life and its exceeding suffering, we see him attain an actual human completeness to the utmost. Knowledge of the suffering humanity is quintessential, a perception and sensation, with a resulting benediction that comes when one submits to experience “the agonies, the strife of human hearts” (Keats), that are universally the great primary affections.

This is the conText here—the pain of life, which exists in our experience as existential reality always, and is “the authentic origin of human memory” (Nietzsche), making painful happenings memorable—present and ready for human life illustrates it, and thus prepares us to own human pain as our own. Potentialities of the soul are evoked by the comprehension of “poor Tom”—just linguistic presentations, but the grappling world represented within them opens pathos for the soul in which it is receptive to the point of agony. Every nerve is tingling with awareness that comes “on the pulses” (Keats). And the condition has been created because it carries, as
Stephen Crites would say, memories from the past and has leniency towards the future—a suffering made still more acute by the awareness that it will as life is what it is. This state of extreme and agonizing receptivity, this passive sensitiveness of the being is a condition essential to the nature of the beings both inside and outside the text. Both embrace each other in that quintessential moment in the pathic text as both absorb to the utmost the material of sensation that is also their inner context. Innumerable scenes of pathos get created on the inner stage as innumerable lines of thought emerge from reading both texts. As self delves deeper into this expression of sensation that becomes reading of the human soul, and part of a creative process that transforms and changes life and living beings, through a process of finding or finding out, is Shakespeare’s representation of the invented human (Bloom, 1998).

Response to ideas

Here Shakespeare is distinct in his “noble and profound application of ideas to life” (Matthew Arnold, 1954). King Lear, like all dramatic life-pieces, carries a powerful application of his ideas “On man, nature, and on human life” (Wordsworth, 1814), and exemplifies the “moral ideas with more energy and depth” that is to Voltaire “the great merit of the English poets.” Shakespeare’s moral enthusiasm makes him see like Arnold (1954) that moral ideas are really so main a part of human life.

The question, how to live, is itself moral idea; and it is the question which most interests every man, and with which, in some way or other, he is perpetually occupied. A large sense is of course to be given to the term moral.

Whatever bears upon the question, “how to live,” comes under it.

“Nor love thy life, nor hate; but, what thou liv’st,
Live well; how long or short, permit to heaven.”
In those fine lines Milton utters, as everyone at once perceives, a moral idea. When Shakespeare says that “We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep,” he utters a moral idea. (p. 86)
It is the implicit, energetic and profound treatment of moral ideas that distinguishes Shakespeare, and draws us to Shakespeare for that great and inexhaustible word life, until we learn to enter into its meaning. This is what life really is factually, and human life itself “in a preponderating degree moral” (Arnold, 1954). It is for this sense that we find in Shakespeare’s dramatic subjects, powerful and profound places of passage, inns, fields and meadows, deserts and heaths, where we like to stay until we learn to enter into life’s meaning to return home, to life to live life potentially and really well.

For such a reading of Shakespeare what we would want is “that faculty of moral interpretation which is in Shakespeare,” and this is, in Arnold’s (1954) words, “the architectonics of poetry, the faculty which presides at the evolution of works like the Agamemnon or Lear” (p. 72). And that is the understanding we need most for interpreting the madness of Lear on the heath, and perceiving it as a way of self-overcoming and self-transforming. His madness matters to us for at this annihilating moment, he utters the penultimate true poetry that obliterates all sense, invites attention to our essential nature, and gifts us the “kenoma” (Bloom, 1998), the sensible emptiness or wasteland with which the play excites our bewildering sense of knowing.

**Stopping by King Lear**

Here, while walking into the pathway of “conversational ethics and transformational morality,” we wander away from our secured homes and systems, and overhear conversations with both self and many others in a new way (Giri, 2002). Some awesome thing happens when staying in Lear’s inn along with him. We find it cooperating with “the benign tendencies in human nature and society” (Giri), and see in it, like Wordsworth (1814) something efficacious in making men wiser, better, and happier. Most crucial to our learning is our transformational confrontation with the universal through literature, namely “the sorrows of generational strife,” that puts us at the height of literary experience. At this significant moment, Lear’s torments are our own, bringing us in close conformity with the calamities of mortal life and our personal distress. Lear’s pathic text characterizes the poet’s intention on life, having Wordsworth’s blessed consolations in our distress that invites reading King Lear and keep re-reading it for its greatness of affect, particularly in Lear’s suffering, and an exclamation: But this inn is taking!
Staying at Lear-like inns then, may be a transgression from “the authentic decline of our cognitive and literate culture” (Bloom, p. 476), and a way of prosecuting our home journey as human individuals with humanity. As members of the cognitive and literate culture, equipped with that perception thing, and with our perceptive ears open to apprehend Shakespeare’s murmuring thoughts circulating in the mind, we begin to hear from Lear reminders of his origin:

When we are born, we cry that we are come
To this great stage of fools.

(IV. vi. 180-81)

We also overhear from the Wisdom of Solomon, wisest of kings:

I Myself am also mortal and a man like all others, and am come of him that was made of earth.
And in my mothers womb was I factioned to be flesh in ten mon-eths: I was brought together into blood of the sede of man, and by the pleasure that cometh with sleep.
And when I was borne, I received the common aire, and fel upon the earth, which is of like nature, crying and weeping at the first as all others do.
I was nourished in swadling clothes, and with cares.
For there is no King that had anie other beginning of birth.
All men then have one entrance unto life, and a like going out.

(Geneva Bible)

There are similar overhearings from King Lear again:

We must endure
Our coming hither as our going hence,
Ripeness is all.

And from Wordsworth “We have all one human heart,” and recollections from Bible and the Quran, and mystical experiences across borders and cultures that tell we have one human nature shared by all humans alike, reminding us that there is only one human race, of us as part of the creation, inhabitants of one good Earth. This is simple wisdom of the knowing heart, coming to
the mind for acceptance and readiness to become the most radical site for creative reflections and reflective positive actions.

This is the that we know who we are, and need to be ourselves, but King Lear in the beginning knows not, and so stands forth in his own eyes as a symbol of greatness: patriarchal authority, kingly sublimity, and mortal godliness. And yet needing and wanting the most common human affection, love, and as worthy of love. In his eighties, aged Lear is every inch a king and all feeling that touch benignity in us, and inspires every benign character in the play (Bloom, 1998). Cordelia, the Fool, Albany, Kent, Gloucester, and Edgar love him utmost—just as he is hated and feared the most by the play’s lesser villains: Goneril, Regan, Cornwall, and Oswald. The outstandingly Machiavellian Edmund, as the play’s villainy, is ice-cold, indifferent to Lear as he is to his own father, Gloucester, his half-brother Edgar, and his lovers, Goneril and Regan (Lear’s two elder daughters). What is crucial to the play is our understanding that Lear is lovable, loving, and greatly loved, by anyone who senses an inexplicable human quality in him that wins him our own affection and appraisal. And then, as he is loved and loving, he still augurs for more. That is what King Lear is, who is “slenderly known” to himself, an apocalypse of demand in excessive love, particularly from the child he truly loves, Cordelia.

The play opens with the kingdom-dividing Lear, and its foreground comprehends not only Lear’s strange benignity, and the natural angry resentment of Goneril and Regan for being passed over for their younger sister. Most crucial, however, is King Lear’s passionate and unceasing demand for a total love, and Cordelia’s willful disobedience and adamant refusal to fulfil it. This demand surpasses even her authentic regard for her outrageously emotional father. Her authentic love expression is, in Lear’s view, total disregard of filial love and disrespect to Lear’s overpowering affection. So Lear understands, and overriding his parental obligation, banishes her. We, as sympathetic listeners, understand Cordelia’s natural commitment to personal integrity, and find in Edgar, a parallel disobedience akin to Cordelia’s, but far in excess of hers.

Edgar is central to Lear’s dramatic consciousness, and the central agent to King Lear’s self-knowledge, and therefore, is prominent in the play. There is a central consciousness in Edgar that is overwhelmingingly in charge of Edgar, and forces him to assume a variety of madness in his disguise as poor Tom. Edgar’s voluntary descent to the lowest possible social scale has no parallel in the play and intrigues the mind: why so low? Much bewildered, Harold Bloom (1998) questions: “is he punishing himself for his own credulity, and for sharing his father’s inability to
see through Edmund’s brilliant deceptions?” (p. 480). What adds to his moral culpability, I contend, is his ability to see his own failure as a protective son. And in consequence, he obeys his ‘fathering’ instinct, and in time, becomes his father’s protectorate, sometime as bedlamite or as poor peasant, not revealing himself to Gloucester, his father, even as he rescues the blinded Earl from a perplexing end. It is only just before his final challenge to Edmund that Edgar identifies himself to his father, asks for a paternal blessing, and performs a role that exemplifies fully “the pathos and value of filial love.”

Just as much bewildering is their excess of love, is the bewildering fact of the blinded Gloucester and Lear’s madness, and combining with Cordelia’s death is our central consciousness perforce compelling us to say with Edgar: “This is the worst.” It will be the worst only if our capacity for affect is dead and we remain, Edmund-like, impervious to feeling and conscious only of nihilizing evil, overcome by the helplessness of evil, and progressively spilling hate and greater suffering to all. To this effect Bloom questions: To what effect is Edmund’s desperate attempt to do some good at the very end, when the machiavellian strategies have been manifested, and the protagonist of the great evil succumbs to his worst as an antithesis of nature? In a strange antithetical sense, Bloom insists that what we see is pragmatically a waste of love and hate, both excessive in range and intensity, and ironically reverts Edgar’s “ripeness is all.” If we must endure our going hence even as our coming hither, then what that “ripeness” thing in “all” is an understanding of balance echoed in Lear’s desperate cry to Edgar: keep me in temper, accepting what we really endure through life: suffering, only greater suffering.

Edgar’s final wisdom is to submit to “the weight of this sad time,” and he passes on the great wisdom that we go through this perennial dying-in-life experience consciously with our great capacity for affect. Unlike Edmund, if we have a pre-emptive share of Edgar’s wise understanding, we would be always living and dying in a state of self-knowledge, and experiencing a deep baptism in the basic premises of thought, feelings, and actions. Living with and intensifying consciousness always, is the Lear-consciousness that dramatically and permanently affects our way of being in the world, that comes through a cogent Lear-like experience with an altered trait: self-consciousness that is alive with compassion and less judgement and negative criticism. It has transcended the idea of just ‘being,’ and embraced ‘becoming’ by letting go egoic separation and overcoming a “demeaning narcissism,” and our narcissistic attachments, like Lear’s to Cordelia. This kind of deep affection has comprehensive capacity, and a deeper spirituality that enables Lear to comprehend the Fool and all others as the
central emblem of familial love and, after annihilating any thoughts of limitation, fear, separation, alienation, and other egoic states, finally asks for a “Family Reunion” (T.S. Eliot).

**Romancing with love**

Here Edgarian Self is the centre, and conscientious commitment to this self is our royal road to individuation. Here if our will is conscious that Relation, as Eckhart says, is everything, and that too, deeply relational (Richard Falk), we will be living with the serving love of Edgar, preserving our personal integrity like Cordelia, and overcoming negativity by avenging against all Edmunds of this world, and directly experiencing Positivity as ourSelf. This is a living truth in the Lear experience. The returning thought to the end of the play is that Love is no healer, but that should not stop us from loving. The one valid form of love that comes naturally, and exists as a natural impulse and outlasts even death is the love at the end, between Lear and Cordelia, Gloucester and Edgar. That is the only kind that makes “ripeness is all” meaningful at the end, makes love intense with pain and positive sublimity, and transforms Love into being the greatest aesthetic value. This is what that tragedy Lear does to humans: deeply drives them to a deeper love, unavoidable and painful, an experience of our central consciousness in Self. This is the worship Harold Bloom denotes to Shakespeare’s invention of the human, and drives the frenzied poet in me to see it as a spiritual remedy, instead of what Bloom sees as “medication” for us to be re/invented as wholly human.

Knowing ourSelves through Love, that is without condition and without compromise (Kierkegaard), with the supreme courage to love as extremists of love, is the kind of Romantic obsession that is the most desirable alternative, a deep human need that rises as revelation from the play’s extreme hopelessness and despairing vision. Submitting gladly to this initiation that “cognitive and literate culture” affords, is a way of experiencing a renewal or rebirth, continuing individuation through out life that is the reward of such an attitude. Life process presents such “periodic initiations” to self that is itself a living, evolving entity, and letting self be borne to life’s adventure in Shakespeare’s literary creation, is the initiation that is a genuinely positive transformative learning experience. Shakespeare still is, even the next transforming potential of humanities.
So Self, in a self-conscious act, is borne to experience a storm in Lear’s scenes upon the heath where Lear’s tragedy mirrors to us that we are all “fools” in the Shakespearean sense (Bloom), except for those among us who are outright villains (p. 493). And so we are driven to persistent folly, in word and action, from our great unknowing, and from our passion for persistent ignorance, we never rise out of our great folly when we are come “To this great stage of fools.”

The play is stormed with Shakespeare’s fools as “dupes,” “beloved ones,” “madmen,” or mostly “victims,” and never successfully storms the ‘I’ out of these “fools” because it is their most demanding character. We see this ‘I’ in Lear, stormed at by his own speaking authority that overwhells all in the text and outside, in a strangely startling way. His first words: “Meantime, we shall express our darker purpose,” and his last: “Do you see this? Look on her, look, her lips, / Look there, look there!” are an outstanding display of human affect. His outraging and outraged sense prompts Cordelia to be mute and disobedient: “Unhappy that I am, I cannot heave / My heart into my mouth.” She quite ironically provokes Goneril and Regan to voice spontaneously their hollow, fictitious claims, as we see in Goneril’s: “A love that makes breath poor and speech unable,” and Regan’s: “I am alone facilitate / In your dear highness’ love.”

Shakespeare’s Fool stands as media res for Lear as a human figure. His uncanny presence though incommensurate with Lear is necessary, for forming with Cordelia and Lear, “the play’s true family, its community of love,” and bewilderingly, gives true voice to our feelings. We love him for loving Lear and Cordelia, as they truly love him, and love him more for humanizing Lear for us. Otherwise, his presence is the strangest, overwhelming us with his uncanny “blend of bitter wisdom and witty terror,” and challenging us to reflect upon their meanings, as he drives us mad for our little knowing even as he provokes Lear further into madness for his great folly. His outrage is at Cordelia’s exile and Lear’s self-destructiveness that arises from Lear’s own failure to maintain, what Bloom (1998) perceives as, the middle ground of his sovereignty, and the image of fatherhood as being the necessary middle ground that alone can keep balance between our beginnings and our endings. From the start he had a foreboding of Lear’s tragedy arising from division and despair, and follows Lear feeling terrified that Lear’s cosmos itself is perishing with the king.

Strangely, like Lear, humans need to hear and overhear the Fool’s voice over and again, and identify ourselves with the “bungler” he evokes before we reduce ourselves to nothing.
Bloom understands that Shakespeare uses the Fool to remind humans of their preference for folly over true knowing, and that, if we were a little wise, we would not blunder in our preferences. Otherwise, like Blake (1970), we may think of ourselves as of Lear’s Fool in the Proverb of Hell: “If the Fool would persist in his folly, he would become wise.” But for such folly, we would have to be like the great Fool, like Shakespeare’s in King Lear.

**Walking toward reality: on poor bare feet**

Lear’s presence and experience of the heath pulls the human psyche out of “the quagmire of self-deception” (Bloom), and egotistical sublimation toward reality. What this implicates, and familiarizes us with is the pedagogy that follows from perception and feeling, an inverted metaphysics, a being-in-truth, a way toward reality. It is a therapy toward self-discovery (*Jungian Analysis Today*, 1974) but irresistibly subjective in its anti-Jungian self-findings. The world is its interpretation as the self-seekers feel their way to reality on “percepts”...a form of interior energy that becomes their vehicle of a new welcoming to the whole world. Feeling their way to reality on immediate flow of impulses, endows intimacy and nearness...interior conviction...a primordial Love that ignites sparks of humanity and increases its want as a deep spiritual need.

This is Lear’s primary want: excessive love, an intense initial want, limitless for himself, and limited in its response to all others. This is the first obstacle on Lear’s journey toward self-realization, and for Lear to awaken to its divinity within himself, he must see what the heart sees and reports, and if properly interpreted, is never false (The Quran). But Lear drowns himself in his own image as Narcissus, and rises like a Pharoah in his kingly wrappings till the elements rage, and return him to his natural and original state: of nothingness. This is the first step on Lear’s quest toward self-knowing. The word is not the thing or the habit. It is the experience, feel, taste, immaterial perceptible some-thing. For long, Lear had flown on dry neural impulse and known only his partial self, reminding us:

Our birth is but a sleep and a forgetting...  
As trailing clouds of glory we come, from God Who is our home.  

(Wordsworth: Intimations of Immortality from Recollections of Early Childhood)
Only now, on the heath, as he recognizes his limitations as mortal, he awakens to the potential Life force without and within, and remembers his own nothingness passionately concentrated in all beings, with a faint lingering memory of the Wisdom of Solomon, wisest of kings:

“For there is no King that had anie other beginning of birth.”

Now, Lear through self-release from ‘I’ and ‘my’ concepts, dispels the illusion separating the three aspects of knowledge (knower, known and unknown), and sees poor Tom as one and the same reality in these three different concepts. He now understands what the words Tat Twam Asi mean: As Thou art, so am I (Ancient Vedandists). In Sufi Inayat Khan’s\(^9\) (Witteveen, 1997) words

> When seeing from this point of view, the inner sight becomes clear. For a saintly person there are no barriers distancing one from others. As a result of contemplation upon God, the point of view of ‘I’ has been effaced and the idea of duality is no longer in the way. Thus, the seer is aware of the light of the soul, which radiates in all that is seen. (p. 63)

Lear is not a saintly person in the sense the Sufi mystic characterizes the mystical experience, but he does have the necessary potential for “transforming one’s gross ego into a humble attitude of respect toward the knower, the known and the knowing” (Sufi Hidayat Khan, 1996, p. 63). If there is a difference in Lear, it has to be in practice and in practice alone. Intellectual understanding without feeling and its feelingly practice is not worth much. As if for the first time, he realizes the inadequacies of his being, and that his state of self-knowledge had consisted of nothing but words, and unfeelingly and ungodly action. This is knowledge, that comes only because of the inherent (e)motional potential and psychic capacity to know “something more than, and something different from” what self has been. And that comes the way of nothingness, and with acts of faith and love as superadded organs of knowledge, when knowledge becomes practice for Lear’s self in a spiritual trial “through critical and engaged double reflection” (Bloom) in his ex-change project of learning with the Fool and poor Tom. It mirrors constantly his “compulsive activity” (Masuud Farzan, 1974) as king, and the decline of his soul.

This is the moment when Lear surrenders to the given actuality, and surrendering self-consciousness in Other-consciousness becomes self-conscious, and is reborn to the world with a contradiction. Kierkegarrd (in Dooley, 2001) knowingly concedes:
The contradiction does not consist in his being different from everyone else... but the contradiction is that he, with all this inwardness hidden within him, with this pregnancy of suffering and benediction in his inner being, looks just like all the others—and inwardness is indeed hidden simply by his looking exactly like the others. (p. 449)

This is to Kierkegaard a “rebirth” to actuality. This is knowledge of a peculiar kind. For higher circles in interpretive psychology, this is insight. And in Roy Schafer’s (1972) psychoanalytic situation insight IS transformation:

Thus, when psychoanalysts speak of insight, they necessarily imply emotionally experienced transformation of the analysand, not only as life history and present world, but as life-historian and world-maker. It is the analysand’s transformation and not his or her intellectual recitation of explanations that demonstrate the attainment of useful insight. The analysand has gained a past history and present world very enjoyable or tranquil. This past and present are considerably more extensive, cohesive, consistent, humane, and convincingly felt than they were before. (p. 15)

This transformation from externality to a hermeneutic perspective of existence is that without which Lear would not be the lovable Lear, and we would not be the selves we fortunately are, human with innate uns (fellowship) and other-consciousness.

Storming outside ‘I’

“Only through others,” Gadamer (1979) says, “do we gain true knowledge of ourselves.”

(in Madison, 1988, p. 176)

This being-in-truth is suf/soulistic witnessing on a long spiraling series of steps, stepping Lear inward, and then outward towards others as a low-brow in their oeuvre. This path begins with conscious awareness of his nothingness, and moves him toward a state of self-knowledge,
only when potentiality changes into actuality by virtue of “vitalism,” “a non-material purposeful driving component” (Sir Stafford Beer, in Maturana, 1980) that awakens Lear to recognize the necessity of poor Tom’s existence.

This is the same “active intellect” that Spirit breathed into all humans as soul when they were being “fashioned” (Geneva Bible, The Quran), and that, Aristotle says, attains expression through the realization of their forms. Is not this what Hegel (1800) in “Fragments of a System,” found attaining to “spirit” which he defines as “pure self-recognition in absolute otherness” (cited by C. Taylor, 1986, p. 8), and what makes the “structural coupling” (Maturana) of matter and spirit in human being an ultimate necessity. Otherwise, it remains passive, frozen, and unidentified, mere matter, as King Lear is, and then, what is this “quintessence of dust?” (Hamlet). Nothingness brings Lear to experience dying-in-life, and now recognize ‘nothing’ as the shared human origination and condition. Realization of the not i state of Lear’s ‘I’ makes him distraught and distracted:

Lear. Does anyone here know me? This is not Lear:
Does Lear walk thus? speak thus? Where are his eyes?
Either his notion weakens, his discernings
Are lethargied-Ha! Waking? ‘tis not so.

Fool. Lear’s shadow.

Falling from authoritarian Self to nothing, Lear enters madness, egged on to it by the Fool’s continuous stigmatizing:

Lear. O me! My rising heart! but, down!
Fool. Cry to it, Nuncle, as the cockney did to the eels when she put
‘em i’th’ paste alive, she knapped ‘em o’ th’ coxcombs with a stick,
and cried ‘Down, wantons, down!’ ‘Twas her brother that, in pure
kindness to his horse, buttered his hay.

The Fool remains a critic of Lear, accepting his sublimity and his foolishness, and yet, never ceasing to love Lear. His bitter sarcasm sees Lear become a learner in the pedagogy of
nothingness, away from the self-concerted, transcendent Lear that brought his world to nothing with him, moving him to compassionate being with poor Tom.

This communication and compassion emanates from their essential being, and is their potential, but it needs “something outside itself,” to feel the femininity in him, a spirit of Compassion to become something ‘more,’ for if its essence were sufficient to bring that perfection from potentiality into actuality, perfection would have been simultaneous with the existence of the essence. We can take bodies as an example of this: motion is (always) potential in them. Without the effect of something else, that motion is never actualized; otherwise all bodies would be in (perpetual) motion. But when anOther thing exerts an effect on a body, that potential motion (harakat) becomes actual. In this case the other is called the ‘mover’ (muharrik) and the body is called the ‘moved’ (mutaharrik). (Nasir al-Din Tusi, 1998, p. 29)

What attracts Otherness

Contemplation and action of this relation is the necessity of their biological integrity, and at once brings them in each other’s desire. The Fool and poor Tom move Lear intensely, “that potential motion becomes actual,” initiates a change in Lear, and mellows him, only when/if he is prepared to understand. This has points of perspectival insight similar to Maturana’s (1980):

Yet knowledge as an experience is something personal and private that cannot be transferred, and that which one believes to be transferable, objective knowledge, must always be created by the listener: the listener understands, and objective knowledge appears transferred, only if he is prepared to understand. (p. 5)

What emerges from this autopoietic urgency of Professor Maturana is, however, the control that lies in “something outside itself” that has biological identity, and is intensely engaged in its creative production. It has to be a living being, a listener who understands “only if he is prepared
to understand." Here, the preparation of the listener is the motivation, and what initiates that is the presence and desire of anOther, in our case, the educator to initialize the listening. Without the creative urgency and the listener’s emotional receptivity, knowledge cannot be, making truth, a far cry. The presence of such initiation as the Fool and poor Tom was necessity in Lear’s life as in ours that comes Self’s selfsame way in the interrelationality of heart and mind, body and soul, self and other. It becomes an exciting signifier that asks us “to make–take a position, to rupture, to opt” (Freire, 1994). Such options speak of diversions and sudden breakthroughs that come like the wind, make stirrings and move about, affecting us to move and like the wind be “metamorphic” (Bloom). As wise as the wind that blows and effects change, but longs to remain palpable and plasmic, we must take a positive view of ourSelves, and remain in the spiritual trial that has potential for changing us, and exposing us to our vulnerabilities.

Seeing Lear with this pregnancy of suffering and benediction that emerges in his inner being as its natural consequence, and urges him to dramatize its happenings on his inner stage, can make us the wind, and wise when/if we overhear what we ourselves have said, and therefore, change. It is in reading our own lives as text, and re-reading and experiencing other texts like Shakespeare’s characters that we see ourselves “engaged in critical and double reflection.” It is in this ex-change of serious reflection that change abides and becomes wind. This experience, its feel, taste and touch is the thing and habit in representing reality in us and by ourselves, making us anti-Jungian Self-Seekers in our self-discovery. Rising from our own lethargies in which we see all personal experiences of our past immersed, we also see into the truth of things, the ordinariness and limits of human existence, the pain and agony of suffering, and the lingering human sorrow. This is our world, and our belonging to this reality, through a pathic sense of affection and suffering, and thinking well, is perpetual insight that re-enters consciousness when we see our own vulnerabilities and our realities as responsibility, and simultaneously vow to get up to action. Things are out of joint in our selves and that as recognition of desire need to be set right. It is a real intent, rigorous gaze at the inner self that will bring self-knowledge, an insight into the painful truth that will make us “unpack our heart” (Hamlet) with empty words. It will bring us the worst that Nietzsche in Hamlet’s wake tells us that our words are without affect, and express blandly that was already dead in our hearts (in Bloom, 1998).

Our words have gone wary, and wearied our actions, deadened our sensibilities and dead our souls. Innumerable many have become Goneril and Regan with “hardened hearts,” without affect and affection. The unfeeling and unwise will proclaim “I know,” and in their self-asserting way,
refuse to attend to the weakness that lies at the root of the claim. It is in this "unknowing majesty" (Maturana) that 'I' remains ignorant of the wisdom of humility and for the rapture of the Dionysian\(^{10}\) state, resembles Hamlet for having true knowledge and then, reviling at the actual state of things, does nothing. The representation of human nature—that is to say, of human action, in the authentic form of words goes wary when the world is out of joint, and what inhibits action, Bloom takes access to Nietzsche (1873) to substantiate his thought:

Knowledge kills action; action requires the veils of illusion: that is the doctrine of Hamlet, not the cheap wisdom of Jack the Dreamer who reflects too much and, as it were, from an excess of possibilities does not get around to action. (p. 715)

Herein lies the birth of tragedy as Nietzsche senses, of human inaction, the cause of Dionysian distance from human reality and human experience. With faith neither in language nor in selves, Hamlets all over the world see the boredom, horror and ugliness, and because of the deadness in their hearts, speak nothing, do nothing. Their catastrophe is their dark sensibility and despairing vision, and before we too share Hamlet's despair of having thought too well, should rise with chivalric action and glorify humanity with the practice of M. Ghazali (cited in Farzan, 1974):

Intellectual understanding without acting and feelings is not worth much.
As if for the first time, I realized that my own scholastic knowledge had consisted of nothing but words and chatter. The Sufi Way, on the other hand, was not possible except by feeling, righteousness and deliverance from the trammels of the lustful desires. (p. 6)

These are stages in the progression of the soul to deliverance to which we subscribe as human for knowing the human individual with humanity. Mohammed Ghazali\(^{11}\) finds it in knowledge and repentance (that comes as remorse from consciousness of one's inauthenticity) as the \textit{sine qua non} of humans on \textit{humus} land.
Some Over-hearing responses

Over-hearing these words brings self-knowledge, an insight into existence that is emotional and physical stasis, and spiritual stagnation defining death of the living system before dying, of one who does not will self to die, and therefore, Maturana (1980) regrets feels nothing, he knows nothing, Because death is death And life without death is only emptiness. (p. xi)

Psychological egoism denies the right to choose rightly and responsibly in our “unknowing majesty,” and to attend fully to our “biological function cognition” for the fear that it challenges our own “biological integrity” (Maturana). For knowing our authentic selves we need to descend to our inmost self which has innate good sense, our essential goodness as human endowment from Above. This is the word that stirs soul and spirit, and is the “mead of in-spiration” (Kremer, 2000) that revives heart with the “fragility of human understanding” (van Manen, 2002). In the innermost core, it becomes poetry of the Soul and helps us to step down to the creative core of our origins, where with a heightened sense of the pathic and passive receptivity, we forget who we think we are, and remember the beings we essentially are.

Here in our own creative Hell, we will perceive self in its “naked appearance,” and experience, like Lear, dread with “the pregnancy of suffering and benediction” (Kierkegaard, in Dooley, 2001). Here we will be reborn as real and warm and valuable human beings, or be foregrounded as Dante’s “purgatorial souls,” sustaining Purgatory for the refinement of our souls. We like Shakespeare’s men and women are capable of surprising changes, even at the final moment, as Edmund changes. And like Lear and Lacan (1977) feel “the pristine moment of pain and bliss when the gaze captures the object” (pp. 146-178)—a no-thing with nothingness staring back at us in awesome silence. Here at ground zero, Lear arriving at the heart of phenomenological reduction, and as original text, comes to know and understand: “I was everything; ’tis a lie.” It is in another way a simple authentic cognizance: I am nothing; it is true. It is at this pristine moment that Lear and Attar of Neishapur (cited in Farzan, 1974) meet at crossroads and ex-change selfsame thoughts in this story of the Anonymous:
Lear: Does anyone here know me?  
Who is it that can tell me who I am?

A bumptious man dismissed a dervish by shouting at him:

"Nobody knows you here."

"But I know myself," the dervish replied. "How sad it would be if the reverse were true." (p. 14)

Here, in all amidness, a soulful experience of the dying of self-consciousness can bring the "reflection of one’s own gaze as uncannily strange: Who am I? What is my place in all this? Why am I here? (van Manen, 2002). Who else is here, and what do I know? And what should I do then?

These are questioning wonders that take us, through Lear’s experience to the essence of human self, to the Source in heart’s core, and cry with loving Cordelia:

Can man’s wisdom  
In the restoring his bereaved sense?

And with Cordelia, as loving humans, look for “simples operative,”

All bless’d secrets,  
All you unpublish’d virtues of the earth,  
Spring with my tears! be aidant and remediate  
In the good man’s distress! -Seek, seek for him;

So dear Cordelia cries:

It is your business that I go about.  
My mourning and important tears hath pitied.  
No blown ambition doth our arms incite,  
But love, dear love,

That is the natural state to which Lear arrives through repentance for his inauthenticity, for being in untruth. This is the sight that begins with in-sightful perception, of heart and soul, and confers what he does not doubt in his heart:
Thou art a soul in bliss,
but I am bound
Upon a wheel of fire, that mine own tears
Do scald like molten lead.

This molting soul-experience guides us to know that in moments of anguish, a word or a gesture can trigger in our consciousness a most profound feeling of remorse, and the necessity for “acceptance and deliverance from the trammels of lustful desires” (M. Ghazali).

A simple and rudimentary shock like King Lear’s can dissemble us of the basic proud assumptions “I know” and “I am some-Thing,” bringing realization of our unknowing and nothing, and so set us rolling in the pursuit of truth. So Ladson (in Aesthetics Today, 1980), the psychologist confirms: “Through symbolic death and rebirth, a new self is created.” This is the selfsame Sufi desire of Miskawayh: “Die Voluntarily” or Prophet Muhammad’s “Die before you die.” Vulnerability to such an extreme experience is a daring feat, and prepares the athlete of the imagination and spirit in tests of courage and strength. ‘I’ then takes “full responsibility for self and others through its ability to respond to the deepest needs and possibilities of the situation” (Ricoeur, 1981). Living on the pulses, it is in no will-negating mood to being another hesitating, deliberating Hamlet, but let passion and vision play for ‘a life’ in the world and continue our soulistic search for the surplus that is desire. And follow this intensive re-search for intensities, till it becomes concrete passion to save and protect humanity, that is Desire’s desire. Also remembering with Edgar that all is flux, and that self is ever-changing, also ever-increasing. We, by becoming our own analyst, descend into our own heart and soul, and in silence, as I and not i enter the core and surrender. Here in the twilight zone, far away from the “frightful allure of Existence” (van Manen), in rare crevices we see stirring events, and hear the cry of our soul:

Sick of supercilious so and such a thing,
I and not i am nothing, and less than anything
without ‘if’ and a second, a mere ripple
in the small surreptitious pond within.

Still a clearness, imagining you and i am nothing
and less than nothing. So what? And where
to begin but as nothing, real being,
remembering essence--a sincere remembrance.
For anOther you, remember All
and if nothing, what else am I,
nothing begets some-thing, the relic,
remembering You, I am but nothing.

Now and then, lessening another's burden
is surfeit with nothingness; that desire
for sum of things wheels on bliss
and whirls me to become another I.

An entirely different alterity springs forth from within this compact I and not i combine, not any different from the moral regeneration Lear experienced in the storm. Lear bartered pain, traded with sorrow in dust and storm on the heath with poor Tom, and like Attar of Neishapur (in Farzan, 1974) found:

Essence of pure existence,
is your origin,
and like Jalal al-Din Rumi¹² learnt:
Be a Nobody and you’ll be
invincible before the power wielder’s tactics.

(p. 27)

So, as nobody in the wilderness, Lear recovered his sanity and salvaged his humanness from being destroyed in vestiges of pride and godliness. He had to wander away from home to begin living spiritually, and remain there to deepen his spiritual life. And what does ‘deepening’ require?

Rumi¹² precedes Lear’s creation by Shakespeare, and in knowing that ‘being’ is essence and ‘becoming’ sense. Reaching essence requires turning inward, and a definite attitude of humbling. Essence here represents ‘nothing’ in the wisdom of humility, and sense is passion for self-knowledge, and sensitivity to aesthetics and easiness of simple, pure loveliness. Several knots of existence can be untied when self knows Essence of pure existence, is your origin, and understands like Rumi that things are trivia,

whereas emptiness is the mother of reality.
This void and the unknown is the "mother of reality," the creative source of our origin. It calls for stepping within, encountering, and then, embracing this magical unknown noThing that is our essence, our being and sense in nonbeing. Our becoming is always already in our essence, only it is not visible to the bodily eye. Delving deeper like Rumi to perceive with the subtle bodies and the third contemplative Eye to know that "you are sustained by the void and the unknown, why then do you try to avoid them" (in Farzan, 1974). "A nothing is being taken in by a nothing," Lear had cried. Why fear?

With mere being, human just is, but becoming is lot more. It begins from the source to the Source that always IS. Being and becoming, essence and sense with sensitivity are the first co-existential compulsory creative and dramatic impulses of Existence. Their isness and pure relationship is human existence's simple grounding and ferment. Existence of this singular being is expression of eternal Being, and its multiplying manifestations through connection with the power of creative communication and feminine compassion is infinite becoming. And humans are in compassion's praxis as being "of another make" (The Quran) transposed to wonderfully become. Stopping stillness and Becoming is therefore, beautification of 'I' and for humanity's beneficence, and as such needs to be realized and pure existence re-vitalized by a richly relational human force. Resistance to ignorance is actually remonstrance to take sense and just not be. Refusing to become would be to deny enhancement of essence, our inner self's innate relational pair. Their simultaneous coexistence is, in effect, celebration, manifestation and enhancement of essence that gives dramatic force and collective energy to existence and human creation.

This Essence and Sense as One always is in the infinite universe within and without. Here attention is on the universe within and concentration on fundamental particles present at high energies and compassionate attention on anti-particles, alone, alienated annihilate-comers. We are thus, embedded in the one single unity of You, as the commUnity of Love with collective energy as resource for deconstruction and re/construction purposes. What makes sense is the certitude of our personal and collective identities as Grand Unified Force.13 Corresponding with the temperature without, the temperature keeps on decreasing as the universe expands and deepens for receiving more. What is remarkable of this universe is its creative force, Love, the unifying highest energy that is responsible for tying the human knot and untying several knots that segregate, separate collective particles and annihilate anti-particles to form neutral particles. These personalized neutral particles of individualism unlive their lives in a lone narcissistic state
without their emotional accompaniment. For these issues of separate being, high energies by loving educares need to be recreated under special conditions in the compassionate centrist ethos.

O Creative Companion

With this mesmeric connective as the founding principle of this Centre, incredible and stupendous creative work can be carried out. What it wants is a sustained career of self-devotion and purity of heart. “Purity of heart is to will one thing,” Kierkegaard (in Dooley, 2001) says. It is the one thing, the central essence that we must open to, and “that is absolutely the only thing.” This heroic self-devotion is accompanied by a knowing that s/he, who enlarges human knowledge with warm feeling, confers benefit on humankind, and simultaneously celebrates pure human individuality and humanity, as our essential nature.

For it to happen, Rumi (cited in Farzan 1974, p. 28) suggests “Untie several more knots---unfathom yourself if you can. If you find out your own limits, it will be the take off point to the limitless.” So ‘I’ that finds itself in nothing and finds substantiation in Lear’s “A nothing is being taken in by a nothing,” and like Rumi (cited in Farzan, 1974) “lets go of reasons and turns to proofs; he leaves the sense for the essence.” And suggests vacating “self of knowledge” and being where “emptiness is the mother of reality.” And where the world plays too many tricks:

Play a trick so that by becoming nothing and nobody you grow and excel...Be ignorant and give way, then you will get rid of your ignorance. (p. 26)

There is superior wisdom in what Prophet Muhammad (peace be upon him) said: “Paradise will mostly be occupied by fools.” So be it for Fools like Shakespeare’s on the heath:

Cleverness rains dust storms of pride; be fooled and your heart will attain peace------- If through bewilderment at the Truth your babbling reason quits your head, every hair of your hair becomes a head of wisdom.

So Love whispered in Attar’s ears and I overheard: Better be game Than a hunter.
Adopt ignorance and roam free.
Give up the thought
Of becoming the sun.

*Be a particle*

*And find the whole.*

*Once in a while*

*For be-ing the whole.*

This readiness to play that trick upon self brings it to *Quiescence,* the View of Reality beyond and behind our material existence, to look within intently at our bared soul. Re-entering for retreat into ‘the still, a clearness’ will image the unknowing and also the reality of nothingness. If that is not so, what am ‘I.’ If I’s amness is in something else, I am fooling about everything. Feel ignorance’s integral presence here and never ignore the continuing task of dying to old ideas and dead ways of being, and awaken to becoming in a multiple ways ‘I’ wants to be. This unknowing is sensibility and remain in the clearness with it. Assimilating essence and sense in the organic unity, as solemn witnesses to our simultaneous coexistence as fundamental creative particles of the Grand Unified Forces, the central Essence, ‘I’ cannot just be and not become or not become without being. Both are aidants and remediate existence, and represent its great value. Both coexist in Essence and invite learning and living simultaneously, and confer to Education a new firm adage: The Wisdom of Unknowing. It is a stimulant to knowledge and the best intoxication salvaged for us all, ever surprising and ever growing better with time till “Ripeness is all.” Accepting unknowing as initiation, and remaining anchored to our central Essence, we clamber onto the cloud of knowing, and are challenged to open to new understandings and a new human commUnity through the experience of individuation.

The breathless drive for individuation is itself a profoundly realistic model of human (de)liberation, the result of an intense self-examination and ultimately, the passion and humility of a spiritual rebirth. Such in-seeing opens the doors closed by logicians, and provides a feelingly response to Carl G. Jung’s (1970) observation:

The breathless drive for power and aggrandizement … gnawing at the soul of the Westerner with apparently insatiable greed, is spreading irresistibly in the East and threatens to have incalculable consequences.

(p. 291)
Both the East and West have to be sensitive to the social and cultural inauthenticity around them, and come to a collective resolution of this intense conflict. Their authenticity lies in a process of human growth and liberation that Carl Jung (1968, p. 163) calls Individuation, by which “the inborn but hidden totality of the psyche (i.e., the Self) is fully realized and lived.” This process is the same Iqbalian Khudi that seeks the attainment of Selfness, as distinct from selfishness, which according to Farzan (1974) is

the domain of the ego—the small, restless, perpetually pleasure-seeking aspect of the personality that the Sufis call the nafs. The nafs is the root cause of human suffering and confusion and the enemy of individuation. It is the never-satisfied, busy, tricky, fidgety monkey-in-a-cage. (p. 99)

The problem being an expression of a human trait is inescapable. It needs full recognition, even befriending, and thus bringing it into one’s service. For Iqbal, the problem is not the ego but our identification with the ego and hence our failure to realize and live our sufi Self. In this case, ascetic self-mortification or inhibition will not help, but in Iqbal’s terms, precisely the contrary:

Like a caravan bell, allow, from every atom of your body,
The hushed cry to throw itself out.

The resolve is for fearless action, a continuous striving of the spirit toward self-perfection. Self-empowerment through ruthless competitiveness, ambition, greed, hypocrisy, and dishonesty are manifestations of the ego, and are responsible for timidity and weakness of the soul. These negate and deny individuation and are therefore evil, and as the imperative of responsibility, must be avoided. Iqbal’s perceptive vision of individuation sees it as a process that has its own unique course within every person. Realizing individuation within wills us to an on-going self-actualization to which, every willing action is a responsible act, and is the course of a greater and higher self within us. This Self, ascertained by Love, overcomes delusions, faces facts, and lives realities. The process is thus nourished and strengthened, and proves the validity ‘that I am.’

This is the sole witness to our Soul testimony: our inner stuff is energy, warm radiance, in its naked brilliance full and for-giving is creativity itself. It is knowledge, with feeling and righteousness that is a serious, daring, beatific showering to Life that spawns new manifestations constantly, minute by minute, expressing its Spirit in real multitudinous forms. With this infusion
for life, as Love's reverent progressive spilling, we are bound to the wheel of fire and phoenix's fate forever. Why fear?

As pure transparent nothings we begin, with human individuality and warm humanity inherent within, and continue our progression with the will-affirming mood to become what Keats imagined the poet, in "The Fall of Hyperion"

a sage,
A humanist, physician to all men (emphasis added).

So Lear delves into the Promethean fire of transformation, and emerges with doubt and faith, darkness and light as the recurring opposites in his inner being, and as he sees beyond opposites, he gets connected and goes his own way. Living closely to his warm soul, and in touch with the inner vitality and pure innocence of his true being, brings simple truths to lips that is poetry:

"Do you see this? Look on her, look, her lips, / Look there, look there!"

We listen to his poetic soul, and are touched by his childhood simplicity, as our soul opens for more participation and spontaneous submission to our soul mates. We are alive with the power of the Word that is essentially spiritual, and being (w)holistic thought, is poetry.

Alienation from our inner self and the large humanity will be a narcissist's disparate existence, and disengagement with what is essential spiritually, does not become our social being and spiritual consciousness. It necessitates recognizing our first intimate relationship with Essence, and our living in this compassionate relationship that puts us in a pursuit of Truth that is participatory as intersubjective, and in a sense universal; evolving and participatory, always. All humans then become essential participants, intimates in the cognizance and celebration of this Truth. It happens with our interconnectedness, our unfrozen state of being with All in the sacred centre within. The more deeply we participate and get connected with the more spiritual part of ourselves, the more deeply we enter into the mysteries of life, until we arrive at the given absolute, universal reality That All is, now and forever, the deepest core of our participation. Thus we arrive at Keats' deep knowing: Beauty is Truth and Truth Beauty.
So this is You in the centrist ethos, and awakening to the immensity of Your spirituality and to the experience of Your living presence is arriving at Truth, and living with It as It is ItSelf. This is being-in-truth, active participation in the sacredness of divine Being that is Rumi and Ricoeur’s sacred passion, and is the sacredness of Spirituality. Passion for being in and living with Truth is heart’s desire and Your becoming attitude, who am ‘I’ then? With Your Creation, ‘I’ is not alone or separate, it is part of the Cosmic Self (Rumi). ‘I’ knows and is passionate for coming hither to the still, a clearness within, and clearing wilderness outside always for the love of humanity, and with the community of Love, to which Lear awakens till his going hence. It gifts a silent peacefulness that is quiescence, and a great feeling of inner content, serene calmness, mere touch of the Soul, Beloved, always Becoming-in-truth, Beautiful.

It initiates the process of prudence in praxis, for purging the human soul of ‘too much’ of everything that is extraneous to simple being, for knowing that the nobler a soul is, the more objects of compassion it hath (Rumi), and anon, may become the subject of our affection, Beloved. This compassionate communication is the very essence of a rendering of human life both serious and true, which transforms the eternal contradiction and makes living progressive. Here configurations shift, meanings resonate and reverberate with perceptive being, and like the wise wind call us forth to reflexive definite action. This is a deepening experience of human phenomenon that brings all together in the bond of human experience to perennially experience conscious dying and conscious living, whereby self is born anew like Lear on the heath, and then, sees itself on the royal road to individuation and never looks back. This is Kraemer’s (2000) delving into the deep of one’s origins for a change. So he finds:

It is not a mere change in identity, but a foundational, qualitative shift in the process of how we construct our identities. This means we need to deconstruct ourselves as the beings we are so that there be renewal from the creative source of our origins. (p. 117)

Recovering a real and warm and valuable self in this ancient healing way is another knowing; another participatory truth with warm perception and sensation of Other-consciousness in the universal cosmic sense, is a vehicle of creative becoming and conscientious being. Poet Browning says somewhere that out of three sounds, the poet makes not a fourth thing but a star (Giri, 2002). This star, content in its ambient illumination, tells us many things from its axis of selection, and silently says, “Prospice.”
CHAPTER V

Literature in praxis: One Way of Experiencing

The blessing of being in the middle

I can't help but dream about a kind of criticism that would not try to judge, but bring an oeuvre, a book, a sentence, an idea to life; it would light fires, watch the grass grow, listen to the wind, and catch the sea-foam in the breeze and scatter it. It would multiply not judgments, but signs of existence; it would summon them, drag them from their sleep.

Michel Foucault (1998), Practicing Criticism, p. 326

The new critics are critically aware.... They are beginning to adapt themselves to the new fact that literature is not a special pursuit and this cannot be cultivated away from life, that it is very much a part of life and society. And what is more, it has not only to interpret life and society as they are, it has to probe deeper to find out why they are what they are and upon that context, to suggest new directions and impetuses. This new criticism will not simply destroy; it will fulfill and provide us with the next insights!

Chittaranjan Das (1982a), A Glimpse into Oriya Literature, p. 35

I trust that you will see in these experiences some of the elements of growth-promoting interpersonal communication that have had meaning for me. A sensitive ability to hear, a deep satisfaction of being heard: an ability to be more real, which in turn brings more realness from others: and consequently, a greater freedom to give and receive love- in my experience, are the elements that make interpersonal communication, enriching and enhancing.

Abstract: This chapter comes to you from yu-mu (a space of poetic ambiguity and possibilities) and takes you beyond “fetishism of culture” (Elvi Whittaker, 1993) to ‘othering.’ Always passionately concerned about the pattern of construction, I am interested to know how others make sense, and of how reflexivity can be practiced when making sense of oneself is understood as occurring through the construction of the other (Morrison, 1992; Phelan, 1993). For poststructuralists, representation is always in crisis, knowledge is constitutive of power, and agency is the constitutive effect, and not the originator of situated practices and histories (See, for example, Felman, 1992; Foucault, 1978). I see that I have always challenged myself to think differently about “the real,” to be teaching unselfconsciously that marks its constitutive limits, and allows its growing narrative where both teacher and learners as “educational apparatus” (Felman, 1992) confound teaching, and learn from that which is “other,” becoming co-beings. My concern is with what reading literature does when one steps beyond the naïve faith that seeing is believing and places the educational co-beings right in the middle of lived experiences and life in the present. This brings the unconscious into play, and “the creation of an original learning disposition” (Lacan, 1978, p.242). Rather than representing someone’s pedagogy, this essay is a form of self-teaching, an experiential pedagogy, when teachers are open to the possibility of life (Jardine, 1992), and creating room for more understanding that may involve a “moment of loss of self” (Gadamer, 1977, p. 51). It is a narration about experiencing teaching as much as experiencing poetry and the prereflective practice of teaching literature feelingly, and the creation of a new condition of teaching it from the middle. As a “hidden chapter” (Felman) in my own pedagogic text, I offer thoughts about the narrative dilemmas, and the release of other narratives when one takes seriously the problem of human life and living in relationship, and sees the problem of ego as the central disturbance in the human condition. It brings teaching in the visible and the real as a living pedagogy, in fact, right in the middle of the larger world context.

Waiting in the dark: for knowing whatness of all

It was late September 11, 2001: dark, sombre, tearful. I sat abridged in darkness, and looked intently into the dark mosaic that had taken form in uncreative hands, and had stunned thought and numbed feeling. I was grieving at the collapse of humanity once again, and gazed strangely at Riceour’s phenomenological space of our experiential living world. I found myself on the hermeneutical Circle of Time, wondering on the human question: what it means to be a human subject, and meditating on the meaningness of human existence. Orphecically in the realm of the dead, and, like Orpheus, I was experiencing the fullness of death that overwhelms living beings with its sterling truth and passion for life.

These are stirring moments in dark peeps when “the fragility of human understanding” comes, and enlightens existence (van Manen, 2002). I was grieving again, reliving my significant pain as it was originally lived in moments of the dead, my parents’ death in 1992, experiencing body presence in the perceptual experience of the loss (Merleau-Ponty, 1962). I was no more
"purely bodily" "purely psychic" but "body-subject" prereflectively reflecting upon the unbreakable bond between the human person and the human life-world. And realizing that it is only at this phenomenological reduced space of nothingness, we bare our attention inwards, and then, with a heightened sense of the pathic and a passive receptivity, we forget who we think we are, and remember the beings We Really Are. Here configurations shift, meanings resound with insightful perception and sensation, calling us forth to the praxis of reflexive thought and action.

This is no mere philosophy nor non-philosophical reflection, but an ever deepening experience of human phenomenon with a strong sense of human relationship between self and all others that puts one's entire existence into question. We become a pathic text then, and in the passion of human affection and suffering that the experience of grieving recalls, we attend a healing ceremony, where as Riceour's feelingly reflective subjects (1982), we rise by means of "a corrective critique from misunderstanding to understanding" (p. 18). This is a way for human understanding to arrive at the heart of phenomenological reduction, and then, move forth soulfully toward manifesting the spirit of generative productivity, and of life (Jardine, 1992).

It is not a mere shift in thinking, but a foundational qualitative shift in the process of how we see ourselves when re/membering our grief and pain. Here is the possibility of renewing ourselves from what Jurgen Kraemer (2000) proposes as the creative source of our origins. And remembering Merleau-Ponty (1989): "[The] haunting of the present by a particular past experience is possible because we all carry our past with us in so far as its structures have become 'sedimented' in our habitual body" (p. 33). As our body-subject responds to the pristine moment of pain, and captures the gazed at object--grieving human being, relationship to things, people, events and situations begin to be understood in the context of the subjective and personal expression of grief. One such grieving event expands the existing limit of grief into circular and collective mourning. I remember the phenomenon and say:

One sweeping surge over my body...goes into depths all over again...ahh...
that moment is back...I feel its pricks, and the needles at the back of my neck,
then all over the body...it never goes, its mine now for life, I know.

The whole way of life changes with this lingering phenomenon...bringing a phenomenological perspective to authentic experiences and their respective unified sensibility in the general drama of pain. The aim of phenomenology is "to describe experience as it is lived by
people" (Dilthey, 1985). From a phenomenological perspective, consciousness of one's experience is to know it as lived in the world, and its reliving capacity and inherent ability to respond to the other lived, and life experiences that silently embody our relationship to things, people, events, and situations. Perceiving thus, our understanding of the world changes perception itself and it then includes the mind and body as the sacred enclosure. Such a change of perception could effect the wholesale transformation of societal patterns of representation, interpretation and communication in ways that would change everybody's sense of self. In Phenomenology of Perception, Merleau-Ponty (1989) has referred to the body as the natural self, which, I perceive, contains a natural passive receptivity and responsiveness to all lived experiences. One's body intends and forms one's point of view on the world, and it expresses itself as an existential-practical attitude to the world. According to Boyd (1986), one experiences the world concretely through one's body (p. 82). Perception and knowing occur through the body's sensing the experience, and its ability to co-respond to similar experiences. Phenomenology therefore, as a way of perceiving, responding and understanding the lived experience, guides one to relearn perception, to set aside the prejudices of science and common sense and let ourselves be carried along by the current of existence, attending carefully to what reveals ourselves when we remain open to the richness and variety of sensory perception. (Macann, 1993, p. 182)

Boyd's hint at embodied consciousness propounds for us the concept of embodiment that "informs us that consciousness is diffused throughout the body and finds expression through it. We are our bodies" (1986, p. 82).

The literature (around this topic) presents a world of grief and mourning as empirically understood, with theory and research that depict observation by distanced self. Although cognitive and affective representation is evident in theory and research, it is lacking in the exploration and understanding of the transformative capacities within the individual. What still prevails is the world's revolutionary tryst in creating highly advanced technologies, and its inadvertent refusal to open itself to the conditions of self-preparedness and "technologies of self" (Habermas 1987b; Giri 1994c). It still takes a narrow view of human beings as rational agents, and despite Enlightenment proclamations, restricts its vision regarding "Beyond 4" to what is different and not to "higher" (Heller, 1987).
This will open a whole new chapter in the explorelational domain that explores the spiritual sources of the Self of all selves, especially of the rationally argumentative actors on the world stage, and all those engaged in public service. We require a spiritual enlightenment here, an enlightenment which reiterates the unconditional ethical obligation of the self to the other (see Giri 1996a; Taylor 1989), and supports the manifestation of well-being in the life of all individuals and all institutions of this life-world. The challenge of human concern today requires such a qualitative shift in our life, orientation, and commitment by which well-being and goodness become a matter of character, habit, and action. It returns us significantly to the wisdom of the body as the natural self that is firstly always present and experiences the world, “for it is through the body that one gains access to the world” (Boyd, 1986).

What else lacking in phenomenology of perception is the in-cognition, heartknowing of a reflective subject, heart perception of phenomenology that aims at a much deeper understanding of the nature and meaning of our everyday experiences, and relations to the living world. It is this study of life-world, of living life the natural way that for van Manen (1997) means “the world as we immediately experience it pre-reflectively rather as we conceptualize, categorize, or reflect on it” (p. 9). The pre-reflective receptor to all experiences is the HEART, which with its deep inhabiting capacity and its humanistic culture opens its therapeutic gates to the suffering humanity, and can, with its warm presence in the body, become a guide to humanity. Its wide wakefulness and unselfconscious functioning makes it a welcoming home to all, and a natural resistant to material experience that is icy cold and deadening to the soul. Munhall’s four existential life worlds--temporal, spatial, corporeal, and relational, can become alive, richer, fuller with knowledge that is insight of the perceptive heart, and brings understanding of what it means to be human, “to fulfill human nature, to actualize more fully who we are” (Boyd, 1993, p. 127). Only then, we get self-knowledge, and self-realization of what we are as “a human person” (Riceour, 1981).

This is essential knowledge and wants integrating all otherness into self-identity for completing Knowledge, and knowing Truth. However, this is not an easy process amid social forces that aim at minimizing cultural togetherness. Limited phenomenological perception has contributed to alienation and indifference, and now, phenomenological perception of the heart asks for a new self-understanding, a perceptive awareness of, and aliveness to deep experiences that make the relational world without ever separating from the Self or the need to separate from others. Others come in here as Intimates, having surrendered one’s constricted ego-identity, and
thus moving beyond dualism that enables one to become the compassion (Buddha) or care (Noddings) or love (Rumi), and thus relate with the world as its embodied consciousness. Only narcissistic egocentrism constricts Self, bringing estrangement from self and others, and consequently, ignorance of its luminous spiritual fundament that is significant of all living phenomena. Awakening comes as intuitive light or “luminous openness” (Wilber, 1990) from direct In-Sight into the interrelatedness of beings. It is insight that the knocking heart perceives, awakens self from “a state of savage torpor” (Wordsworth, *Preface to the Lyrical Ballads*), and creates desire for eager expansion in mutual otherness that is the way of wholistic living. Constant illumination from the inner temple takes people beyond thinking to living prereflectively on the current of existence (Heidegger, 1968).

This luminous existence has Meister Eckhart’s gelazenheit as “an attitude of man refers to thought only secondarily. Primarily it is a matter of a way of life--a life without representation of ends and purposes” (Reiner Schurmann5). It is self-awakening to human life spontaneously, and living it unselfconsciously in the passion for affection and suffering, that renders “our mortal world enough” (Auden, in Davison, 1970).

Taking affection and emotional intelligence as light of knowledge and wisdom of heart decentres humankind as human individuals of innate worth: active, immaculate, innocent with love of humanity. This calls for the immense inner transformation that Giddens refers to as “transformation of intimacy” that looks for the democratization of intimate relations (Giddens, 1992, p. 196), and looks at family as the media res of social transformation, and asks all to participate vigorously in this project. Taking TexT as a springboard of action, it asks each to be the actualizing, dynamic principle of Compassion, Care or Love for all others in the spontaneous moment that restricts the possibility of disbelief, and allows one to remain open and true to the original principle of Being (Heidegger, 1968). This is putting one’s Being into continuous performance (praxis as practice), a display of spiritual energy that is reSourceful like nature, every now, every then. This now is on a circular momentum, and never dies, only waits for an anxious beqarari for our trust in its capability and inner capacity to run its curriculum. This is one hermeneut’s silent code of conscience about teaching as a way of happening. It wins when Loving begins by starting the “healing fountain” (Kraemer, 2000) of awareness and understanding, and thus our spirit’s expansion in the outer circles of hermeneutics, with processual creativity in its work of a vast human solidarity and sustainability.
Narration within a humanistic narrative: A Living Inquiry

Divine Wisdom is destiny and decree made
us lovers of one another. -Rumi

*Wisdom of loving every other is endless, and*
*destination sure: Beloved.* -Sohaila

Entering teaching like *Socrates in the street* means being animated by a passion of, both criticism and creativity, deconstruction and reconstruction, and being passionate about transformation. It concerns the whole of humanity and begins with an inquiry into the foundations of our life, and awareness about its multidimensional origin and numinous dynamics—the material and the spiritual, the collective and the individual; to evaluate its provident being that can contribute to equity and human dignity (Giri, 2002). Life is a co-extensive web of relationships, and involves a normative criticism of the quality of these relationships, and the desire to provide a horizon of normative direction to this fundamental architecture. Its fascinating mystique invites a description of the dynamics of Relationship in life; observes and describes both coherence and incoherence, harmonies and continuous contradictions at dialectical work in life; and creates beings with an infinite ingress, moving with the desire for a creative reconciliation in the Between of life itself.

Maclntyre sees Life’s architecture of Relationships joined by the narrative unities of our lives (in Clandinin and Connelly, 1988), and I understand, because of their conjoint engagement, how these modes of togetherness cause our happy being or otherwise. So sad, eventful eleven of September 01, conjoined in memory that mournful May of unforgivable 1992 and November of unforgettable 1991 when I surrendered to Death’s enormous obsession for my parents. Such ubiquitous moments carry “vexations of the negative” (Jardine, 1992, p.118), and wring pain out of heart so that all times become agonizingly thinkable, and moments, a living impossibility. Then “ingots of time and place” (Maclntyre), where parents’ loving presence ends as narration, become a centreless space beyond measure. Here life is stilled in the discontinuity of living narrative.
with some trails

Blackest

in human creation.

This is the thing itself--of life tumbling down to ever-penchant Death, realer than real again, this September 01. Death is the other thing with a sense of palpitant reality, now outrageous and ruling me again, joining me to the American people and another human tragedy, and losing me to impermanence and human suffering the world over. Thus, Nurse, nourisher, instructor educes to see us alive with a living impossibility in the present that also keeps open life's continuing possibility. This is the stuff all humans are made of, and with the real sense about mortal finitude, Death's enormous tenement. These paradoxes harangue existence between these two things that situate thinking between life and Life, or between life and non-life, where living at times joins the living and the dead to the ingots of not-life as narration. These things matter to hearts, where inmates of Life dwell in belonging to intimate narration.

This site close to living as the sacred earth that is picked up and rubbed between fingers, is our permanent relational space that points "a way that does not foreclose on the future" (Jardine, 1992, p.118). It gives a sense of being alive in an ingot that is more drawn to not-life. Without constraints, this place also has "the reality of our internal relations" (Griffin, 1990), and intimate relationship that connects us perennially to Wordsworth's the still, sad music of humanity. So our lives blend as we learn well as we teach on compassionate sites, where all humans are destined to understand the nature of human life from intimate beings that join "the narrative unities of our lives" (MacIntyre) to literature as a pertinent living pedagogy.

These meaningful texts are an invitation to enter the flow of conversations, and challenge teachers to widen their universe of discourse. Their generative correspondence and pervasive moral sense can then, be contrasted with perspectives on lived experiences captured in texts as readings of life. Each text is a storied life on storied landscape that is lived experience, and when "interpreted and/ or re-interpreted" (Smith, 1991) by a class that has 60 souls or more, there will be several perspectives on one life that we share as humans. Things then, are liable to change conspicuously and become "more complicated and ambiguous." There is still room for possibilities for a new educational pedagogy and practice to be born out of a love of ambiguity which is at once a love of the generativity of new life as a gift bestowed upon the Earth (Jardine, 206.
1992, p. 123). The interest that texts arouse for they “have more than one meaning with no single true interpretation” (Ricoeur, 1992, p. 56), making text an exploration site for knowing human life-as lived in a deep way (Jardine, 1992, p. 124), and an original recognition of humans as coalescents in-forming humanly that old 16th century gossip of Shakespeare:

We are such stuff
As dreams are made of, and our little life
Is rounded by a sleep.

This gossip, like innumerable others, is a narrative of experience that unfolds our connection in walking along a way that is mortal, personal, and really human at the very core. September 11 is thus, heavy with memory and thought as we cruise in strange progression into each other’s lives, entwine human branches for personal and shared solace, and in full reciprocity, respond to the “whole story not just fragments from what is most obvious in action” (Turner, in Roemer, 1995, p. 145). We literate such thought from literature and our lives that are also “fragments of theoretical traces and live(d) experiences through (ex)citations” (Turner, in Roemer, 1995, p. 145) that originated in the predilection of my parents, and now flow spontaneously in this narration about live(d) narratives.

The “most obvious in action” (Turner) is the authentic teaching site where learners and teachers come together as educational co-beings over their texts: readings of life mimaetically captured as camera points for interpretation, and interpenetrating spheres of existence and non-being in personal lives with impersonal generalizations. What emerges is a “characteristic inwardness” (Kierkegarrd, in Doolley, 2001) of the people gathered there with

a noble stage of the soul itself,

In shifting actions and celestial light, with all its grand orchestral silences;

To keep the pauses of the rhythmic sounds. (Robert Browning, in Fra Lippo Lippi, 1855)

It brings an astonishing range of students’ response to how the teacher’s imagination and intellectual seriousness engages with the text. It is a prelude, naturally to the students’ engagement, and how their engaged presence in the textualized context is a starting point for the students’ prelude to a lasting relationship that is partial to all humans. “Their story, yours, mine”
(James, 1981)—it's what we all carry with us on this trip we take round our texts, and we owe it to each other for respecting our stories, and learning from them, says James.

So these texts of literature arouse our imagination that is alive to Perception and Creativity, and make us live in harmony with Relationships that are partial and impartially related in the space of intimacy, where such persons as parents and teachers live personal lives intimately. These inmates of narration have the potential of becoming our mesmeric connective, and impetus for much changing possibility when narratives pulse the heart of humanity, and along with the Beloved amidst these multi-polar contextual pieces, become the third authentic teacher, Beloved's beloved. Nurse, nourisher, instructor: the third refectory, working for transformative learning in educational circles, spreading gai-weiio (good word) from what is now most obvious in action: the praxis of Love, an emotion with enormous impartiality and plasmic content to contain and embrace the all of humanity.

**Personal Statements: Mor(t)al Questions**

There's one serious concern to be clarified before impartiality for personal relationships is acclaimed: How legitimate is my subject statement that all humans entering my exploreational domain are my intimates and evince my partiality? Is there any exclusion from this preferential plane? Are strangers included in the space of intimacy? If so, then why 'strangers'? Who are my most intimate kin, and then, how impartial?

Personal relationships are, by definition, says Hugh LaFollette (in Rachels, 1989), partial. I agree. But I am also partial about impartiality, and agreeably, this is vital to my understanding of morality and relationship, and instances my obligation to all humankind. What place do I then offer to parental love and family loyalty, and how do I perceive these in the general domain of obligations. As Rachels (1989) put it:

(U)niversal love is a higher ideal than family loyalty, and the obligation within families can be properly understood only as particular instances to all mankind [sic]. (p. 48)
This higher obligatory referential is taken beyond familial bonds in the exemplary obligation to "all mankind [sic]." It categorically fixes secondary place to family loyalty and righteously claims "Universal love" as a higher ideal founded as it is on general moral rules. My speculation about this bold assumption writhes in longing for those filial relationships that are based on strong emotional bonds—heart links—that are stepped down in complicity with universal compatriotism. It appears that it may completely or partially undermine the very possibility of personal relationships to the attitude of care "because the impartial generalized rules of morality require it" says Rachels (1998, p. 48), and not love.

Love is a personal and intimate emotion, and since intimacy requires partiality, Rachels' claim of universal love as a particular bonding for mankind [sic] is unfounded. Her particular envisioning about human relationships in effect offers only care, not love as its founding emotion, and with that she can only establish quasi-intimate relationships on moral grounds, not on personal spaces of intimacy. The care she actually extends to "mankind" [sic] is impersonal care that is not partial, and therefore refuses pursuit of intimacy. Unless personal likings are determined on 'self-worth,' close relationships as "particular instances to all mankind" [sic], and even "(U)niversal love" will have to contest emergence and maintenance amidst other resistances. Doug Aoki (1996) desires some-thing else:

The Realness of the thing means that what constitutes our way of life as precious (as intimate) is neither our particular food nor our work nor our recreations, nor even the sum total of all such things, but rather some-thing else that inheres in each of them and makes "it an object of desire." (p. 412)

The Thing is the real of our desire, and one of its names is jouissance (Zizek, 1993). We ensure the possession of this jouissance as the subject of our infinite yearning in the reality of the social universe we inhabit with our usual roles of kind-hearted, sincere, active, immaculate, decent people who choose to love, and conversely be loved because of who we are. If this is not the initial requirement, how lasting would such befriending be, and how true? Then, duties of friendship would be just like other role-specific duties, as lawyers, physicians, etc, requiring moral considerations, not the love for which humans yearn. Humans like the warm oozy intimacy that intimates as inmates of narration can give, and being human, they would want no-thing else.
With jouissance as the real of our desire, distances in space and time and hearts can be overlooked as relationships live in the Real. Without this connective, the centre cannot hold, and relationship cannot be made whole by any other means. With the possibility of its lack being irrevocable, the emergence and maintenance of close relationships would be social fantasy, and its continuity an impossibility. The positivity of social reality is qualified by the soulistic frame, which recognizes the existence of no other Real substance besides jouissance that belonging in love can endow. Love is the natural endowment of all humans--first and unceasing essence and impulse--warm instinctive energy linking human hearts as parents and family and friends, and possible innumerable others on purely performative lines.

As people enter, the centreless space of intimacy begins to expand with expanded consciousness (Candace Pert, 1999), and warm hospitality that, without original difficulty, embraces many beyond our personal projects. Here are intensities that empower us to open ourselves to Perception and Creation, and spread our attention beyond our close friends and family, and generate the love for which all humans as plain citizens yearn, that makes them feel better about themselves, and renders “our mortal world enough.” (Auden, in Davison, 1970)

This explorelational contention contests Rachels’ proposal, and contends that human love springs unconstrainedly from divine Love and “supernatural sympathy” (Auden, 1939) as the ideal of egalitarianism, extends from the fundamentally partial personal relationships that familial love ties, and then opens magnanimously for closer ties with humankind. Undoubtedly, our personal heart-links empower the human package with comprehensive goodness and jouissance that love creates and gifts, and then, dictate ‘good sense’ that we pursue intimacy impartially.

Here, sheer impersonality would harden us into frozen indifference that chills relationships, and undoes living. Without warm relationships, there will not be enough substance or conviction in a person’s life to compel allegiance to life itself, and dispel despair that silences the desire to live, and is inappropriate for empathic activities. Bred in the bone by the centripetal parental love, and nurtured by pure joy in love and marriage that is devoid of egotistical subversive emotions and insouciance, love takes joy for centrifugal fluorescence, breaking insular extremism, and deepening heart space for humble beginnings in authentic experiences. Each presence receives full space and attention at any given moment in this ancestral all-receiving home.
This centre becomes an interdependent universe, brimming over with parents' unhidden love for each other as husband and wife, supporting rich personal interactions, a sense of oneness and wholeness that is compact with sensitivity and compassion, making both persons, loving and lovable. This inmate saw parents' benevolent care in small life matters, reaching out to each other when happy and sad, and sharing every small detail as intimate talk, which entered a broader caring and responsible relationship with the others. Here life was taken care of, and witnessed their expending in small acts of love with awareness and understanding. Shared existence made a comfortable home for inmates with "The Realness of the thing" that makes "it an object of desire" (Doug Aoki). It is realness of the thing that makes these authentic experiences in love, family, and marriage as the "starting point for a new ethic based on one's duty to oneself" (Beck and Beck-Gernsheim, 1995, p. 43). Regarding these as explorative grounds for the search and realization of authentic experiences, listen to what Ulrich Beck and Elisabeth Beck-Gernsheim (1995) tell us:

Marrying some one no longer means setting up a family, maternal security, parenthood and so on but discovering and being oneself in all one's facets, having the best of both worlds by venturing even further along one's personal path but still trusting the constant support and companionship of one's partner. (p. 43)

The transformational significance of this subjective turn for teaching individuals and institutions should not be missed: this new ethic manifests, in Beck and Beck-Gernsheim's view, "an effort to integrate the individual with the social in a way which takes account of altering projective social identities." As Beck and Beck-Gernsheim (1995) argue:

Instead of the old fixed images there is a new picture of mankind [sic] which specifically includes the possibility of metamorphosis, of "personal developments and growth," a picture which challenges our self-definition in terms of "social roles," including that of family roles. (p. 43)

Growing up saw this group of four siblings witnessing our parents' bringing together grandparents, aunts and uncles, associates and strangers as elders, adults, and young ones on an interdependent universe, where "all beings love one another" (Eckhart), that offers full possibility
for our soul enlargement. In this context, preservation of family as an institution warrants its processual continuity in children that refers us to the “radical form of personal responsibility” (Beck and Beck-Gernsheim, 1995) on the part of both partners-in-marriage, who now constitute and belong to family as an institution. Linking two such centrifugal biographies is a feat, a spiritual balancing act, in which the first family on both sides plays the pivotal role. It is a blessing to have both, and the realization that the whole of humanity is also one’s family. Living on this universe, we learn that compassion and love are a way of being; one fine step in selflessness, that fuses us into a wider horizon of imagination and relationship and forges what Giri (1995c) calls multidimensionally creative and transformative links with the world, links which mellow one’s selfishness, egoism, and the pathologies of family-centredness. (cited in Giri, 2002, p. 264)

It initiates a movement, a culture that is a myth-making statement, but its immediate, spontaneous practice, enjoins both as celebration and healing by way of justice-making (Giri, 2002), and as a way of holiness anoints all, and that finds its fullest expression in this self’s desire for transforming human society itself. It motivates loving beings to interfere with pain and suffering as the causes of inequities and indignities anywhere, “to remove uneasiness, and make ourselves better off” (Ricoeur). We know that people have hearts, and are receptive to the slightest painful touch and healing word. This was my parents’ primary gift, their wisdom of humility, which by way of happening came to us, and is the content of souls in soulful performances that enlarges and delights.

Through participation in several spiritual technologies of self that bring interrelatedness, one cultivates the capacity to consider other children as one’s own, and strives to create the same condition for enrichment for others as one does for oneself. Self-realizing compassion at the heart of our being cannot constrain us from fluorescing the carnival of Creation and processual creativity as we stand in the midst of children in our classrooms. This is a learnt act which is not from mere duty or moral exhortations (Giri, 2002), but rather flows naturally from the widened and deepened self so that our free nature trusts its birthing, and accepts responsibility for it, and most of all, receives jouissance unconsciously as its co-responding feeling.
With belief in praxis, parents and patrons of love as narration join Relationships in the narrative unities of our lives. Such an immediate, intimate and close contact with natural humanity takes us forth to the fountainhead of Knowledge. There gushes forth the possibility of intellectual intuition and emotional intelligence, which leads to the identity and celebration of knowing and being. Carrying grains of metaphysical knowledge, it characterizes Oneness of Being that is universal, absolutely true, infinite and with all particulars as inmates, has supreme significance, and is the ‘more’ one can expect in this Age of Terror and Death. It is the incarnated challenge of widening and “fusion of horizons” (Gadamer, in Smith, 1991) with a wider horizon of imagination and relationship for which literature and literate family as ‘the interested educating subject’ is the nursery. This asks for a continuous transformative practice all round. Transforming existing beings and institution are interesting subjects of conscious striving. They call for enlarging vision into collective creative action.

Purposive Living

For purposes of life enhancement and its impartial gain for all, living in intimate relationships as plain citizens of our life-world becomes crucial. The nourishing ethos that only familial love and loyalty give, makes us empathize with our family and friends, ‘feel’ their happiness and hurt as our own as we move to ‘feel’ pain of acquaintances and strangers on the collective front of human suffering. Such silent support cannot be in a vacuum, but can become bolstering acts only in an atmosphere of trust and understanding, which opens up all fronts for compassionate human relationships. Where interests clash, moral values will stand up to protect and promote human interests, and safeguard humans from personal harm, so Giri insists (2002). Here impartial morality will show good sense, I agree, but this too will surface only if and when we learn to bring together intimates and strangers in a meaningful world citizenship. Here parents as narration must teach two simple principles of universal significance:

First, find people and greet them as your own. Secondly, find what interests you, what you can do well, put your whole heart and soul into it—with honesty, sincerity, and goodness—every bit of energy and ambition and all the natural ability and essential nature you have … you will surely find yourself and you will make your meaning, and meaning self with all citizens.
Our existence thus, transforms progressively on this significant site that is free and liberating and positive, with a humanizing and egalitarian spirituality that is the matter and spirit of literature. This is also the quintessence of humanistic culture as a shared thing, a whole way of life subsuming beliefs and practices, symbols and meanings we learn from parents as narration, which in the lineage of culturally learnt narratives bring “an interpenetration of 2 or more persons’ sphere of experience. Mere contact is acquaintanceship, not friendship” (Maclntyre, 1988). The same may be said of compassionate praxis in Gayatri Spivak’s worlding a world and a conception of parents’ culture as processual. It is the same culture running from end to end within the boundaries of the entire humankind, with “narratives of experience” (Dilthey, 1985) lived in the distant past and now, living in us. This is how the ideality of culture is externalized—a formal conversion of the internal, a kind of projection and extension in our children as narration in our living narratives.

The world citizenship that is seen emerging from this warm plasma of culture as ethnos has been created in the heart, the common axial center, where all presences move round in a dialectical dance of sameness and difference for fear that “stillness is stigma” (T. S. Eliot). These people have learnt that the highest and really most lasting gift is purity of being, a referential point for all cultures to call forth the generative principle of human life as a following. This is to Kierkegaard an unconditional good that is without compromise and as he says, is absolutely the only thing (Kierkegaard, in Dooley, 2001). It is the constitutional act that binds the identification of culture with “a defined human geography (that) reinstates the thing of culture in every reassertion of the homeland” (Doug Aoki, 1996). Is this an anti-culture statement, or a radical human construct that asks for the return of some shared thing?

Quite significantly, this ‘homeland’ has no boundaries between inside and outside. It is “a centerless space of intimacy” (Ted Aoki, 1986), where people are received as gifts, without domination of one people over another, where giving is an act of initiation that repels hatred and gravitates people toward a “self-transcendence” for initiating true conversations (Gadamer, 1977). This is not an empirical condition for these presences to embrace and initiate human existence. They accept others who deviate from this point of existence, but refuse to defer from their own (m)othering presence in the first place. Here culture is that centred ethos without the privileged and privileging boundary that judges “who loses and who wins; who’s in, who’s out” (Shakespeare, King Lear). Here there are no “relations of power” (Whittaker, 1993) that makes “a fragmented reading” in the larger human narrative readable by “a different kind of reading”
(Ricoeur, 1981). It is from understanding of text that has “strange accents” from what the West regards as “the third World, and of women.” (Whittaker, 1993)

This “different kind of reading” (Ricoeur, 1981) accentuates the deep existential sense of human belonging, and the accentuating role that Family plays in mobilizing the social conscience of students into acts of naming and eradicating the evils of the Times (David Smith, 1991, p. 196). Family as media res of cultural re-production and onward processual transmission becomes the fundamental humanistic pedagogy that can bring about the social end of the life-world, namely “life-order free of distortion, inequity, and duplicity” (Smith, 1991). Here ‘home,’ the first school of learning emerges as the social site, where parents and children talk together about themselves and relatives as intimate narration, and significantly, about the most exemplary moments, events and other beings in human history. These small indulgences, in everyday family reality, are teaching points telling how intimates and strangers as inmates meet in a broader world relationally. This is webbing all humans together in the “household” (oikos) in “a life-world sense” (Smith, 1991) with a promise of safety and security as more persons’ spheres of existence are entered without complacency, hubris, and self-contempt.

Here is the bliss of togetherness that deepens self-understanding, enlarges soul, and delights heart. This dialogical and physical journey, begun in a mood of reference and relationality by our ancestors, benevolent parents and loving life-partners, enriches our basic trust in human relations. It teaches us about the spirit of self-forgetfulness, a kind of forgetfulness, which is also a form of finding oneself in relation to others. These are matters of consequence, which only the spiritual act of humbling can create, initiating conscious and unconscious expressions of continual connectedness or intimacy in love. These natural feelings offer wonderful ways of becoming to all beings present as whole and part. Family members with individualistic inclination live in guest-houses, not homes as mere onlookers passing Time with whims and whimsical artifacts without real conceptions (beliefs) and values (practices) and desire (intentions) for others. In Dr. Heesoon Bai’s words

They are like boats adrift without the anchor. They’re tossed up and down, suffering from every condition that comes their way. In this state, who is at peace has the presence of mind enough to help others, care about others? Insecure, unhappy, anxious, fear-shaken people cannot afford to care for others.
Compassion for themselves is most likely to be evoked in their sense of self-affliction, making them forgetful of caring for others and the most basic fact about our life--this impermanence, fragility; one moment we're here, gone, another moment. (From a conversation in a graduate course, Feb. 2001)

One small stepping as insignificant nothing will open us to humanness, to face life energetically, appreciating our impermanence, this gift of life. All is absolutely precious to us when seen in the true light of life conditions, enabling us to come together with others with a minimal self, providing a response to our amness in relationships that are new genuine narratives. As the preciousness and sacredness of all phenomenal beings is realized and perceived in a small, anti-narcissist moment, this self opens to all phenomena in the natural combination of I-Thou--initiating words of our primary ties.

This is the easiest and most frequent expression of our relatedness to blood, soil, clan, to parents, and to one's nation, religion, or class. Then, taking small reformist steps in an "impulse of intentionality," move toward living: "A great and full relation between (two people) can only exist between unified and responsible persons" (Martin Buber, 1947, p. 116). This is an intentional solution to the I/Thou split in relations, the most basic problem of human relationships, of human separateness, our "separative ignorance" by continuing what is natural and necessary in child-family relationing. For the unrelated, a way of working by parents and family relations and friends, without a sense of nobodiness should flow perennially as personal attachments in the stream of conscious living. Personal connection, as compassionate openness to others, is the central event of family, a warm host to humanity. It is a way of coming from Hillel to self-realization:

If I am only in myself, what am I?  
And if not in you, what are you?  

*If only I and you were in myself and you,
what will be you and I?  
And with all of you and I in You, my God,
what a You!*
Martin Buber’s I-Thou is a “unity of contraries” existing in “intentional ambiguity” that is invitational, but without directness. Of course, I-Thou takes us away from I-It out of natural separation toward the natural combination of primary words I-Thou. But, I still experience an authoritative distancing in ‘I and Thou’ coalescence. I see it in the context of space and time that is clearly a relational site but is without the ‘you and I’ combination that invites personal intimacy. In all seriousness, hear this: without you, man or woman cannot live. And he or she who lives with It or Thou alone is not likely to have an intimate relationship. I-It and I-Thou are definitely fundamental parts of life, making life a continual connection. Martin Buber’s I-Thou is a significant invitational move in meeting otherness, but the fluorescent intimacy it catches in direct I and you is nowhere in I-It and I-Thou:

All you and I
acquiesce
to all that is here.

Starting from some-(w)here

This personal philosophy is a new condition of knowledge that is anchored in the Source with all of you as familial presences, putting me at once in compassionate spaces of self-insertion, self-forgetfulness and other-membering, and responding to such questions as ‘What do you make of it for your teaching situation?’

Such questions are greetings, invitational pulls that ask for “connected knowing in which the knower is personally attached to the known” (Buber, 1967d), and characterize compassionate teaching as Beloved. This is some-being in the service of that deeper etymological sense of what it means to be fundamental, namely, showing a connection to the fundus (land) where

each human
is pure transparent humanness,

and is grounded in a believing humanistic tradition, where humans are so centrally related to each other that “we may say our faith has our humanity as its foundation and our humanity has our faith as its foundation” (Martin Buber, 1967d/ 1969, p. 117). This has its own sacred seriousness that invites us all from mere being unto becoming human.
This is doing humanistic hermeneutics by a person who is conscious of the historical moment within a narrative background (joined by you and I relation). S/he is urged by the moment "to take his or her own uniqueness to a given situation, without ignoring the larger text under study" (Buber). "A great character," Martin Buber says, (1947/1965a, p. 116) is a unit of contraries, and s/he "knows the story of a people well enough to violate it when necessary to meet the demands of the historical moment" (in Arnette and Arneson, 1999, p. 143). The trust and "unity of contraries" (Buber) allows the story to grow as a way of happening. This is nourishment to teaching people, and transforms pedagogy into a vocation that is to live and act within the kind of difference between what we know and what we do not know. This is the most common centre: The celebrated Between, the middle of things where something poetic happens between persons, and when real living with poetic patience begins.

One such infinitely infinitesimal moment of 1992, in classroom 12, taught me about the "unity of contraries" in a multi-polar world, and pluralities that urged me to go beyond cultural determinations and rehearsed responses to the Holocaust, and confront contextualized holocaust in the contemporary now.

W. H. Auden’s poem “Say this city has ten million souls” (1939) is a live epistemological context that stirs the whole human, inspires human sentiment, and created a pedagogical event with a class of 60 young female Muslim learners, well-versed in their historical, cultural tradition. Standing in their midst, I was immediately transported deep into the spiritual reality of the primary words—ten million souls of this world wiped out in the World War II human tragedy. This pageant of Death plays upon natural compassion and compunction, and points to some-being in reality that is beyond “a priori understandings and uses of techniques” (Buber). It also warrants genuine connection to a given situated moment in the text under study, and wants us to live together in the general perspective of human ethnos that leads us away from narcissism to the window. Opening it and pointing to what was outside, was my pedagogic responsibility, and inviting them to this vast extermination site of 10 million beings, and their offering a genuine humane response, my intense desire.

An intensive recourse to the centuries’ old understanding of the Jewish problem brought poetic ambiguity that revealed “a positive third alternative to either individualism or collectivism” (Buber, 1967d, p. 118). My insensitivity to a technique mentality, and innate desire to open
conversations for a young citizenry unduly focused upon rules and methods could bring ‘real communicative living’ and an all-inclusive meaningful significance to others as human. This inclusion is a coming-in response to the spiritual reality that then, asks of all to commit to the wisdom of communicative action, not just introspection. This is teaching in-deed with sensitive texts as pointers directing us toward responsibility without dictating.

Such tell-tale stories as meaningful significants invite the world of I and you for a “historically sensitive implementation” (Buber). Students’ Beloved teacher, as compassionate teaching, will attend to the other in the text and respond, permitting the reality of the between to be visible and heard in this heart discourse. A sensitive steeping forth of an athletic imagination and sensitive being calls for courage from this warrior pedagogue to point them to basic truths in reality, that “living in the detached spirit is evil” (Buber), and worse when the evil is left unattended. Attention to basic moral constructs is focussing attention to ‘self and others’ combine as life constructs, and our combined responsibility and promise to put into deed a behavior that is sensitive to the unique context. Here sensitivity to human suffering is evocative of compassionate teaching. Such a view of story and mode of interpretive courage, Buber (1966b) says, empowers us to hope and has the power of turn.

This power begins to function when one, gripped by despair, instead of allowing herself to be submerged, calls forth her primal powers and accomplishes with them the turning of her very existence. (p. 124)

The sensitive teacher’s poetic sense of guidance does not dictate or force, but simply and silently calls for their courage to listen and respond, and offer not their obedience but themselves as responsive and responsible people. With much said and still unsaid without the ‘false’ sureness of vision presented by a demagogue, life can be listened to in this divine moment, and much can be learned from life’s vicarious experience. Here compassionate communication praxis is grounded in intellect and faith that sees a genuine meta-relationship of cross-cultural intimates and strangers in one huge transcultural combine. Here Erasmus, Martin Buber, and myself open hearts to both individual and the large humanity because as Buber affirms “our humanity has our faith as its foundation,” and our faith as Enlightenment supports us as the interpenetrating and interconnected realm of humanistics is opened and widened by literature.
The intentional impulse here awakens us to see the way we are centrally related to each other, and find Socrates and other gifted beings, and literary constructs like Shakespeare and Hamlet, Lear and Keats, Rumi and Iqbal rushing to our aid with a “sense of reciprocal connection” (Sharansky). At times the survivor in us attains a feeling of participation with this extraordinary creation, and feels one with Natan Sharansky in the description of his survivor mission:

Back in Leforortovo [prison], I felt a spiritual bond with these figures; their struggles reverberated with my own, their laughter with mine. They accompanied me through prisons and camps, through cells and transports. At some point I began to feel a curious reverse connection: not only was it important to me how these characters behaved in various circumstances, but it was important to them, who had been created many centuries ago, to know how I was acting today. It is this mystical feeling of the interconnection of human souls that affects our decisions and choices, and empowers us to inspire or disenchant those who had existed in the past or those who will come in the future. (Judith Herman, 1992, p. 208)

This is one way we can challenge the foundationalism of so many pedagogic metanarratives underwritten with “a priori understandings and uses of technique” (Buber). Techniques and much programmed learning are intentional moves dedicated to the maintenance of status quo. Statistical domains define life as formula, ordering meaning seekers to search for firm and/or predetermined answers, and the meaningful significants to step forward and speak with much scientific clarity and such mastery so that confusion is no longer an option and a consequence, so Buber contends. It is an outright refusal of the hermeneutic notion of understanding that occurs somewhere between ambiguity and illumination (Gadamer, 1983), and is an affront to the “contours and textures of the life we are already living ...” (Gadamer, 1975, p. xii).

Here hints and suggestions, even half-guesses as poetic strokes can break the technique mentality and settled notions that ask for neat and clean answers, and lessen the possibility of our living in the between with poetic ambiguity and patience. It is in the more real world of human ethnos, we can understand knowledge in the sense of thought that penetrates darkness and unreality to what is “really real” (Buber), comprehend and visualize some-being which can be
called universally human, and discover that we can be really human. It is only then that we can reason “to promote the art of life” (Buber) and simultaneously transform the meaning of our personal existence by making it the basis for social action, a gift to others, and also enhance its transformative significance, by turning that intention into a rich outcome.

The sacred serious self that respects human diversity is always seeking human meaningness. Now in the denial of life to those ‘ten million souls’ of W. H. Auden’s poem, I take full responsibility as human to take 61 souls including myself, repeatedly to a larger context beyond the frontiers of our own social and cultural existence, and see them become a kind of witness to the terror of extermination in all contexts. In making dialogue with Jerry Samet (1990) on this context, he argued:

Can we literally feel that everyone must remember the Holocaust?
That there is something of import achieved in recounting the whole story to, say, primitive tribesmen in New Guinea?  (p. 418)

The imperative is to remember this Holocaust and think the unthinkable holocaust that we, in our unthinking ways, inflict upon others and asunder our mortal world apart. We find “ominous resemblances” (Mario Benedetti) in discussions of “comparative” holocausts we have occasion to witness since the extermination of the Jews by the Nazis. There is also the parallel “horrible and systematic human massacre” (Benedetti, 1992) being inflicted blindly on all the continents by the Imperial Cannibal in every culture through the centuries. Auden’s single poem occasions this singular event, and becomes an objective standard by which ‘literature’ can be judged for its universal importance. Such conservative critics like George F. Will (Literary Politics, 1992) claim that its “aesthetic” measure, which has no political location, enables transcendence over particular time and place, and relates to human problems in every century, and is “not just germane to current twentieth-century problems” (p. 24).

It is in this sense that ‘literature’ extends its borders beyond multiculturalism, and inspires border crossing for relational meetings in its great culture. It asks for “reading over and over, and has many meanings” (Mortimer J. Adler, editor-in-chief of the 1990 edition of the Great Books of the Western World, in Beyond PC, p. 60). In this “sense of reciprocal connection” we fill the void of human uniqueness by becoming dreamers of One humanity, being aware of our humanity with the understanding that Terence had: Homo sum, nil human, a me alienum puto (I am a man and
nothing human is alien to me). Here we come to terms with the very conditions of human existence from which all the possibilities of human Becoming arise as possible alternatives. These conditions arise if we understand and believe in what Eugene Ionesco urges us to resist ideologies for they separate us, and follow our dreams/ideals and anguish as these bring us together. With all of humanity within heart, and with a commonsense understanding of the spiritual reality that says ‘I don’t know,’ I invite my educational co-beings to be with “an idealist, a dreamer, a genuinely spiritual person who, they say, is not modern enough” (Auden, in Davison, 1970).

Narratives of Experience

Living in classrooms as intimate, this “not modern enough” hermeneutic teacher, passionate about literature and its living practice, follows instinct, and practices it by letting the “narratives of experience” (Dilthey, 1985) in the text under study, enliven and nourish her pupils. The first silent reading of W. H. Auden’s ‘Say this City has Ten Million Souls’ acts as a resistance to knowledge, and brings anticipated silence. This silence is provocative, and allows the poetic soul to take it as ‘another love’ for a creative thought in silence, and astonish it with a sensitive reading of the poem. Its emotional expressiveness engages them at once to listen deeply to the words their beloved breathes life into:

Say this city has ten million souls,
Some are living in mansions, some are living in holes:
Yet there's no place for us, my dear, yet there's no place for us.

Once we had a country and we thought it fair,
Look in the atlas and you'll find it there:
We cannot go there now, my dear, we cannot go there now.

In the village churchyard there grows an old yew,
Every spring it blossoms anew:
Old passports can't do that, my dear, old passports can't do that.

The consul banged the table and said;
'If you've got no passport you're officially dead:'
But we are still alive, my dear, but we are still alive.

Went to a committee; they offered me a chair;
Asked me politely to return next year;
But where shall we go to-day, my dear, but where shall we go to-day?

Came to a public meeting; the speaker got up and said;
'If we let them in, they will steal our daily bread':
He was talking of you and me, my dear he was talking of you and me.

Thought I heard the thunder rumbling in the sky;
It was Hitler over Europe, saying: 'They must die':
O we were in his mind, my dear, O we were in his mind.

Saw a poodle in a jacket fastened with a pin,
Saw a door opened and a cat let in:
But they weren't German Jews, my dear, but they weren't German Jews.

Dreamed I saw a building with a thousand floors,
A thousand windows and a thousand doors:
Not one of them was ours, my dear, not one of them was ours.

Stood on a great plain in the falling snow,
Ten thousand soldiers marched to and fro;
Looking for you and me, my dear, looking for you and me.

This purposive, coherent and soulful reading intended to create a welcoming context for Auden, for students to recognize the author's ethos, and let nothing go without saying. Historian and literary critic Jonathan Morse (1990) notes, "On the page, history is present in every text, 'historical' or not" (p. 5). It endorses us to seek complexity, rather than avoid it. Such a reading manifests itself physically in words, and presents a coherent rendering of the relationships between individual trauma and cultural interpretation. It offers a rich, meaningful context for each trauma and its continuous representation.

Words that come out of history are complicated; they are cluttered with etymology and connotation. And that slows us down when we try to understand them.... But words that make up their histories as they come into existence leap at us unchaperoned. First they are in the leader's mouth [poet's], then they are in ours. It is a wonderful gift. We can hum along with the words passing through us; ... And as we respond to the music we make [along with the poet's rhythms], we will feel ourselves coming into our being. We will be wrong, but we will believe that we know at last who we are. (p. 5)

This music, played from heart to heart, awakens sensibilities and imaginative perception, and provokes thought that pushes against itself, and creates new space for another reading. It encourages this person to work for a genuine response--no matter whether spoken or silent, where each of the participants really has in mind the others in their present and particular being, and turns to them for establishing a mutual relation with them. The second intent glance at those ten million souls as the passionate reading ends, brings each to speak with herself and her student group, in strangely circuitous ways of this happening with 'strangers,' that places them all in the heart of human crises and interaction. They listen to Auden's deep hurt on the plight of the German Jews expressed in a lyric form, and the unexpected way it links the suffering of this group to the vast human group, and thus universalizes the sense of man's inhumanity to man [sic].

Walked through the wood, saw the birds in the trees;
They had no politicians and sang at their ease:
They weren't the human race, my dear, they weren't the human race.
A lingering uneasiness in the lines catches us as we get immediately connected with different social groups and their milieu in the mention of “human race.” The words embody a real human situation—a situation that has become ever so widespread and universal that the entire human race lingers in the rhythms from doubt and worry, to resignation, to fear and a sense of cataclysmic doom. It stuns the listener with a drastic clarity and pathos, “Looking for you and me, my dear,” brings to mind the humanitarian unreality of human beings who do not care, bringing home the thought that the problem is immediate and the question is “where shall we go today, my dear?”

These emotionally strong words (actually spoken by a refugee in the poem) bring students face to face with the real of life. They are made to feel with others their anguish and their pain, to suffer with others their being traumatized, to ‘feel’ one with people who feel utterly abandoned, utterly alone, being cast out of the human systems of care and protection that sustain life. This is having a sense and feel of terror, of alienation, of disconnection, and the “vexations of the negative” (Jardine) as the secret signal of loathing, hatred, despair as will’s negative inversion, and consequential ills of humanity that enter life to despoil life. They begin to imagine those traumatized, despairing and disappearing people belonging more to the dead than to the living, without the attachments of family, friendship, and community. They see with awakened eyes two historical moments conjoined by compassion and empathy, and them cast as victim into a state of existential crisis. Through the threat of annihilation to others, they can sense their own vulnerability to dehumanizing experiences, the work of an inverted negativity, turning order into chaos, love into hate, beauty into ugliness, law into anarchy, civility into savagery.

Shuddering to the last with this despicable picture of hate and savagery, I glimpse at the “hidden chapter” of my pedagogic text that silently conveys Alice Miller’s (1983) conviction and reaffirms my own belief:

The fact that a situation is ubiquitous does not absolve us from examining it. On the contrary, we must examine it for the very reason that it is or can be the fate of each and every one of us. (p. 197)

Such an understanding invites from these 60 young female persons insurance in a humanistic promise, of humanness in them, by passing to them the secret signal of inner devastation that Virginia Woolf (1925) captured in her portrait of the shell-shocked combat veteran Septimus Smith:
One cannot bring children into a world like this. One cannot perpetuate suffering, or increase the breed of these lustful animals, who have no lasting emotions, but only whims and vanities, eddying them now this way, now that ... For the truth is... that human beings have neither kindness, nor faith, nor charity beyond what serves to increase the pleasure of the moment. They hunt in packs. Their packs scour the desert and vanish screaming into the wilderness.

(cited in Herman, 1992, p. 52)

And to ensure for them, and for future generations through them, a world hospitable to human life and living, restoring their belief in the order of nature and natural ways of being, and the transcendent order of the Divine that gives faith and foundation to oneself in relation to others. And reminding that being narcissus to human problems does not help. What helps is walking through a crisis or even imagining oneself in a state of existential crisis as those vulnerable ten millions souls in Auden’s poem or millions of others who daily face The reality of utter helplessness (H.B. Lewis, 1971).

Such a realistic re-presentation of a traumatic historical event certainly challenges their basic human relationships, bringing them knowledge that basic human existence requires a relational domain to exist, and needs ‘relations and relationships’ as nourishment for daily living and survival. For safe continuity in the world, defining one’s subjectivity and understanding the positive value of the self, and the meaningful intention of creation from this crucial centre, and responding to the needs of the communicative human moment makes the sort of “good sense” that political scientist Joan Cocks (1989) describes:

Good sense is thought that is self-knowing... It is self-critical.... It is finally ...self-active, fashioning its own independent world-view, and working to make that view systematic, unified, and rigorous.... The cultivation of such self-knowing, self-critical, self-active thought is ... a preliminary condition for people giving a conscious direction to their own activities and taking an active part in the creation of world history. (p. 87)

Like Cocks, I believe that there is a coherent relationship between literature and consciously lived life, and that such a relationship, Cocks thinks, “makes its major moves back and forth between
some individual train of thought or action or sensibility and the larger, collective political and
cultural world” (p. 87). Texts offer literary possibilities for such deeper exploration, for knowing
like Henry James (in Roemer, 1995, p. 347) that “Really, universally, relations stop nowhere,
…”, and then, extending this knowing as an act of cultural criticism gives meaning to this choice
of subject. As Des Pres (1991) observed:

There are always, for any subject under the sun, worldly conditions
to be met--social, political, cultural-- when asking: Why this event?
At some point, also, one must ask: Why me?  (p. 3)

And, I have attempted to make this question: why me? as integral to my approach to teaching.
Such critical inquiries keep us alert and our teaching an experience *sui generis* that appeals to
people’s “good sense” (Cocks, 1989), creates good sense by generating conversations and
interpersonal communication that helps us find reality in relation with other selves. This situates
us in an interrelational communicative space, which according to Rogers (1980) depends on “a
sensitive ability to hear,” confers “a deep satisfaction of being heard: an ability to be more real,
which in turn brings more realness from others” (p. 83). It has the potential for bringing
understanding and the possibility of transforming one’s way of life, and identifying ourselves
with the good that is beyond ourselves. This draws us to the reality of the Good that is also about
seeing our own beauty and truth, and taking “enriching and enhancing” of Self as reality. It is
about a rebuttal of crises from such ingots in narratives, when public figures with artistic
sensibilities read poetic texts aloud, find meaning between text and person, and call their person
to make meaning between different people together, and then argue for or against the ideas their
subject raises.

Pedagogically, I understand that the highest priority is in having
children and young people gain a human sense of the world as being a
narrative construction that can be entered and engaged creatively; to
have a sense that received understanding can be interpreted or re-
interpreted and that human responsibility is fulfilled in precisely a
taking up of this task.  (Smith, D. 1988, p. 201)
Revisiting Texts

David Smith's pedagogical calling brings us close to Ecclesiastes 9:4: For to him that is joined to all the living is hope, and to Shakespeare, hope is the first step to love. For a recovery of hope, we must visit such self-inspired and inspirational ex(citations) for continual relational meetings with men and women and our children in the depth of that human reality in which we are all nothing but human. These deep cells of meaningful significance must be revisited for receiving compassionate and empathetic knowledge that relates my ‘I’ to your ‘thou,’ which with its uninterrupted intimate relatedness has the tendency to become: I am you (Tat Twam Asi). Such central relatedness calls forth discernment and passion from the hearer depending on (Simon Weil, 1952) “the depth of the man’s being from which they proceed. They reach the same in him who hears them. Thus the hearer can discern, if he has any power of discernment, what is the value of words” (p. 56).

Such compassion implies the element of knowledge and identification. “You know the stranger,” says the Old Testament, “for you were strangers in the land of Egypt: therefore love the stranger!”

Only tender hearts full of the “milk of human kindness” (Shakespeare, Macbeth) beginning as mother’s tenderness can bring intimates and strangers together in these “narratives of experience” (Dilthey, 1985). Providing humane experience that is grounded in the simplicity of pure humanity, requires an instinctive natural urge to conduct human relationships in an “effective ethos” (Langbaum, 1985). This is the poetry of Experience by people beyond greed and selfish purpose. Their abiding tenet is a desirable moral response that includes the emotional attitude of being attentive to others’ needs. This attentiveness is grounded on a family of notions (care, trust and empathy) that allows loving in teaching practices. Such primary ties endorse loving that defies disconnection and disrespect, and proceeds from self-love to loving all equally, and is, in Erich Fromm’s thinking (1956), that affirms one’s own life, happiness, growth, and freedom rooted in one’s capacity to love, that is all about care, respect, responsibility, and knowledge.

This loving practice reveals the teacher’s soulistic desire in action. S/he, like men and women at large, is an aspirant engaged in a struggle for expression--strive to attain an ideal--pure transparent humanness. In this fight, s/he fights against many odds, for example a medium of 60
ego-identities, aspirants in their own right, their “a priori understandings,” their personal normative structure, and their difficulties. It is moreover, a conflict in which “man must trust his own inner conception” (Browning)—this shows her/his intense involvement with motives, aspirations, moods, and ideals that is her/his own inner conception. Believing that the teaching artist like Browning’s *Fra Lippo Lippi* (1855) knows:

Truth is within ourselves, it takes no rise from outward things,  
There is an inmost centre in us all, where truth in fullness is, and around  
Wall upon wall, the gross flesh hems it in,  
This perfect clear perfection—which is truth.

S/He will be engaged in an active struggle against obstacles to supporting this truth. S/he knows that her/his spirit, isolated from the indistinguishable multitude or human affection, or without some great impulse of generous emotion, misses supreme attainment. S/he also knows that truth can only be revealed by an intense lover of life, possessor of the soul, the irrepressible spiritual realist who likes to meet humans as s/he sees them—pure transparent beings without status, having nothing. If s/he has nothing, s/he is nothing. This is no quantity of information for it has not enough. What it has is the depth quality of knowledge, which places us in-between two nothings, as ‘I and you.’

Here we see a complete openness to the other and openness within ourselves. Both know each other too intimately as to not say: who am I? Or, who are you? But, like a passionate realist can see the “inmost centre of us all”—the “poor, bare, unaccomodat’d man” of Lear on the desert heath—the sudden, intuitive act of knowledge that came upon him in the storm as nothing. Goethe has expressed this kind of knowledge very succinctly when he considers man [sic] knows himself only within himself, and that he is aware of himself within the world. With this kind of awareness, each new object, when/if truly recognized opens up a new universe within us.

This “science of man” [sic], arrived at by empirical/experiential means, obscures the split between ‘the observing subject’ and ‘the observed object’ bringing knowledge of another person that is real for it is based on experiencing in self that which s/he experiences (Giri, 2002). If this is not the case and the person remains an object (as in science), I may know a lot about her/him but I do not know her/him. The desire of soul is to know her/him, not as ‘data collection’ of objects, but subjective beings having experiences helpful for knowing each other that requires no
"data" but rather, complete openness to the other and openness within oneself. This is the knowledge of men and women and our children, not idealized but as we really are—nothing. This nothingness (egolessness) is one fine attribute that frees us from the narrowness of being partial to impartiality, and extends our intimacy to all intimates and strangers alike, bringing them within one affectionate bonding. It elicits from them the humanistic promise that there is nothing in you that I cannot feel as part of myself, that I am you.

With this kind of interested relatedness we can visit literary texts in the Between for poetic interpretation that ultimately asks the two hermes, that is loving students and beloved teacher for a play of their flexible and profound intelligence and inner humanity to become understanding, believing and doing human beings. The particular 'horizon' of Auden provides them the opportunity to make sense of the world in a very large sense. Here, that is in the “effective ethos” (Langbaum, 1985) created by Beloved's humanistic conscience, and her/his students' readiness to listen to the voice of their own humanity independent of 'pre-judgement' (Gadamer, 1977), allows both to experience 'I' as an organizing active center existing in the state of spontaneous activity. Here, their inmost center (where their unconscious self has not been transformed completely into some-thing by the social process) has been charged into dynamic activity, and is ready to come into relation with the 'I' of so many lives that were at stake in that particular 'horizon.'

Here two particular beings, remote from “the alienation and reification of man” (Franck, 1973), were fundamentally being transformed into living beings, opening themselves to reality in significant ways. They were not 'having' an experience, rather were coming to life again, becoming active again. They were motivated to shed off their culturally determined "pre-judgement" that cast out Jews from their concept of humanity, and in the 'now' by virtue of "tradition as the received life-stream" (Buber, 1967d), they initiated a conversation with themselves, between themselves to say something at all, even if it's silence. Their collected historical consciousness spoke out in the 'now,' collided with some outspoken excerpts of humanity, and what emerged was a dramatic collision/interplay/fusion of their different horizons into a new understanding of “effective historical consciousness” (Buber, 1967d). This was a way of making collective human consciousness as a self-conscious act, and allowing the birthing of a new humanistic conscience.
The purpose is to give them a sense of their own "malleability and evolution" (Smith, 1988), an upward move that enlists from them a humanistic promise to attend consciously and respectfully to human subjects as living beings, and not things. This conscious resolution is to break away from what Franck (1973) calls "the alienation and reification of man" [sic], and to engage creatively in responsive humane acts, have a "greater freedom to give and receive love" (Rogers, 1980) in their experience of "human commonality" (Judith Herman). With pure transparent humanness, they will then be like Mme. Merle (in Roemer, 1995, p. 348), who "existed only in her relations, direct or indirect, with her fellow-mortals."

This "common, shared reality" (Smith, 1988) is bliss for beloved teacher, and can bring feelingly humane experiences for students now and everywhen, taking us to the hermeneutic circle as Gadamer's disciple--the hermeneut of human understanding, making now the fertile ground for creative re-presentations of Self. It is also to countenance the "science of man [sic]" as "counter to the objective thrust of the natural sciences, and its claim that knowledge could be free from human interest." Continuing this talk, Homi Bhaba (1994) argues:

> to dwell in the beyond is also ... to be part of a revisionary time, a return to the present to redescribe our cultural contemporaneity; to redescribe our human, historic commonality, to touch the future on its hither-side. (cited in Giri, 2002, p. 13)

Teachers with this kind of soulistic desire and human knowledge can play the transformative role as scholar-activists just as any other soulful artist or conscientious scientist would go to the "beyond" (Bhaskar, 2000) dimension of experience for sources of creativity. They will have to return to themselves for Self-realization as an urge of creativity, and endorse what Indian philosopher G. C. Pande urges us to realize that the dialectic of self-transformation is possible through the interaction of vision and praxis. It implies not merely progress within a plane of consciousness but a change in the plane of consciousness (Pande, 1982, pp. 26-27; emphasis added).
Steps to Transformative Learning

Soulism (my term) as an unselfconscious, spontaneous practice and experience of the wisdom of humility (self-insertion, self-forgetfulness and other-membering) is a radical project of a different uniqueness, a four-step movement that has what Charles Taylor (1989) calls “qualitative distinction” from what is Derrida’s notion of difference. As a self-inspired process of self-reflection, it asks of us to step inside for an intent rigorous gaze,

*step inside* for an intent rigorous gaze,

*step aside* for reflection (Maturana, 2001),

and *step down*

into

‘really me’ for understanding what Homi Bhaba refers to as deep me.

This movement brings recognition and realization of no-thingness that frees us from the clamp of status, position or positioning and relative impositionings. It leaves behind the essential self—“a storehouse of possibilities” (Smith, 1988) that is developed by way of cultural transformation and transmission from many teachings, and processual creativity and social activity in education. It is by making classroom audience feel to the full the dreadfulness of the specific situation under study, and arriving through sympathy that the protagonist is doomed, and that once this process is initiated, it is irreversible. This is a moment of crisis for this audience and a reckoning moment at which point recognition occurs. They see themselves involved in her/his crisis, and participating in the effect of the action and sharing in the full development of textual experience, come to a resolution, and act accordingly. This is a process of Transformative learning as the creative function of “cognitive crisis.” Awareness of crisis or its breakdown, according to Edmund O’ Sullivan (1999), motivates the system to self-organize in more inclusive ways of knowing, embracing and integrating data of which it had been previously unconscious. Becoming conscious, and also working in such wider parameters expands the “zone of proximal development” (Lois Holzman, 2000) in each learner, and the boundaries of Transformative Learning itself.

An autopoietic sense of identity arrived as such is close to Jung’s Individuation and Iqbal’s *Khudi* (Self) concept—fulfilled being that is without greed, hubris, self-contempt. It also has the theistic sense given to humans as the ‘crown of creation,’ and our beginning and ending as ‘dust.’ This intense knowing prepares self for the fourth stepping that is *be-yond* self, an eastern
equivalent to the western 'transcendence' that is a feeling amness (my term), all-inclusive as part of the self. Beyonding brings human meaning and its meaningful significance, and opens self to the frame of co-ordination of differences to what poet S. T. Coleridge refers as reconciliation of discordant elements. It helps to make sense of our lives in a way that life can go on. This is about finding ourselves and losing ourselves, letting ourselves be to live the "unity of contraries," and giving up "the precious fundamentalist logocentric impulse in the name of a greater freedom and dignity" (Buber, 1967d), and carrying our responsibility as the 'crown of creation.'

This is being in service to humanity. Is this idea so remote, so far away from now, and who could care? This is an existential crisis and of serious import, and if taken seriously from the "centerless space of intimacy" (Ted Aoki, 1986), brings authentic humane experiences that drive out fear, impotence, narcissism, dependency, hate. So we end compulsion, and embrace social expansion and commitment to it with love, tenderness, reason, interest, integrity, and moral enthusiasm—all into effect for a deep moral purpose—development of what is specifically human.

Driven by this biological impulse and the birthing of human freedom, a soulful being is re-born with the desire to see the human congregation with a human face. Such Being rises like a new phoenix from nonbeing to becoming human, unconditioning humans from the fundamentalist logocentrism that brings human bondage by way of egocentrism and exclusion, and becomes unfreedom. Giving the freedom of openness and relatedness to the world is an act of love that we can engage together, for creating an embodied solidarity that dissolves the distinction between the self and the other. The creation of the vision of human solidarity and sustainability, and inviting the interaction of vision and praxis (fiqr-o-amal) is a small religious act performed in the service of the world in accordance with a spiritual understanding. This should be the loving teacher's true norm with normative direction as horizon. With philosophical anthropology-in-action, s/he will rise to become Buber's (1947/1965) "great character."

The great character is beyond the acceptance of norms. No responsible person remains a stranger to norms. But the command inherent in a genuine norm never becomes a maxim and the fulfillment of it is never a habit.... Today the great characters are still 'enemies of the people,' they who love their society, yet wish not only to preserve it but to raise it to a higher level. Tomorrow they will be the architects of a new unity of mankind [and womankind]. It
is the longing for personal unity, from which must be born a unity of mankind [and womankind] [sic], which the educator should lay hold of and strengthen within his [or her] pupils. Faith in this unity and the will to achieve it is not a “return” to individualism and collectivism. A great and full relation between ... [two people] can only exist between unified and responsible persons. That is why it is much more rarely found in the totalitarian collective than in any historically earlier form of society; much more rarely also in the authoritarian party than in any character of free association. Genuine education of character is genuine education for community.

(p. 114, 116)

Wearing the crown of wild olive, such human beings must step forward ‘now’ in the knowledge that time is always ripe for becoming ‘extremists of love’ in education, and strive ever against miseducation for life’s end: the bliss of joy. This decree is destiny for educators as much as parents, and is expressive of a personal simple hermeneutic understanding:

*Wisdom of loving every other is endless and
Destination sure: Beloved.*

Such transformative significance means much to Gadamer (1994) in a meaningful way:

Education is not a question of procedure of behavior, but of Being having become—-to observe more closely and to study a given tradition more comprehensively does not constitute education if one does not remain open for the other in the work of art or the past. [Education] thus contains a general sense for the measure and distance in terms of oneself and insofar a surpassing of oneself toward the general.

(in Zimmermann and Klassen, 2000, p. 8)
After Voice: ReConstruction by Love

Is this text of culture an educational ethnography that can lead both teacher and learners as educational co-beings to understand humanistics and be humanistic? (Is hermeneutics and humanistics a corelational combine then?) And in whose leadership?

This particular text is a vibrant, liminal site of pedagogy—site that lives on the edges and within the tension between the expected and unexpected, where coalescent humans encounter this tension as (ex)citation—forever fighting a degenerating sense of ‘nobodiness’ that freezes connections and leaves relations in status quo. Can we as human (some)body let these

Inner rumblings go unheard

In the morass
Of humankind’s evasions,

or be profoundly interested (inter-ease-right in the midst of things) in “an interest in hermeneutics—making sense of traditions against the backgrounds of lived experience and locations in the world” (Maxine Greene, 1988, p. 200).

Making real the promise of knowing “out of lack of knowledge” (Buber, 1967d), I step into reading literary texts and literary lives that re-read you and me in them. These findings come, where absence and emptiness is felt, as unknowing knowers move from reduction to generative productivity of life (Jardine) to experience my presentations in Room # 12 with the desire to finally have a genuine conversation with fellow beings, whom Heidegger calls “co-beings.” What Heidegger writes of genuine dialogue is true of creativity and criticism: both as a new grammar and spirit of literature are located at the “mid-point of friendship of friends.” For Heidegger, “the partners of such dialogue recognize each other in their difference or distinctiveness that involves not separation but a mode of ‘letting be’ and ‘setting free’ which allows human ‘truth’ to emerge; the emblem of such truth again, is friendship.” We are invited here (in Dallmayr, 1993, p. 182) to know of an “other Heidegger” who views the social critic as a “house friend” who visits our backyards and encourages us to discover the depth and dimension of our lives as well as other horizons.
As we are invited by the calling of social criticism as friendship, we are also called by uns (fellowship) of “co-beings” across the world that literature purports. I know the social antagonism and fear it involves, but am deeply concerned to take my students through it to a more illuminating space of a “re-enchanted reality” (Bhaskar, 2000). I know it is all about creative change that begins with self-change as Bhaskar too indicates, and expands to include society. Seeing self-transformation and social transformation as a dialectical dance from light to more light, these inmates are encouraged to overcome alienation, and envision creating a compassionate ethnos, in which all of us—men and women and children—can live creatively and respectfully. I also understand and believe that friendship has an emotional insufficiency in this path of criticism, creativity, and transformation. For creative beings as creators of this path, it is nothing else but Love. As Bhaskar (2000) tells us:

The dialectics of dealienation are all essentially dialectics of love, love of self (Self), of each and all (Totality) and in both inner and outer movements, both as essentially love of God. The essence of liberated man is therefore love of God and God, we could say, is not only essentially love but essentially to be loved. (p. 21)

Inflamed by supreme love for the reality of the Good, I am ready to become a ‘low-performing’ child in the middle of classroom ready to lose my self in “betwixt-and between” of the text open ‘now’ to experience may be “some great original.” (Edward Said, 1978, p.21) Or else “biting into text presumed to know--reading as deconstruction,” (Derrida), but soon realizing with Soja (1989) that “deconstruction alone is not enough, it must be accompanied by an at least tentative reconstruction grounded in the political and theoretical demands of the contemporary world.” (p. 74)

Knowing that I can never be the “master,” will always be vulnerable to absolute knowledge, I listen to a strong voice from within that reiterates the Sufi mystic Rabia of Basra’s clear-sighted common sense:

Where a part of you goes
The rest of you will follow given the time,
You call yourself a teacher: Therefore learn.
With this resolution in spotlight, we are resolved to read the world differently. Classrooms then, are an ethnographic cultural site, where we see, hear, watch and listen to voices arguing, disrupting, and pleading with one another and the voice in the text, and silent voices in the room. It is here that the high drama of misunderstandings and not understanding and conflicting desires is played, and an uneasy silent dialogue between promise and terror begins. Here, reproduction of text does not help. What works is the poet's eye that is "of imagination compact" and "in a fine frenzy rolling" (Shakespeare, *A Midsummer Night's Dream*) mobilizes both, intensifies the quest, and prepares the mind for creative reconciliation between the universal and the particular, the material and the spiritual, the individual and the collective. Here the sense of the 'inward kindred' allows both, as warm guests to literature's hospitality, along with speculative critics of literature and the unfriendly, to feel free to move inside outside the interpretive circle for grasping meaning, making sense of life and getting 'small change' on the way. What more can pedagogy want?

Also knowing that the journey is never over, the ethnographic voices take care of relationships as we begin to live in "between-betwixt" (Said, 1978) the text for some while to know 'lived meanings' lest the latter become silent, and we become heedless of that silence. Teacher's responsibility, as an "original" (Said) ethnographer of literary texts, asks us to attend to the "slippage born from the partiality of language" between what I said and could not say (Kali Tal, 1996). It also invokes us to encourage learners to think the unthought of lived meanings, and that "what is taken" and "what remains" (Kali Tal) in the text.

As we listen to Auden's voice, and repeat 'Say this city has ten million souls,' real experience begins to unfold in its re-telling, causing "a rupture right in the middle of things" (Jardine, 1992). Profoundly interesting things emerge in this interstitial space of learning: contradictions that structure the uneasiness in the room between understanding and misunderstanding, understanding and not understanding and missed understanding, against the foreground of lived historical tradition. As we lean on the historical text this poem raises, we are positioned as Muslim, part of the Muslim commUnity that is victim of Zionism and Semitic sentiment, and participant observers of an age-old controversy of Palestinian homeland. Resistance to real seeing becomes the biggest challenge on this site of obvious doubt. The entire historical context and evidence is brought into focus as expected, and what is unexpected is the unsaid. This is the real challenge, bringing hermeneutics right in the middle of our experience.
Without resisting true experience, I open them to experience and express disagreements, hesitation and embarrassment, negative emotion that is never said, and the tentative moments of uncertainty heavily burdening this particular text. Knowing how some texts have more generative potential for tension, I act the provocative, and engage all (quite inadvertently) in the configuring of human culture that is beyond the “fetishism of culture” (Whittaker, 1993). Participants in this cultural drama, gradually begin to refashion their identities and investments, and re-shape meanings in an alternative language with re/invention of the human (Bloom, 1998), as its obvious project. My interest as always is to trace this invention in the total educational Being, and make it synonymous with ‘experience’ in education and real life-situations that are the ‘real’ in life, where the binary of theory and practice loses its centrality, and becomes a unitary and coherent experience.

This is similar to the change in “the plane of consciousness” (C. Pande, 1983) mentioned earlier, and points to Giri’s (1996) ontological dimension of radical change in theory: practice as an ideal to strive for. One moral implication of this practical spirituality is to strive towards overcoming one’s ego and realize one’s reflexive self in one’s interaction and relationship. This entails a radical change in one’s total self that is articulated in acts expressing our inner readiness for a constructive participation in a humane and dignified society. Continual practice of this “structural participation as an abstract part of ideal participation” (Giri, 2002) is an active normative striving towards this till it becomes identity-participant and natural behaviour. Such practice enfolds a spiritual beqarari—a beqarari to be capable of a more reflexive self and to overcome one’s ego that carries Browning’s significant sense in “Strive and Thrive,” and Dr. Iqbal’s spiritual pointers to the mysteries of Selflessness. This beqarar soul is the harbinger of light and relationship, and a creative representative of connection and mutuality, and will not rest till a spiritual qarar (quiescence) is attained. And that is infinitely infinite, s/he knows.
For knowing you are I

Taking care of relationships with my fellow-mortals, and my pedagogic vision, we had entered Auden’s backyard and seen a dark pageant of history’s worst genocide in the years from 1939 to 1943, the destructive work of the Einsatzgruppen, task forces, Masters of Death. (Richard Rhodes Knopf, 2002, in Daily Times, August 6, 2002). Understanding pain and believing in its connectiveness, we were immediately reminded of “man’s inhumanity to man” [sic] the horrific past and present horrors, and willing us to Terror and Death, the horrific work of western colonization and eastern extremism the world over.

It’s a long dreadful interpretive trail, I reflect, that links us all in Memory to Remember all our suffering—the terrible shocking horrible Reality. And yet reProductions of the Holocaust continue with a transparent sleight of hand, and have darkest leanings toward future holocaust representations without promise to end the threat of Terror and Death. We are in the stranglehold of what historian Arnold Toynbee refers to as mimesis’ nemesis, and dreading the cataclysmic never after, we must challenge philosopher’s preoccupation with the wrong question—‘Who are you? Or what will should be supreme?’ Such a question, I feel inevitably leads to the wrong answers:

singeing off
lap upon lap
of our coral sheath who cares?

The new question that asks: what are you, and in the affirming will that takes care of relationship, and affords us the ability to see other selves with love, there is promise without terror:

The white arch pants seismic breaths,
a whiff of aggression is yours, and mine,
emollients of the purest kind and music far away.
The lush and liberating spray of Arabian sea
over you and me, once again
and so reefed up,
we will fluoresce our carnival,
and live still.
The researcher in ‘me’ keeps me overtly concerned with experience as my pedagogical baggage, and with competing discourses of experience that traverse and structure any narrative. Profoundly interesting is my giving in to “the differences within and among the stories of experience, how they are told, and what it is that structures the telling and the retelling” (Brodkey, 1987). It is this that structures my poetic experience of meanings, and praxis of these meanings, and thus, upholds the poststructuralist challenge to a mimetic representation. It affects my own telling that is partial, and governed by humanity’s experience as a narrative that at once disrupts the poststructuralist claim against “a unity of contraries” (Buber, 1947). It takes responsibility “without authoritiveness as adult” to “point out what they could not see, would not do, and could not have said” under the social effects of the constitutive regimes of empirical Power and absolute Truth (Judith Herman), and then, resolve to become in the ordering of experience. It encourages investment in the idea that experience is telling, that one learns by experience, by being there, and not by theories that overdetermine contexts of education and pedagogy. This human narrative is not about capturing the real already out there. It is about constructing particular versions of truth that are partial and deeply relational, and therefore, push sensibilities and thought of readers in new directions.

As I remember now, connection with the human community through pathos and suffering of innumerable others was an unusual experience for these young women in Room # 12. It brought them to think of their own affective state as part of the long history of human suffering, and encouraged them to think of changing “long-entrenched patterns of relationships” (Herman, 1992) where they were ‘lone’ participants as Muslim women. Listening to them, and loving them as intimates was giving them a voice that is without active male leadership in the permissive leadership style.

Now, as members of a much larger group, of men and women and children, they experienced a new learning in spite of their fears (from male domination), and a new sense/source of power. The human connection offered both empathic understanding and direct challenge, and their repeated presence in a teaching ethos, compassionate to human relationships, provided them a protective space to know their earlier “maladaptive behaviour without excessive shame and to take the emotional risk of relating to others” (Herman, 1992, p. 208). In their new role as border crossers, they saw diversity in a new way rather than their homogeneity, that had a sense of diversity in community as well as diversity in community, and sensed their own Empowerment that draws upon their own energy and resourcefulness as women, and has
all the meanings of the word *common*. It means belonging to a society, having a public role, being part of that which is universal. It means having a feeling of familiarity, of being known, of communion. It means taking part in the customary, the commonplace, the ordinary, and the everyday. It also carries with it a feeling of smallness, of insignificance, a sense that one’s own troubles are as a drop of rain in the sea. (Judith Herman, 1992, p. 236)

As groups set down to find reality in genuine conversations, they will also confront the contemporary world accosted heavily with casualties and painful suffering, as a subject of Hate. They will hear human cries drown their own inimitable sighs, and envision their particular tragedy within the embrace of the human condition. Their participation as its suffering member becomes a humanizing experience, and will encourage them to reflect a changing understanding of the world, and their belonging to “the human commonality in the present,” and immediate resolve to take “the human social compact” (Judith Herman) outside the ethos of suffering.

All that remains before them, now, is their life and a sense of their restorative powers, and their human responsibility: we belong now to the human being, and are their part, as they are a part of us. As poeticians of goodness, we appeal to people’s good sense to haunt the image of the holocaust with roundups of good action as a resisting metonym for all subsequent evil ... for all of us now living. As Des Pres (1991) writes, “At some unconscious level, the image of the Holocaust is with us—a memory which haunts” (p. 54). It becomes “a kind of precedent for all that follows,” presenting a new challenge to humans to break the status quo against anti-humanity. It asks of educares as hermeneuts to create literary works and catalyze a transformation of meanings that Kali Tal (1996) suggests—“meanings which are located not in the words themselves, but in the interaction between writer and text, between reader and text, between reader and writer” (p. 18). It must also incorporate the greater meaning that appears in the relation between writer and the larger context in the present that also addresses the question: What about the future? Yes, for the children, I respond with our conjoint ideal of egalitarianism.

These critical practices require something ‘more’ of readers and educated practitioners: the promise of creative presentations as an activity promising proximal development (Lois Holzman, 2000), and the impulse to bring the speaker and the listeners in a critical space. It carries traces of
'educare,' and concerns the kind of people education can make while constructing knowledge as interested subjects with the third authentic presence in the midst, the compassionate pedagogue as unifying, protecting providence. This hermeneutic of humanistic culture concerns reconstruction after deconstruction, and answers urgent questions raised by Shoshana Felman (Felman and Laub, 1992) in her opening chapter, "Education and Crisis, Or the vicissitudes of Teaching":

Is there a relation between crisis and the very enterprise of education?
To put the question more audaciously and sharply: Is there a relation between trauma and pedagogy? In a post-traumatic century, a century that has survived unthinkable historical catastrophes, is there anything that we have learned or that we should learn about education that we did not know before? (p. 1)

This again becomes an urgent provocative for a different way of thinking in pedagogical circles, an aesthetic ethics for educares with a worry for that is not yet, and an intoxication for the very best that is yet to be.
CHAPTER VI
Prospice: from the Axis of Communication—celebrating You and us

Verbal and visual languages' transforming humanitas

Voice, Hearing, and Human Connection:

Metaphors of voice and hearing.... draw attention to human connection- to the relationship between speaker and listener, to the possibility of different language, and thus to the potential for misunderstanding and mistranslation as well as to the ability of the people to see and to speak about themselves and the world in more than one way. In short, by suggesting a change in the language and the metaphors of psychology, we imply the need for a metaphysical shift: a change in stance, a new voice, a different perspective, a change of heart.

( Carol Gilligan, Lyn Mikel Brown, and Annie C. Rogers, 1990, pp. 86-147)

Speaking about the Relation between Language and the Plastic Arts:

Building and plastic creation ... always happen already, and happen only, in the Open of saying and naming. It is the Open that pervades and guides them.... They are an ever special poetizing within the clearing of what is, which has already happened unnoticed in language.

(Heidegger, Poetry, Language, Thought, 1971, p. 216)

Spiritual Optimism:

A unique spirit within each of us strives to express itself, to be recognized, to have a name and a destiny. Each one of us is born with the innate spiritual optimism that our existence is not irrelevant but is an important part of the larger pattern of life. Through the pain and confusion of childhood, we are consoled by the growing awareness that everyone of us will become a brush stroke in the evolving portrait of our families and nations- a single musical note, however small, in the symphony. In discovering and developing our individuality through our relationships with others, we find joy and solace.

( Erica-Irene Daes, Prologue: The Experience of Colonization around the World, 2000)
Hermeneutics of Creativity:

One dialogic repartee

Seeing expansion as the existential urge of Creation, we, as creatures of Being, need to reflect on our own geographical imaginations. Recognizing that these are limited, the authentic need would be for broadening the horizon of these imaginations, and deepening sensitivity and conscientiousness towards the power of broader geographical representations in literature, art, politics (Gregory Derek, 1998, pp.71-79). How do we, as educators, respond to this urge?

*It's important politically, it's important morally just to make sure that what we do is interesting, and enjoyable. To engage the attention and emotions of our audience--to be able to open the places, the people, the landscapes that we are talking about--and most importantly, to take our audience into those descriptions, and talk about them as relational subject of Being itself is a cultural engagement. It is an immediate educative response to 'What Is to be Done?'*

And then, say why are these people on the textual map and not these?

*I think that one of the biggest responsibilities we have is to disconcert people, to make them realize that they don't know the world they live in, they really don't, and that it's incredibly difficult to know. Then, there are other worlds we don't know of, we don't think of. We need to talk, as Derek would say.*

And there's the world of the text?

*Yes, there is no single point of view from which to read the wor(l)d. To read conTexT as a source of ideas, but not treat it as a complete, closed and transparent vision of the world is closure. There is a real sense of (de)liberation in realizing that the real world is much messier than our theoretical interpretation of it (Michael Mann), and our responsibility is to make our connection, and find a real creative tension in the spaces between theoretical description and the other, more real representation of it.*

You mean deconstructing.....

*Imagine the wor(l)d in multi-dimensional ways, and talk about its representation in literature, arts, politics. Such representation is fundamental, says Ricoeur. It is not just a historical thing, it's about imaginations, that are variable, palpable, and without design. The most human propensity about them is their spiritual dimension--its plasticity and openness, that allows stretches and expansions, and the freedom to even retrace our steps, to wander around and deep, in insightful ways we like to be. The creative desire and implication is to see spiritual imagination flexibly unravel itself in beautiful, miraculous representations that arouse sensations, exceed our intentions, and will us to their power and presence when we begin to reflect carefully on their larger cross-cultural and cosmic contextuality. Their power lies in willing us to dream and imagine, and then striving toward making it true, real, and visible.*
Is a different principle working it in the real and the perceived worlds? Or, are there two separate imaginations involved in their working?

I think it to be its spiritual dimensionality that all humans are blessed with and make full use of in creative works, of the 'real' or of 'perception'. It is only to know and acknowledge that we're creative with the Creator and co-creator in us, and carry that abundance, profundity, and versatility indiscriminately, and are seen manifesting it in our various cultural representations. Most importantly, the use of spiritual imagination lies in the greater, finer art of moulding a conscious life. To paraphrase Karen McLaren (2001), the work of the deepest soul lies beyond sculptures and symphonies, beyond great works and masterpieces. She says that the magnificence of genius appears most magnificently in a life well-lived. It evokes creative possibilities and responsibilities that go beyond self to living with others as conscious and thoughtful beings.

We are creators then in the matter of sharing the creative activity; and most creative in yet another make of human, when evoking the vision of well-being, and helping others to their well-becoming. This is a simple, magnanimous task of common humanity, of human individuality that is spiritually fully alive and dynamic, that sees itself and moulds its conscious life to such a configuration that engages scientists, politicians, poets, artists, people of the wor(l)d, everyone.

If this is a noble task, are all humans made this way, and most of all, how is it done?

It is the light of love and this is how we all are made. And it is done through hermeneutics: works of poetry and art invite us to interpret them, not in an objective way, but as a “conversation” between those whom it touches. For Gadamer and Ricoeur, this asks for aesthetic experience, which begins the conversation about the meaning of life, about beings immersed, as Heidegger would say, in lived reality, with all its difficulty, ambiguity, and uncertainty (Gadamer, 1983). Huebner prefers to think it as lived experience or experiencing. And then, what about our experiential participation in intense moments that poetry and painting as significant parts of Arts offer us. It further suggests, let’s begin with an exchange of experiences, for the play of art and poetry to be completed by and within us, for making life, and even ourselves ‘numinous’ and ‘magical’ the way art has been (Roemer, 1995).

Rethinking the Vision with Rahat Naveed Masud

the co-creative combination

The sages say that an indomitable spirit has a way of working miracles. While paying attention to these words, a translucent transmission of events began. This moment caught me with the thought of unravelling the complex blend of emotions and spontaneous experience in a concert of narrative (he)art songs. It immediately brought to mind a performative hermeneutical inquiry between two women friends/artists/teachers, and their reuniting on the axis of communication for something created as a piece of fine arts born in partnership of art and
poetry. It was a miracle of light, and offered to me re-doubled transforming potential. Imagine the poetry and fine arts exhibit running into pages and each page coming with a story of lived human experience. It is a celebration of two friends coming together again (after school and college life together) for per(form)ance of art that embodies new lines of fiqr-o-amal (thought and action) as the culture of humanity advances. The divide between world culture and isolationist cultures, and the hermeneutic divide between Creator and Creation dissipates as the faith of humanity energizes still life, and evokes new patterns of thinking, ways of being that celebrate You and us. This is another creation, a creative currere with undetermined, but positive learning outcomes.

I am interested in the creation of colourful spaces amidst much that is black and white. It is a project of a life-time. I think there should be some kind of egalitarian world spirit that we can help create, which can bring all kinds of loving things into being. This is a place where we can really find ourselves and remain connected to the healthy and vital aspect of creative Life. It also wants us to inquire within, and read the texts of our own meaning-filled experience through which we become more of who we are (Kenyan & Randall, 1997). My enthused hope is that the eclectic thing will, in effect, infatuate the whole world for yellow live performances, the kind you find in this chapter of co-creative transforming humanitas. Imagine the infinite joy when hearts coordinate their thought on seeing reality metaphorically (Greene, 1988), and spontaneously resolve to combine and communicate what they think, feel and experience in words and images--a chiaroscuro of meaningful existence, a sacred waltz, all set for your soulful experience. Here as Ricoeur (1981) would say, is an evocative way of telling us something about life as lived through human experience that generates new understandings, new beginnings, and new relationships.

Believing with Keats that there is something in human nature tending to purify through human experience with others, we invite you to experience and visit, through this narrative of (he)art songs, a universe of positive imaginings. Here, your dwelling in each poetic mantra and its artistic interpretation, will be a telling experience, of your deepest feelings about this hermeneutic intercommunication between words and painting, as you also feel the human in us reinvented in the realm of sacred experience. Our resurrection as spiritual beings will be another enactment, another unique be(com)ing. Your telling is most emphatic for in communication with feelingly thought, you'll be inspired to breathe new life into these interpretations. Our communication will then, have begun in earnest, bringing spontaneous responses in a hundred forms, across millions of years. But, for just now, let's turn to the creative communion between art and poetry, by two friends, Rahat, the artist and myself, the poet, for more poetic disclosure.
What is the ideal?

(So we all stand assailed!)

*Its fragrance of our mind*

*buoying us through streams*

*that we finite beings*

*swim in...*

*Cry stallized moments of yearning*

*sometime ago or*

*Saffron embraces*

*in times set apart for some.*
Encountering You
as 'I', unhinged am
as nothing.

In nowness under grace
I bear no shame towards me,
for with You I am shameless;

A knowing smile
beguiles all-knowing
to see us open up for grace
under You.

That is unknowing all.

Let's return
before we're stunned away
from pointless grey to no-return.

Earth's the right place to stay for love:
I know
where its more likely
to go
with our unknowing,
but to live-in-love
amidst resistance. That's very heaven.

So love wins,
and in-forms life's aesthetics
in the uncosmetic academic continuum
when loving begins.
Why ponder more,
but for deep dips to the core
and set up again
after the sea-change.
I'm so enthused
and seem to like
the sea reeling
round and round
with me
in the heart deeps - this burns me,
finite heart
with infinite passion
for loving all,
knowing all.

With the same pain, twill the heart
and fill the soul up to the brim,
and even above the brim
for once and again once and again
till we all wonderfully become.
Bare Distances

One
I
One
g
ecstatic spin
of the wor(l)d,
my God, its You, none other
yhu Allah yhu, none other.

I've stepped into this wor(l)d,
what about the other?
This world is, is that too?
If it is, when the other?
My God, yhu Allah yhu
is the word, none other.

If the other is your world alone, Allah,
I am never alone than when alone with You
Yhu Allah yhu
Allah hu Allah hu,
Allah hu Allah hu
Allah hu Allah hu

Spinning me
perennially on
hu Allah hu
toward Sinai
and years and years in
tavel;
then, on poor bare feet,
walking those poor bare feet on the heath
till that pathetic reunion with God,
and then the desert,
perennially in-between mounts
with hu Allah hu;
more tears for the smouldering soul
that piques hearts
to burn still healing still.
Light upon Light!
That light
coming along the years
on hu Allah hu.

I am up before the night wills me to light.
I have my own, from hu Allah hu.

(Allah: personal name of One True God in Arabic

A lengthy conversation with Allah, one night before sleep, altered the potentially spiritual state after midnight. An Occupant with some sublime occupation stayed back and brought a slower trance—that fervently quiescent night after sleep. It was none else but You bringing a rhythmic mystic delight of yhu Allah yhu over me, and the rest is a corresponding swirl of word activity around yhu Allah yhu, rounding me as if by a sufi tryst)
Half-sight

Through half-moon spectacles
    I see human visitors hag-ridden.

    Trees on half-mast
    stifle serenades from the sea.

Dream maidens
    sworn to virginal moons are impassive.

And here I move heaven and earth
    for more sphery strains
    and flowers that laugh
    and echo lights of love,
    orchestrating soul-mates
    for some-being
    that is ever the same.
The new Love-Hate conspiracy

*How I hate to have loved Love,*
  *springing up and above in Keatsian style,*
  *loving to bits,*
  *that wet passion*
  *from tears, soft rolling delights*
  *stomping out heat*
  *of a nuclear disaster.*

*We shared an affair in Hiroshima,*
  *I mean Keats and I,*
  *so far away from home*
  *in the hiroshima they build for us.*

*Both worked up by the love-hate conspiracy,*
  *Keats left, and I,*
  *hand in hand with myself*
  *hate to have loved Love*
  *that sprang straight in great Keatsian style*
  *and so unlike Keats,*
  *now lives, leaning on my lone shoulders*
  *dousing for a holocaust*
  *on Hate.*
Civilization and its Discontents:  
World-at-war performance rituals

1

Mourning becomes the world

The plaints are unambiguous.
From Kosovo to Kashmir, Kandahar to world winds,  
Black draughts  
pass windward cries from the last heartache.

The moon ramping through wet blankets  
raises streams in plenitude.

The earth is now light  
after the burden of a long dream.

On lavender wings it turns  
to give the world  
another heart and other pulses,  
another mind, when? wherefore? why?

2

The Human being blasé  
to Worlds of Hurt  
waits;  
each sequestered in its hate  
appals word  
and precipitates hurt  
to the womb  
that is passionate  
and affects some happening, in love.  
The miraculous is on,  
Observe!

(The image that goes with these poems on Peace is Rahat’s self-portrait)
Who’s our bulwark?
(For the people of famine-stricken Ethiopia)

On the skeletal coast of this tired continent,
we walk our virginal ways and like gold
in the dark
radiate luminosity
for the millennium
you much worry about.

Arris-wise we grow, and like ear of corn
chafe hands that pick us
like ripe peach, unwittingly.

As we now lie in fallow ground,
Connoisseurs come
to learn copiously about
art and life through us
and never return.

World aflame, 2003

When peace in semblance
groans disconsolately
with trees in the wind,
that eyes full of supplication stare upward,
and in bliss, more poignant than joy,
fold neatly to dream about Peace
and a soft white handkerchief
that waits by the wayside
for one tender soul,
and a significant moment of existence.
Mani-blind-folds:

1

*A gamble of million years, Narcissus' blind winks
and million tears, still unsightful, far or near,
and perception? Wherefore? Of heart and soul? When?*

2

Thus blinded, Narcissus amongst us strut and fret their hour upon the world stage or are spurred on to

*incognito sleep-
an errant lie on the couch like the newly-dead,
shaking off all defenders for the peep.*

*I surmise
I am digging
from under the ground up
singing my role alone at my zone
preponderant for winter unpacking.*

*Still enthused by the death spiral,
I lie with eyes Mocking my wet burial.
I am on half-requiem.*

3

*And so Narcissus stands
before Narcissus,
pining for a posthumous dream
within dream, unbidden.*

*Still perplex'd, both lie
with equivocal dreams,
Unfelt, unseen, unurn'd.*

*Unless you come within winks,
and with small warm rain
Compose
What I could not,
but you and I will inseparably.
You ask, why?
When I say, what not!*
Voices:
Self-Overseeing-1

Dreaming
for immemorial nights
in seamless waltz
through webs coextensive that outgrow me
in-press me
as Over-Self sits on haunches
in my heart,
Watching me, all Eyes.

Its haunting ingress,
a grace
in silence obtained
one, without-a-second
as the rite progresses
One night over-sleep.

I scream at onement point
that witnesses n-one
but self-remains
on the final twirl
anOther night
within me.

Self-overhearing-2

In this self-apprehensive way,
I am wonderfully made
and some-times in dreams,
I am truly done.
My two Loves:

One desire at a time, O Love
    for when I desire You, none other is;
    when I desire you, Yours is too.
    In all fairness call me what You will I love You, too;
    but, I love you too which is not to say I don't love You;
    my loving heart's fault, dear Love not mine.

And to you...

Can you be this moment's mirage
    to touch me now...
I am stranger to your touch
    still, wheeled by
    Time's envious haunt
    for this lonesome two.

Can you, aye, this moment
    by Love's avatar
    wheel in clamorous streams...
    and embrace what thou embrace in heart now, only now!
Rapture:

Loping through moons
on black velvet flames,
I am captive
to magical moments.

A wild apocalypse
of
you and me, rapt
in a lotus embrace,
bent over time
to walk hand in hand
against a gush of wind
in isles provocative
to
these little larcenies.

Over sleep:

White cranes sit low
on the sodden perches of oyster-beds
against a saffron sky.

Pearls, wet lissome delights
from ancestral haunts appear and disappear
to these early crooners
in the muted drop below.

Low white curtsies unbuoyed go in this riot of pearls and cranes and
pearls again over sleep.
Remembering our dreamful apocalypse in real, forever one with Life, with eternal Loveliness ever gives, loving ever is, in that Light I have You, my Soul, and my soul is You. Remember!

A moment at Your expense
Incarnates wakeful desirous living.
Aye, ever since undoubted living
Began with You.
Unity of Eyes:

_utaro nazer-

آج نظرات تاریکی
بیان نظرات میں بول
وقت، مواصلہ میں
سیہ و هوش میں بیون

پھاندے رہا ہے آگ میں
سیہ پر دِیکھتا ہے میں، جو ہر
کون ساز کھڑہ جا سے میں
سیہ سے بیوی دو میں نے میں

یہجا ہے بھیوڑ میں نہیں
ہیں ٹھپ ٹھپ ہیں، ہر جان میں، ہر
دیواران دارکا ہے، سے میں ہیک
کی ہو گا کہ کسی کو میں ہوں

اور آڑھ پھوس، ودل میں گھاگی
سیہ سے، آر اٹھا نظر میں بیون

(This poem is in the Urdu language, and explores the possibility of the “unity of being” that T. S. Eliot looks for in the vicinity of Being)
Assalamo’ alaikum Earth!
Belated though it is
for waking up
in a dark room
to your face, briefly lit.

Silhouettes protract
rite de passage
dimming their own half perceptions
of your eudaimonia.

I, stilling my beatus being
to that which is mine to have,
your beautiful face fully lit.

Without moving lustful eyes,
I conceive
and conserve
your beautiful rahimi heart
as you bend in the wind,
free and proud
stretching along the river to the sea.

Morning, Earth
as your face lights up
after the One’s own heart,
that lifts us up
to you in longing
after your own out to us
just so;

Could we be else so
but who we are
that is
who we are.

(Assalamo’ alaikum: May the peace and blessing of God be upon you; an Arabic greeting
Eudaimonia: well-being
Rahimi: most merciful, compassionate)
For a brief interlocution...

*In today's avant-garde brief,*
  my syllables
give back dancing reflections.

*My silhouette*
  beats the tabooed
  with sticks and feet.

*My signature*
  Laughs extempore
  Upside down,
  well, right side up, now.

*Then all three*
in the space around
  beat with Words
  the metal warp to lightness.

*My heartbeat*
  Your own and
  the sleight of eyes so unpretentious
  and sigh so intense
  that heaven's wide-eyed and listening
Night Celebrations:

1

Content
that night has and colour
amid the grey overarching now
like a new phoenix
toward lilac blues
preponderant for dawn.

I am already there
waiting
in incensed darkness
for my eyes to see
the glory and the gleam.

So this is You
in my centrist ethos
That stepped me out
through candlelit heart
into the night, glowing.

2

Pandering through lanes unforeseen
in the dark of the dark
and uninvitiating floods I am hostess to Your Love,
and my love witness to none arcs for an urgent grace
and embrace in a light twirl
and stop, then on an oar to eternity.

(Relate to celebrating the special night: 28th of Ramazan in 2000 and 2001)
Celebrating Birthday 2001: Prophet Jesus’

We are here to kneel together
where the moment
on pirouette turns,
warmed by
our words' breathless escape
into prayer verging on Prayer
as moments merge
to flow in time with us.

Kneel, yes kneel for
Time's benediction is endless.

Celebrating Prophet Muhammad’s ascension and return:

In a moment of ambient illumination,
by night He went and returned
as Muhammad epiphanised.

(Relates to the miraculous incident of nightly journey [Israa: from Makkah to Mosque Aqsa] and ascension [Ma’raaj: from Aqsa to the Lote-Tree at the Farthest End and to the presence of God] and return to Earth)
Seeing reflections:

1

Cascades of thought
  flow in clear spots
  where our being clambers
cornered by million reflections.

White canopies
  whirl round our myriad self.
tossed on the mythical beat of many oceans.

Alone it sits
  with the dust of centuries,
devoting
  shimmering icons
  for
  Time's benediction.

Outside, winds drunk
  on reverential quiet blow,
Tremors melt the icy shroud within
  to dispose it unclothed
  to
brilliant nakedness - that's You!

2

Once in a millenium,

the world's upside
  o
  w
  n.

Riders reckon time over steep water-mounts.
  Hot bidders for the biggest haul
  surf through walls and breaks;
  the edge off
  and the mountains on top,
  only one liases
  and marches
  beyond a line of ants
  to be Your radiance
  and that smile, the winner.
Soul Mates

I am pregnant again.
After living here for years
I'm inured much that my plenty intrigues me.

I am stretched before the moment.
And whatever I contribute
is part of nature
and me, of which you are part,
surveying me from where you live with those brown graces.

Your contented purrs I hear
to do nothing
to be your part
your grace in me, the desert.

What is true?

Things that you know are true,
and the other, Lies I must not forget,
both laugh our will out for dissension.
Dissenter, but is it dissension?

The hidden invites nothing,
and begets all, dissenter.
Dissent so for the true,
aye, frolic where the hidden lies,
that foments your beqarari for the true.

That mocks our dewy remains
and ashes few,
all travails for unilateral consensus.
Pilgrimage:

The world is green and beautiful, an old holy shrine
to dreamwalk around at least,

and say, "the mutest prayer is mine."

Let's not pretend the delinquent's way,

but spruce up naked will

where it takes

and none other will.

That dark black brilliance

approves the perennial outlay

for the white that now is,

and perciptently wills for perches

that drop

into

depth caves on ends,

as we begin mutely to dreamwalk around the green an' beautiful

and say what we will.

(world is green and beautiful: saying of Prophet Muhammad, peace be upon him)
All Eyes and hidden winks:

(This poem in the Punjabi language is inspiration to students and educators everywhere, to discover their Socratic spirit: to know more, understand more, share more, and become all that we are capable of becoming in the light of our soul, so that we may explore, understand, and manifest the spiritual possibilities that Education offers us)
CHAPTER VII

For the sake of Quiescence, none other

Living the new Science way

“There is healing work to be done, as there always has been and will be.”

(Huebner, 1999, p. 315)

Here we return to Heideggarian and Iqbalian notion of freeing thought and language from the technicalities, and mere functionalism of human purposes that enslave human beings to systems, structures, and institutions driven by the will to power, in service of technology and political ideology. It also has the power to constrict us within ourselves, and not be responsive and open to Being and our own essences in every aspect of our existence. Therefore, our textual habitats are also limited as feared by Huebner (1999, pp. xviii-ix) when he found “conceptions of curriculum tended to be tied to ‘technique,’” and “are not linked to the human spirit.” Is it to make efforts to see “how man’s [sic] evolving techniques can be made subservient to man’s evolving spirit?” Do we also see in it an urge to supplement the technologies of the Self (Khudi) with an infinite ingress, that will allow “our essential nature” (Heidegger, 1968) to grow and blossom in the nobler interest of a free upward movement of the spirit (Iqbal), and our (ac)know(ledg)ing that we are only through it. This itself calls us to recognize the “formal intellection” (Iqbal, 1996) of thought and feeling, and with its practical implementation, reinvent scholarship as a really diverse, connected, discursive activity.

Taking both knowledge and experience as its textual abode, our major contemporary necessity is to value all sources and regions of knowledge and experience, embrace our connections and relationships as the ‘concrete’ of human experience, and real for communication, and purposes of knowledge. This promises our entrance into the domain of “practical spirituality” (Giri, 2002) with our transcending attitude that will help us see and be past the walls of our narcissism. It calls for fiqr-o-amal (vision and action) that is beyond human bondage. Its liberated existence and coalescence with imaginative wisdom naturally takes us to languaging that other palpitating universe within, where feeling and immediate experience of humans is simultaneously born, grows and spreads outward to uphold, ensure and express true humanity. Spirit, thought,
feeling and experience complete us, and incline us toward the data of life and Nature, and the large human community with the definite end of each human subject within reach: Quiescence.

This is the common idea, ideal, point-instant communication, a sense of fulfilling fulfillment, the loving possibility and response-ability that only Quiescence represents. It comes when "a vision of nature's on-goings, or a conception of the understanding, or some human incident, or some truth of the affections, or some moral sentiment, or some glimpse of the spiritual world has been so realised as to become a subject of poetic experience" (p. 35). This is Principal Shairp's contemplation about our being in poetic ex-change when in the embrace of Being. Its warm configuration, as living images, kindle the passion and affections, and stimulate the whole human person. This takes us beyond "the merely notional assent to them" to what Principal Shairp (1984) calls "the real apprehension of truths." This is the end of humanistic learning that points a way to Jean Grondin's (1995) question: What does one have to learn in order to become a better human being?

Artistic presence of Barbara Bickel

Artistically speaking

from he(art): all Is communication

These few words are not an excuse for talking to you, but offer the glue that holds us in relation to each other in another way, and to another art piece. The next artistic interpretation in fact of our highest experiences of life, by Barbara Bickel, my friend and artist, has reason for being on its own as "valid expression of visual art" (Rahat Naveed Masud, May 2003), and yet Is communication artistically speaking of 'ideas' of another poem. Both as a contemporary intercommunication, bolster a meaningful exchange that characterizes healthy human relations, reflect human content and intent, life's inner conflicts, movement and desire for change. Their emotional content speaks out of their form and reaches out to you, and by the effectiveness of its
communication, has the power to affect and alter our real existence, our thinking, and the products of our thinking.

Such an experience of inspiration and communication in terms of personal invention, creativity, and the production of aesthetic energy and consciousness, is the attitude of a living culture and reality, and needs to become our new lifestyle. To Huebner (1999) "the talk is about lived reality, about experience and the possibility of experiencing" (p. xix). It simply means that the quality of this poetical affect and poetic ex-change will educate us to look at life and ourselves as what Browning calls poets the makers-see, with vision and sympathies that endeared Carlyle to write of them as gifted to discern the god-like mysteries of God’s universe.

This is why we may describe every loving human being as a sufí-mystic of the wonder and bloom of the world. This human being will respond lovingly to the inner calling that is to live with others morally and transcendently, and will find spiritual content in what Huebner (1999) prefers the praxis of “Content is otherness” (p. 362). Such healthy intercommunication will secure us from what Coleridge (1983) fears “in the consequence of the film of familiarity and selfish solicitude, which we have eyes, yet see not, ears that hear not, and hearts that neither feel nor understand” (Biographia Literaria, chapter xiv). It will take us to transform the potential of everything into classroom experiences, where the children can perceive with heightened sensitivity the meanings and values of life (Huebner, 1999, p. 23). It shall develop within us the latent faculty of interpretation, bring awareness and understanding, and an advanced language value to immediate practical communication and higher levels of abstract thinking.

This is the function of art--to impress upon the participant the significance, meaning, and beauty of life, and help build aesthetically satisfying patterns in otherwise chaotic life (Huebner, 1999, p. 23). For, as Browning puts it, speaking through the mouth of his Fra Lippo Lippi (1855):

... you’ve seen the world
... The beauty and the wonder and the power,
The shapes of things, their colours, lights and shades,
Changes, surprises, —and God made it all!
... For what? Do you feel thankful, ay or no,
For this fair town’s face, yonder river’s line,
The mountain round it and the sky above,
Much more the figures of man, woman, child.
These are the frame to? What’s it all about?
To be passed over, despised? Or dwell upon,
 Wondered at? Oh, this last of course! —you say.
For, don't you mark? We're made so that we love
First when we see them painted, things we have pass'd
Perhaps a hundred times, nor cared to see;
And so they are better, painted—better to us,
Which is the same thing. Art was given for that.
God uses us to help each other so,
Lending our minds out...

This is the quality Barbara Bickel's work of art attains as it binds us further in the succinct expression of human sympathies that is at the core of this co-creation. This is the intercommunication, the healthy human relations, this global arts conversation as a purely spiritual feminist vision envisions for the human commUnity in which "exploitation of man by man does not exist, and for a world at peace" (Sidney Frankenstein, 1947, p. 270). Barbara's explorelational artistic wonder, like all her art work, brings all to Source, and is inspiration for co-created rituals that validate our spiritual journeys and celebrate our sacred interconnection. Her presence here is an excellent example of what she calls is her commitment to "reclaiming and giving voice to women's wisdom," and honouring collaborative 'art' performances, a celebration, in Real, of our human togetherness. Our coming together through 'art' and 'poetry' is a significant move, and such moving art songs have a ripple effect that offers a permanence of existence and extension in heartspace that is all-welcoming. The Initiation (title of Barbara's picture), a re-creative step is for Quiescence, a complementary inner World peace to the outer world Peace.
ReCreation unbound: a trilogy of humanness

1

Walking in reverent fullness
(with mind, body and soul singly on two little feet),
we make flesh of That All Is
and knows, warts and all,
taking that grand moment,
when we are Who we Really Are
in wondrous tearsome joy, thanking You,
walking countless miniscule quiescent seconds
to say just that, ‘thank You.’

2

Now, rising feverishly to love Quiescence,
We become provost to Nature’s content,
those deep rumbles from below
and dark shambles
for one that leaps up
to know What not,
and the unknowing decrepit lie
that smothers spirit enough
and depresses only
to know Why?

3

Beholding You since, with all, Beloved
and so desirous, sense a stirring
and rejoice within.
That vision, glorious, not without weeping
from brimful eyes procured.

In Love, each moment,
gyrating remembrance
of each begetting moment,
that is living in the glory of Your Being.
Aye, ever Since.
This Is Not

a Conclusion

Dare I say ‘we have arrived’ or ‘perhaps, we are arriving...?’ This is no linguistic stratagem or a poetic statement, but a measure of truth that ends on a questing note: “Wherefore, sweetheart? What’s your metaphor?”

So we ask like Sir Andrew Aguecheek from Shakespeare’s *Twelfth Night*, expecting every person to conceptualize some verbal assent in defiance of *omnia abeunt in mysterium* (all things exit into mystery), and then, take relish in becoming the poetical character (personality). “It is not itself,” Keats wrote, “it has no self—it is everything and nothing—it has no character.” Keats is thinking mainly of Shakespeare when he writes:

> It lives in gusto, be it foul or fair, high or low, rich or poor, mean or elevated--It has as much delight in conceiving an lago as an imogen. What shocks the virtuous philosopher delights the chameleon Poet. It does no harm from its relish of the dark side of things any more than for its taste for the bright one; because they both end in speculation.”

*(Letter to Richard Woodhouse, October 27, 1818)*

“Speculation” is dependence in Keats; a widening speculation, and infinite imagining, we also realize eases the burden of life’s mystery, takes away the torment and hurt, and leaves us with some luxury, like a ripple, whose first impact you remember.

*Like a Ripple in the pond*

*You charge me*

*in dreams*

*when I’m most vulnerable*

*to pain*

*this away from home, from You.*

*I am already up*

*dreaming of us together*

*in one spot, my heart with You.*
Such a speculation in response to our infinite ingress, and dwelling and construing in language continues the count and connection. This is Shakespearean prophecy as we remember the count and know that a special thing like this Ripple is always full. And so is the treasury of words when we know like Heidegger (in Roemer, p. 455) that “Poetically Man [sic] Dwells in language... ,” why fear? As we hear ‘full’ emptied out or into its textual abode, it charges us into the realm of ACTS of Education. By consistent reflective thinking and positive action, we become the Academy and take full responsibility for the true and real in life that relishes “the night-side of things with such good humor.” We have entered the kin(g)dom of Shakespeare, and are becoming Keats’ poetical character, the character for which the emphasis is on seeking and sharing/giving that along with thinking, inquiry, is our essential nature (Heidegger, 1968), and Education’s true domain.

This Academy of Arts understands representations only. Here Presence rather than absence is the theme, and revels in words and acts that has the internal ripple of Shakespeare’s “that’s all one.” It leaves us in the open to explore and express Hazlit’s insight: “In a word, the best turn is given to everything, instead of the worst” (in Bloom, 1998). From such linguistic enterprise, we turn to creative action and performance of active being that averts a malevolent interpretation of life and consequential destruction. It draws us into the gift of certain acceptance or liberality of interpretation and aesthetic existence/experience allowed so magnanimously by the spirit of language in poetry, literature, verbal and visual arts. Here “it is language that speaks,” and gives real significance to our existence when we learn to respond to “language by listening to its appeal ... Language beckons us, at first and then again at the end, towards a thing’s nature” (Heidegger, in Roemer, 1995, p. 455). The poetic wisdom and sensitivity of language asks for fiqr-o-amal (visionary thought and action), that is a prelude to Heidegger’s (1968) reminder:

We receive many gifts of many kinds. But the highest and really most lasting gift given to us is always our essential nature, with which we are gifted in such a way that we are what we are only through it. That is why we owe thanks for this endowment, first and unceasingly.

It brings us to the “workshop” of Being, where the empathetic, generous, and accommodating spirit of Arts provides an open, associative space, in which we like to dwell in order to feel “we were whole, and truly immersed in being, rather than homeless.” To Heidegger (1976), both art and language, address Beauty and Truth as the order of being, and also depict our striving to explore, experiment, experience, and capture the “unconcealedness (of Being).” in its
multitudinous forms, shapes, and manifestations in the inner or outer realities. It coaxes thought and feeling and inspiration into one yielding moment when we give ourselves to “poesis ... fabrication, construction, creation” (Ricoeur, in Roemer, 1995, p. 260). The art of composition and action as “the ‘construct’ of (the) construction that the mimetic activity consists of” takes many visible forms of colour and word and music. Its expression is the incarnation of an inner or spiritual reality, the ‘concrete’ of our aesthetic experience, our corresponding response and stimulation to mimetic creative activity in others. This facilitates our participation in the aesthetic event, and posits our simultaneous creative responses in reality. These energizing sources and correspondences are steps in self-understanding that is in empathy with others. Our experience of being with others in Arts calls for our authentic being with Arts in lived reality. Expressing the universal need for wholeness, Arts opens the window to a “mature sense of connectedness with others” (in Roemer, 1995, p. 266) once we begin to appreciate and respect otherness, simultaneously inspiring us to actualize our true humanity in society—corresponding to its imaginative expression in art and literature.

It brings us to a new ideal in arts that relates us to the poetical character (unique personality) with the internal infinitude and eternal values of insaniyat (humanness), behkudi (self-sacrifice), and uns (love-compassion) that language creates in plentiful. There is no one heart or one will. What impinges on the reader then, is a riot of hearts and wills, but what stays up in this riot of creative realities is the Shakespearean challenge: “Make that good.” That is, give it the best turn. Thus, opening the window to reason without inhibiting the power of choice, we make such potpourri of heartsongs that would inspire all hearts to a genuine dialogue between fellow beings across cultures. They will be inspired to quote Sir Andrew from Shakespeare’s Twelfth Night: “I would I had bestowed that time in the tongues that I have in fencing, dancing, and bear-baiting. O, had I but followed the arts!” And with its humanitas, unravel the complex blend of positive emotion, immediate experience and transformation for all departments in Education to say: that’s the very best turn.

It is in this gracious theme of ‘giving’ that a sense of epiphany, however fleeting, is felt, and then, our responsibility to make this moment ‘now’ forever. We must make it good and keep moving in this world like those for whom “stillness is stigma” (T. S. Eliot, in Spender, 1975, p. 17), and “dancing” pride, but of the unique kind. Having realized with Huebner (1999): “Education is the lure of the transcendent--that which we seem is not what we are for we could
always be other” (p. xxi). We are so inspired to make “otherness” the centrepiece of our existence and way of being-in-the world. Sustained by faith, love, and hope, its creativity shall engage us aesthetically, and will bring aesthetic satisfaction that will be eternal. So the play continues, and there is always more to say and do as in Twelfth Night: “By this hand, I am! Good fool, some ink, paper, and light.”

This Collective thus, has no end. It is a humble contribution to the hermeneutics of human transformation. Even as you receive each word in the understanding that “ink, paper and light” are the necessities, innumerable many will contribute more, and yet many will put these words to trial by constant questions: Wherefore? What? Why? How? But ... Recognizing an unceasing quest as the quality of our inquiry, these questions can be used as a basis of our research questions with which we focus our scholarly research to the purposes of knowledge and Education:

1) The foundationalist view of knowledge has underwritten many pedagogical practices today that has distanced us from life and actual living, and is responsible for theory without practice. How can we challenge this view?

2) In this context, what kind of being-in-the-world does the hermeneutic tradition itself presuppose for the possibility of self-understanding and genuine connectedness?

3) But still, what is to be done in Education that sustains the possibility of life and peaceful coexistence for all human beings?

With the questioning spirit as the ‘construct’ of our constructive acts, we need to climb into Socratic action in Education, and respond fully to the basic question: What Is to Be Done? It has an inherent compulsive power to prompt a deep structural shift in the basic premises of our thoughts, feelings, and actions, changing and transforming us from the creative source of our origins, and seeking out, as Huebner would say, communities of faith, love, and hope with our true humanity. Self-transcending and self-overcoming in the nobler interest of the large humanity, we will walk the Socratic way in the corridors of Education, and make room in the classes for renewal, for the rebirth of the spirit, for new life (Jardine, 1992). Walking back and forth between ambiguity and illumination (Gadamer, 1983), so we live the relentless inner tension that is the character of life and hermeneutic inquiry. It may turn many away thinking negatively about living with difficulty, ambiguity, and uncertainty. But then, is not this the general attribute of life itself?
This generative space, in fact, allows many things to happen and simultaneously, refuses to see Education as “meaningless, as deadened, as unthankful and unthinking,” and recognizing the symbiotic relation between education and life, and the relevance of pedagogical texts to the common world context, returns us to the Wor(l)d in order to live and speak from within it (Jardine, 1992). It concerns the educational co-beings (educares and their subject-learners) with our lives and the lives of our children that have to be taken care of in midst of contemporary world crises. Some-Thing needs to be done always in the middle of difficulty that makes education hopeful, existence possible and positive for the difference it makes in our lives. This is good and means intensely with its offer of transferring the spirit of research to the whole of human living and human culture (Gadamer, in Jardine, 1992). It also gives courage to manifest deedawer (visionary thought) in opening dialogue with scholars and texts in other cultures, and thus widen the scope of scholarship and knowledge by reading more texts and listening to a wider range of voices from the past and contemporary scholarly cultures (Humphreys, 1997, p. 14). It also offers the mesmeric to consider going back to the heritage, and having a contemporary reading of the past for a truly scholarly interchange (Messick, in Humphreys, 1997, pp. 387-408).

As we begin to see more, know more, and share more in the light of our soul, we are really responding to correspondences of enlightenment in Education. We are taking positive steps for meaningful world change, and at the same time hearing doubt and uncertainty resound doubly to baffle us with eternal questionings that contest “any meaningful change can take place in the nature and functioning of public life” (Hunter, 1994, p. 11). It will have its effects in making the suggestion of meaningful change and that too, from the creative source of our origins, sound idealistic. As a sociologist, Hunter sees himself as professionally inclined to accepting such deterministic thoughts, but as a citizen, he has no choice but to hope against them, as it “becomes all the more poignant when one is reminded of all that is at stake” (p. 11).

As citizens of this green and beautiful world, as educares and unique human beings, we are so composed as to create Peace, a state of distinct coexistence for everyone. Here we come with our maximum active hope in each moment as we choose to do ‘what not’ in the spiritual praxis of Becoming human for humanity. This is already possible for us to be as a genuine imperative.

So Hope's perched on my shoulder,
Nodding to my proximity to God and this Creation,
And soft quiescence as gift from my candle-lit heart herein,
As I walk quiet miniscule seconds to say, 'Thank you.'
THE RESOURCE SECTION
Basic Glossary

**Adab.** An Arabic term that has a rich cultural heritage. It ascribes to an immense literature, including history, literary history, and lengthy discussions of politics (Kraemer, 1986). The term commonly applied in classical Arabic to these writings is *adab*, which initially expresses political culture, but later acquires an ethical and practical content. In the first sense, it has a connotation of good breeding, courtesy, and urbanity; in the latter sense, of civility, etiquette, and correct behaviour in both social and political contexts. In order to meet these requirements, the *adib*, the possessor of *adab*, must exemplify the arts of elegance and intellectual sophistication that his writings express. For further nourishment and acculturation of the mind, knowledge of Arabic poetry, letters, history, and antiquities, as well as of the increasingly ramified non-religious literature is an added embellishment. The ancients accredited learning more than mere gathering of knowledge, and then, not mere possession of it, but actualizing it for being in “an affective state” (Levinas, 1996) by personal example. This was the truth and worth of learning in its practice and experience, its use and value—the real of reality and their constant relation to the realm of *acts* and not just ideas. By the ninth century, *adab* comes close to expressing meaning that is ascribed to ‘literature’ in the present day. *Adab* was thus the creation and expression of the ‘learned’ class on which they were educated, and in which their accurate ethos is accurately reflected. Again, it is learning and not education. Familiarity with *adab* and its ethos of educativeness, openness to vast human culture, alive with the *adab* (respect) and art of humanity, and the multiplural diversity it represents and extends into being *literature* today, is the next creative resource and imago of educative existence.

**Aesthetic ethics.** As a theme of normative conversation, aesthetic ethics asks for broadening and deepening the project of human development. Its moral imperative is transformation of both self and world society, and that engages self in a limitless “round of exchanges with the other, and a system of reciprocal obligations” (Foucault, 1986). Taking self as the subject of human action, aesthetic ethics vows for unselfishness and self-commitment as the ideal of highest morality, and self-cultivation and self-fulfilment as the primary task for ethical engagement through artistic creation. Both intentions focus attention to responsibility towards others and require unconditional relationships and moral demands beyond the self in same forms (Taylor, 1991). It therefore, draws our attention to “being’s other, otherwise than being” (Levinas, 1974), where this ‘being’ faces “the impossibility of escaping responsibility...” (Levinas, 1974) toward the other, that is without the hegemony of power that destroys relationship for both self and other. Here the aesthetics of existence (Foucault, 1998) brings the two together in “a mode of praxial engagement and life of commitment” (Kierkegaard in Schrag, 1997) to cultivating the co-present ethical and aesthetic sensibilities in self and others. Accepting the contingency and significance of both in the development of human person cannot be taken as responsibility without a practice of another kind. For this to be, Enlightenment in spiritual terms urges us to understand and comprehend, acknowledge and effectuate transcendence as “an existence sphere and value sphere of self and society along with the standard threesome of science, morality, and art” (Schrag, 1997). Nourished by spiritual resources, we will begin to perceive our reality as stunted human beings, and see ourselves making spiritual efforts to be reborn with our natural compassion that consists in feeling compassion for fellow humans (Goulet, 1995). Our spiritual imagination calls us to infuse our ethical sensibility with love so that a supplement of both reason and love animates our conversations and relationships with self and others. The inclusion of love will transform an otherwise impartial and narrow ethical perspective to human relationships, inspiring us to bring caring as a manifestation of love and concern for then, one is deeply moved to taking caring for the genuine well-being of the peoples of the world (Sunder Rajan, 1998). Such a
A spiritual supplement will transfigure aesthetic ethics as leadership, will make us avoid the trap of “Self’s work on itself” (Foucault, 1986), and engage us willingly in our holistic human development. This new ethics, once activated, will inspire our participation as in a movement that will put us spontaneously in an ethos of relationship and shared responsibility, of awakening and inspiring both to see our life as an artistic creation and then, work on it as a subject of art. Recreating human living on a new pedestal of aesthetic existence, will confer greater reverence for life and all life forms, and restore joyous being to humans. As a rich experience in the grand project of human development that already includes self-reflection and self-cultivation as part of self-development, aesthetic ethics, as a conscious way of artistic being-in-the-world, becomes an urgent need if we are to live differently in the present and future.

**Akhlak.** (plural of *khuluk*, “innate disposition”), ethics. A brief survey of popular ethics (Goodman, *Morals and Society in Islamic Philosophy*, in Kraemer, 1986) in the Greek world shows its refinement by philosophical reasoning, without perceptible influence of any foreign doctrine, so that eventually philosophy came to express the moral values by which the educated classes were governed. In Islam, ethics appear in their matured state as an interesting and, on the whole, successful amalgamation of a pre-Islamic Arabian tradition and Quranic teaching with non-Arabic elements, namely of Persian and Greek origins, embedded in or integrated with a general Islamic structure. Plato’s Republic, Timaeus, Laws, Aristotle’s Nicomachean Ethics and Seneca among innumerable others were read in the original or translations. The praise of, and value attached to good character (*husn al-khuluk*) is common among traditionalists, mystics, philosophers, and those scribes who aim at giving practical advice to rulers and civil servants. It is the religious ethic of the Quran and Hadith, a handbook of Islamic ethics, based upon model behaviour of Prophet Muhammad (peace be upon him) that exemplifies kindness and equity, compassion and mercy, generosity, self-restraint, sincerity, and stresses upon an ethical society or a programme for a society. The ideal is to fulfill the virtues, which go with nobility of character, and can best be attained in living ethically with others, the kind exemplified by Prophet Muhammad (peace be upon him). It requires personal commitment to this ideal and the practice of good *akhlak* itself.

**Amnness.** A state of active being between no being and not being, a contradiction of non-being, death-in-life, a state of status quo, of spiritual paralysis.

**Beqarari.** Word in the Urdu language expressing anxious spiritual tension and excitement, and an insisting desire for *qurb* (nearness) and *qarar* (peace and calm).

**Bilingual.** Bi or multilingualism refers to a thorough familiarity with both Western and traditional modes of discourse, and is extolled by Robert Bellah as a major contemporary need. It also speaks of one’s ability to converse and/or write in more languages.

**Chakras.** Energy centres in the subtle body connected by the central consciousness in the body’s axis or centre: 1st chakra—root, physical body, 2nd chakra—emotional body, 3rd chakra—mental body, 4th chakra—heart, 5th chakra—throat, communication, 6th chakra—third eye, intuition, 7th chakra—crown, connection with the Divine. The central consciousness is the mysterious internal presence of non-dual consciousness as locus of permanence. Movement from one chakra to the next carries the all-pervading Essence, Higher Consciousness that is part of our essence, and our essential human nature, and so keeps us connected. Chakras form the basic construct of Wilber’s transcendental thought (*Eye to Eye*, 1990).

**Complex.** An emotionally charged image or idea rooted in personal experience but unconscious until recognized, operating irrationally.
Cyborgian. Referring you to Donna Haraway’s understanding of cyborg in “The Manifesto of the Cyborg” (1992): “By the late twentieth century, our time, a mythic time, we are all chimeras, theorized and fabricated hybrids of machine and organism; in short we are cyborgs. The cyborg is a condensed image of both imagination and material reality, the two joined centres structuring any possibility of historical transformation…. The cyborg incarnation is outside salvation history.” It reminds me of D. H. Lawrence’s admonition: “For God’s sake, let us be men, not monkeys minding machines/or sitting with our tails curled/while the machine amuses us…” I imagine Lawrence’s amused bewilderment on us as the cyborg incarnation.

Core. An English substitute for central consciousness, where all dualities merge into Oneness. It is the inner God-consciousness in the centrality of the centre. It is the axial centre, the innermost perceptive centre of our being.

Deedawer. An Urdu word with Persian connotation that brings inward seeing into reality. It implies in-sight that is moral perception and insight of heartful vision. That which comes as the effect of deedawer, and if properly understood, is never wrong. It is the contemplative vision of sufi mystics and wise sages, an equipment of reflective consciousness received in moments of imaginative and reflective pause, and the wonderful cause of Dr. Iqbal’s poetry.

Dialectic. Taking dialectic as a wholistic method characterized by both positive and negative totalities, the dialectical process enters a new dynamics of self-reflection that leads to a fundamental transformation of the phenomena and persons engaged in the process of dialectical interpenetration. It is a process, which enables one to observe different categories or forms of consciousness arise out of each other to form ever more inclusive totalities. Love is one such flow and dialectical engagement that realizes “open totality” (Roy Bhaskar, 1993) until the system of categories or forms as a whole is completed, implying a life-long loving commitment and tapashya of transformation in the process of human Becoming.

Ego. In Jungian terms, the centre of consciousness, experienced as ‘I’ and having the responsibility for conscious decision and choice in relation to the Self and others.

Ego. In identity terms, the conditioned personality, which perceives itself as separate from the whole, and therefore, remains in a state of egoic separation, as an expression of personal self.

Egotistical sublime. A psychological state of over-valuing one’s self-image or a complete identification with one’s ego as the ideal, “which is a thing per se and stands alone.” A term used by John Keats for Wordsworth in his Letter to Richard Woodhouse, 27 October 1818.

Emotional intelligence. It attributes to qualities like understanding one’s own feelings, empathy for the feelings of others, and the “regulation of emotion in a way that enhances living.” Author Goleman (1995–9), in his book, Emotional Intelligence, sees it as knowledge that may be the true measure of human intelligence, and therefore needs to be taken care of. Its implicit potential for the ‘educare’ of humans points to the importance of incorporating emotional intelligence into the curriculum. This is where emotional intelligence and literature can have a safe interplay, mainly for understanding human feelings and behaviours and also using that knowledge to make good, wise decisions.

Enlightenment. A dis-identification from ego in identity terms, and an all-encompassing perception of non-separation. It is the awareness that we are one, interconnected on mental, emotional, physical and spiritual levels or stations, contained by and directly extended from the One central Essence that gives rise to the universe and existence itself. We are one extended
family of the Creator as Creation, and with knowledge and reason as the valid way to faith and God-consciousness, and receiving a gift of quiescence.

**Eudaimonia.** A spirit of well-being.

**Feeling.** One of the four psychic functions in Jungian typology evaluates experience. Not to be confused with emotion, which is irrational affect prompted by a complex. Feeling is more of a perceptive affect that accompanies perception and sensation, and is the apt sensitive and aesthetic medium for relationist thought, away from the complex to the less difficult. It is the one axis of human Becoming.

**Fiqr-o-amal.** *Fiqr* in the Urdu language refers to reflective thought that has *takhiyuul* (visionary awareness), and is the cause of its wondrous effects: creation (*takhleeq*). Such *fiqr* with transformed perception becomes the vehicle for imagining beings to enter inside of experience, experience newness in reality, and simultaneously feel the need for immediate *amal* (visionary thought-in-action).

**Grace.** A force or flow of divine love and support available to individuals.

**Higher Self.** Inner God-consciousness.

**Individuation.** The conscious choosing by the ego to relate to the Self, resulting in increasing sense of wholeness and a feeling of health, that is “unity of being” to T.S.Eliot. This is the process by which the individual moves from knowledge to greater knowledge of Self, by transcendence and inclusion. It is a conscious way of the creative being--in the evolutionary process of always becoming--forever! By being on this road to individuation, the human individual consciously crosses over egoic separation, mundane existence and personal self, and rises from limitations of self to larger selfhood. It is a process of attaining fuller selfhood, a state of self-knowledge by relating to as many separate selves because of the sacred connection. And then, by making personal identity less dense, thinning out into transparent selflessness, an image of pure transparent humanness, that is becoming the representative ‘I.’ This is the serving individual of Dr. Muhammed Iqbal.

**Intuition.** One of the four psychic functions. As a Jungian term, it sees possibilities, has flashes of insight, experiences and trusts inner knowing, and brings “blessed consolations” (Wordsworth) as quiescence.

**Mandala.** Ancient symbol of wholeness.

**Mantra.** It is another spiritual link between self-realization and God-realization, and the way to liberation and emancipation in all respects (Duneja, 1999). This is the world of peace and happiness coming through recitation of the Word or words, of *mantra*, springing from the One That All Is, *AUM* in the ancient Vedic spiritual traditions, and appearing in the play of the many and all. A thought- movement expressed in sounds and words, a single word or a verse that emancipates the mind, elevates it to a spiritual concept of existence, and helps it to settle in the supreme soul of Being, is *Mantra*. It awakens sensitivity towards Cosmos as an organic whole through devotion to God and connection with the deepest sensitive core of human being, and finds “a fusion of horizons” (Gadamer) in quiescence. Saying or creating a *mantra* in word or paint, enhances one’s physical and spiritual horizons, and I see such spiritual illumination happening in prayer, meditation practices and also through the reading, writing and reflective experiences of literature. Every word composed in meditative reflection, is contemplative
expression of quiescent being, a thought-movement of the artistic being, pirouetting on the axis of combination that unites us all in the trigonometry of love, for God, God’s creation, and creativity. Each word, each poem then, is mantra, and each aspirant of true poetry, a potential candidate for “unity of being” (T. S. Eliot) on the road to salvation. For Swami Tapasyananda, the meaning of ‘man’ and ‘tra’ is ‘to think’ and ‘to save,’ and for myself, to pronounce each word with loving care and compassion, is compassionate communication praxis that one feels content and “safer so” (Browning).

Meezan. An Arabic word representing a fine miraculous balance that upholds equality on each side. It is best represented by the scales (mizan from wazan) emphasizing the importance of the middle. Has a whole verse by its name in the holy Quran that called Muslims “a nation of the middle” or wassat. Exegetes tells us that root wst means ‘middle’ of something, and anyone who stands in the middle is moderate because from there s/he can see the two extremes without joining them. English ‘mediate’ comes from the root that went into Latin ‘medium’ (middle). To be in “meezan” or who mediates is the one who is impartial with the built-in conditionality of moderation, and enjoys being in the middle, and is in search for the Golden Mean (Aristotle) just like Islam. (Khaled Ahmed: Word for Word. 2002, July 21. The Daily Times, Pakistan.)

Metapoesis. As a direct authorial address to the reader, metapoesis paves the way for a relationship of familiarity and solidarity between author and the reader; and it is this axis of combination that therefore helps the author not only to communicate with a preexisting community, but to create that progressive commUnity (Finke, 1995).

Narcissus. An English title for its Urdu name-sake, Nargis (female flower): in English, a kind of worshipping self-image, and without the capacity of perceiving other-Loveliness, a narcissistic self-imaging that sees only itself as divine; a kind of inflated ego. It carries and conveys a negative sense.

One That All Is. It is an outward expression of the soul performing devotion to God in the act of faith and love that transcends personal attachments, and comprehends All in everything. It is an active conscious engagement of the wholistic being in the presence of God, making epiphanies on the prayer mat by the active imagination, using original text, and then choosing to live in the natural state of goodness that is a way of self-overcoming and self-transforming progressively. Living with this sacred sense is complementary to living sacrally and creative living. It is a way of contextualizing and translating text into action in the living world, the kind Ricoeur had offered as an imago to hermeneutics. Such an attitude is spiritual activism in academia and complementary to scholarship. It is a way of living with the sense of sacred interconnectedness in all things, and inspires the interplay of hermeneutics and creativity in the Real. The subject of prayer is Love, and doing away of Hate that brings the believer on “one gestalt plane” (Chittaranjan Das) with beauty and truth in life, that is also the subject of Literature and human Becoming-in-truth.

Othering. A transformative concept that introduces us to enjoy ‘othering’ in a humanistic way, quite contrary to the way this term is used in multicultural/antiracist literature. It adds meaning to Self, invites attention to what is beyond, within, and above as higher, and opens us to “the new, the different, the true” (Gadamer, 1994) through being with others. As an alternate mode of thinking to exclusive self-thinking with supremacy, ‘othering’ comes in deep reflective practices, as in self-reflection, when devoid of self, we are capable of alterity and alternative modes of human existence. That is by transcending ‘I’, we open self to the concept that ‘I am nought without the Other’, transfiguring our sense of self to understanding ‘self and others’ as “participant integrals” (Lex Hixon, 1988) of the widening universe within and without. Othering
then, comes as a natural emotional accompaniment of Self, and with this feeling imperative, we find ourselves in a culturally diverse world whose "Content is otherness" (Huebner, 1999), and self becomes empathetically open, available, and vulnerable to not only difference and the different, but to something "higher" as well. With this spiritual attitude, we will look to accepting others to confirm our humanity and our human individuality, and also become sensitive and sympathetic to all the otherness of the world, namely, of the human and natural world, of the past, present and future, and also silently awaken to and be with the Transcendent Other (Huebner, 1999). ‘Othering’ then, is a first step that can help us realize such an embodied solidarity can dissolve the distinction between the self and the other, and transform our outlook and way of being-in-the-world by returning us to our “human, historic commonality” (Giri, 2002). It will give a depth and expansion to Self when self finds itself in colours and sounds, intensities and becomings, and the possibility to function self-transformatively (Pinar & Grumet, 1976). By making ‘othering’ as the central practice in education, every educating act will be an act of mutual influence, reciprocal partnership, and holistic development of each other. This is a way to enlighten the understanding of knowing and being in diverse modes, and “hence inform and enlighten the understanding of education” (Huebner, 1999).

**Persona.** The role that conscious ego plays; or unconscious identification with the self-image that may hide the true personality, the kind played by Narcissus.

**Prayer.** An act of worship, a meditational practice viewed in the religious/spiritual traditions as a pathway to enlightenment. It is the way to direct experience of wholeness or oneness with the Divine.

**Prospice.** In Latin means ‘looking forward.’ Appears in Robert Browning’s poem by this name.

**Qarar.** Word in the Urdu language containing peace, serenity and calmness of the soul, an inner stability or quiescence that harmonizing with the outer and other brings. It comes with the attainment of *qurb* (nearness), a sense of fullness and fulfillment.

**Quiescence.** Word in the English language, meaning inner peace, and a wise passiveness, quietism that is interrelated with consciousness and conscience. It is a state of inner being, a contemplative state that comes through God-realization and self-realization. And those in blissful moments, in more sensitive being to the living breeze of Divine Grace, creatively unfold their internal relations with the whole creation, are quiescent loving beings, of the unique kind, living the new science way, that is Quiescence with renewed humanity. It is the way we discover the learning and experience of faith and science, matter and spirit in mutual harmony.

**Rahimi.** Compassionate and Merciful.

**ReEducation.** Referring to the ‘foundational shift’ I had deliberated and insisted upon in my Comprehensives. It sees education without the predilections of education, and therefore is miseducation. Education is about educating ourselves to become the educative subject who reaches life’s meaning in educational experiences, and then, lives these in real life-situations. This is the heart of Education and affords “a direct seeing into what I am in reality. It is the healing of the alienation (in French “aliene” means “mad”) that hides my true identity—which happens on its deepest level to be my identity that is born and will die with all. This insight into my real condition is the wisdom that is inseparable from compassion” (Franck, 1973). Because education in the present is about “the alienation and reification of man [sic],” it asks for ReEducation that gives a positive, perceptive, and physician’s approach to life, and sees educators as ‘educares.’
Self. The archetype of wholeness and the centre of the psyche. Jung saw the Self as the divine imago, the image of God within the human psyche. In ancient belief-systems, God is the Central Consciousness or Higher Self, the Oneness, non-dualistic Being that is the Source, the dependent origination of all conscious beings, whose divine Unity or Unitive Consciousness represents the resolution of all dualities. This Self is the same as Iqbal's Khudi concept in *The Mysteries of Selflessness*.

Self-realization. Experiencing and permanently actualizing direct knowledge of the Self, or God, making this more real than the apparent 'realness' of the world.

Self-realization. Understanding self as a non-separatist individual, constantly in relation to the Self and existing with God-consciousness, and through this Source always connected with the whole creation in the body’s axis or heart centre.

Soul. Individual aspect of Spirit, guiding life on earth; the inner presence of this Spirit in the human centre, deep within, an integral essential part of the subtle bodies.

Soulistic. Springs naturally from soul, and carries the content of soul activism, expansive receptive feeling and responsive understanding, and contains intense and innate endless desire.

Subtle Bodies. In most spiritual traditions through the ages it has been understood that the human being has a constitutional structure of a physical body and a series of invisible, interpenetrating bodies—emotional, mental, spiritual that reflect the nature of the Divine.

Symbol. The expression for something unknown. Symbolic thinking is non-linear, right-brain oriented; it is complementary to logical, linear, left-brain thinking.

Tameer. An Urdu word meaning construction. Here refers to the construction of individuality, selfhood.

Tahd'ib. A word in the Urdu language containing a deep significant meaning of its parallel in English: educative Culture with manners, spiritual values and mores of culturing.

Tapashya. A Hindi word that carries Sanskrit implication of self-renunciation and austerity—though not for the sake of escapism or world-denial but to return to the world with altruistic fervour (Giri, 2002). It is the discipline of meditation, one of the ‘technologies of the self’ that carries the Beyond spirit, and enables the concentration of consciousness and action in order to transcend the narrow limit that is given to oneself. For me it means living life for a more enriching intimacy, a qualitatively different kind of togetherness in society and the larger world. It thus becomes a deeper engagement, a continued seeking and movement for transformation, with immense transforming potential. It is spiritual praxis, in effect, a life-long commitment reminding us of Browning’s promise of Strive and Thrive.

Thinking. In Jungian typology, one of the four psychic functions, characterized by discrimination and rationality, having a preference for logical, linear, left-brain functioning in evaluating experience
CHAPTER I

Impulses to Education 2:

Spiritual Responses

Reference:

1. Understanding is experience: arising from within the core of experiencable life relations, with inescapable not-understanding and unavoidable misunderstanding, understanding comes on the miraculous flow of events, and is spontaneous and immediate when it comes. It is an experience that appears in relationship to us in the context of living life. Such pieces of experiences, when conjoined together by the mesmeric meaning these contain in relation to the whole event in history called human life, can bring an experience of human understanding, that is the result of this activity. This interpretive understanding is experiential, and may be conceptualized as InSight as envisaged by Gadamer in his Truth and Method. This piece of understanding looks up to Dilthey media res Edmund Husserl for its origin in “lived experiences,” which become meaningful “expressions of life” in texts, works of art, of literature, of philosophy, in voices. It is the inner driving integrity of the original author and interpreter that invites the interpreter to enter that “deep sediment and texture of our collective life” for experiencing and understanding the “desire” in language, and grasping the hidden, deep commonality of all people before action. This view of understanding as human aspiration (points to Paul Ricoeur, 1985) is most desirable for understanding “the humanness of human beings” (Madison, 1988), and their translation as actual performances in the act of life, as transformative learning and living experiences. This is my understanding that lies on the verge of experience, that daunts an ethical demand and attempt of our creative desire for constantly re-entering these themes of life, for they concern our being, and thus an insatiable desire to know who we are, to be ourselves, truly, understandingly. This concept takes us right through the general hermeneutic to the project of critical hermeneutic, where the hermeneutic circle fully expresses the creativity of interpretation, and forces a re-engagement back into the world. We are in the wor(l)d, and forever engaged in conversations expressed in speech, writing, visuals and action. Then, would not the understanding of human beings and of poetic and literary works, in fact, all artistic creation, be a way of approaching the greatest mystery of life?

2. Conversations are the realities constructing life through and because of the openness of language (Heidegger), and becoming statements of those forms of life that we experience in encounters. These are also practical-moral sites or entry points, where our doubts and desires are situated, which reveal to us our moral intentionality, and thus become settings for working out that intentionality. Their mode of being is a preemptive measure and moves us from misunderstanding to understanding. Do we encounter such sites only in everyday conversations? These initial speech genres draw us to conversations in literature, which is a more stabilized and complex form of the first utterance now filtered into a meaningful genre, ranging from novels to poetry to scientific commentaries, where the truth of the first utterance is not diminished but only enhanced. Imagination and Intellect act as the filtering medium in the process of understanding, in our individual and collective drive for knowledge and truth. See Shooter, J. (1993) Conversational Realities: Constructing Life through Language.

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3. See Keen, E. (1986, pp.177-183), Paranoia and Cataclysmic Narratives in T. R. Sarbin (ed.), *Narrative Psychology: The Storied Nature of Human Conduct*. The notion of coherence in narratives is about sufficient connections in life-experiences that make sense and even ground life. Without them, life is ungrounded, and meaningless, without an inheritance, and without a legacy. Connections, therefore, must be the “sufficiencies” or “unities” that narratives and our lives are missing, and looking for.

4. Cataclysmic again is a term borrowed from Ernest Keen. Dreading a sequence of events “whose conclusion, whose tragic finale,” is a slipping away of life that is irresistible and unstoppable, and makes provision for “the inevitable approach of cataclysm.” Keen’s selection of “cataclysm” (literally, cata = downward + klyzein = to wash; flood, deluge), as opposed to catastrophe, disaster, or calamity, refers us to that eventuality of evil (that must come in our irreconcilable resistance to good) that has no reckoning, no recognition, no future. In the pursuit of reckless and constant disasters that are humankind’s evasive pastime, and bring in the eventuality of evil, we may have passed the time after, that is a time of moral reckoning. It is the time of colossal misunderstandings, in which grief and mourning have lost their meaning, and without such pathic experiences, a passion for affection and suffering, that has in them the seeds of understanding, healing and transformation. With such an atrocious sequence, what awaits us is an endless deluge, a cataclysm that we will have initiated and sunk into. The challenge is monstrous and will want a contemporary continuing meditation for ‘some another’ as a moral reckoning, before the point of no return.
CHAPTER I

Impulses to Education 3:

i) Hermeneutic Portrait: being Hermes

A premise for Hermeneutic Portrait of Self

'I am determined to remain true to myself.'

There is an intriguing quest embodied in this opening statement. Here are three key words:

I am: its substance and meaning is the quest.

Remain: what is the main/ essence/ basic being of myself that is so sufficient that invites my truth and resolution.

Myself: is myself the finale to the act performed or is there more to it?

These opening words in no way mirror a narcissistic self-image. It is not that I am impervious to perception. Or like Narcissus blind. What I see essentially is the dialectic of love, love of Self, of each and all (Totality) and in both inner and outer movements, both as essentially love of God. The essence of our liberation is, therefore, love of God and God, that is not only essentially love but essentially to be loved (Bhaskar, 2000). But to win love, loving has to begin in the world, which then, looks like a home for everybody within self, and existence perceived not as a burden, but as joy. By entering that door you can have the friendship of all human beings in the warm ethos that ends the thought of our loneliness and initiates the **begarari** to be loved, and in loving response, gives back loving reflections. It emerges as a re-postmodern view of identity as restorying of Self. This self, sees and experiences identity as a metonym of ‘ing’ that is between life and death of being. What transpires between these moments is an enchanting reality, where I celebrate this metonym as a meaningful gift, spent always in living my internal relations. I see then essential ‘me’ as a loving, reflective and doing subject, and make sense of it in the real. Real ‘me’ and/or representative ‘me’ as subject identity and subject construct is not an avant garde formation or the singular rational, autonomous elixir that has intoxicated Western education for centuries. There are other ways of knowing, inward orientations and directions that already make me more than a mere partial subject that is rational and autonomous. These are other fine susceptibilities as imagination, emotional intelligence, innate knowledge, dreams, desire, will, intentions, aspirations as the expressions of the soul (quite other), and that finer subtle thing called the spirit. These without suspect or suspicion, form our essence, some-Things we have and need sense to cultivate, nurture, and blossom.

Education, that is holistic and humanistic, can provide and pique this sense, and help its progression on learning sites so that subjects become human and capable of exercising the agency that is individual and intentional (Usher and Edwards, 1994) for individual and collective human development. Ignorance of this fundamental and higher potential makes or mars us, is an open answer and challenge to who and what we are, and where we come from. Educators as human
beings, need to transgress the late modern and postmodern boundaries, and enter the warm and moist womb of humanity in the human heart where we all begin the journey of our human becoming, just so,

for that is what we are,
especially human.

Education then, is anOther collaterally arranged social womb in which this subject-identity is forever processed and formed, and made sense of, for its effective representation and performance everywhen. Here, this construct compounded with innate knowledge and values, an inborn moral sense as a natural endowment, can, not only perceive the meaning of Self, but also the significance of Self. It arises from within our core as a unique being, a social construct, with its own organizational unity, that begins as some-being, and moves always already to some-Being afar. This Being becomes in a process with regard to the soul described in the word Sawwa—bringing it to perfection when led away from autonomous subjective dominions to some-Being afar. This is in essence, our spiritual presence, and identity as human being that has wisdom and goodness, our essential gift, that is our authenticity. This is the essence of this social construct that is to grow and blossom. The foundational notion of this social and essential subject goes beyond the modernist notion of the autonomous and essential subject. It cannot grow in isolation, for then "Be yourself" (that is authentic) and 'Be who you want to be’ (that is autonomous), that were modern education's prescribed learning outcomes are a selfhood construct (Judith Butler, 2002), but in a critical perspective, are essentially, an explicit selfish objective.

The notion of selfhood as a social construct, that is our essence with moral sense embedded in it, and our veritable educational mission to use it for meaningful and significant purposes for all humans, crosses interstices of space and time, and finds expression here. Entry, encounters and embraces as such are essential to our being and becoming, and more particularly, that are self-transcending and all-inclusive in Education, would transform Ego (as many representative selves) into a contingent production of meaning and significance. This interested desubjectivized self (Ricoeur) with all its essential gifts remains in a coalescent relation of I and not i. This sense comes in a state of submission as nothing, which is not an abyss, "the chaos of virtual nothingness," (van Manen, 2002)) the annihilating unbecoming feature of self. On the contrary, it is a self-cremating depth, where self sees self on the edge, a space of creative nothingness, opening up in the center of our soul, in full colors of spirit. And ‘it’ remains always within grasp to be recognized and remembered always as human that it essentially is. The ‘not i’ partial presence is to be embraced, and what ‘I am’ that eludes "the semantic reach of any such linguistic effort to capture me" (Judith Butler) has to be encouraged and made the ultimate subject of educating, a life-long commitment. This particular identity is understood to be the one that is connected internally to a specific content that is beyond gender, race, color or creed. Its structural invisible background defines all identities as sharing a constitutive human nature, the shared and equal condition of all identity-constitution. What else shared is ‘a constitutive incompleteness’ that moves this self on the Sawwa road to individuation, from nothingness to some-Being(s), and in this finds progress,

Man’s distinctive mark alone. (Robert Browning)

This quality distinction is a shared human predicament, and the perspective it opens is the immense difference this particular identity can make when combined with other self-same identities for performances of our subject positions without that “shaking our foundation,” that is the glory within us, and is carried outside "conventional oppressive positions” in education (bell hooks). Our human becoming then, is the right proposition for Education.
The self is an indispensable principle of Being itself, and its integral spiritual essence and human sense lives as "the centre of power" (Shalom, 1984) in self's center. Its deep inlays take us to the roots of our formation and development, and bring us up along the Chakras with it as "successive acts of appropriation" (Wilber). It takes hold of us, sustains us for long as we grow and transcend in meaningful and coherent ways, that is by more knowing and "change from 'beginning' to 'end'" (Eye to Eye, 1990).

Quite interestingly, this charismatic subject has been the ruling passion of Eastern and Western mystics and saints on their royal road to Individuation since the earliest and even before that. It defines their essential belief-system and intellectual pursuits. Misappropriating it as side issue would be injustice to the open and liberating expanses of now and to the spirit of "open totality." That open expansiveness sends us into the wide universe within "deep me" (Homi Bhaba) for knowing and experiencing real ‘me’ before widening our universe outside and deepening our experience there.

ii) Reference:

Hermeneutic Portrait of Self in Context and Action

Recovering Hermes in Self and Others

1. Hermeneutics: The Canadian Society for Hermeneutics and Postmodern Thought (inaugurated in May 1985) describes hermeneutics as the much needed channel of communication between the various human disciplines. The process has negative consequences when disciplines restrict themselves to their own terrain. What it suggested then, was conversations over the fences as one might converse with one's neighbours, and then, what comes up is many levels of interpretation that encourage many sittings, and bring heart-to-heart talk at some level, and maybe invite, as Cardinal Newman would say, "grammar of assent." Interpretation is an activity common to communication, and with its exclusive aim as understanding, is open to all the human disciplines (in the humanities as well as the social sciences, from the analysis of texts to the study of peoples and cultures). Hermeneutics is the study of this activity, and conversation as the mode of inquiry (Gadamer, 1977).


4. "The task of interpretation or hermeneutics is to reconstruct the internal dynamic of a text so as to make manifest the world which it projects. This world is a possible world, one which I as a reader, could inhabit. In opening up worlds, which express possibilities of being, literary texts generate meaning, and allow for self-understanding. In revealing possibilities of being, texts further our self-understanding, for what we are is what we can become, the being otherwise and being more that are the objects of effort and desire, the two basic characteristics of the act of

5. Information here concerning Hermes has been drawn from Stapleton (1982).


7. Wilber’s schematic presentation of levels of consciousness suggests that there are vertical developments between levels as well as horizontal developments within each level (the former he calls transformation; the latter, translation). Further, each level or basic structure has a starting point, but no necessarily prescribed end point of development. His point supports my understanding that vertical development is an ongoing process, and learners should not be left alone in their structural development at any level. Thus, for example, formop thinking (the reflexive-formal mind) that generally emerges around age 12 can be further developed, but not without assistance, and its exercise encouraged throughout educational years, for it occurs throughout one’s entire life. Since it is the emergent point, not the end point, and that humanity on the whole has collectively evolved to formop consciousness, it is most helpful for educators to stay with their youthful subjects for guidance and spiritual direction as they strive for higher levels of development beyond formop thinking. For the schematic structural map see Wilber’s *Eye to Eye*, 1990, pp. 267-291.

8. The experience of *fana* and *baqa* refers to the spiritual activity of the unselfing sort in total submission or surrender to God. In order to be, one must pass through a state of being nothing. In Sufi mystical terms this is called *fana*, when one thinks, “I am not what I had always thought myself to be” (Sufi Hidayat). This is the true self-denial, which the Hindus call layam, and the Buddhists call annihilation. For me, it is the erasure of the false or lower self of ‘I’ that *fana* brings, and its happening gives rise to the true or higher self. Returning from the *fana* of narcissistic self with full-mindedness is the practice of *baqa*—the resurgence of moral enthusiasm and illumination in self-disciplining practices as prayer, *zikr* (remembering, religious worship, meditation practices in Islam), and other meditative spaces. Standing before the divine Ideal in face-to-face encounter regularly, and remembering and communicating at every moment of life is living with the Ideal contemporaneously. This is the Centre and the circle, which can hold us all together, and is within ‘me’ of Self, and is the principle of Being.

9. Wilber’s self-system, although illusory, serves an absolutely necessary if intermediate function. Namely, it is the vehicle of development, growth, and transcendence, or put simply, self is the climber of the rungs in the ladder of structural organization or *chakras*, a climb destined to release self from itself before its embrace of the other. See *Eye to Eye*, 1990, pp. 276-277.

10. Autopoietic is from Professor Huberto Maturana’s term “autopoiesis” for the autonomous organization of the “self-referential systems,” that he says “could only be characterized with reference to itself...is a living system without reference to a context.” Agreeing with its self-referentiality, I take it beyond to the larger context, of which it is an integral part, the Self-referred System of the cosmic Universe, that is present within Self, with self living diversity within its autonomous entity. That this system exists is evidence of the spontaneous way it arises. It lives in self as self lives it, naturally, directly, immediately. Professor Maturana’s autopoietic ambience makes it a context within itself...without notions of purpose, goal, use or function...an autonomous entity...living naturally as a liv-ing system so that whatever takes place in this alive space as living system, takes place as necessarily and constitutively determined in relation to itself. Being defined as unity through self-reference is its manner of autonomy and the basic
circularity of its components. On this fathomless space of intimate narration, purpose, use, function or goal emerges spontaneously out of its own organization as its eventual choice, \(w\)here the united yet autonomous entity builds in(ter)nets of relationships—webs coextensive, buoyed by its intrinsic, inherent interrelationing, 'mesmeric connective' capacity, what Maturana calls “the conditions in which different chemical processes can be concatenated to form topological unities that constitute relational networks in the auopoietic space.” This is the natural condition, the fact-ability of each component of the living system. It arises spontaneously and then, under the necessarily and constitutively determined system, the component’s chemical processes concatenate to form and live its unities with the Being and beings, who are the ongoing components of the autopoietic system. See Maturana, Huberto R., 1945, Autopoiesis and Cognition.

11. Wilber’s worldviews: Wilber associates certain “phase-specific phenomena” with each basic structure. These concern the shifts in cognitive maps or worldviews that occur as successively new and higher structures emerge. It is the way the world looks when you are at a particular structure. These being namely, the archaic that one inhabits at the physical and sensoriperceptual level; the exclusively felt-world at the emotional-sexual level; the magical way of looking at the world when you have images and symbols; and the mythic way when we have concepts and rules, but no formal operations. Wilber contends that as development proceeds into higher realms, a particular world-view associated with that stage is abandoned, but its basic capacity for entertaining that look remains. For specific details refer to *Eye to Eye*, 1990, pp.275-277.
CHAPTER II

Ever Spirituality: For re-enchanting Reality

The spirit of Becoming: a personal foregrounding

The cognition of faith and love

The question returns: what shall we do? I confess, all attempts to project and establish a Cultus with new rites and forms seem to me in vain. Faith makes us, and not we it, and faith makes its own forms. All attempts to contrive a system, are to us as cold as the new worship introduced by the French to the goddess of Reason—today, paste board and fillagree, and ending tomorrow in madness and murder. Rather let the breath of new life be breathed by you through the forms already existing.

—Ralph Waldo Emerson
The Divinity School Address (1838)

This is a cardinal testament of faith and I believe, a cardinal moment for educators worldwide to seize, and look within, and contemplate upon an expression of life that reveres the Spirit and lives It contemporaneously. The really surprising thing they will register for educating is the news of our birth as human. In fact, the birthplace of everything, that has been ever before to ever after. I mean that for as long as we have been on Earth, manifestations, bright and clear have stood in awe and wonder, fascinating our eye with their glorious intent. It is for us as educators to see and recognize what is ours, right around us and within us, and also feel heartfully related to. This means recognizing the signs and going beyond them to Reality, to knowledge by love, when Spirit becomes concrete and where “Lover and beloved, union of love sublime” exists. This points to a mystical reunion of lovers, coming together in the marriage of the two dimensions of human existence, the conscious and the unconscious, the rational and the intuitive, the masculine and the feminine, the sum of our connected knowing, and the celebration of our sacred interconnection. This must be the central facet of human existence and experience, which for Bede Griffiths is “the goal of human striving, the truth which all science and philosophy seeks to fathom, the bliss in which all human love is fulfilled” (1998, p. 15).

It exists in human nature and has to be experienced as unified consciousness by all human beings. This is the moment for educators to stop for reflection to know the necessity of reawakening this world’s young citizens to their own origination, and their coexistential attunement to what arises from that—a cognition of faith in each other, and a faithful response (ability).

In case of the origin of everything, this news is carried by dots of light—protons—originating dots of the Light that is “luminous” and lo! is “Light upon Light” (The Quran). Protons as energy-dynamis in Aristotle’s terms—have been here before the beginning and the news they bring is tremendous. If our cosmos is an affirmation by these dots, imagine the sparkling revelation they bring of their Source, the Light. Imagine their dancing reflections and their glorious intent. And our response to stay and behold this dance for life, our blessing.
The really shocking thing is that in a moment of unknowing truth, we came, we saw, we conquered, and continued our conquest and ambition of everything. We forgot to behold that is ours to see “Light upon Light,” and exist in this fascination, our joy, our blessing. With imposed notions of senses and ideas, we moved on to seeing only that we saw, and hearing only that was heard. We grew in the light of things and forgot the Light, carried on by protons as dots of light pointing back to the numinous energy (Swimme, 1999)—pure naked brilliance—the Light, the halo. This halo is made to the intensest and for intensities, bringing to those who desire it, the gift of intensest life, living intensely, always in the midst of things, dwelling in perceptive heart, illuminating soul and stretching from here to horizons beyond. The entire universal existence then, becomes a spiritual enterprise, an inward quest as “a postulate of meaningfulness” (Ricoeur) that asks for a deep excavation and exploration from humans. This in-quest is rooted in our central conviction concerning our cosmic center, suffused with Eyes and all Light. This moment, and all moments of existence, are an occasion for collective and comprehensive communion and celebration of souls. This was the imaginative wisdom that moved the wise and compassionate, treading their chosen way to the cosmic center for more knowing. Now is no time for slackening of soul and disembodied presence but

*to walk with humble feet*

*on Meteors*

*that wane not*

*with humans*

*and their little dreams.*

We will have reached here via the ancient process of cosmic surrender (Swimme, 1999) to be at the sacred center of communion. It is in such moments that Creativity selects ordinary beings with an inward orientation for expressing spiritual experience, “making something for the soul out of every experience” (Thomas Moore, 1992). It is an act of the divine creative force, the same creative impulse that impregnates the Cosmos, sustains and sublimates the entire Earth community and inspires human creativity in the microcosmos, the human world in the great Christian philosopher, Nicholas de Cusa’s words. These acts, however small and few, are subjective, engaging all Earth subjects, all living beings in creative performances that are pluralistic and fulfilling, creating in godly style, the non-linear way. Our unified being in Being, our faith as believing and practicing beings, thus enjoins upon us to move from self-transcendence toward world creation, and enjoy endless communion, a way of blessing the beautiful Earth, and celebrating the Sacred in loving gratitude for being what we are today, human. Our radical relational mutuality and the joy of it all is celebration, as we hold hands together in grand communion and sing a hymn of human togetherness.

This compassionate communion is about great acceptance and openness, and for its enactment and reenactment, we need to walk the natural way always initiating in our experience “not only cyclical modes of functioning but also irreversible sequential modes of transformation” (Brian Swimme, 1999). Spontaneous expressive action defines our act of trust and its finality that the “good without condition and without compromise is absolutely the only thing” (Kierkegaard, in Dooley, 2001). If there is a useful dimension of things (experience tells me), it has to be unconditional. It is evoked by mutual reverence created by warm presence in the presentness of beings, alive and present for ‘wakefulness,’ and our responsibility to awaken them to wakefulness. This assures life enhancement, and soul enlargement (Eckhart).
Such moves entail our end, and promise an eclectic spiritual comeback, the kind promised by compassionate teachers “as ballast of 2500 years of corrective teaching.” Being reborn to such lineage “is one of the greatest safeguards against fraudulent legitimacy” (Ken Wilber, 1990). It wills us to purity of heart (Kierkegaard), and what it evicts from us is the desire to go out of step, and freely associate, read and reflect upon compassionate teachings on holistic ways of being. Like the ever-renewing seasonal cycles, these yearnings of heart and soul call us to change our course to change our end, and in our recourse to their wisdom, be reborn in an everlasting sequence such that as Lucretius tells us the same things are ever the same (Wilber, 1990). What is different and difficult is our disillusionment. Necessitated as we are to being human, that is to live on emotional intelligence, let us float back into past time for pure passion and compassion to flow freely into our human lives, and a share of the central peace that is quiescence, and ours to have for eternity. A simple great acceptance and openness to their time and Inspirational teachings may break down walls and melt the icicles around our hearts and warm us up for the very ache of continuum.

The promise of endless communion ends the impossibility of possibilities. It discourages mediocrity for something that is par excellence and timeless. Always infused with the love of life and passionate existence, and nourishment that is of nature and essentially natural, and communication that is warm and spontaneous throughout the planet, is at once the dreamful apocalypse that a communing experience presupposes and offers. Our natural capacity for such intimacy is enormous. Only in a deliberate urge for profit we go further and further without pausing. Remembering that pausing is also movement as in-between heartbeats, a stepping into inwardness (Kierkegaard) with the training of inwardness (The Quran), we need to pause and reflect upon the sea change, and the deep satisfaction this sea change offers. There is no holding back from communion with subjects having a sense of sacredness for the divine and the human. Such thinking releases life from ordinariness and prepares it for impeccable joy that also has pain for the ills of humanity. This is a life-giving situation for tender prophetic beings that came, and will come ever and again for human healing. It calls for human awakening to compassion and communion through love. These expressions of humanity in epistemological time are now re-emerging on pages of ontology with depths of meaning and haunting beauty for meaning souls. In the rich mystic givingness of Earth and its fondness for birthing time, the emergent need is for creativity and creating expanded modes of being and becoming in the mood of mutual transmutation. This asks of contemplative expressions of humanity, and a meditative retreat to different locations in time for breath-taking encounters with responsible, responsive beings.

Being with such wisdom, of physicians of souls, sustains us in trials and through transitions, and heals. Only that we turn away, taken up as we are by the superficialities of time, and our complacency. Little do we know the self-inflicting harm of this false peace, a far cry from the central peace in Eternity, our ancestral home and destiny. Only by opening insightful eyes, full of deedawer (inner wisdom), we look afresh around and within, and see more things than were dreamt of in our unmeaning heavens or mediocre philosophies. These ancient Universal Humans with their human individuality and humanity, their logic of humility point ways to the Divine, and also offer a compassionate way of being, of understanding deep sorrow and respecting others that can buoy us through this transitional time. Their song is mead for re-creating our lives in a flood of harmonious humanity and serene calmness, the kind Wordsworth designated for his skylark as it sang and outpoured its soul on the earth below. So we emerge from womb into world, and rise toward heaven for unknown destinies, always knowing where we have come from, and remaining in the awesome Infinity and Community of One That All Is. As expression of loving gratitude, we need to submit and surrender in each other’s love and seek communion through love and compassion, listening to the call for such responses, and co-responding responsibly.
A re-course to Relationship

The advancement of learning makes repeated referrals to unknowns, to that which cannot be got at. Such cajoling coaxes even stipulated minds on errands that float beneath language or turn inward for seeing into another Real (de la Mare). Here self whirls on an experiential twirl and gazes inward, directly and lovingly at self’s centre. This self knows its intimate co-Being, and feels a sacred Presence here as the locus of permanence.

Like ripples in the pond
You charge me in dreams
when I’m most vulnerable to pain
this away from home, from you.
I am already up
dreaming of us together
in one spot, my heart with You.

It stays as a dreamful apocalypse, and promises a spirited comeback to the heart where the human and the Sacred meet in my quest for meaning. It takes me to the essentials for understanding wor(l)ds for meaningful coexistence. This Relation is essential, and embodies Relationship itself in a consummate way as experiences and connections. Its essentiality becomes the prime source for stirring experiential depths that underlie existence, and their expression in language. Self and myself in language interaction speak in silence, and our interested interSubjectivity breathes on its intensities and becomes causal to events that are in-stirrings for a discourse on Love from the Source of Love. I love and am in Love by Your inspiration, the essence of Love. The creativity It engenders, and the warm relationship that ensues between Being and my being has a way of radiating outwards–laterally, above and into the depths. It is not only inherited and inspirational, but also acquired by great labor (T. S. Eliot) and therefore, by virtue of its feeling-energy, reaches out to the familiar and the strange, and combinations all in one affectionate bonding. It also has the element of continuance that stimulates further inquiry to know and be. Its myriadness teases human perception and experience through “inward eye” (Wordsworth, Daffodils), adds sensitivity to life, deepens and quickens cognitive, emotive, and imaginative activity that searches for language, the living language of qalb: heart and imagination in poetry. Its expression is all-embracing in its esoteric humanity, making its pedagogy and all pedagogies a living event. In its own way, this becomes a natural urge and compulsion for creativity, an impulse for deepening conversations that breathe a feeling-energy for “making something for the soul out of every experience” (Thomas Moore, 1992).

‘I’m attracted to the whole idea of looking for intensities in everything.’

I heard myself whisper these impeccable words to the Beloved:
‘You made me to the intensest and for intensities.’ Your love tells me:

“In a fear-inspiring way I am wonderfully made.” (Psalm 139:14).
And my own promise: ‘and not done, till I wonderfully become.’

Such visitations have frequented me since childhood. I was awakened then, by their in-press, and these ‘webs coextensive’ since childhood years, are intuitive representations of my expanding consciousness. Its bliss reaches depths, and then all conscious moves on my part respond to my nature’s determining chemistry. I choose accordingly, and blissfully my self-preferred referentials include everyone, everywhere and everywhen.
‘This is a momentous event for me,’ I surmise. ‘It brings intimations of transcendence and inclusion. I am no more myself. I have no self. It is nothing and everything. It has everything and nothing. It has nothing and everything within me. Everything that is, weaves into this web of nothing and pulses You.’

‘I’m almost in love with my dream apocalypse, my ripple around You. It reminds me of D. H. Lawrence’s comment that in a self-contained experience of life, the individual cannot love. When the individual loves, s/he ceases to be an individual. Am I an un-dividual then, since childhood, when my lov-ing life began? This on-stretching tells me of my expanded self and extending relations, and the reverent Relationship that is forthwith born in qab, my heart, at home. This warm ebullient Presence in my life is my resource. A pleasant plasmic warmth as such curls round my perception of Relationship and refreshes me. It’s a preamble to existence that loves living-in-love only.’

Understanding came when I started to reflect on being and not being. I knew that existence preceeds thought, and once I learnt that I am, I began to enjoy it. I also realized that I was facilitating others’ existence and enjoyment of it. This became the fundament and filament of my existence and enjoyment. What I enjoyed most was living in the heart of relations, and their exultant living in my own, reciprocating silently, the possibility of full living. The power it has given me is to begin the love that loving wins. This has graciously brought full living as life’s most consummate act, and brings me an exuberant sense of being. I exult in being what I am and immediately become a lover, loving all without distinction. Loving, making, be(com)ing are inadvertent essentials of the same act, creation. I am a maker then, and respond to creativity lovingly. All creative events are natural, spontaneous expression of intense engagement with all others. I wait to be inspired by the momentous, and that is my freedom. This leads me beyond the verges, replicating what my spirit is wont to do and would want me to do. I feast on my heart’s content, and consent for luminous yellow performances in worship and work that is worship for me. The moment is eclectic and it charges me to dynamic soulful activity that makes me whole. The moment knows and cultivates thought for becoming more. It nudges this being toward full becoming on the prayer-rug, a site for anOther becoming.

The ethology of Prayer

‘Prayer for me is the purest form of Compassionate Communication Praxis. It is the most celebrated performance of my religious life, speaking glorious content to God as You on this sacred site of inwardsness. In all watchfulness, You observes my repeated return and arrival in pure love, gratitude and obedience. Here I remember the Sacred and immersed in pure dialect and interested inter-Subjectivity, create pathic conTexTs for illuminating experiences. (T)here is Light and pure breath, musical briefs and mists that build spiritual energy reserves and creative enthusiasm.’

Remembering the Sacred in prayer and actualizing the Sacred in creative ways makes living a sacred event for me. The Inspired One calls me to remember Him:

Then do ye remember Me; I will remember You. Be grateful to Me, And reject not Faith. (The Quran)
Yes, I remember You, O Sacred Being, and in humble recognition see You as the predominant Presence with whom I have ever felt related and strong. You have conquered all other relationships and are part of me as no one else is. This is sustainable and informs me that You are there where Your graces are, and I close in to know You well. A surge of pure white resplendence holds me with You curled round my notion of the Supreme Being. For an unconscionable amount of time, the world goes distant from my point of existence. The nearest that I am to You, the farthest is the world to me. Every step towards You is my ablution. I am washed, cleansed, elated. I speak Your Word and feeling its intensity and warmth, gladly allow my partisan bits and pieces to melt in Your wholeness. I see You around and within me, working strongly on my configuration. The best recourse to You is on the prayer-rug. There I am in prayer and responsively, Your benediction compliments. For You promise: Call upon Me And I shall respond. In pure obedience and loving response, I supplicate myself to You. This moment is momentous, and in its centrality, my knowing begins. This is the site to breathe out negative energies and fill spirit into form, of self-acceptance and rejection of other-rejection. My search for meaning continues as I turn to the living world to bring meaning and richness to life.

With You as witness in this ambience, love sees no dimensions but only reaching out heart and other pulses that nod conferment for change. This is causal to its own illumination. And in this life-assuring moment, I see my own unitary being as a significant spiritual condition, within a pattern of existence that permeates all life. It binds me to all fluid moments that are in time and to all that has been, is and will be. This singular gracious moment remembers You in prayer that very significantly sums up our human relations, and our normative existence in goodness, peace, and harmony. Evil, rebellion and conflict, in fact, all negative thoughts are purged out. They do not exist for eyes are lifted up above them in praise. An understanding of Your attributes leads up to the attitude of worship and acknowledgement. And finally comes prayer for guidance, and a contemplation of what guidance means:

Show us the straight path,
The path of those whom You love and have favoured.

These pure words are causal to the enlightenment they bring:

Praise be to the Lord of the Universe
Who has created us
into tribes and nations
that we may know each other.
Do thou incline towards peace,
And trust God,
for the Lord is the one
that hears and knows all things.

Most gracious are those
who walk on the Earth in humility,
and when we address them,
we say “PEACE.”

Re/membering and re-uniting with this Spirit is a reassuring rehearsing continuum that like a sounding ripple connects, conserves continuity and brings a feeling of salvation. Its experience as such is a gossamer trill from above, a mild creative breeze, as if with voluntary power instinct (Wordsworth) blows through me and rears me with love. It is a time of rapture!
I heed its summons, and give in to the surreptitious silence that imperceptibly clammers over to see me awakened to creative consciousness, integral to Infinite Creativity. With this Infinity surge in me, I read aright the dialectic of essentials and my nonessentials:

‘Since You made me beloved, I am of Your own making, Love; I live but for You, that All lives in me. Proud privilege! Will then I not love and lover be.’

‘I see the star shine as the orange evening in the forest night shies away and sends mists of such soz (music) that silence weeps and warm words are born. In this awe-inspiring mellow session, still nights, wheeled by mystical magique, affect their disposition with thoughts beyond the reaches of our senses that fill my heart with soulism for the good, the beautiful and the true.’

**Soulistic desire in Education**

There are no strictures of initiation in Soulism. It is simply the practice of soulistic desire in Education. And this is no literal theory of spirituality to ineffably imbibe and forget. It is, in fact, celebrating the importance of subjectivity as a phenomenological experience as it presents itself to the conscious, reflecting subject. It is a mode of potential being, and as a transcendental sort of phenomenology (while granting methodological primacy to consciousness), follows Madison’s (1988) assertion that being

‘transcends’ irreducibly consciousness and that consciousness itself

‘belongs’ to being, and that it is consciousness, in fact, that enables the primacy of being and asserts its agency as the only means for sounding out the unfathomable depths of being. (pp. 166-182)

It brings into focus the conscious that which can be known and also the unconscious. There is no methodology in Soulism as none in Sufism (although it of course does not mean rejecting the modern, subjectivistic conception of method), but the simple need to discipline ourselves and make a consistent (methodical) and conscientious (which means conscious) effort to control ourselves in dealing with the thing (Al-Ghazali). Soulism speaks itself in the manner of Heidegger’s “letting Being be,” and the name for its discipline is its practice, resembling Aristotle’s potentiality and actuality, bringing the contraries like nothingness and everything into experience in the manner of Ricoeur’s being-in-truth. Soulism then, is the continual spiritual praxis of human Becoming-in-truth.

**Soullism as a discipline: The experience of human Becoming**

Only through a process of cleansing the heart from the ordinariness of ignorant living and, by extension, a process of psychic growth, Soulism comes nearest to Sufism or moralistic practices that are at the core of pure consciousness, and are as many as there are individuals practicing it. An individual who combines the intellectual curiosity of a true scholar with the passion and profundity of a pure heart and clean soul (M. Ghazali), is a genuine soulistic being on the Way of human soulness that is delivered from ignorance (baqa), and is continuously arising after fana (nothingness). It happens in a practice of reflection that to Ricoeur (quoted in Madison, 1988) is
a process of self-examination and introspection as well as of understanding of other people's conduct. To question this insight is no less impossible than to question the fact that we are alive.

(p. 101)

Soulism as an act of faith keeps constant check and balance in the act of living and upholds Ricoeur's postulate of meaningfulness. If self-reflection and all-knowledge comes on the prayer-site, this individual is naturally driven to seek the desire of heart and soul that is about living interconnectedly. An initiation such as this moves learners continually from unknowing to knowing on the path of Knowledge, with resolve to exchange on the way, and be free from complexities and entrapments. It places us directly into a pedagogical practice, a pristine and perennial practice of humanistic pedagogy that characterizes connected knowing and compassionate teaching. I believe with Foucault (1977) that "theory does not express, translate, or serve to apply practice: it is practice" (p. 208). But what is this Soulistic desire as such? And what is its initial impulse?

Today our selves are severely preoccupied in mundane existence. We are living in what Wilde cites as "an age when unnecessary things are the only necessities" (The Wit of Oscar Wilde, 1969, p. 118), we have no time to pause and reflect, to give oneself a long, hard look that is really intense and purposive. This is much work, and our present pursuits interfere with work. Enmeshed in the dilemma of essential and inessential, we casually strip ourselves of distracting inessentials so that we can be responsible undistractedly. Distractions, inessentials are abstractions, insubstantial no-things without a second, a breath, a life. Why fret?

Be dispassionate about no-things and permit unruly passions rule over things—meaningful, enjoyable, purposeful valuables. We are, all the more rich, so. And the best place to have these valuable things are educating Institutions—States of power and possession—media-res of Knowledge with the desire to have, to possess to be the ruling passion. So we come, we see, we conquer. That world, out there and in here, is too much with us; we use our powers and contend we know. Little else we see that is ours to have too, we don't know. And bemoan like Wordsworth: We have given our hearts away, a sordid boon!

_A gamble of million years, Narcissus's blind winks and million tears, still unsightful, far or near, and perception, wherefore? Of heart and soul, when?_

So might we, standing on this pleasant (Know)ledge, have glimpses that would make us less forlorn, and have insights (contemplative knowing) about ourselves and the Cosmos of (e)motion, the unknowable per se, that expresses the unknown, the uncertainty, a 'secret' that moves all knowers in their bid for Knowledge. This is "an antitheological activity, an activity that is truly revolutionary since to refuse meaning is in the end, to refuse God and his hypostases-reason, science, law" (Dilthey, 1985, p. 161). This unknown, uncertainty is the very core of the sacred, and theology, reason, science, law, and literature that ushers us towards knowing some truth, and always going forth for an ultimate meaning. It calls for hermeneutics, and the It of our soulistic desire, with our craving for love as a leftover. This leftover desire moves us endlessly toward the pleasant (Know)ledge 'out there' and also in here, still the Unknown. This relationship of unknowing, knowing and knowing all of Knowledge with all its philosophical nuances alludes to Hegel's Begierde and Lacan's desire, as a category far wider and more abstract than any abstraction, and retains the philosophical favor which is so essential to Lacan's (1977, pp. 146-178) concept of desire.
Aperitif with desire

The concept of desire forms the fundament of human thought.

Assenting to Lacan and Spinoza that desire is the essence of man [sic], and Dostovesky’s (1955) solemn resolve:

Reason is only reason, and it only satisfies our rational requirements, Desire, on the other hand, is the manifestation of life itself.

I argue that desire is the ignition of creation and creativity, the heart of figuration and configuration, change and transformation, and therefore, is the initiating and actualizing principle of human Be(com)ing. Our acts of creative and compassionate communication, and building communities are repetitions and reflections of the Creative Artist, the first and foremost. Its lack and non-acknowledgement would make the universe, world, life, existence bare and valueless, a disqualified, unqualitative con(text); its presence makes everything invaluable, qualitatively unmeasurable and irreducible. This thought takes me to Lacan’s description of unconscious desire and my subsequent allusion to human desire for knowledge as the Other.

Lacan’s talk about desire always refers to unconscious desire as the central concern of psychoanalysis. Conscious desire is not his representation. My understanding is phenomenologically akin to something like an unconscious (in the Freudian sense) that can be known by means of consciousness. I carry this contention further to say that conscious desire is not only that which is known but, which can be known by being retrieved self-consciously from the unconscious. The possibility of its being known completely, however, is impossible for everything occurs and remains in process. Its mutability is irreducible, quantitatively and qualitatively unmeasurable and indefinable. The sphere of conscious desire like unconscious is far wider and more abstract than anything known. It becomes the Other that stays in a dialectical relationship with the perceived desires of the subject, and is beyond possession. And for the unperceived, the contention remains the same about its irreducible and immeasurable characteristic. In this context, Lacan’s contention that unconscious is limited to sexual desire is itself reductionist. Its applicability, I contend, should be left open to all desires: desire for the Other that may be sex, knowledge, repentance, wealth, health, and happiness or the great Other. The whole truth about desire is its infinity, eternality, and therefore beyond human reach. Attempts are made to articulate desire in speech and action, but do not promise full attainment. Once the Other is articulated, it is born and the craving begins. Something of the given Other will be had but the full Other is heaven, the craving of a hungry mind, body and spirit that remains unfulfilled always. This left over is desire and a burning issue.

Desire is neither the appetite for satisfaction, nor the demand for love but the difference that results from the subtraction of the first from the second.

(Lacan E, p. 287)

Desire is thus the surplus of the ever-craving love. It explains love that is unconditional, a craving that always is, but never fulfilled, and gets actualized only in the repeated performances and coming-in of desire as such. Hence what remains is desire of the Other finely articulated by Lacan as “man’s desire is the desire of the Other.” It becomes the subject and object of both self and Other, and both as subject and object coexist in mystical interdependence that is actualized by recognition, both mental and emotional. Taking Lacan’s idea of Hegel’s via Kojeve:
Desire is human only if the one desires, not the body but the Desire of the other--- that is to say, if he wants to be ‘desired’ or ‘loved’, or, rather, ‘recognized’ in his human value---- In other words, all human, anthropogenetic Desire--- is, finally, a function of the desire for ‘recognition.’ (Kojeve, 1969, p. 6)

This is the same spindle that awakens relations and spins relationships into connected living. The need of all relationships is to be loved, or at least “recognized” in human value. Other’s recognition or loving of self’s human value is its affirmation, and furthers enjoyment in living that is meaningful and significant. Seeing the nature of human desire, it would not be wrong to say that recognition and acceptance as Other’s desire, desire for love and beloved, is the source and fundament of all Relationships, with teacher-student relationship in focus here. Its furthering and flowering via Kojeve’s recognition, perception (emotional awareness) and acceptance is the fundamental right of all students, and consequently, will become the love of teacher who gives that love unconditionally to all, and in process may become beloved. Giving this unconditional love and attempting to fulfill this craving carries automatic transference, a radical alterity for the two, configuring both in the teaching and learning process, transforming I and other to simultaneous ‘other and I’ coexisting in each other’s desire. Both enjoy an unassimilable uniqueness and beautiful relationship that is ever steeping in Imagination and Compassion toward a truth. It is a relationship always in process, and alive with the “relentless inner tension between illumination and concealment” (Gadamer, 1983, pp. 104-105), hence more beautiful.

This aperitif on desire also defines human desire for Knowledge as Other as insatiable, constant in desiring and eternal. This desire, stemming from unknowing continues its process towards knowing, and what remains is the continual questing of human desire for Knowledge as such. Then, does it become human knowers to say ‘I know’ when unknowing is the tour de force for this team of beloveds. It surges them on to know what they should be knowing, significant of the intellectual rigor they bring to learning, with their heart and soul in it always. This is, in essence, the nature of this abstraction, this unique relationship. It is an abstract Ripple of (e)motion moving everything yet abstract in the sense of being invisible but not absent as not to be seen. It is moving and moves everything, and what moves it is (e)motion, that is expressive Love. It expresses emotion through movement, and its physical manifestation takes form in creative acts—acts of love that spring from physical and emotional congruity. All that it does is physiognomical of It. The creation sings of Its love of creativity and for the creation, as the creative impulse embodies itself in creativity. Its embargo is physiognomical of the Spirit so alive and present that awakens us to apprehend it as a real Presence before us as You. Your presence is a sign which brings reality to all yours in a continual process of multiple manifestations, making Your physiognomy a multiplurality in Knowledge, the unknowable per se, Desire’s desire for Comprehensive Knowledge, Wilber’s Ultimate Consciousness as Brian Swimme’s Comprehensive Awareness.

Do we dread You therefore, and stumble in our desire for topographical mileage towards the Unknown? Or What Keats calls “a gradus ad Parnassum altissimum” that requires a regular steeping of the Imagination and Spirit towards Truth within and around us always. A small step here may serve as pioneer and then “the march of passion and endeavor will be undeviating.”

(John Keats, Letter of 23 Jan. 1818 to Benjamin Haydon)

Our heart’s desire is the initiation that eternally steps us forth toward the infinite, with our finitude defined and infinite joy for knowing all that is beyond our limited conceptions.
This drooping dusk
out of suspense
figures, configures sense.
I and simultaneous Other is desire.
My smile seduces light
out of darkness and spreads.
If no-thing, what else is the matter with me.

So knowledge arising with the recital of the word Read, lives and enraptures knowers with the desire for new knowledge that includes science, arts and humanities, self-knowledge, and spiritual understanding we acquire at every given moment. We also seek a rapture that brings the Other as Intimate into some knowing. This is the Reality nearest us, our soulistic desire, the surplus, always in excess, blissful, everything. Here our unknowing ends and knowing begins its quest toward Knowledge for knowingbeing, and its creative use for humanity.

How can an individual then be self-sufficient and assert ‘I know.’ To know actually is to understand the living Wor(l)d, and understand life’s meanings, and as a consequence, be engaged in works of goodness, wisdom and knowledge that is parallel to the high destiny offered to us in our intellectual, moral and spiritual nature. A reavowal of this soulistic desire in the sacred sense by ‘lumieres’ for living compassionate and understanding relationships will breathe new life into the ‘live and learn’ adage of Education, and gift a largesse of humanity to humans everywhere.

A theoretical-academic Premise

ReVisioning ‘You and us’ on the educational landscape

This presentation hopes to shed educational light on the relationship we choose as a way of life, which offers the possibilities of dynamic being and becoming and doing for both teacher and students.

This has the potential for both teachers and learners to explore the ‘self and others’ combine, and learn from subject-subject relationship (Zimmermann & Klassen, 2000) in terms of both classroom practice and wider social interaction. Such a practice will bring together form and content, theory and practice, teachers and learners onto the open forum of praxis. The need is to take learning beyond strictures of learning outcomes to outcomes of the learning situation (Noddings, 1992). Refusal to such outcomes is expected. However, the need is to meet such outcomes with ‘embodied awareness’ to the earth around them, and in appreciative response, we must transform attitude toward all productive work and toward the planet into experiences of homemaking (Noddings, 1992), where we create and sustain the possibility of life. Outcomes-based learning approaches are dependent upon the fundamental value of care and nurturing, thinking, acting and succeeding, and I think, if the quality of warm love and compassion is added to this simple caring project, it would be a safer, protectively extensive growth, that is a condition to sustainable development. It will let learning flow as a chain of events, people, (con)texts, things and processes begin to intertwine and closely link with each part of the whole that keeps growing. All because of the teacher’s warm response that is not indifferent and repressive to the small coils of this long chain she helps build in her classroom that is also their home. Here, things that are “measurable” and “specific” do not apply. What is significant is a warm, ebullient expressive person who believes in “unity within diversity” (Freire, 1998) and is always ready for creative activism. Here Schwab’s dream that has a moral vision will materialize when terms of
identity, identification and communication are met by using communication praxis compassionately. It is a matter of inviting students to share this vision by way of effective conduct that is all-engaging, by being in a democratic community where the human un-dividual orients thinking and functioning towards things of positive value as the ethical ideal in relation to the world community. Its outcome will be a broader outlook, an emancipated, empathic loving spirit that would be the best intoxication for furthering work in aesthetic ethics.

What is this ideal?

*pure he(art) forms and the mozarts of Education:*

Stop awhile,
for that cadenced wind brings healthful music
beaten off the trees by no human tryst. I feel the air
cruise me in strange progression toward some heart ambience.

*I am a soul in bliss, stepping me in the heart(h) glow
as more intimations flow, in and out for more. For all tomorrows!*

*why wait?*

It is here, as each other’s desire, loving teachers and their students as intimates live with their eros of knowing, making living everyday in classroom meaningful, enjoyable, purposeful, valuable, and therefore ever desired. This compassionate ethos has subjective values and intentions, non-empiric entities, without which world’s “bare valuenss” (Huston Smith in Wilber, 1990, p. 27) would direct attention to things opposed to valuable us. This sphere of values lies inside arts, and its *aesthetic, emotional, intellectual* and *spiritual* qualities and graces tend to increase, enhance and enlarge the value, meaning and scope of arts. Every one of these italicized words is an empiric entity, and whatever is empiric genuinely belongs to science when quality itself is immeasurable------Inability to deal with the qualitatively unmeasurable leads science to work with a disqualified universe. And when arts’ quality becomes unmeasurably measurable in terms of empiric science, its value becomes invaluable, and critics find the presence of values, life meanings, purposes and qualities that they find slipping through science, and these shape themselves into ideas and ideals in poetry (Wilber, 1990, p. 27). And from its embodiment and expression, poetry as science seduces empiricism in being unmeasurably measurable. This empirical seduction of both arts and science is Education’s becoming. It gives to knowledge an equitable status of existence by its being and becoming the eye of the heart whereby the heart of things maybe seen, thereby making education adequately the site for connected knowing “which is unto salvation.” (Saint Augustine, quoted in Wilber, 1990, p. 34)

A real artist’s ambit is her/his creation; its expression and embellishment is artistic aim and ambition for which artist takes risks and patiently perseveres. The aim of real teaching, like artistic creation is to convey to students that which the teacher feels deeply, suffers through pathic texts, and sees that both get involved in Gadamer’s relentless inner tension between illumination and concealment (1983). Constant living in this in-between space of ambiguity makes them curious, wise and responsible about the conditions of human existence, returning to it again and again in texts to re-interpret, understand and relate to. They feel for the community they’re in, and the reality that ‘I am’ and that ‘I can,’ and also the pathic realization this teacher brings them that ‘I must,’ and the enlightenment that this is a positive, perceptive, and physician’s approach to life in general. This implies to the creation of a creative curriculum alive and responsive to real living.

The awareness that the teacher is a unit of the human community, and has the right as a responsible unit to speak to them about the great hopes of humanity at large (Noddings, 1992), is a source of real happiness and real freedom for a real teacher. The liberality of creative freedom
cannot be complete if the teacher like a real artist is not able to see that the seeds s/he has sown have sprouted in human hearts. Placing her/himself firmly in students' hearts, s/he steps out of the autobiographical self and enters their consciousness. Using subtle gifts of knowledge and talents, s/he takes charge of the self-system and talents, and sets out to nurture a sense and feel of the good, beauty and truth in the proud multitude, desirous of making moments merge on epiphanies with the texts within the con(texts), the writer's text as concerns, strivings, hopes, joy and grief becoming their own in one affectionate bonding. With love's expanded consciousness, the teacher, student and the text's creator as educational apparatus and interpreters coexist in the lengthened now, and set out to know this text for understanding, and taking responsibility for its actualization in reality. Teacher's most joyful relationship is with the epiphanies that beget life and have suggestions of heaven on earth. Teacher's stupendous joy lies in actualizing her/his spirit with a regular spending of hours in sincere service of her/his students, her/his people, even her/his epoch as Buber (1947) suggests, in fact, the entire human commUnity, I interpose.

For this communitas, s/he must prepare as an athlete of the imagination, trying with mental weights (Keats); imagination strengthening and enlarging with diving into and emerging from each text within con(text) with full commitment to the large context before her. Fear of no success or no recompense must be dismissed. If not, this ultimate engagement of compassionate and comprehensive imagination and human consciousness cannot pursue. Without purity of heart, s/he is likely to step back into self-exile with interests of the small self. S/he cannot comprehend the tenacity of this offer unless s/he steps into the light of real existence, with real problems pertaining to human lives, and envisages it as a kind of distance running throughout life, always moving... The penchant for creative resistance and combating challenges in the path of construction builds an inner resilience for constant struggle and action inscribed in every aspect of her/his life. This is Thomas Carlyle's (1993) way of assigning heroism to its possessor: All that a man does is physiognomical of him. You may see how a man would fight, by the way in which he sings (p. 338).

Teacher's teaching is physiognomical of a spirit so alive, invigorating and eclectic that her/his students apprehend it as a real presence, and see in it a sign of continuity that is full of futuristic fervor. Her/his loving presence evokes responses such as a delightful stare that leads them out of the labyrinth of social misconduct and mystification, out of spiritual slavery into freedom. It is a sign of real teaching from the edge, living and speaking from it, or stepping inward for connecting to the "generative" discipline, concerned with the emergence of new life in our midst, and what it is we might hope for this new life, what it is we might wish to engender.

(Jardine, 1992, p.116)

Yes, for these impossible teachers, school, college, university is the great ordinary means to a great, extraordinary end: compassionate and critical understanding as the true end of learning. Yes, noble academic commUnities as such, with "elevated mortal and moral equipment" that Socrates exemplifies, aim at raising the "intellectual tone of society and cultivating the public mind" (Donnelly, 1938). It is also about nurturing the heart and soul of its people with utmost love and compassion, and remaining always connected within the axial centre. Imagine this preservatory and its preservers as Beloveds of humanity, and Intimates of education, move like Socrates in the Streets of educational institutions, with their translation and transformation scopes on the diverse landscapes of global education. This is the culture of our soulistic desire in Education, the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit (Matthew Arnold, 1954). Will we not turn back in time to the spiritual correlates and listen in silence to their in-spirited sightings?
This music is incantation to the soul, an additive to simple, plain and joyful living. Receiving it is our choice, our desire and curiosity that takes us to learning points everywhere as we enter great expanses not alone but with our knowing and much unknowing presence for learning much about our human commonality.

This is a pristine hope of joining curriculum romantic realists like Paulo Freire and working for the "realization of a land where loving may be less difficult and where the popular classes may have a voice, rather than becoming frightened shadows before the arrogance of the powerful" (Freire, 1998). This is an ideal he envisioned for a countless number of Brazilians and offered it as "viable novelty" to many educators everywhere. The question is about its realization, and the creative and critical energies required so as not letting it be just pure idealization. It has to be fed by clarity with respect to the problems involved in these inquiries, interest towards these problems, and a decision "to make, to rupture, to opt." Such invasive inquiries, lead through reality-- "the pervasive structures of exploitation" in the private and public spheres--and the dramatic co-existence of differences in times, peoples, their attitudes, positions, existences and non-existences, and then to arrive at the threshold of consciousness that is not without antagonism. The moral imperative is to answer, meet, confront and challenge this antagonism instead of quietly accepting or transferring "contents" that guarantee a safe, happy life. In fact, not seeing reality is a threat, a proposal against survival, "without dreams of transformations." Here, the ideal is to accept education and educational practices as sites for "viable novelty." The novelty for educators, teachers and practitioners as well as learners would be to open up, to direct "reading of the word" toward "reading the world." (Freire & Macedo, 1987). Thus, turning back upon programmed learning a little to include outcomes of learning situations and texts for the conglomeration of human individuals that form the learning community.

This becomes the prerogative of Education and educators, and puts priority to practice, and within that to the practice of educative values. It is for us to use education for rupture and enrapture, for choice, for ethics-in-action, and of course, responsibility to end "inconclusiveness" and free ourselves of "inconclusion," and take a stand upon inclusion and recognition. It is acceptance of all in the historical moment and understanding that is critical and creative, that a "mobilist understanding" (Freire) and working by such impassioned workers, can end fears and stop nightmares, change contexts, and promote practical buoyant hope. It would be a rare pleasure to see humans combine to embody thought and action (fiqr-o-amal), and work for the reality of goodness. Herein, lies the possibility of "uninterrupted relatedness" in "reading of the text" and reading the world of the text, then entering understandingly into reading the larger world outside the classroom and a commitment to an ‘us’ as well a ‘me.’ It asks us to shed off our unrealistic selves and open up to the life that exists within and around us. Educational practice has to include "reading of the word" and "reading the world" with focus on human sustainability and solidarity. This wide cultural curriculum context seeks loving care, compassionate imagination and communication that have the power to illuminate the curriculum shadows (in Pinar, 1995), bring coherence to the world of the classroom, a workable alternative to work out equal and equitable relationships between ‘us’ and a ‘me.’ This then, has the quality to take us toward “unity within diversity” (Freire).

For Gadamer and for many humane educationists, this is what education is for and the stuff teaching is made of; for an audience that is listening, responding and interacting without any fear of cynical disregard or ridicule. Here learning projects create interest and curiosity, and also inspire us to transcend parameters for something more. This is life enhancement for teachers who situate their lives in this warm setting so as to become what we should be--caring, compassionate and educative, educares passionate about educating their students’ educational wisdom that is education’s destination too, for us to say ‘we are in a moment of arrival.’
Reference:

a) The spirit of Becoming

1. John Haldane, a contemporary British philosopher refers to the causal relevance of mind and grace in his discussion of theologians’ explanation of the efficacy of the ‘infused’ or ‘sanctifying’ grace by which the soul is given supernatural life, and of ‘actual’ or ‘occasional’ graces by which that life is strengthened. Haldane suggests that we can understand this if we do not involve “the usual mechanistic view of causation and put in its place something like the Aristotelian notions of formal and final causality.” Both mind and grace as expression of the inner human setting are closely analogous, and personally, are a reflection of the nature of the divine causality involved. For some discussion of these ideas see John Haldane (1998), A Return to Form in the Philosophy of Mind, in D. Oderberg (ed.).

2. Akhlak: (plural of khuluk, “innate disposition”), ethics. A brief survey of popular ethics (Goodman, Morals and Society In Islamic Philosophy, in Kraemer, 1986) in the Greek world shows its refinement by philosophical reasoning, without perceptible influence of any foreign doctrine, so that eventually philosophy came to express the moral values by which the educated classes were governed. In Islam, ethics appear in their matured state as an interesting and, on the whole, successful amalgamation of a pre-Islamic Arabian tradition and Quranic teaching with non-Arabic elements, namely of Persian and Greek origins, embedded in or integrated with a general Islamic structure. Plato’s Republic, Timaeus, Laws, Aristotle’s Nicomachean Ethics and Seneca among innumerable others were read in the original or translations. The praise of, and value attached to good character (husn al-khuluk) is common among traditionalists, mystics, philosophers, and those scribes who aim at giving practical advice to rulers and civil servants. It is the religious ethic of the Quran and Hadith, a handbook of Islamic ethics, based upon model behaviour of Prophet Muhammad (peace be upon him) that exemplifies kindness and equity, compassion and mercy, generosity, self-restraint, sincerity, and stresses upon an ethical society or a programme for a society. The ideal is to fulfill the virtues, which go with nobility of character, and can best be attained in living ethically with others, the kind exemplified by Prophet Muhammad (peace be upon him). It requires personal commitment to this ideal and the practice of good ḥaklak itself. The correct performance of religious duties and the right understanding of religious doctrines along with the ethics of living are inseparable elements for a true Muslim, as a believer of an empirical religion.

Akhlak as philosophical ethics is a part of practical philosophy, and ascribes to the philosophical ideas of Greek origin which do not contradict the basic tenets of Islam. Noteworthy is Miskawayh’s Tahdhib al-Akhlak (The Refinement of Character), an ethical theory that had immense influence on Persian literature, Nasir al-Din Tusi, and later on the more evolutionary types of ethical theory, notably of the poet of the east, Dr. Muhammed Iqbal.

3. See P. Hadot, Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault (ed.), (Oxford: Blackwell, 1995). In an interesting study of the six ancient schools of philosophy viz Stoicism, Epicureanism, Platonism, Aristotelianism, Cynicism and Phryrhorism, Hadot discerns in the various ancient traditions, but especially in the Stoics, a distinction between philosophy (philosophia conceived of as the formation of the soul; or in Anthony Quinton’s terms, the deep structure of character, with orientation towards the good), and discourse about philosophy (as inquiry into the nature of things). Hadot’s focus is on the Stoics’ priority to thinking about practice, and within that, to the cultivation of wisdom and the development of spiritual life.
4. See Foucault, *History of Sexuality*, trans. R. Hurley (New York, 1984), Vol. III. Foucault’s practices are designed to liberate one from inappropriate attachment to exterior objects and the pleasures deriving from them. By regular self-examination, one keeps a check on the tendency to exteriority, and by contemplating the impermanence of things, one seeks to master or possess oneself, attaining happiness in interior formation. Foucault considers writing-up this examination as one form of spiritual exercise. Regular prayer practice, meditation, yoga are also effective processes of self-reflection that bring self into regular examination, and bring consciousness to self-formation, and invite regular controlling of the ego. This thought brings the issue of spirituality within philosophy as reflection on the parallel relationship between religious belief and practice, a permanent process of self-reflection and self-possession.

5. This refers to rebirth of spirit and carries Kierkegaard’s meaning of rebirth to actuality: The meaning of the religious suffering is dying to immediacy; its actuality is its essential continuance, but it belongs to inwardness and must not express itself externally (the monastic movement). When we take the religious person, the knight of hidden awareness, and place him in the existence-medium, a contradiction will appear as he relates himself to the world around him, and he himself must become aware of this. The contradiction does not consist in his being different from everyone else... but the contradiction is that he, with all this inwardness hidden within him, with this pregnancy of suffering and benediction in his inner being, looks just like all the others, and inwardness is indeed hidden simply by his looking exactly like the others. (CUP, 449)

6. Mystical encounter with the ‘One’—here Hadot takes issue with Foucault in claiming with the ancient authors (including Plotinus) that “the interior movement is inseparably linked to another movement, whereby one rises to a higher psychic level, at which one encounters another kind of exteriorization, another relationship with the ‘exterior’ — or what one may term the ‘real.’ ” See Hadot, Philosophy, p. 211. The prerequisite for understanding existence is a simultaneous interior and outer movement in the real.


8. Character: Emphasis on character development or the formation and reformation of the self finds affirmation in Anthony Quinton’s essay entitled ‘Character and Will’ (1998). Quinton’s discussion is on the relation between personality, temperament and character in point of their depth, stability and malleability within the structure of the human psyche. His emphasis is on character, being more deeply rooted than personality and may be viewed as an enduring structure of acquired habits of feeling and choice. Personally, I see in re-creation and refinement of Self, a lot of capital for education and educators to work upon.

**After Voice**

1. For Levinas (1995, p. 195), ethical responsibility is a constant “wakefulness”: “Ontology as a state of affairs can afford sleep. But love cannot sleep, can never be peaceful or permanent. Love is the incessant watching over of the other; it can never be satisfied or contented with the bourgeoisie ideal of love as domestic comfort.”
Reference:

b) Transformation: from mere being unto becoming human

i) Ghalib: a 19th century poet of the Indian Subcontinent, wrote largely about human suffering, and the pathetic of affection and strong will in humanity.

ii) ashraf-ul-makhluqat: Makhlusat is plural of makhluq, living beings, the creation, and ashraf means supreme or foremost with its implications for humankind to be the crown of creation. Makhlusat also carries the notion of emerging as the act of creation that is takhleeq with Creation as the work of Creator.

1. Education: The aim of life for a believer, in the Islamic faith, is to get self-realization or self-perfection for a fruitful ever after (Dictionary of Islamic Terms). In order to achieve that end, education is necessary. Education consists of religious and non-religious learning that is necessary to remove the darkness that clouds the way and ensnares existence. It is the light that provides access to the inner and outer worlds, and empowers us intellectually and spiritually. Both are of paramount importance so as to end jahiliyya (ignorance), and have to be integrated in life as a network of norms that spreads into the personal and back again to the communal. Deliverance from ignorance is stressed, and journey to attain this end boundless and without boundaries, promising the learned to act up to her/his learning and teach it to others, and thus be enviable. Every book compiled for moral advancement brings ever-recurring reward, and whoever treads the path of knowledge walks into heaven, and whoever dies in the pursuit of knowledge, is a martyr. The learned are the heritage of the Prophets, and there will be but one step between them and the Prophets. These are words of the holy Prophet Muhammad, (peace be upon him) with the Quranic injunction that “none but men of understanding are mindful.” Therefore, hermeneutics comes naturally into the human context, whereby wisdom is a “great good” only when actualized in culture and actions that are beneficial to humankind. This is causal to illumination that ends darkness, and spreads light through knowledge and truth.

2. The basic thought comes from Inspirational writings, and philosophical literature (classical Islamic writings) which had its origins in the first Arabic translations and adaptations of ancient Greek texts, notably the political writings of Plato and Aristotle. Aristotle’s potentiality and actuality postulate articulates this interest. See Kraemer, J. (1986) for more about Islamic humanism.


4. Miskawayah: Abu Ali Ahmed Muhammad Yaqub Miskawayh (Muskuya) al-Khazin (the “Custodian”)—historian, philosopher, physician, secretary, librarian, courtier—was born in 325/936 in Rayy and died on 9 Safar 421/16 February 1030 in Isfahan. His Al-Fawz al-Axghar was published in Beirut 1319/1901. See F. Rosenthal, “On the Knowledge of Plato’s Philosophy in the Islamic world,” (398 – 402) where these arguments are traced to Proclus’ Commentary on Plato’s Phaedo. Miskawayh’s principle of natural sociability is about his jihad al-nafs that is the permanent war between man [sic] and his lower drives. It emphasizes upon educators the desirability to teach children about love and harmony, hence a revival of humanistic education that is connected with “true paidea” (al-adab al-haqq), guiding them in sound habits and salutary

5. Nasir al-Din Tusi (*Contemplation and Action*, 1998) talks about the seeker’s quest and the principle/method of this quest. So I understand that in this world, no one who seeks something can reach her/his goal unless, first of all, s/he has some capital of the same kind as that which s/he seeks, and subsequently makes the necessary effort. Tusi gives the example: “unless a farmer sows seed and cultivates the land, he can have no harvest; if a merchant has no capital and does no business, he makes no profit;” Similarly, unless a teacher gains knowledge and practices and teaches that knowledge, s/he makes no career. It can be understood on Tusi’ insight: “the seeker after perfection attains a favor from the primordial decree,” which is equivalent to the farmer’s seeds—that is, have a pure soul and a sincere heart. And unless s/he has “acquired something from the subsequent decree,” which is equivalent to the farmer’s harvest, and “yokes both of these together and immerses the subsequent in the primordial,” s/he cannot find self-realization or perfection.
CHAPTER III

Tameer-e-Self: The ReConstruction of Khudi

For knowing the source: Dr. Muhammed Iqbal

‘Believe me, the world today is itself the hindrance in the way of humanity’s ethical achievement and advancement.’

It is conscience, my inner voice speaking of the Idealism that has never become a living factor in the human life-world. The result is a perverted ego seeking itself through what Iqbal calls “mutually intolerant democracies, whose sole function is to exploit the poor in the interest of the rich” (Nicholson, 1920), and victorious imperialism and unpenitent colonialism, whose sole function is open Exploitation and world Rule. We have failed to appreciate and barred ourselves from that Idealism manifested in world Religions, their faiths’ possession of those “ultimate ideas on the basis of revelation, which, speaking from the inmost depths of life, internalize its own apparent externality” (Nicholson, 1920). There we find the spiritual basis of life, and in view of the basic unity of human origin, there can be no further revelation binding on man [sic], but to return to this total relational base. And then see its manifestations in Art, Literature, Philosophy and Mysticism that can awaken World Conscience and lighten humanity. This is a simple, serious matter of beautiful Ideas whose becoming in an ethical world is still awaited.

An intellectually honest evaluation of world conscience unfolds the most mischievous evil, perhaps the besetting sin of the twentieth and twenty-first centuries. It is over-simplification of complex issues and overlooking serious matters, whose form and content lies in a “reflective synthesis” (Iqbal) of inner experiences on which religious faith and love-ethic ultimately rests. I see this happening in the new science way that is in a partnership, a conjoint ideal of matter and spirit as the foundational premise actualized in a fully conscious and conscientious World.

It starts in the living human heart wherein lies the invisible wealth of life and all life, and to this rich resort, the world needs to return. Arthur J. Arberry in his Introduction to Iqbal’s The Mysteries of Selflessness (1960) writes:

A world accustomed to promote adult education through the popular press rather than by serious literature has become so conditioned to headlines, that it seems no longer possible for an intellectually honest, and therefore hesitant evaluation of any problem to attract wide notice. (p. xiii)

Consumed by the ‘free’ adventurous spirit of Liberalism, highest technological advancement as anti-humanistic force has made the world a spiritual wilderness, and is “the greatest hindrance in the way of man’s ethical advancement” (Iqbal). A return to world religions and literatures for spiritual resurgence is imminent for its people to be spiritually the most emancipated living creatures on Earth. The world’s humans today need to appreciate this position, reconstruct their social life in the light of unifying principles, and evolve in full appreciation of Loveliness, of the immanent Infinite. The world is in need of civilizing anew from “the creative source of its origin” (Kraemer, 2000), and needs world communities and world Education to work together towards common ideals, namely, “ethical achievement” (Iqbal) of the human commUnity.
For my own part, as a Muslim, I am not writing to persuade any other to share my ancestral faith, but desire you to appreciate the Loveliness of the immanent Infinite that belongs to all and wants all to flourish in human intimacy. This is the spiritual idealism we need to restore to a darkening world, and see its practicality in an ethical world, where we live with Akhlaq (love-ethic-in action, and other-consciousness) generating the reasonable hope of forming a living human family, harmonized by the unifying bond of a common spiritual aspiration.

It is with this thought supreme in mind that I turned to Dr. Muhammed Iqbal (1876-1938), described in Modern Islam (Gollancz, 1946) as “the outstanding Muslim poet and thinker of the century,” whose greatness “may be measured in terms of the universal attention and veneration which he has attracted.” Iqbal was a great dreamer, a visionary poet and realist simultaneously. He died before he could see the unexpectedly early realization of his “impossible dream” (Hussain, 1947) of an independent nation for India’s Muslim provinces whose principal aim to nationhood was the religious faith professed by the great majority of its citizens. Iqbal is a welcoming thought to a Muslim mind as the spiritual founder of Pakistan, before its founding father, Muhammed Ali Jinnah, the creator of Pakistan.

Iqbal was a poet as well as a philosopher, and he preferred to express his philosophy in poetry rather than in prose, which is why he is still so comparatively unknown and misappreciated in the West. For whereas his few prose writings are chiefly in English, his poetry is in Urdu and Persian, and abounds in conventional imagery of those literatures, so that when translated in English, it is apt to be felt remote and unfamiliar. It is its interpretation and fresh expression that will recreate its spirit in a new language, rebirth and celebration of the uniqueness of spirit-Spirit in another mantra (word) to be known.

Arthur J. Arberry adds further, “The greatness of Dr. Muhammed Iqbal first became apparent when he published his Asrar-i-Khudi, a Persian philosophical epic which the late R. A. Nicholson translated under the title The Secrets of The Self (Macmillan, 1922). In that poem he developed the first part of his theory of the individual in society. “The kingdom of God on earth,” he wrote to Nicholson, “means the democracy of more or less unique individuals, presided over by the most unique individual possible on this earth.” Selfhood, or individuality, is the chief theme of the Asrar; and “the moral and religious ideal of man is not self-negation but self-affirmation, and he attains to this ideal by becoming more and more individual, more and more unique.”

Iqbal aims to show to the Muslim community that it is only in an ideal Islamic society, as he understands the matter, that the individual can hope to achieve complete self-affirmation. My aim in writing “Tameer-i-Self: The Reconstruction of Khudi” is my interested subject of Being and Becoming, and the pedagogical implications and social realization of such a becoming for self and others. Therefore, its only purpose is to show that Self is essentially spiritual, and in its spiritual urge, it can rise to a positive ideal it affirms for itself, and the best self-affirmation it can attain is in an ethical world Itself helps to create as a unique human individual. The moving impulse is love, and its applicability, universal. Imagine your working toward this ideal as a self-inspired individual, everywhere and everywhen.

The second half of Iqbal’s theory is presented in The Ramuz-i-Bekhudi, which is translated as The Mysteries of Selflessness (Arthur J. Arberry, 1960). The Iqbalian conception of Selfhood, if developed in isolation from society, ends in unmitigated egoism and anarchy as a matter of consequence. But he was not interested merely in the individual and his self-realization; he was equally concerned with the evolution of an ideal society or community, as he preferred to call it, the association of self-affirming individuals that creates and perfects such a community.
My reconnection to Iqbal’s spiritual idealology is natural. Both share our ancestral faith and understand it in order to believe in it. Iqbal, the romantic visionary of Pakistan, and our conjoint family origin that goes back to Kashmir, and that we share a distant relationship may seem like common heritage. More than that, it is this self’s inborn intimacy for spirit-Spirit unity, and seeing this as the total relational base in all humans, and desire for reConstructing a world community of human individuals that are different and yet share the human commonality. As member of this living community, it is able to express self fully and ideally; and it is only by envisioning our selves as un-dividual, intimate partners of human commUnity that we can live in peaceful coexistence. I see Self from within this creative centre, with the basic idea of Self always becoming in the generous expansion and generativity breathed into it. It has its alterity, self-possession that limits the individual’s possessive instinct, and provides escape from libertarianism and authoritarianism, and makes it a challenge, a creative resistant, and not an insurmountable obstacle to the individual’s self-realization. It is a working ideal, and positively, a unique one.

Why study Iqbal’s philosophical ideas? Iqbal is not an educationist the way we know such self to be today. Nor has he put forward any comprehensive educational theory (Saiyidain, 1987). Yet we find him giving Education a broad spectrum of life—all those formative, social and personal influences which shape and modify the ideas and conduct of groups and individuals, whereby Education becomes a cultural, civilizing force in the life of a person or a society. Imagine its educative value for the entire human race. It follows from this that the emergence of an outstanding creative thinker who has distinct ideas and new values to present before the world, can ignite the imagination, understanding and enthusiasm of his contemporaries, has the potential of eternal values, and influence as an educative force. Secondly, every philosophy of life, in so far as it discusses problems of human life and destiny, implies and postulates a philosophy of education (Saiyidain, 1987). Both are concerned with the meaning and significance of human life and philosophical understanding of values, human relations with the environment and the universe. This makes Education, after all, a life-long engagement transmitting the cultural heritage, knowledge and ideals of a social group to its growing members, securing the continuity of their collective life and ensuring its intelligent, creative reconstruction. How can the educationist be indifferent to educational ideas coming from any part of the world, and especially, when their concern is human development and its proper orientation?

Another associative unfolding is the meaning of the great drama of human evolution and the creative part played by man (implying humankind) in it. And then, one turns with impatience and dismay to the misdirected control and confirmed learning data and outcomes designed by educationists to fit “man” [sic] for his great and glorious destiny. A radical, thorough-going reconstruction of educational aims and methods is an apparent imperative, and in this regard, Iqbal directs our attention to those basic educational principles, which underlie all sound educational practices, and have directive for the moral and spiritual elevation of humankind. Reading Iqbal’s poetry and philosophical interpretation of it brought me face-to-face with the reality of the Self, and its being unto becoming as the creative basis of all life, and as the central-energy of Education, and affirmation of my own axial motivation in learning and teaching. This is, I think, the additive, the aspiration for the median, reminding us that the best of life is but intoxication for a creative educationist and spiritual activist. This is the “auspicious snare” built by Iqbal’s Shaheen (Eagle) on the highest mountain, which like Wordsworth’s Skylark has keenness for the far, and aspiration for the spirit to spend eclectically. The passion it shows is for fiqr-o amal (thought and action), immediate flight that would provide interpretive trails for those who underscore such brazen flights, awesome-generating options as choice, and very practicable idealism for Don Quixotes of the unromantic type. After all what is resurrection in life? It only
means a greater stretch, a tighter resolve, harder effort, and a more vigorous flap of wings for spaces where only the eagles dare:

Tu shaheen he basera kar
Paharho ki chattano par.

These words speak intensely of the foremost Muslim thinker of the twentieth century, Muhammed Iqbal. It seems he had imagined for himself the high office of the true visionary realist, and in eleven volumes of poetry as well as scores of essays and lectures, urged upon his followers, spiritual regeneration based on the love of “man” [sic] and God, and thus worked out his own ideal. William O. Douglas writes in the Foreword to Iqbal, The Poet-Philosopher of Pakistan, that Iqbal “spoke to the conscience of men of good will whatever their tongue, whatever their creed.” Here the spirit’s latitude is met magnanimously, and resting full trust in human generosity, we step into the life of this poet-philosopher to know more.

Stepping into Iqbal’s biography (Malik, 1971): It is significant for you to know that today is April 21st 2002, and I am writing the biography of a great human being, a passionate dreamer and realist, and a very dear leader of the young Muslim nation called Pakistan. Today is his 65th death anniversary.

Iqbal, the poet-philosopher of Pakistan, was born on November 9, 1877 at Sialkot, and died at the peak of his glory and fame in the early hours of April 21, 1938 at Lahore. The time is before the creation of Pakistan (14 August, 1947).

Sialkot is a border town of the Punjab, a main city of now Pakistan; only a few miles beyond the city begins the state of Jammu and Kashmir, now a contentious region between India and Pakistan. It all began, with the treaty of Amritsar (an Indian city), signed in 1946, as “another tragic experience" for the Kashmiris “in a millennium of tragedies” (Josef Korbel). A policy of unlimited cruelty that brought out the pent-up hatred of the Hindus for the five centuries of Muslim rule forced migration of many Kashmiri families from Kashmir to the Punjab. Iqbal’s grandfather, Sheikh Rafiq left his ancestral village of Looehar in Kashmir around 1857, and came to settle in Sialkot. Iqbal’s connection to Kashmir and its people found place in many laments he wrote on the fate of Kashmiris.

Muhammed Iqbal was born to simple parents, Sheikh Nur Muhammad (father of Iqbal) and Iman Bibi (Iqbal’s mother), whose endowments of natural beauty and religious piety found a perfect fundamant for constructing a family. Their deep consciousness of iman (faith) and ihsaan (right-doing) were instilled in their three daughters and two sons, Sheikh Atta Muhammed the eldest child (born in 1860), and Muhammed Iqbal (born in 1877). The beginning years in Sialkot were hard for Iqbal’s father in terms of supporting his large family. And it took many years before his eldest son could join the Army Mechanical Engineering Service that opened way for the progress of Iqbal, and raised the family’s status from a working class to a middle class position.

Iqbal’s childhood and adolescent years in Sialkot were like the life of most young children of middle class parents. He was athletic, and spent hours in the arena wrestling with his friends. Also, he loved partridges and retained very tender feelings for pigeons till the end of his life. Iqbal’s teacher, Sayyid Mir Hasan, is quoted to have asked him about “what peculiar enjoyment do you get out of this?” Iqbal promptly answered: “Please master, just hold it and feel.”
Early Years in Sialkot: The Sialkot, where Iqbal and his brother grew up, no longer had the renowned makatib (teachers) and madares (schools of learning), which once flourished in this Mughal city of splendour. With the establishment of the Pax Britannica in Punjab, and the success of the Aligargh movement of Sir Sayyid Ahmad Khan (1817-1898, with its emphasis on the learning of the English language and keeping Urdu as the first language), nai talim (modern education) of the West gained popularity. Western missionaries, particularly the Church of Scotland, and the Reformed Churches in the Netherlands established in 1899—The Scotch Mission College (currently named Murray College) in Sialkot. The courses offered by this junior college with its dual curriculum of liberal arts (then currently taught in English universities) and some Arabic and Persian courses lured a sizable number of young Muslims to the college. The supremacy of the English language had been firmly established by this time with the abandonment of Persian as the official language and medium of instruction in schools. However, the Muslims of the Punjab were taking to Urdu under the influence of the Aligarh movement. Only sixty-five miles away from Sialkot, Lahore, the former Mughal capital and now, the heart of Punjab, was an intellectual furore (with universities and colleges, and eminent educationists), and its echoes could be heard in the cultural city of Sialkot.

Significant of all influences is the religious orientation of Iqbal’s parents. The atmosphere in the house was deeply religious. Khalifah Abdul Hakim, who knew Iqbal intimately, has stated that in his old age, Iqbal often said “he did not develop his philosophical Weltanschauung through philosophical speculation, but has inherited it [from his parents].” Some other lessons learned in his early years remained ever with him; Iqbal’s broad humanism also is attributed to his parents, and Iqbal remembers his father’s advice in The Mysteries of Selflessness:

Thou art a bud burst from Muhammad’s branch;
Break into bloom before the genial breeze
Of his warm spring; win thee the scent and hue
Of that sweet season; strive to gain for thee
Some fragment of his character sublime!

Iqbal’s early education: It consisted mainly of Arabic and Persian literatures, and in the tutelage of Sayyid Mir Hasan (1844-1929), Iqbal’s poetic talent and personality matured, and followed his teacher’s diverse intellectual interests. Sayyid Mir Hasan enjoyed a reputation for scholarship, and his keen awareness of the pragmatic and broad educational values of western education opened way for Iqbal’s entry into The Scotch Mission College as a first year student of liberal arts. Intellectually, Iqbal blossomed at the Scotch Mission College, and after college hours, found time for learning the mechanics of classical Urdu and Persian poetry, and simultaneous refining of poetic sensibility at his teacher’s home. And it blossomed further in the par excellence poetic guidance of Mirza Khan Dagh (1831-1905), who soon proclaimed him as poet with a great destiny.

In 1895, Iqbal completed his second year at college in Sialkot, and with encouragement from parents and his teacher, he went to Lahore and entered the Government College for higher studies. The subjects, Iqbal studied for the bachelor-of-arts degree, included Arabic and English literature and philosophy. He graduated and pursued a Master’s degree in philosophy, and two years later (1899) he won a gold medal and the unique distinction of being the outstanding student of the Government College.
More benefits, more development: Iqbal’s early years in Lahore opened new vistas of learning and experience. His great benefit was from the city’s best intellectuals. His regular participation and contribution to poetry mushairas (poetical symposiums) brought public recognition from noted Urdu poets as the writer of “such beautiful verse at your tender age!”

By far the most pervasive influence on Iqbal’s intellectual development at the Government College came from Sir Thomas Arnold, an accomplished scholar of Islam and modern philosophy, and professor of philosophy. Sir Thomas’ intellectual generosity is overtly expressed in his monumental study, The Preaching of Islam, that emphasizes the peaceful “propagation of the Muslim faith unlike the usual presentation by most western missionaries as the religion of the sword”. His personal qualities found generous acclaim from such Muslim scholars as Maulana Muhammed Shibli Nu’mani at a farewell party for Sir Thomas Arnold: And Arnold is the best living example of Europe’s virtuous conduct and praiseworthy character. There was much intellectual exchange between both scholars and benefit accrued. This was the scope of wisdom that Sir Thomas brought to his relationship with Iqbal.

At the Government College in Lahore, the relationship was on its own pirouettes, of disciple and teacher. In Arnold, Iqbal found a loving teacher, whose wise passiveness combined in himself the profound knowledge of western philosophy and a deep understanding of Islamic culture and Arabic literature, and a remarkable melange of the East and West that Arnold helped to develop in Iqbal. Also, Arnold became a bridge of friendship between Shibli and Iqbal, and inspired Iqbal to go to England in quest of knowledge.

What else matters: In May 1899, a few months after Iqbal’s graduation with a Master’s degree in philosophy, he was appointed Reader of Arabic at the University Oriental College of Lahore, and was required to teach history and economics in addition to Arabic. From January 1901 to March 1904, Iqbal taught intermittently as assistant professor of English at Islamia College and Government College at Lahore. Later in 1905, the ambitious Iqbal went to Europe for advanced graduate studies.

Before leaving for England, Iqbal had made his national debut with “a heart-breaking poem, Nalai-yatimi (Orphan’s Cry),” and by 1905, his poetic addresses to Muslim students had endeared the poet to the hearts of his Muslim audience. Also, during this period, Iqbal enjoyed popularity among the Hindus. They hailed him as a Nationalist Muslim, perhaps because of several poems written on the theme of Hindu-Muslim amity, including The Song of India and National Anthem of Indian Children and New Temple song. In the last poem he chided both the Hindus and Muslims for their narrow mental horizons. He gradually came to champion the concept of an independent homeland for the Muslims of India. Later when he returned from his stay in Europe, he emerged as a Muslim Nationalist, and became an active political leader, serving as president of the Muslim League in 1930. His successor as president of the Muslim League (the leading political party of Muslims that led to the creation of Pakistan) in 1934 was Quaid-i-azam (leader) Muhammed Ali Jinnah, Iqbal’s close friend and associate, and later the founder of Pakistan, and the dreamer of democratic Pakistan.

It is to years in Europe that Iqbal decided to shift from Urdu to Persian as the medium of his poetic inspirations. And seven years later, in 1915, Iqbal published his Asrar-i-Khudi. Reynold Nicholson read it soon afterwards, and says, “thought so highly of it that I wrote to Iqbal, whom I had the pleasure of meeting at Cambridge some fifteen years ago, asking leave to prepare an English translation.” Iqbal’s reaction to this invitation is characteristic of a poet who was passionately involved in his people. Nicholson’s letter moved him to tears, and Iqbal said, “my
people, whose self-hood I wanted to resurrect, neither care to appreciate it nor recognize its value. Europeans, for whom this book was not intended, want to understand my message.”

His study years in Europe: Amazing was his study period in both Britain and Germany. In London he studied at Lincoln’s Inn in order to qualify at the Bar, and at the Trinity College of Cambridge, he enrolled as an undergraduate student to earn a bachelor-of-arts degree. This enrollment was unusual, however, since he already had a Master’s degree in philosophy from the University of the Punjab at Lahore, and was simultaneously writing a doctoral dissertation in philosophy to Munich University. The German University not only allowed him to present his dissertation in English, but also exempted him from a mandatory stay of two terms on the campus before submitting his dissertation, “The Development of Metaphysics in Persia,” to Professor F. Hommel. After his successful defense of the dissertation, Iqbal was awarded the doctoris philosophiae gradum on November 4, 1907 that was published the following year as a dedication to T. W. Arnold.

At Cambridge, Iqbal benefited from the lectures of neo-Hegelians, John McTaggart and James Ward, who lectured then at Cambridge to the undergraduates. Here he met two outstanding orientalists E. G. Browne and Reynold A. Nicholson, who were also at Cambridge lecturing on Persian literature. The deep impact of these eminent scholars on Iqbal is recognizable; they also admired him and recognized his philosophic and poetic talent.

Returning home: Iqbal’s return from Europe in 1918 saw him in the simultaneous roles of attorney, college professor, and poet. Recognizable is his fame as a poet, highlighted by the recitation of his own poetry at many public gatherings in Lahore. Two years after the publication of The Secrets of the Self (1922), the British Government, recognizing his scholarship and poetic talent, knighted him. These were agitation days against the British rule, and provoked much sarcasm from Muslims. One of the Muslim leaders is noted to have commented on how “Iqbal stooped to knighthood from an Alamah [scholar].”

In December 1928, Iqbal travelled to South India to deliver six lectures on Islam at the request of the Madras Muslim Association. In the addresses Iqbal stated that he was attempting to “reconstruct Muslim religious philosophy with due regard to the philosophical tradition of Islam and the more recent development in the domains of human knowledge.” He had taken three years to compose these lectures, and Iqbal viewed them as indicative of his mature philosophic and rational approach to Islam. He expected that others would follow him in “a responsible itjihad (the right of interpreting the Quran and the Sunnah [Prophet Muhammad’s sayings and practices] or of forming a new opinion by applying logical deduction).” Iqbal, overall, had hoped to lay the groundwork for science and religion to “discover hitherto unsuspected mutual harmonies.”

His brief sojourns to Europe: These visits in 1932 were memorable for Iqbal, and made significant by his meeting with Bergson that was an intellectual treat for Iqbal. Bergson’s dynamic concept of time, in Iqbal’s judgement, was close to the view of the Muslim mystics. Iqbal is said to have cited Prophet Muhammad’s tradition to Bergson, saying: “Do not speak ill of time; God says, I am time.” Bergson was pleasantly surprised and repeatedly asked Iqbal if that was an authentic tradition.
Final years and poetry: His later years were marked by deteriorating health, and dismay at the
decline of the Muslims. With tears in his eyes for the bygone glory of the Muslim civilization,
Iqbal asked Allah: “Why are you so kind to the British, they have confined mankind to the house
of bondage?” Unhesitatingly, the poet answered this rhetorical question. “The Muslim has lost
zest for life and his heart beats no more. He was the angel of resurrection, but his saur (the
trumpet of life) blows no more.” Also, his distress is noteworthy at the “complete secularization
of education has not produced good results anywhere, especially in Muslim lands.” One of
the reasons cited often by Iqbal is “when culture allows forces of materialism to displace its spiritual
basis.” Add to it the force of Consumerism, and the cataclysmic destruction of the world
communities becomes understandable. Regarding the spiritual orientation of society, he says, “It
is the invisible mental background of the act, which ultimately determines its character. An act is
temporal or profane if it is done in a spirit of detachment from the infinite complexity of life
behind it; it is spiritual if it is inspired by that complexity,” This feelingly thought was expressed
also by Robert Browning. It is their mutual admiration for Vitalism, and buoyant faith in life here
and hereafter that gives them optimum hope, and they see its unlimited scope for human
development, and come so close in thought. Imagine the wealth of humanity that begins to take
shape in this “vale of soul-making” (Keats). Iqbal’s deep regard for poetry as “a God-given
talent,” and to be used in the “service of mankind” is a reminder of Milton’s self-same use of
talent in his sonnet “On his Blindness.”

Iqbal thus, displays “kinship of artistic genius and affinity of thought with some great
western poets, especially Dante, Milton, Goethe, Wordsworth, and Browning. That he displays
affinity with great craftsmen and thinkers so diverse in their geniuses is an index of the
universalities of his art and the breadth of his sensibility” (S. A. Vahid, Thoughts and Reflections of
Iqbal, pp. 256-90).

Iqbal’s sad demise on April 21, 1938 closed another brilliant chapter in the life of the Muslim
world. It is for them to recognize the value of such brilliance, and actualize it in deed. Otherwise,
to what effect, when the poet himself recited departing words on April 20, only a few hours
before his death:

The days of this Faqir (contemplative) have come to an end,
Another wise one may or may not come!

And yet, all is not over. The wise passiveness and cumulative wisdom of such contemplatives has
eternal value. And whosoever understands vitalism, supports and represents creative change,
survives and inspires creative expansion in the form and content of Self even after sixty-five
years of Iqbal’s sad departure.

Reference:

1. Mandalic: The essential deep structure of the subtle realm (w)here is only radiance and where
Dante’s contemplative eye/l wondering beholds ‘the luminous profound subsistence of that
Exalted Light’ and (u)sing mandalic poetry, sings of what he saw (Wilber, 1990).
CHAPTER IV
Literature: ambient pedagogy

with the next insights

ReStorying self: autobiographical reflections

The Second Coming

This recourse to education (my study program after twenty-two years of wonderful teaching experience in four different women colleges of Islamabad, Pakistan) brings me to my first encounter with “intentional behavior” (Pinar) in the understanding of curriculum and instruction to the central individual. This individual is the pulse of currere in the great context of the living curriculum. To understand this individual’s self as teacher, as human individual, and many extrapolated layers of being that get in-formed in the event of living, the personal narrative is an exciting adventure with enormous educational imperative. It is my first intimate, full meeting with myself, and as I begin to lap the miles, I quiver with reminiscence of past memories, and departed beings, and retrospective emotion at the existential and experiential process of self-creation and self-performance. I see a metapoiesis taking shape and performing the poetic function (Jacobson 1981), and also giving immense joy.

My intention here is to give you an opportunity to experience my biography as an epistemology with tremendous integrative, synergistic and emancipatory potential (Pinar). It is my narrative, and has special interpretive value for self-understanding and self-education, and also an invitation to you to re-position yourself with me as hermeneutic presence for understanding my curriculum-in-action, and find some provocative narration for your curricular narrative. Your close, intimate presence all along is the best elation you offer me.

The investigation of experience, fiqr-o-amal (thought and action), takhiyuul and takhleeq (imaginative vision and creation), research and the pulse of experience—living itself—all educational experience, seen through autobiographical lens, is an educational enterprise. For me, it is that and much more. To return to my distant childhood, the years that took me to be and become what I am today, is like knowing my yesterday. And for me, that yesterday is my origination, a window showing me lovely snatches of myself in time. It is for me an aesthetic, educational experience as I re-trace the complex path from “preconceptual experience to formal intellection” (Iqbal, 1996). I also catch a glimpse of the “human figure with its roots, cracks, curbs, and stair walls” so as to experience what it really means “to know, to nurture, to think, to succeed” (Grumet, 1988b, p.61) as a teacher. An entire textual landscape with me at the center etches out for an intense interpersonal gaze. I soon find myself in self-reflexivity, and see myself set for exploration in a total relational base in the space of language.

As a researcher, I am also conscious of the question of objectivity. So I return to literature between remembrances for reflection. However, with the reciprocity of objectivity and subjectivity in my experience of curriculum, I am on my way to construct my story with an
account of my parents and my family, my values and belief system, my educational experiences and innovations at different stages of my life, my teachers and students. I see them all in the wider perspective of educational phenomenon that has immense transformational potential for me.

I then sit back in the calmness of the calm, and reflect on my acts of being-in-teaching. The story had begun as all stories, unintentionally. As I now see it, I was naturally figured to run this currere by love-ethics as the simple code of teaching. I enjoyed it the way we do the ‘lovely snatches of blueness upon the blue,’ and taking teaching as something extraordinary that I must do with high seriousness, warm passion, and moral commitment. All along it has been an aesthetic engagement feeding me with beauty and truth, and the knowledge that beauty lies in being-in-truth, of beauty and goodness. Nothing else is.

My teaching experience as curriculum (dis)course

And so it all began in January 1977. I followed a 3-way process of procreation, creation and post-creation—to prepare, perform and transform the world of text, context and learners and on the way, self-reflecting for self-recreation. At that time I was just doing all this for the love of youthful connection, and wondered perhaps this is what teaching is about, and what else. I was ‘seeking and sharing’ in the educational world and helping to shape it with some hidden teaching philosophy. This was the stage on which I was performing transformational parts, which could best be done with my students’ close presence as one intimate team of learners. We could together invigorate the learning process by engaging thought and action in the theoretical issues of language, discourse and texts of literature in English, and also redirect the learnt to end on a note of beauty and truth. We discussed the emergent issues in the text: the complications, conflicts, pain and privation in human relationships that wearied characters and vexed them as we caught a glimpse of their soul. We followed their lives closely and intimately, watching them change in the process that offered us “a societal pivotal point to explore myself and the broader human conditions in a meaningful context” (Macdonald, 1975d). We also read about human intimacy and its special interpretive value for human flourishing in the wider social context. All the human sorrow and love as the human need emerged as the basic thought and action of the human phenomenon everywhere. These textual beings that were alive with emotion, and experienced that as living beings in the texts of literature, opened many windows. They impacted our lives deeply as we got passionately involved in their process of self-education and self-development. It was a way of preparing us with what is known, and to take a stand for the unknowing and the unknown. For in the play of many, our curriculum and our attitude towards it is the denominator by which we are known, and that tells us what we are and how we are. Who else can?

What I have been doing is intuitional and instinctive, and also with choice and deliberation. It offers me many ways of creating my own ways of teaching curriculum based upon what has relevance at that moment. So I create and feel reborn every time I perform the currere. These living syllabi are intoxicating with rich outcomes for teacher efficacy, learner improvement, moral perception, social integration, creativity and continuity, and the joys of emancipation. So I read about it in the literature about curriculum (Aoki, 1996, Pinar, 1995, Noddings, 1992). Is not this also a system that structures human relations in a global way? Are we not, as good human beings to go beyond ourselves and think of all others, and help others think more clearly, to become a more moral human being, embrace values that will help them make intelligent choices that are not without concern for others. This is a benevolently human task, and of course, it is very demanding. We have to transcend our small selves by our inwardness for it is the only
potential technology of the self that allows a human being to continue to experience oneself in the “vale of soul-making” (Keats) as a creative and vital element (Atkins). I see all the vitalism in practice here. This “turning inward” (Kierkegaard) or interior movement (as in sufi mysticism) is a beautiful experience worth trying, and is a way of rediscovering human potential and most importantly, our selves.

With this viable alternate, I try to be creative with my students. When I succeed, I am everything with every student in me as they leave the classroom smiling, leaving one glorifying fact for me that “curriculum remains” (Pinar). This is the best intoxication that compels me towards continuing education that is ever learning and teaching and enjoying. It is another way of allowing my creative becoming and conscientious being.

Delving into my source for meaning and direction

It is interesting to read Grumet’s reminder to her readers that currere does not aspire to alter basic personality tendencies; it offers to students and teachers a method by means of which greater access to their lived experience of schools can be accomplished (Pinar and Grumet, 1976).

For that greater access, I return to the basic understanding of ‘who I am’ as a human being, as a person, and the knowledge that I am an existential being but in relation to a total relational base with the supreme Being and all living beings as co-existents of Creation. I think of the three-dimensional forces of Time, and take all three as interrelational and participant infinitesimal presences in the undying immortal Infinity. Each participant is important and significant, and in close and intimate relation with each other, and charismatically born with futuristic tendencies. I know that I am inextricably part of the great chain of Being that originates in Allah (God) and with full faith and love for this dependent origination, loving You to the utmost that gives me freedom to love all of you and be a loving being. The wisdom teachings of so many Inspirational beings as Adam, Abraham, Moses, Jesus and Mother Mary, and Muhammad, Prophets all (peace be upon them), and many other gifted beings as Buddha, are “familiar associations” as stories of a different kind—the best kind. I was drawn to these inspirational tales of esoteric morality and metaphysical sensibility when told by my mother’s dear father, and met them as lived in the form of life given to them by a very compassionate and loving, understanding and beautiful human being, my dear father, Saeed Ahmad Qureshi. Abu (that is what I, the eldest child, Tariq and Nadeem, my two brothers, and Zoobi, my younger sister and third in the siblings, lovingly called him) was, like my grandparents from both sides, a practicing Muslim, and believed in Islam as an ethical living reality. What else we shared and enjoyed most was an exchange of thoughts on philosophy and literature. Both educated subjects were in my intimacy and living practice since childhood, and became more intimate through conversations with Abu, and soon became a forceful “formal intellection” (Iqbal, 1996). Abu’s favorite literature personality, being Shakespeare and his Othello, the tragedy of human love and emotion. We also watched English movies together, and his favourite actor, Sir Laurence Olivier, and his ultimate performance as King Lear, and remember Abu’s slipping quietly into the kitchen and coming back with tea for all of us, while my mother slept well. The family lived like friends and enjoyed talking to each other with ease and understanding. I also remember his imaginative wisdom, his dreaming visions of so vast proportion that would make us laugh and annoy my mother. He was an extraordinary human being, honest and thorough, a gentleman always in the mood to forgive, and giving silently, inspiring others to love and remember the value of each human being.
My mother, too was a very special person—very caring, thoughtful, generous and forgiving. She was an educationist at heart, and aspired for excellence in everything. Aspirations and high motivation put her immediately in the select and progressive community though she could not complete her secondary school education for her grandfather’s patriarchal command to his son that restricted young Muslim girls to home education. This happened around 1938, and that stopped my mother’s education in a Christian school. The sense of loss was great for it was continuously expressed, and then got beautifully addressed when she put me in a private institution—the best school in Lahore city—my beloved Convent of Jesus & Mary, a school run by Irish Catholic nuns. It is running its course still, and has been for almost 150 years. I see its high quality education, discipline and integrity of character, education as a soul-making resource, as a continuous educational programme for me that began at school and then continued at home. My mother’s strong urge and interest for high quality education, despite financial constraints that demanded self-sacrifice, great effort for her children, is her everlasting gift to us. I see her glimpsing through our schoolbooks, classroom assignments and checking the homework diary. I also see her attending parent-teachers meetings regularly, communicating with my teachers and even the Irish nuns (despite her English language deficiency) about my school performance. She followed this procedure with all the four children meticulously and fulfilled every need carefully. Of course, we did not have luxuries, but what we had was each other and the best education, and that was our privilege. We learnt from parents to be thankful and happy for what we have, and never outreach ourselves in material possessions. My mother’s progressive ideas made her outshine the women of the family. She has become a living quote for friends and relatives with regard to her educational enthusiasm and its high purpose in developing educative human beings, and is a living flame within us, as we continue her dream and passion with our children.

Another aspect of my parents’ personality is their devotion to each other and their pure transparent humanness. They built a strong caring community in their home, acting instinctively and humbly towards all people, listening patiently to their stories and helping them even if in a small way. The same humanness and compassionate caring instincts I have seen in my school nuns whom we called ‘mothers,’ smiling benevolence and embracing children with a warm hug. Mother Andrew, Berchmans and Rosario: beautiful causes as we become their wondrous effects when we transform ordinariness into “something rich and strange” (Shakespeare). I grew up in the warmth of this triply alive community, and am thriving since. Imagine the great beneficial impact of being in the lovely, expansive surroundings of Jesus and Mary for twelve growing years, and then, letting those ‘other pulses’ that make great being flow as the impulse. This school is a second home to me, and makes its appearance in almost every dream I’ve been dreaming since I joined school at age three and a half.

The sense of humanity, high educational principles, compassion and commitment, knowledge for goodness—all missionary principles are my impulses that have nourished my pulse of existence, imbibed at home, at school, and in the social context through my parents, and family relatives, and friends. Yes, this is some of the sensitive cultural and contextual material, essence and sense that I received as gift, and am so fortunate to have found its complementary being in my beloved husband, Javed. We in many fine ways are soul mates, and complement each other after twenty-five years of living together, a tapashya of continuous self-sacrifice, and unconditional giving, with all our misgivings and strengths, concords and conflicts, learning to know and now love each other ever more. Along with our blessings, that is our three beautiful children, Maria, Muhammad Haseeb and Maheen, we are one happy family. I love my family, and this beatific feeling has compassionate leaning towards the extended human family that includes my relatives, friends, teachers and students, colleagues and the beloved academic community I found myself creating wherever I went to learn and teach. And participating soulfully in the ‘select’ and progressive academic scholarly community built by beautiful beings.
here at the Centre for the Study of Curriculum and Instruction, UBC, Vancouver. This love is my strength, an act of trust that gives me wholeness and content, and is a perfect premise for beginning and continuing acts of creation.

The adequacy of the teacher’s principles

Teachers, who created a lasting impression on my intellectual life, are like a second self to me. I inhere to their exemplary representation, and to my own educational philosophy that was silently taking form by this time. There was no direct preaching or code of conduct but a fluid transmission of thoughts and action that was incantation to me. I thrived being with them as student and as honorary teacher of the English department at Government Lahore College for Women, Lahore, Pakistan. Their presence exhilarated me as I learnt to live a bright life emotionally, intellectually, and educationally. I felt their light shine on me as it illuminates my path of educational experiences. Now as ever, I am surprised by the passionate intensity that has come in my teaching process. I do not see myself as its sole contributor. I own it as a treasured possession, and owe my gratitude to my noble teachers. They are here with me today as any education narrative would be incomplete and unfulfilling without such gracious presences.

Specially, I want you to meet Mrs. Ursula Sirajuddin. A tall, slim person always dressed in bright silk saree, holding on to her parasol as she goes out of her office towards her class, running all the time, along her course in the best way. For her English department as for me, she exemplified excellence, nobility, and versatility. She was curriculum divine and an exemplary mentor—worthy of devotion and much adoration. Her passionate involvement in literature and understanding of it, her capacity for making things understandable, and her being accessible to students were her endearing qualities. I enjoyed her sensitive teaching of King Lear and her sensibility in dealing with poet Robert Browning’s intellectual brilliance and spiritual dynamism that shines in his dramatic monologues. I also had the privilege to work (voluntarily) as her colleague, teaching literature full time for one and a half years after my Masters’ exam in 1977. I also helped her in the M. A. English library and enjoyed her trust in my intellectual calibre. A total of 6 years that I spent under her tutelage as student and colleague are the major, motivational force in my learning and teaching experiences. Her recommendation that I was “the most sought-after teacher” and was “always well prepared” for my classes, and would make “a most devoted educationist” are prophecy, and inspire me always.

Mrs. Siraj’s narrative, thus attempts to bring teachers’ voices to the center of the dialogue and debate surrounding current educational reform, teacher education restructuring efforts, and giving voice to teachers (Miller, 1990a, p.10). I read it as a parable of great force with acts to enact, dreams or inspirations to envision and fulfil, memories to recall, words to signify. Here, there are also colors and sounds, becomings and intensities— (Pinar quoted in Hwn.1933, pp. 195-196). These sounds are vociferous and rhythmic, falling into musical patterns of “other pulses” (Keats). So I hear and abide.

There’s that other noise, too. Mrs. Samuel’s, my school grade 10 Math teacher, hammering me for my poor performance in Arithmetic. Do you see her? ‘Out there’ in the examination hall, with the “call of the calling” without consideration for ‘others.’ As she passed by my seat, she stopped and thundered: “You failed in the Arithmetic paper. Do this Algebra paper carefully.” At her words, I shrank, withered, and grew small and sat back. With her “arrested” approach to teaching and her students, she had fixed me in the seat, where I sat still and unperforming. I hear
her words still, and am disturbed on recalling them, registering from me, however, a passionate
desire for unfixedness, and promise of an open and positive attitude and approach towards my
students and colleagues. I am pledged to create one compatible and spacious community, where
we as the educational apparatus can breathe, live and act unconditionally. Here, there will be
innovation, challenge, and resistance. But, here we will also know who we are and our potential,
and by using that potential and “uninterrupted relatedness” (Pinar), we will add bright colors and
warm ardour to life. Only what permits that is, thanks to Mrs. Samuel, a pledge to join with others
and gain access to their problems—herein lies the solution to separation and exclusion from a fully-
lived, participating and shared living experience.

On to the haven

*Currere* means voices, spaces, concerns. I heard all these and responded willfully
within the “contexts of our sustained collaboration” (Noddings, 1992), which is a “continuous
and relational process.” It was always a community of affiliation, and viable novelty (Freire) that
I had desired to create with my students, my colleagues, administrative staff in all the “work
sites” I have been at, and have enjoyed it all.

Formally, my teaching career begins on 8th December 1981, as a lecturer of English,
teaching English to higher secondary classes. I stayed here till January 1989, and moved on to
Margala College to teach English at B. A. level, and in October 1989, was called upon to take
M. A. classes in F-7/2 College. The most significant period in my teaching career has been the
three years that I taught in F-7/2 College from October 1989-October 1992. Here I taught four
periods of History of English Literature, Robert Browning’s Dramatic Monologues and John
Ruskin’s The Crown of the Wild Olive to graduate students at M. A. level. It has been a
wonderful learning and teaching experience for me. For another eight years in the English
department of Federal Government College, G-10, Islamabad, Pakistan, I worked as head till
January 12, 2000. Here, I started working with another colleague in the English department with
the same sense of “uninterrupted relatedness” and created a teaching community with ten
members before I came here. I see myself negotiating with the College Principal, Madam Bushra,
for departmental space, meeting resistance from other departments, and fighting my case all the
way. Resistance, I think, comes very easily to people, and they must therefore resist. The need is
to meet that resistance creatively, and when intentions are good and willful, and recognized by
those in authority, we make success, and succeed. I created a wonderful space for my members,
where we talked about our stories of literature, Hemmingway and D. H. Lawrence, Shakespeare
and Keats, T. S. Eliot and Ezra Pound, Bertrand Russell to mention few, divine authors all. There
were no boundaries, differences and headship here. I worked as head but lived in a state of
partnership, association and intimacy. Here we could breathe and move in the spaces we went on
creating for each other, giving comfort, “breathing space” (Browning) and ready help.

With intuitive and deliberate effort, a sense of belonging became apparent and owned.
With the satisfaction this sense brings, we would find time to talk about ourselves—children,
family lives, interests, national and international concerns that took us beyond pedagogical
matters for a peep within, for social relations to give a sense of continuity in the greater flow of
life and time. We also laughed and cried together, living out the irresistible human bond here
and “out there” became a collaborative workshop, where we negotiated educational ideas and
concerns, too. We would share ideas about the content, coordinate the content for our classes and
discuss about the nature and problems of teaching assignments, facing difficulties and differences
in the space of trust and overcoming them, thus helping in each other’s professional development.
My main concern was to nurture research and conversations for high quality teaching so
important for the intellectual development of my teachers and students. Another concern for me was for this space to function “self-transformatively” (Pinar & Grumet, 1976). Here too, I met with hard resistance from teaching staff, but with great care and effort, faced it, and took the department forward, and that was productive. Tapashya that is continuous struggle for transformation is a necessary imperative, and demands patience, rigour and vigour, otherwise giving up is so easy.

So this space was ever vibrant, articulate, and contributive. Here there were ten persons with their own identities secure, and yet that merged well, without imposingly. We lived freedom and tried to perform curriculum. Feeling a sense of ambience and ownership, they called it their haven.

It is this sense that curricularists seek in their various designs and methods of understanding Curriculum in order to break the stasis that fixes curriculum to content, instruction and outcomes, by being tied to “technique” (Huebner, 1999) when the teacher can give live performances that would be the best energy communicated, anywhere in the global education community. Such an attention also makes a high demand for these individuals to rise to the occasion and take the challenge of living the curriculum in the best style so that their story becomes a style personified. Such ideas, carried out in the haven I have helped to create for my colleagues, have reinforced my belief in the value of interconnectedness, and “uninterrupted relatedness” that continues from Vancouver. Living in the haven has given me strength and consistency to know more about myself as I continued to grow and develop, and struggled to help and support my teachers and students as learners. I also learnt more about mutual self-respect and co-existence, and thriving together than alone or apart. I am learning to use myself more for the learning community, to do things that are meaningful, reasonable and possible. Working together with a wonderful hope and trust combine, is a living curriculum in the humanistic tradition, open for online transmission across the disciplines, which many untypical teachers as leadership perform with creativeness, passion and commitment. And it is this they aspire to create and establish, where they can feel ambience and ownership, and tell stories that spring naturally from the innermost center of us all that is, our home.

From the tell-tale heart: teacher’s progenitor

‘I’m attracted to the whole idea of working with composers who are more than alive and fully connected.’

I hear myself saying from my axial centre of co-existents, where “Teaching is fundamentally a mode of being” (Tetsus Aoki, 1986, p. 8). This has special interpretive value of attending to ‘What is to be done?’ and that reflects its own poetics. It attends to the history of warm reception that merges all texts and contexts on its vast educational landscape. What specifically I have in mind is my academic context where I have been living the moments where ‘What is to be done’ appears most self-involved, as a result of self-understanding and self-reflexivity. I love this context and its composition. I am a composer and the work in question involves the language and literary communication situation as such; it marks a compassionate site where the author is allowed to emerge and address ‘you’ when interpreting literary texts, and the spontaneous expression that follows with students. I have always enjoyed creating this community, and then working upon it: if students conceive themselves as having been addressed, if they answer the narrator’s ‘you’ in their own language (Jacobson, 1981), and connect the text to the present, then
both are members of this ‘select’ and progressive community. To give this sense of belonging to students is a necessary imperative in self-education and self-development.

‘Performance has always been a very significant constituent of my life, that too live performance with performers’ interested subjectivity and significant role in meaningful existence.’

My basic constituent integral, love, is inspirational and evokes rendezvous and possibilities in learning.

‘That personal connection has played a major part in my teaching. When you think of the huge number of creative performances before a class of 50 to 60 students as engaged participants, you get the idea. I take my time with the text and its contextual constituents, and then we enjoy in the performance of a metapoetic function that is about the production and reception of the text, and about its co-relation with referential present and awakening larger awareness.’

I am so happy that I had the imaginative idea and vision for this kind of piece and decided in a spontaneous moment on January 3, 1977 to teach, and started teaching with a self-created repertoire about love. It was great for my first students then, with pure purple transparent dreams that

every human

is

pure transparent humanness,

and has been ever for me, emancipating me from the uncreative impossibilities the morning world creates for me. Disinterested beings, disconnected, uncurious, dispassionate, ungenerous observers check my creative impulse, and unwittingly inflame me all the more. And the furthest then I can go is in creativity.

‘Awakening my students to livingness, and lifting up their hearts is my eco-bio cordial.’

Bringing to them the joy of deep learning experiences and their living in social milieus we create together, and awakening their responsibility to the human-world of which their texts and they as text are integral part, is my act of trust. These words intoxicate my soul for the epistemologies that my life can contribute, and move me from deconstruction to reconstruction of the human phenomenon. This is the starting place from where we may reflect upon fundamental human needs: some sort of basic social and political interrelationship, world communing among human beings that has implications for human solidarity (Giri, 2002), and know how these may be realized, fulfilled and celebrated.

‘I believe it must be a total relational base, based upon the spiritual base and aspirations of humans, of our form of life and the unique history of Being. It springs from one divine Being, our essence, and one human essence shared by all humans alike. A creative psalm of human belongingness is in the making.’
This is the most radical foundation for social justice and harmony, spiritual health after spiritual
pain, environmental bidding and world peace (Gottlieb, 1996), more radical than any
postmodernism dictates. It works for the largesse of life and becomes a way through which
human experiences, subjective concerns and interests become our passionate engagements and
also our passionate expressions. It is the response to our inwardness, an alternate movement of
the heart as it pauses and pulses, and moves us away from superficiality.

'It is at this momentous pause that I see my sacred connections and myself
giving
piece by piece
the whole that I am.
A gathering twirl
of that leafy spring
and heart in song.
all in step more intense
whisk back wholly
the beginning to the end.

I am still at the wheel
where my heart is
arrested.

My quest is not in any way a disembodied sojourner’s lone journey. It sings the world and reveres
our primary link. This confidence is expansive and extends to the common ground that joins me
to transpersonal you as ‘us’ in an instinctive urge for connection and communication about the
processual events that have shaped our lives, our being as such. This is genuine speaking between
us, a compassionate communication with understanding. Because it is coming from within and
carries the Essence whose essence is Love (M. Ghazali), there is a remarkably integrating effect.
What it wills me is “purity of heart” (Kierkegaard), and that without condition and without
compromise, is absolutely the only thing.

'I see it in my attempt to touch the heart and soul, and sustain the sublime trust
in the centrist ethos, where we gather to meet, experience and feel related to, each
worthy of deep respect, as our ex-changing attitude and honouring ethic.'

'I had a lot of trust of my parents and family, relatives and friends, teachers
and colleagues, and of my College principals’ I say, ‘and also a lot of space in which
to find my way.'

'Like a mild creative breeze, this special energy made me (d)well in the sense of
belonging to others even before I knew them. Is this intuition or an ethical spirit
sending me on other errands? We were for each other, and when we knew, we
became desire. Desire’s substance, substantial selves, othering each other in
“absolute otherness” (Hegel). This is the desire of which Dostovesky speaks:
Desire is the manifestation of life itself.'

Compassionate imagination and passionate communication invest relationship, and work for
manifesting this desire. And it is not left to happenstance. It is manifesting essential nature, which
is the child of my faith with trust in my faith. It is now my responsibility to honour that trust. Here there is no possession or power but only the fundamental sense and natural streaming of spiritual consciousness. This is my theoretic being living communicatively through compassionate praxis—my natural deepest experiences of personal curriculum-in-action.

'It's a very personal thing,' I envision. 'You get very attached to it.' I think, 'these are my students; I love them and they must get my best. So I delve deep into every textual piece, see it from many angles and then, emerge with its light and shades for their seeing and sharing that brings more seeing for me; so there's that angle. But at the same time, there's probably nothing more wonderful than my students and my department members getting interested in learning this way and offering it to their students—a process more akin to surrender than domination.'

The heart of teaching is feminine and like worship, makes offerings. Like all loves, it is born in the sacred heart and bred in unconditional love and faith. When I am teaching, then no other love predominates. I am living on its pulses and my passionate belief that is endorsed by Erich Fromm's words: People practicing love as art cannot love. Only people in love can. That's the secret.

Will you like Candace Pert (1999) call it "a higher intelligence," that comes to us through the media res of our very own molecules. It results from our participation in a system that is far greater than the small, circumscribed one we call 'ego.' It comes to us from the world we receive from our five senses alone.

I love. I am in Love. So be you.

The sustaining feeling-energy that returns, responds and recurs in its own time-spell is sustenance, spiritual enforcement for knight-errants in love. My own faith in my love-being is so becoming and fulfilling that I can love only, and, in the practice of Love as a culturing life ethic, see it as antidote to Hate, a condemning death evil.

I am Love.
My heart goes out to you in longing
after your own out to me
just so;
Could we be else so
but who we are that is
who we are.

This is the interflow of love that makes us grow and in-form our internalities as lovers, lov-ing beings, intimately so. Could we be else so
but who we are that is
who we are.

Pure passion for beauteous things that come heart way gives me a sense of restorative power, whose natural resilience and resurgence is for connection and living warm relationships, where the poet amongst us "lifts the hearts and soothes the cares of man, and is physician to all" (Keats). This is a way of restoring health to learning environments and congeniality to our learners, our children. With such an impassioned want, reason will not be reason that "only satisfies our rational requirements" but in agreement with Dostovesky (1955), will have become "the manifestation of life itself," namely "Desire." The need always is to resist "the denial of desire"
(Jardine, 1992) and make desire felt as a compulsive requirement in all relationships. These are in retreat now, and have given birth to an ongoing love-hate conspiracy. This is not unreality. It is a lived experience, which contains narratives of people’s emotional lives, and has psychological bearing for people living in the contemporary war-ridden world.

Both are instrumental in effectively changing the lives of the people who come in contact. However, for people who do not have much experience of love, there is always a transformative space within that needs to grow and be filled uninterruptedly by those who love. All conspirational moves against love lose their dynamics when love becomes operational. Nothing can stand in the way of love. You have only to try it and watch with patience and delight the wonders it creates. All that is required is an outstanding degree of imaginative sympathy, generous active compassion and patient endurance that can transcend all barriers, choices, reservations and checks. A spirit of accommodation and warm acceptance needs to be sown and nurtured to confront this most postmodern affliction, and gradually, patiently remove this chronic illness from world society.

Thus the need for love necessitates its learning in a way that is unconditional. Cynical disregard, emotional detachment and adamant refusal to initiate change for others has left an indelible imprint on human community so that what one sees around is extreme Hate as rejection, aggression and violence. It is essential to know that the educational ethos as context in the classroom as any other workplace, and coming from compassionate leadership is very special and is just the right place for initiating change. The will to give without asking for reward or appreciation is desirable. For love to inhere, we must develop selfless relationships that encourage, promote, invite, and call forth, instead of shunning, inhibiting, discouraging and destroying. Such a magnanimous gesture that is applicable to all conditions, work places and societies, can calm down nerves, restrain storm and stress, frustrations and threats to being that breed and intensify hatred. And above all, what has to be learnt is what Knickerbocker calls “rejection of rejection,” and warm reception of whoever comes into this positive, progressive and perennially warm community.

Real warm, natural understanding from unquantifiable loving heart and soul takes us away from cool indifferent knowledge to know that our “autonomous social actions” (Noddings, 1992) are responsibility. My purple practice tells me that understanding of each other when pursued intentionally and reflectively, rather than leading to a constricted and egocentric view ends aloneness and solitariness. We are no more alone but fluoresce each other’s presence and just be. This is to me a more congenial, participatory, performing model of knowing and being than any knowledge acquisition. It likes cardio receptors and ligands that receive and embrace all. Here are infinite possibilities for understanding and its spontaneous expression. The values that feed it are generally of generous cooperation, openness and forgiveness, based on deep trust in self and all others, and the deep underlying faith in That All Is.

‘This is the flow and my desire for intense existence that is spiritually alive and its expression’ in what Nel Nodding suggests

Living intensely is both consumatory—to be enjoyed from moment to moment—And instrumental—preparation for further activity, enjoyment and fulfillment.

‘I’ve made it a priority to remain comfortable with who I am and not to be packaged as anything else. Its strange how people will react to your being the way you are or teach/learn/relate the way you do. And that can be a little
disturbing. But I keep quite in touch with that. In fact, I cannot be other than that. For this is my natural composition that likes to relate with natural composition. There's no magic formula for that except to keep trying, and being yourself in the transmission. So, working piece by piece, from moment-to-moment, for pure transparent humanness, and with a younger, different audience suits my approach quite well.

'My confidence is expansive and gives me the belief that my work will be accepted at face value. Everyday brings its own challenges—just waking up with the idea that I'm abstracted and know nothing and thinking, reflecting on old things as new things and being opened up for the first time is new composition. It brings me new ideas with new composers sitting before and around as their participant composer, talking about projects/textual pieces in a way that was not before. This excites me about it, opens me to anything, and is the pulse of my leadership.'

The passionate experience allows the new take on every project/textual piece.

'With everything I'm trying, I don't modify the piece, anybody else's experience and interpretation of life. In fact, it's before me as real. I dwell in the wor(l)d before me, and let it take me. I am inspired by it, but then, I put it away. The rest is studying the work in-depth, researching about it and then relying on my own imagination.'

It's a very unusual process—very intense and spacious with the work playing the cello constantly on my perception and calling my compassion. Its own lyricism and poignancy demands a different kind of being that engages my mind, heart and soul. At this point, I see myself standing in a meditation retreat, contemplating my thirst for beauty and truth and goodness that leads me beyond the verges as a spirited voyeur. I can see myself laughing, dancing and singing in words to a live audience around me, and then, in a moment of quivering passion, the outpouring begins that has seeds of our becoming in existential time as axial performers.

_A moment's ignition_

_Is conflagration_

_for these latitudes._

_Like a thrush's breast_

_gives out glorious song_

_in the elm tops_

_on a memorable summer day_

_in November._

'This live and electrifying experience is invigorating. You just have to be prepared for a different kind of journey. You know its purpose for you, more interpretation that makes understanding and takes you closer to the text, but also to the classroom which is where you like to be, and then, rising and reflecting sun and shade, insight and doubt, asking for reflection on rejouning.'

In this soul-searching activity only gaze matters and our Eyes, and
Reverence for the ingots of life before me and reverence for the dignity of the people who give life to these pieces and reverence for those receiving it, is the passionate guiding principle. I just cannot ignore this reverence. That’s my choice. This chosen path is fully awake with a sense of my vulnerability. What initiates this is the reality of my unknowing logic, and the knowledge that all value devolves from the Sacred and its expression in creative works performed as compassionate communication praxis. This value brings me in the context of human beings who consciously refuse the sociocultural inauthenticity, and uninterruptedly give themselves up to intense inwardsness, self-examination and blissfully to a spiritual rebirth as reflected in their creative works and in their own recreation. Beings as such understand process and in feverish excitement submit to unbound romanticism and tentative knowing about be(com)ing-in-truth.

Reference:

a) Literature in the making: The fundaments of the art of humanity

(a glimpse into the tahd’il of adab literature: integrated premise for culture and actions)

1. Miskawayah: Abu Ali Ahmed Muhammad Yaqub Miskawayh (Muskuya) al-Khazin (the “Custodian”)—historian, philosopher, physician, secretary, librarian, courtier—was born in 325/936 in Rayy and died on 9 Safar 421/16 February 1030 in Isfahan. His al-Fawz al-Asghar was published in Beirut 1319/1901. See F. Rosenthal, On the Knowledge of Plato’s Philosophy in the Islamic world, (398-402) where these arguments are traced to Proclus’ Commentary on Plato’s Phaedo. Miskawayh’s principle of natural sociability is about his jihad al-nafs that is the permanent war between man and his lower drives. It emphasizes the desirability to teach children about love and harmony, hence a revival of humanistic education that is connected with “true
paidea” (al-adab al-haqq), guiding them in sound habits and salutary actions, in line with prophets, who are physicians of souls.

Miskawayh’s teacher was the Jacobite Christian Yahya ibn ‘Adi (d. AD 974), a translator and commentator of Plato and Aristotle, and a disciple of translators, a logician and teacher of many Christians and Muslims including Miskawayh’s Boswell al-Tawhidi. Miskawayh defended the Greek sciences against all forms of parochialism, but the heart of the cosmopolitanism he imbibed from Ibn ‘Adi is voiced when Ibn ‘Adi’s ethics urges that man’s perfection is in the universal love of humankind. See his The Refinement of Character, translation by Constantine k. Zurayk, 1968, and Kraemer, 1986, for more on Islamic humanism.


Reference:

b) On the Royal Road to Individuation

Literary ex-change with Lear in that Shakespearean Inn: King Lear

i. Shakespeare. The unique and royal artist of literary creativeness, of the sixteenth century, overwhelming influence on literature and literate culture, and largely on life as he exists largely in the twentieth century, modifying life, human character and personality, and finally human relationships. His understanding of the human phenomenon, and its manifestation in human action that is at variance with human words, is an example of Shakespeare’s hermeneutics. He knows, and therefore, asks us to observe that in the real we act very unlike our words, which have therefore, lost their meaning and authenticity. So we find ourselves in the midst of skepticism that is the central problem of human nature, and the central principle of Shakespearean representation, since through Hamlet we know that we cannot trust our language and consequently, ourselves (Harold Bloom, 1998). We are like dead matter, and the worst is that we could find words only for what was already dead in our hearts. The worst has been carried into our human relations and the resulting misunderstandings and deep distrust that belies human relationships today. It is in this interest that Shakespeare be re-read, and “read aright” (I. A. Richards) so that we can see through the human indifference, and taking a skeptic distance from the worst in ourselves, learn ‘more’ about ourselves that is not different from our natural human selves. Being human and understanding humans is the core matter with us, and needs to be taken up with sincerity and spoken with simple articulateness from the realm of affection. That which comes from the heart will have affect, and will incline us to believe all things of “natural” value. Interestingly, it is Shakespeare’s representation of this pragmatic skepticism through Hamlet, Iago and Edmund that we come to surmise the importance of nature’s largeness (Bloom, 1998), and testify to our becoming human. This is what returns us to the great poetic pen that gave reality to “truest poetry is the most feigning,” and that abides in dramatic versions of Shakespearean reality as King Lear, one of the long series of about 36 poetic dramas, written in 1606-07. For a Shakespearean reading
of the character of his plays, we need to go to the text itself, and read one character to interpret another, and be mindful of Charles Lamb: “Read him, therefore, and againe and againe.” Re-reading Lear brings other experiences to mind, and leads to experience border crossing and mystical ex-change in the ethos of Shakespeare with Shakespeare-consciousness.

1. Foreground: Reference (in Bloom, 1998) is to Emerson’s use of the term meaning a temporal foreground of another sort with a field of poetic, not constitutional history. It is different from context, whether of intellectual, social, or political history, within which works of literature are framed. Foregrounding, the verb, means to make prominent, or draw attention to particular features in a literary work.

2. medicine: Reference is to Keats’ chosen medical profession, and then, in a moment of “self-will” declaring his intention to be a poet and to live by it. With Apollo, god of healing as well as poetry as his tutelary deity, Keats conceived of the poet as a medicine Man, and of art which in some way could be a “friend to man.” He also thought of “universal liberty” as an activating principle, and eulogized Milton in this active role. He also talks of “hearts completely disinterested” – “Socrates and Jesus having it—their histories evince it.” And I am reminded of Miskawayh’s desirability (b. 325/926 in Isfahan) to teach children about love and harmony, hence a revival of humanistic education that is connected with “true paidea” (al-adab al-haqq), guiding them in sound habits and salutary actions, in line with prophets, who are physicians of souls.

3. “title of Man”: This appears in Keats’ journal-letter to his brother and sister-in-law of October 1818, where he looks at the politicians of the day, both in England and America, and finds them “puny” as compared to “those our countrymen Milton and Sidney, and in Letter of 13 Mar. 1818 to Benjamin Bailey where he writes, “Scenery is fine—but human nature is finer…Homer is fine, Achilles is fine, Diomed is fine, Shakespeare is fine, Hamlet is fine, Lear is fine, but dwindled englishmen are not fine.”


5. Harold Bloom (1998) affirms: “This was the procedure from the times of Dr. Johnson and David Garrick, of William Hazlitt and Edmund Kean, through the eras of A. C. Bradley and Henry Irving, of C. Wilson knight and John Gielgud.” He resents “it is now out of fashion, and has been replaced by arbitrary and ideologically imposed contextualization, the staple of our bad time.” (pp. 8-9).

6. Geneva Bible: Reference is from the passage in the Wisdom of Solomon, 7: 1-6, which Shakespeare had read in his maturity, and in King Lear, makes Lear allude to this passage.

7. The Quran: The holy text of Muslims in the Islamic faith.

8. Pharoah: Reference is to the story of Moses, Prophet of Egypt and purveyor of Godknowledge as read in the Quran, and his pleadings to his arrogant half-brother, Pharoah, prince of Egypt, to clarify his mind and see for Signs as evidence. This story has parallel reference to that of Lear… who Pharoah-like sees himself as godhead, wants full submission, and in the attitude of Pharoah, acts irresponsibly. His actions show the imperfect potential of his soul, and the unused “inner agencies” which make him impatient and miss understanding. He deeply misunderstands the events, and their enigmatic substance for which the Fool’s presence becomes necessity. Lear’s quest on the heath resembles Moses’ being on an expedition in search of learning to be a “man [sic] of learning.” Moses was led through real experience in real life but only in company of his
strange Teacher (*Khidhr*), with his learning attitude and that particular moral specific "patience" and "faith" that furthered his learning and interpreting activity till it became a part of him. Then, he could take his course alone. Such an insightful discourse awaits Lear on the heath and for us to re-read many parallel stories, and enter experiences and other-consciousness for facilitating the flow and development of consciousness and interdependent existence.

9. Hazrat Inayat Khan: The great Indian mystic and musician (born in India in 1882). Reference is from his work: *The Inner School, Esoteric Sufi Teachings* that is reflection of his Sufi message, and an inspiration to maintain balance between the inner and outer life. It is representative of Sufism, of inner wisdom, to the world, harmonizing East and West. *Universal Sufism*, an exploration of the teachings and writings of Hazrat Inayat Khan by Dr. H. J. Witteveen (1997) is essential reading for those seeking inner and outer peace.


11. Mohammed Al-Ghazali: 11th century Sufi teacher (d. 1111). Reference is from his autobiographical, *Deliverance from Ignorance*, also known as *Confessions of Professor Ghazali*.

12. Maulana Jalal-uddin Rumi: The Persian Sufi poet as well as Attar, Saadi and Omar Khayyam whose poetic imagination became a fruitful source for the expression of Sufism in the 13th century.

13. Grand Unified Forces: The miraculous combination and willful display of charging creativity of the Essence of these forces, pure Energy that brought the cosmos and creation into being. Its corresponding scientific explanation is GUT—the Salam-Weinberg Model of Theoretical Physics, which brings the unification of the electromagnetic interactions U (1), the weak interactions SU (2) and the strong interactions SU (3) at temperature corresponding to energies 10 GeV. The present state of the universe, its temperature, its density and the creation of galaxies is explained on this basis (quoted in *Meezan*, 1995).

14. View of the Reality: It is the living awareness of God not only inside personal life but also "outside" and beyond, and behind our temporal realities. Its expression is in the Eastern religions, and can be perceived through reading Sogyal Rinpoche’s noted work, *The Tibetan Book of Living and Dying*, and many Sufi readings.
CHAPTER V

Literature in praxis: One Way of Experiencing

The blessing of being in the middle

i) Personal Testament: another premise

Unpredictability about newness and difference is what makes this testament distinctive. Always seeking the new and different is multiplying ambiguities, and being without stability and solidity that is inalienable to us. Pausing and staying with the old that is our part, and creating newness there, is performance... with some metamorphic wind (Bloom, 1998), “mead of inspiration” (Kraemer, 2000) ... and imagine... by being in the creative way. With these creative tools, we return to reading, our old pleasure, and to reading literature the traditional way for the warm pleasure it gives, and receives our increased understanding both of literature and of writer’s life and circumstances. Surviving as lovers of literature, and loving the poet’s breathing spirit, we then turn to the critic’s fire to know not only what the poet says, but also what the poet is. This is bringing literature in perspective by fostering passionate interest in literature for the love of creativity, and criticism later for the love of ambiguities, both content and language of literature even if it is not fully understood.

Attention to both in literature is making hermeneutics subjectively presentable and “calling forth” literature as the ‘educare’ of human life, making ReEducation the primary purpose of existence throughout life. This is a deeply felt response to David W. Jardine’s question: How are we to educe life in a way that conserves what already is? Literature propounds “a way that does not foreclose on the future,” silences the “objective presentability” of technical-scientific discourse, and recognizes the word essentially within the World. The “hope of education” is that both will live in the “room” we provide for the “rebirth of the spirit, for new life” (Jardine, 1992: Understanding Curriculum as Phenomenology and Deconstruction Text, p. 120). Of course, what it implies to us right now is the resurgence of our spirit content that is Jardine’s selfsame “renewal for ourselves,” a medicare that heals the word with affection, and lets us live well together in the living world. For that matter, we need our children as generational discipline right in the middle of classrooms, where life becomes an interpretive play with affective Words, and where “the relentless inner tension between illumination and concealment” is always on. This is the same where an “ever-mounting and self-perfecting enlightenment” (Gadamer, 1983, p.104-05) comes to self and the human life-world. This is the “progress” Browning termed as “man’s [sic] distinctive mark alone.” This desire for progress must live in the young, as conscious adults bring them in conversation right in the middle of vibrant difficulty with the living wor(l)d. With this self-affirming will, we enter the Word within our world of literary text, and resolve to “live and speak from within it.”

This is literature’s perspective--its creative and criticism possibilities--and its therapeutic and transformative competence and compulsion. This last and latent impulse and energy, as an added feature of the aesthetic movement, has immense capacity for emotional transformation and spiritual upsurge, and once tapped, becomes the matter of taking power in real-life situations. Then, there is no stopping. Passing through wilderness like a thoughtful wind, it forsakes bland protests and rises from within, like “a mild creative breeze” (Wordsworth, The Prelude) with two main preoccupations: an intense concern for humanity’s savagery, and an immense awareness of
the inevitability of human tragedy, resulting from uncreative thinking and action. It has already like Davison (1970) seen “crisp condemnation of mind’s incisive counsel” and dramatized versions of the Cyborgian “neural itch” and “dry intellectualism in conquest of the human soul, angry accusations and grim catalogues of the sloppy soul by the cultural heroes in all lands.” Protests from “our healers in the English land” (Auden, in Davison, 1970), and “clinical myths of psychiatric glitter and faith-healers under the white, surgical coat” in the 20th century protested, as Auden portends. Protests are still heard, and what persists is a certain mystification...the resulting image being of humanity gone wild...despoiled by Hate...the right eschatological setting for the Cyborgian drama. Who has the heart to see the terrible tragic ending of the human drama or bemoan Wordsworth-like:

Little do we see in nature (and ourselves) that is ours,
We have given our hearts away- a sordid boon!

“Nature is very tired,” wrote the frail Spaniard Luis AlFonso de Carvallo. “That year was 1695. If only he could see us now. The way humans have degraded the lands, forests and seas, and like human languages and human cultures, plants and animals are dying as well. The forests are being stripped, earth is becoming a desert...The climate of the world has gone mad. Before long the uniformisation of consumption that is annihilating diversity of nature, will have done its work on us. Something terrible has taken over. A gigantic “Frankenpower” that humiliates nature and constricts human nature, and exercises its freedom to convert everything into filth, and then calls these horrors errors.” Even words are losing their meaning as nature loses its colour and humanity falls ill. We are in open words each other’s enemy, and continuing in the words of Eduardo Galeano (a Uruguayan journalist and author of ‘Memories of Fire,’):

Are the stars spying on us? They twinkle in amazement and terror-amazed at how this world so frantically devoted to its own annihilation keeps on spinning; terrified because they have already seen that this world has begun invading other bodies out in space. (cited in The Dawn, Pakistan, July 5, 2002)

Whose tragedy is this, and whose creation? Is it tragedy or a comedy of errors? Whose profitable gain, and whose immeasurable loss?

Our tragedy is that we do not see beneath the horror and ugliness, death, danger, and despair, the accumulated waste of our multiple uncreative doings through centuries of “man’s [sic] inhumanity to man” (Shakespeare, King Lear), and man’s [sic] sinning against himself. The cause being his/her passion for ignorance, and self-unknowing, causing his/her own ruin, and an authentic dispossession of his/her humanness that is a veritable loss to our Earth commUnity. Does it describe a state of mind or the state of humanity? Is it a grey photograph of the cataclysmic disorder that prevails or a willful glimpse into the human soul?

If this is protest, what is its pattern and equipment, its subject target that we still rush toward ‘progress’ and its alluring temptation to become mind-oriented golden cyborgs. Redemptive measures of such ideologues and ideologies that are the will’s “negative inversion” (Auden, in Davison, 1970) have not the strength and willpower to assist our parole and séance for light. The lighthouse is ruined and nothing is created for humanity’s betterment here and now. It is a retreat, a non-productive oasis for the lonely who each egotistically prays in the dusk for oneself with a disconnecting lack of connections, and a concerted Ego who each egotistically preys upon others as a well-defined target, aiming accusations at it with “methodical argument and observable logic” (Auden). Times are ripe for a natural cataclysmic doom, the evil in nature to be aroused by our frightful allure of unnatural Existence, and non-application of our natural
goodness and sensible reason. Warnings and threats do not work. That protest is over. Heed the creative Power before it's too late.

The real protest and regenerative forceful action has now begun. It invites all selves with will's affirming mood (Davison, 1970), who each overhears and over-watches with Over-Self sitting on haunches in each axial centre, on its act as the penultimate optimist...spiritually alive and sensitive...prayerful for all others...spinning hopeful dreams and engaged in spiritual activism through creative works. When this self rises with the mutest prayer:

Dear Love,
Give me another love
that touches heart,
and within, quite other,
the supreme courage to love,
to sit beside You in silence and just be,

a great aesthetic movement of soulful beings from all over as the new age’s moral conscience has taken responsibility. Instead of rehearsed responses, these beautiful beings will spontaneously return from retreat with their spiritual agencies into powerful spotlight—positive, resolute, creative and compassionate action. Gentle encouragement from their personal faith and intimate love that enlarges human consciousness, is the mental and spiritual remedy that will cleanse as much as it cures apathy in poor hearts and returns “gracious glad hearts” to their creative subject: inner transformation of humans. Their suggestive and illustrative strokes, expressive of their spiritual being are the ‘awakening,’ inspirational and benign teleos they will hand to humanity...manifesting

another heart, other pulses,
and another mind,

and willing to leave behind their fundamental richness of experience, a testimony of their animated spirit, with the provocative suggestion that one reflects the other. This new exhilaration, a breath of the spirit, an inner energy...interior conviction that “you could help others if you choose” (Auden, in Davison, 1970)... is the difference you could make with the practice of own free-will and love’s supreme will... a divine, mesmeric connective, protecting providence... with word within the world... and we remembering our dreamful apocalypse in real.

Times are ripe for our second coming... back again from the creative source of our origins as renewed self with the human commUnity within... turning without, remembering we are never alone here. We can combine each other and work miracles together as our choice we can say:

I am fully here, present and wit,
all clearness and light,
and that Light possesses me,

and opens me to the new, the different, the true (Gadamer) with surprise, awe and wonder generated by freedom and openness—the two limelights of Spirit. With this generative energy, we sing the Universe, and revere the primary link. This resurgence whirls us back in the cosmic continuum, where on an instant we read that Cosmic Light’s pulse beating our own in one
Cosmic encounter. This moment is effulgent and in its naked brilliance, becomes a fascinating discovery and cosmic experience about our relational numinous dynamics (Swimme, 1999). This fine moment, we see ourselves in meezan, read our compulsion for meaning and significance, and stop in an intentional and reflective pause. Pausing here for wonder/wandering within our own axial centre is without “going further and further in the direction of superficiality” (Kierkegarrd by Dooley, 2001). This is miraculous travel into the universe within, where we see all selves as numinous subjects, inviting attention and loving response of spontaneous relationship. Without knowing, in one such pointinstant, we are knotted in the spirit of immediate intimacy to the Earth community, our home as hauntingly interweaved it is in the larger cosmic Home of all beings and forms with hints, guesses, and the rest, as T. S. Eliot imagines:

Is prayer, observance, discipline, thought and action,  
The hint half guessed, the gift half understood, is Incarnation.

Living our lives this way is Quiescence, the new way of human existence that speaks of the mode of human existence as Dasein (Being) and has much ‘more’ than Dasein.

Waiting in the dark at dusk, the star-stunning sky contains a deeply meaning and moral realm with its interplay of dualities: light and shade, sound and silence, stillness and dance that moves the realms beyond and within us as we are awakened by Iqbal:

Sitarron se aagay jahan aur bhi hein  
Abhi ishq ke imtehaan aur bhi hein

And Browning’s selfsame poetics:

Yet, ah! that man’s [sic] reach should exceed his grasp  
Or what’s heaven for!

inspiring and inviting poetic and discretionary powers to work throughout the Earth, to relate and experience compassionate relationship wherever we gather, our choice, our decision that says: I am you. This story then, has no end and boundaries. It expands to embrace many lives lived in the cosmology of love...with its eternity offering indwelling to all humans in the compassionate heart of humanity. This story has such aesthetic and moral relish that all human born reach out for becoming human and being something ‘more.’ Comprehensive imagination (Swimme, 1999) and our innate compassion and love for creation and each other, bring haunting experiences and promise of a richer and deeper awareness of pain and the pained (Judith Herman), the pain givers whose indifference to feeling and understanding pain, needs special prayer, care and careful attention. It is this conscious feeling that rushes us forth toward this awesome teaching perspective. Consider!

ii) Reference:

1. Hermeneutical: Hermeneutical phenomenology of Heidegger, where understanding, a fundamental concept of ontology, is the basic character of human existence, and all meaning arrives with its effective use.

2. Circle of Time: Refer to Patricia Hentz's research on grief work where the hidden processes were found to be cyclical and nonrational. *Qualitative Health Research, Vol. 12 No. 2, Feb. 2002,* pps.161-172.

3. Orphic desire: Refers to the story of Orpheus and the death of his love-wife Eurydice, and his desperate attempt to regain her from the realm of the dead on the condition that he will not turn around to look at her. Yet in his Orphic desire, he turned and instantly lost her to the underworld. With the same desire, I move into the space as Orpheus, where the invisibility of the Real exists in abstraction, but may be abstracted from that realer than real, by my moment-to-moment, intent gazing for meaningful content.

4. Beyond: It is to be noted that “Beyond” here does not refer only to being different but to something “higher,” some supranormal, superSpiritual Being that in its ‘open Totality’ is truly Beyond human power and comprehension, but not in Derrida’s way “wholly other.” Such a perspective as Derrida’s heightens the difference between God and Self, self and other, rather than help us realize that God is also part of the Self. Here Derrida’s “deferral” of differences will not help. While remaining cautious of the universal because of the violence of universal categories and processes, the experiential relationship between God and self and the all “brings to consciousness the person’s own self-formative process” and the understanding to which it leads is that one reflects the other. This is a hermeneutic engagement that keeps self busy in its critique and transformation, and is a creative step to realizing “a secret unity between self and the self of others and therefore between us and the lives of others” (Sri Aurobindo, 1962, *The Human Cycles*). Such an understanding of interconnectedness is the foundational premise of true, lasting relationship, in fact of existence itself.


8. Mario Beneditti (1992) finds “ominous resemblances between Bush’s ‘New World Order’ and the ‘Neue Ordnung’ and ‘Ordine Nuovo’ of Hitler and Mussolini” (The Middle East in the New World Order in *Collateral Damage: The New World Order At Home and Abroad,* Cynthia Peters, ed. Boston: South End Press, p. 51. Personally, there arise innumerable resemblance in the pattern of killings done in the name of cultural politics the world over, an obvious result of the love-hate conspiracy as worldwide colonial practice. It also calls to question the worst affect our cold indifference has when we refuse to commit ‘strangers’ and even intimates to visibility and memory, and carry on small holocausts perennially and personally.


13. For Heidegger, “co-being” means “not a social juxtaposition but rather a constitutive juncture or corelation” (Dallmayr 1993, p. 182).


CHAPTER VI

Prospice: from the Axis of Communication--celebrating You and us

Verbal and visual languages' transforming humanitas

i) Some poetic performance and personal reflection

the process of poetry-making

“A poet is by the very nature of things a man [sic] who lives with entire sincerity, or rather, the better his poetry, the more sincere his life. His life is an experimentation in living, and those that come after him have the right to know it.”

This is some poet’s resolve, and above all, I think, it is necessary for the poet to know her/his own making, her/his own entering into the creative abyss of self and singing amid uncertainty, doubt, dilemma, of the joy of living....

It is also about seeing “the new qualities with which the world, in cooperation with the spirit of man [sic], can clothe itself.” An artistic enterprise “in which the world and man [sic] are most genuinely cooperative” has begun, and sent me into “the sphere of man’s [sic] relationship to man” (Huebner, 1999, p. 88) that promises more living, more compassionate conversations as an alternative to strife and conflict.

In one such brief intentional moment, I sat alone under the tree of creation some thirty years ago, ruminating about a form of being that carries me beyond the visible to something that strikes, is striking and that leaves me with dreams, ideas, and ideals.

My experiential search for solitude this time was not unbegetting. It caught me, stayed with me for long and waited to see my shifting configurations. Something was happening to this being, some-thing that had not happened before. I was not my usual self. I was myself and yet some other. I felt the tremor of that living moment and was aroused to meet its sensuality, direct, spontaneous and immediate. Such excitability, such sensitivity in that silent moment invoked that was palpable, feelingly perceptive, and permeable in me. I perceive I saw my flashing eyes, that visionary gleam and my beautiful dream (T. S. Coleridge, Kublai Khan) in just one moment. Such stimulation provoked my imaginative perception and flew me on my own wings to write my soul.

I was ecs+a+tic, and dwelling in that moment’s ecstasy, I opened up to touch the fringes and fluoresce time. Time was around me, all watchfulness, setting me apart for a creative discourse in such experiential moments, and what was being felt became what the creative piece is. This was my being in light of Love, and what was dancing became words in poetry. This poem, like its soul mates, manifests the event in time. And for me it is my natural opiate for more exultant being.
Almost enamoured of death

I woke up

On a palette of million colors.

My green self

Spread around its myriad leaves

Swinging me, flesh and my dancing spirit

from sky to sky,

soon abandoning me to a delight of my own.

This was inaugural to another form of creativity—self and language interaction, and a diverse universe on a creative twirl. My travel in poetic expanses had begun, and had been inspired by the beautiful, true and freedom-loving paths of the liberal arts and humanities. The world I had traversed there and the world I imagined were exceedingly beautiful. Imagined it as one fine exquisite thing of beauty, a balm and precious in its being beautiful. Living mesmerically in such a world for so long for the enjoyment and existential attunement it brought, inspired longing for its creation outside. The real world was beautiful, too, but wanted more than mere existence and mere living. So I indulged my passion for deep living, for deep connections, feeling extremely safe in the unattenuated paths of liberating literature, and began to flow in words.

Tracing the poetic course

The flow of spoken words alternates my freedom as immersion in the river of words begins in 1971. The words take their own course along with the passion and thoughts too incessant to flow determinably. I am reminded of my father’s cautioning me about unreal imaginative connections, about public displeasure at a Muslim woman speaking what is presumed to be private. This was transgression. I was asked to be careful, conform to reality, a long tradition of respectability, reservations and purdah, and reminded that to stay within private confines and resuming personal responsibility there, was also freedom. Moments were immaculate for surrendering, and time being compassionate to my green youthfulness, and I, surrendering to my own inwardness, chose to be free in my own self-way. The emigrant in me was fully prepared to go out. Moreover, intermittent repertoires with my father, and promises of not transgressing modesty and discretion pacified his fears and were reinforcement on my (be)wildering sojourn with words.

The high cold winds

that blow through me

Come!

Impinge on

my sodden perches

so that

I may play 'liberation!'

Personal disclosure came in numbers and was paramount to my being human. Its peculiar tone, reflecting the inner workings of mind and heart, was music to my ears. Its thrill animated me--part psychology, part fuel. My mind, then on wild bird’s wings, flew curvilinearly that dodged my reserves. I cast off the curtain carefully, closed my eyes and like Vishnu, began to sing for diaspora.
Through fichus of unlapped time,
I freewheel back and forth
for condescension I can dream of.

A wide assortment of real-life experiences began to emerge in poems. The voice that speaks is unambiguously mine. But, the ache of other voices is also perceptible here.

Each poetic piece pulsates in silence and like silence, it speaks its own language; more incoherent, more willful, refusing to be unheard, resonating our silent spaces which sets the creative tone for the poet in me. I readily conform to their singular self-emerging textures and then, the rhapsody between us necessitates its hearing. To hear is to respond. And when the poem is read, it doesn’t change but changes us with dreams of transformation, the world over.

These poetic pieces express the urgency for creating spaces of freedom which exist naturally for us and which we create when writing for beauty and for being-in-truth. Then, there is no ruling but passion for expression that becomes an obligation for the empowerment it brings uncompromisingly. This empowerment does not come alone. It invites the challenge to capture and explore imaginatively, horizons within and without, with a wise passiveness to step down into self and hold communion with soul mates in a fine camaraderie of events. The palette within has “colours and sounds, intensities and becomings” (Pinar), all set for chiaroscuros like nature’s yet not nature’s. Here time flows as steps are taken and entrances made.

These poems also express profound religious experience. It is not simply the subject of my poems, but the subject of religious experience transformed into poetry. Far from its being the language of the individual alone with Allah: language which in the Quran is Its own poetry. It is also not a literal or symbolic translation of His Word into words of poetry, but under the incantatory effect of His Word, words now become a new statement, representing the transfigured being of the poet. And in this life-assuring moment, I see my own unitary being as a significant moral condition, within a pattern of existence that permeates all life. It binds me to all fluid moments that are in time and to all that has been, is and will be. This singular gracious moment composes timeless music, and what ordinarily is unheard, becomes heard and said that is poetry here.

Meandering to an oasis

Now sitting in the calm ambience of beautiful Vancouver, I make precious of these moments when delving into my own private self, I see with unborrowed lens, the course of my becoming a poet. It is like traversing new ground and setting myself up for exploration against much inquired regions of biographies and autobiographies. I cannot escape the awareness that an understanding of being is reality and cannot be avoided. This relates to my being in the world in another way, engaged in realizing a certain way of living. That is what we are “first and mostly” (Heidegger). In fact, my human being relates me to all beings. That is for me what we are “first and mostly.” Our “second and partly existence” (Charles Taylor, 1995) that is becoming something more than what we are “first and mostly,” has historical perspectival reality, and also relates to our being what we are “first and mostly.” Both situations relate to Being, and to understand Being is to exist. My poetic pieces are an attempt to embody that commitment. These point to efforts made to understand existence as human; each affective state distinct in its own way yet finding its own distinctive way of compounding my life as lived experience into one piece.
These reflections offer a glimpse of life through eastern eyes. They bring into the modern reader's consciousness, experiential forces that invite presence and participation, and express desire for inclusion and in/exclusion. The need is so pressing that there can be no retreat. Instead, an attitude of open acceptance and warm hospitality engages attention and invites encounter. Each stepping is traversing familiar ground as both live, moment by moment, the circumstances instanced there, exploring a unified mode of existence against stretches of time that are so diverse, absorbing and yet distinct. Here, in this cognitive and emotive mode of experience and expression that the openness of language affords (Heidegger), the search for meaning begins.

That I would meander into the world of imaginative art unritualistically was not predetermined. However, time's beneficence could not go unregistered. I took the offer and began to spend time in expressive acts in which I was feelingly alive, passionately engaged and mindfully moved–exhilarated, enjoying, ecstatic. Taking the elements of life, both pain and pleasure had to be so intense as to excite me and in-form me. I had to be intensely alive in order to be living what to Keats was “living on the pulses.” I loved soulful living and embraced all souls alike. This was a mode of experiential existence that spoke to me, with multiple voices beyond time and within time, being heard and listened to with deep reverence. A vociferous multicultural and multidimensional speaking session was in progress. Here I could hear, see, smell and touch my own usualness and feel being touched by the unusual and symbolic modes of existence that define all humanity. I became existence as my own spun into the performance of creation. So many times I have melted into stories, anecdotes shared unassumingly in infinitely small moments that stretched into minutes without a second as hearts opened and outpoured content. I stood in cosmic wonder listening, gazing, and melting in their warm pleasant pain. These representational pieces found poetic expression and speak my story as much as humanity’s and even more definitely about mortality, meaningful living and being with God. Every piece now rehearses the act of our interbeing as time’s guests, and sometimes host to Necessity in pure undying time. Paradise is here as existence becomes true and free and beautiful in poetry.

Each poem offers two experiential moments to the reader, to step out of one's own biography into the poet's autobiography, and see for self as to what counts and who counts. The third moment is quintessential in the lives of both reader and author as both meet in the poem’s context and celebrate the unity of being it offers them as human. Such a fusion, in which “intuitive insight and moral control” coalesce (Eliot, in Spender, 1975, p. 17), brings passions of the mind and soul and values that are essentially aesthetic and esoteric too. As and when these fusions are frequented, the reader will feel buoyant and ready about re-journeying in life.

Each poem has an autopoietic existence of its own. It is built on its own energies--imagination, perception and passion, and thought spurred to activity by poem’s natural musical reserves. What comes forth is spontaneous expression of ‘a life’ lived in passionate response to conferment that builds, interacts and means life to me. Am I an architect or a participant presence in others’ architectural designs for themselves?

From the start of schoolgirl days, I walked through the warm ebullient corridors of English literature and bore the chalice of creative becoming well. Unmindful of inopportune time, I would run on imaginative escapades, have wild childhood repertoires with falcons and phantom listeners, and look for airy spaces on the spacious playgrounds of Convent of Jesus and Mary, Durand Road, Lahore. Here, and in my small space at home on Nisbet Road, I would be with my intimate self and see the world with “inward mind” (Wordsworth). The traffic here was fantastic, and every move exquisite. I floated on moonbeams beyond the sky and each float transmuted my odd years on Earth “into something rich and strange” (Shakespeare). As I grew up, I plodded deep into romanticism and lived up to the romantic dream. This was luxuriant, charismatic
existence. I gave up all order and imbibed the aesthetic relish and reprieve many literati offered. I was living on their pulses, and soon began to feel my own impulse. At such moments, I felt empowered to enter “otherness” (Huebner), and do justice to human joy and sorrow. Spending some consequential time here made me see order in this disorder, and now I am making contours of various shapes and assortments. The moment is intense, and insistently works upon me. I am living on the pulses and in no mood to be another hesitating, deliberating Hamlet, but let passion and vision play upon me for ‘a life’ in the world and words, of poem, my autobiography and in a special way, the reader’s autobiography, too.

The world of these works, before their creation, was an open, breathing, living context, and also real, resilient, resisting, torturing, frustrating, yet forceful forcing Life, always cajoling betwixt doing and much undoing. I saw its essential latent charismatic engraving and with rebellious energy I went straight into knowing that was for me—a meaning and meaningful life and its antidote, antipathetical real confine—death or dead life or just dying. This magic drew me to its strangeness, and my curiosity was to know that strangeness as it presses to become my part, my strangeness. A stunning relationship overwhelms that lives in my striving to be what I want to be, what I am not yet—that strangeness in open expanses outside as many miles deep within. It brings into knowing the wrangling human concerns that bereave life and deprive it of joyful being. But, again the question arises of how proprietorial a performer gets about such strange strangling music in much amidness as it takes over its own performance in poetry.

1

We move like exiles
   on the globe we once saw so calm,
   scrounging with dreams
   fated for that heaven
   or a new earth?

2

Inner rumblings go unheard,
feasting upon
the ricocheting echoes of silent cities
   buried so deep
   in the morass
   of humankind’s evasions.

3

And so I close my eyes
to hear the tunes such as charm the soul
and make aspirants heaven-borne.

This is true seeing for me, and its application to our state of being, a way of carrying us beyond to our creative be(com)ing and conscientious being, a state of promise and well-being that remembers ever the central continuum of Being. Here forms of words and worlds with many shades of meaning and metaphoric texture enrich human experience. This is illumination of the contemplative Eye and along with this, the eyes of heart and soul, luminous by the Light in the enclave of our sacred Heart. From here we see realities being themselves and not being
themselves at the same time. At the center of these miraculous creative interactions, our knowing of these numberless qualities begins (Wilber, 1990). It is not that its number quantities become unreal. We can see them and see more in full compassion as embodied love. Here time is on the freeze, and a warm breeze brings the Kindly Light that leads and fills soul, and is ‘inspiration.’

ii) Personal profile: Rahat Naveed Masud

Another axial performer in the Academy of Fine Arts is Rahat Naveed Masud, a fine artist for whom being-in-beauty and truth is the generating principle of human existence. She has for long been exploring the thin wedge that distinguishes fiction from truth, whence it dispenses with formalities of art and is truth. So Rahat turned to “colours and sounds, intensities and becomings” (Pinar), a chiaroscuro of meaningful substance that is Life and Nature, and emerged on the world scene as a fine human being with an infinite natural talent and relish for the Fine Arts. Her theme song is genesis, and its infinite dynamism that keeps those alive away from Toynbee’s mimesis’ nemesis. She is a creator then, participant presence in the gracious theme of Creation, and a co-creator in the artistic team of world reconstruction. The miracle of Light gives her transformative vision, and the aesthetic combination of colour and light finds expression in paint and pastels.

The perceptive relationship with culture and art experience began in Rahat’s home. An ethos of pure culture and the liberal arts, especially literature, is her proud heritage. She and her four sisters grew up in a refined culture, where poetry and poets like Hafiz and Faiz (Urdu poets) were personally heard, and aesthetic sensibility became the pulse of existence, encouraged by her mother’s poetic interest. Lyricism therefore, became an instinctive presence in Rahat’s personality and painting. Her inner landscape grew beautiful by the arts of education, and the ‘acts’ got enriched with “exploration and experimentation,” the two essentials of her creative disposition. Her treatise with the palette remembers the refining touches of Miss D’ Souzas, the Arts teacher in Grade 7 and 8 at the Convent of Jesus and Mary, Lahore, Miss Nasim Qazi of Lahore College for Women, and Ms. Zubaida Javed of Fine Arts department at Punjab University, Lahore. Their love for excellence found parallel reciprocity in Rahat’s beloved profession of Painting and Art Design. Her serious affair with the subject of Fine Arts began at College level (1971-73), and brought her several prizes and a scholarship in B. A. Punjab University. She continued her love and learning of art at M. A. level, and won academic fame as “the most outstanding” in M. A. Fine Arts and the Social Sciences (1976) in the Punjab University. Another Masters in Art and Design (1995) from Kingston University, London, and courses from the Wimbledon School of Arts (1992, 1997) and the Heatherly School of Art, Chelsea, London, are her proud privilege.

The creative impetus and desire for sharing her creativity took her to teaching (1977) Studio Painting and Drawing with special preference for the History of Mughal Painting and Persian Painting in the Department of Fine Arts, Punjab University, where she is working as Assistant Professor. Her artistic performance concedes to the fact that “pure observation had to be more than just that… you had to have something deeper to say” (Rahat, quoted in Unveiling the Visible Lives and Works of Women Artists of Pakistan by Salima Hashmi, 1999). This encourages “a radical rethinking” of her painting that is reflective of the “inner search.” She is a learner, she says, and is open to learning experiences always.
Rahat’s commitment to art reechoes her understanding of life. It is a portrayal of the human condition and about relationships, and “has great potential for creating awareness about people’s problems.” Her work, she says, “deals with different aspects of human existence: what it entails to be human. There are layered meanings in the paintings. It is up to the viewer to accept or deduce any interpretation. The portraits are not mere physical representations. They have underlying cultural, social and political overtones. The female form for me becomes representative of all humankind. The emotional content of the female figure makes it more expressive, more vulnerable. My medium, that is pastel and gold leaf, the aesthetic and visual aspects heighten the mystical and spiritual qualities in my work.”

It is not about glamour and decoration, but commitment by “human nature that is unique.” The unique individuality project dominates her subject matter in art. One sees Nature’s manifestations—“the bond with the beauty and ephemerality of nature—trees turning yellow in autumn and the drama of cloud-laden skies. Her landscapes sparkle with the effect of light—not unlike the _plein aire_ paintings of the French Impressionists. Elements from miniature painting crept into her compositions, providing a decorative counter to her portraits where the sitters convey a sense of loneliness and contemplative introversion” (“impressive pastels,” an essay on Rahat by Dr. Marcella Sifandi, Oklahoma State University, 2002).

A significant turn in Rahat’s art career is figure drawing at the Heatherley School of Art, where she says “I rediscovered the figure.” Later at Wimbledon School of Art in London, she learnt to capture “the essence of the visual pastiche,” and find with pastels the spirituality within her subject. That has the captive to hold and have you in Rahat’s faces and figures, say guests at her exhibitions. And this is Rahat’s forte. Gold and silver leaf, sparkle her paintings, an art tool she became more conscious of when she saw “the work of Duccio, Simon Martini and other Italian painters in the Ufizi Gallery. They used gold over the entire background with bright reds alongside. It touches your soul. It transcends. The spirituality in these paintings affected me.” Her single-figure scenes have “a strange metaphysical ambience,” “a penetrating spirit in the eyes, a sort of fire, a depth” that keeps you to the painting and makes you delve deeper within your own with “Who am I and what am I?” With this kind of artistic décor, Rahat has arrived at what a critic says “a significant level of accomplishment with paintings that please the eye and pique curiosity. She does this with confident use of pastels—a difficult medium to master—superb craftsmanship, a particularly laudable calligraphic line, and a touch of romantic humanism.”

Rahat is an artist of international repute, and has participated in numerous exhibitions abroad and at home since 1982. Mostly, I read about her displays being subscribed to the title “Creators and Innovators.” Her most recent participation with her self-portrait in “Let Peace Prevail 2003” by Women Painters in Pakistan, expresses her grave concerns about the human world. She has many publications and art displays at important venues in Pakistan and abroad to her credit. A significant contribution is the interpretation she gave to the poetry of Faiz Ahmed Faiz, a world famous Urdu poet of the twenty-first century, and now my fortune as she turns her artistic gaze to interpret some of my poems. What emerges is an interpretive exchange of experiences in the fellowship of art and poetry in the openness of language, provoking our soul content for new _currere_ to be.
CHAPTER VII

For the sake of Quiescence, none other

Living the New Science way: of humanness

i) Premise for knowing more

a) Some more reflections

ReCreation unbound: a trilogy of humanness: This poetic expression, the mantra of my contemplative knowing and my deep connections, is an open conquest of contemplatives’ exclusivity. It brings the very idea of contemplation and creativity down-to-earth, to ordinary beings in touch with their lumen superius, the Light of their heart and soul. With its inflow of spiritual energy, it expands and expands with the light of their mind to see more things in heaven and earth, and in their essential continuum of harmonious in(ter)communion between the One and the many in the play of all, they affirm their necessary interbeing and dwelling in the contemplative sphere where words melt and only spirit speaks. Here Self mirrors its domain in palpitating silence and seething with an ulterior Reality, superior Consciousness, and ephemeral Bliss, takes words for expressing that is luminous to “deep me” (Homi Bhaba). We are on transcendence and in this ecs+a+ic joy, the quintessence of in(ter)connections

\[
\text{sends us on errands} \\
\text{in an idyll of a realm,} \\
\text{more blue than} \\
\text{irises of the mind} \\
\text{deepening into more,} \\
\text{More that will come,} \\
\text{our Witness seen and had,} \\
\text{all distant to unseeing from then,} \\
\text{till our living entry} \\
\text{into a long dream,} \\
\text{Now a dream real of our own} \\
\text{with You.}
\]

This is a hint, a conjecture, a guess that connects our common sense living with our human and divine relations through creative expression. In these rarefied moments, we dance the light and dwell in our luminosity that is lighted by Transcendence, which illuminates, and is about our liberation. It is about intimate correspondence between our “three eyes” (Wilber) and body, mind and spirit, and its consequential inner peace. When these function incoherently, humanity is on

\[
a \text{gamble of million years, Narcissus’ blind winks} \\
\text{and million tears, still unsightful, far or near;} \\
\text{and perception, when?} \\
\text{of heart and soul? Wherefore? Who knows?}
\]
Thus blinded, Narcissus amongst us strut and fret their hour upon the world stage or are spurred on to a state of subhuman consciousness (Wilber, 1990), where knowing is reduced to not-knowing, and 'unknowing' urges our re-stepping into that was not before—contemplation or deep reflection. Here then, aspirants drink deep and burn in ashes for

\[
\textit{new phoenix wings} \\
\textit{to touch God's nerve} \\
\textit{and be Hamlet,} \\
\textit{equivocally passionate} \\
\textit{for life and death} \\
\textit{that burn us,} \\
\textit{whether we will or no.}
\]

Only then with perception, imagination, and contemplation, in one word vision (\textit{fiqr}) as our compassionate guide and illumination, we will be living on our pulses,

\[
\textit{and also flowing immemorially on other pulses}
\]

with knowing becoming knowledge, relations making relationships, communicating and communion bringing our human individuality, enriching Humanity and forming a new humanistic tradition. Only then we will be confirming our engagement with life as creative, and of ourselves as more alive joyfully than mere living. Actual sharing of this \textit{Ripple} constitutes communion and the human community's arrival at the hermeneutic circle. This is our necessity

\[
\textit{dreaming of us together} \\
\textit{in one spot my heart with You.}
\]

Saying 'yes' to this in-quest, we take our self on rounds of the same spot with the whisper 'who's here?' ringing in our soul and our eyes lighting up with the lumen superius when our being is infinite with love as our spirit says, 'yes.' The desire to become “more than dust” (The Quran) rekindles creative impulses for storying my belief that we can, and that we must by returning acts of faith and love.

And so serves each individual, like the hero not only her/his community but the species by proclaiming the brave that ‘I am’ and ‘I must.’ Powerful feeling that comes through the Source is spiritual, and its experience, holy and ecs+a+tic. The holy is unabiding, immortal, and infinite. This experience may come in any place wherever humans gather whether it be in schools, hospitals, malls, cafés or conferences and seminars, even on pavements, parks and passages. Our story then has no end and boundaries. It expands to embrace many stories; lives lived in love and for love, believing that a gift of love lasts longer than life and time, with its offer of indwelling to all humans. de la Mare hungered for such indwelling and wrote, “One has to travel so far, in another Real, that is between this and eternal.” For us together, it is not so far, though another Real. So return to this ‘home,’ your heart within you, where the \textit{Light of Love} shines and becomes the most authentic and articulate site for direct, unmediated and meaningful relationship. This connective is essential, and its true attitude embodies all relationships, experiences and connections, intuition and feelings that grow on its pure setting, where creative origins and belongings are realised and commitments made to necessary encounters.
'Sometimes such dreams are the satori—awakening us to enlightenment that is in the heart of things. This is romanticism unbound, an abstraction with uniqueness for that life out of living....'

It ever awakens a keen sense of Reality that is realer than real and will not let us be in complacency with Life's contrary. With this as necessity and our commitment to experiences that ask for immediate reconstruction (baqa) after fana (deconstruction), and working to create a human community, which is the baqa of humanity as part of God's creation. These two confluent and congruent e(motions), fana and baqa are simultaneous coexistents in the core of our being, which we are living all the time. This is the essential material of the human psyche, and the dialectical context of much reConstruction work in our continuous be(com)ing.

With this Infinity surge and our finitude, and always conscious of Reality in each thing and each event, the unique human beings blissfully step into their sanctuary to pause and ponder, to celebrate the cosmic mystique, to reflect upon their existential relevance and relation with all. The human fascination is awe-inspiring, and also the need to recreate and share their understanding of life and existence. Remaining true to themselves and their essential experiential findings, these pure humans live hermeneutic lives vowing to human understanding and its creative expression. With their discretion and compassionate imagination, these beings refuse discrimination and indifference, and live bountifully in love and for the love of humanity. Their human individuality and humanity has the view of Reality and eternal possibilities. This is a discourse of existential and relational truths with the human gathering in the great sanctuary of Being. As expression of loving gratitude, we need to submit and surrender in each other's love and seek communion through compassion, and warm being in the rich 'amness' of Infinity. This act of pure occupation repeats itself moment-to-moment ceaselessly. In this moment and this moment, I dies and am is reborn, poorer than before, richer than ever, and in this moment, self-discovering, self-realizing, and self-actualizing as three watches of developmental philosophy play out the great drama of axial creation.

Birth, death and resurrection are thus revivified in the life of evolutionary souls who consciously refuse to the socio-cultural inauthenticity, and with "uninterrupted relatedness" (Gadamer), give themselves up to inwardness, intense self-examination, discipline and repentance, and blissfully to the passion of a spiritual rebirth as reflected in their creative works. For them slumber and indolence is a far cry. Instead their aliveness to creation and creativity, and immediate givingness to a spiral dying-in-life and rebirth ripple (fana and baqa) are actual acts performed and noble tasks courageously taken. Both coexist as serious pre-occupations and carry intensity of intention and value for these spiritual beings. These precious moments are the metier, involving human 'being and becoming' to the highest point.

So human living at varying levels of consciousness is an interaction and interpenetration of all forms of life, all levels of experiences and elements successively moving into infinity before end of finite life. It is our living with oneness of the Universe, an act of transmental contemplation (Wilber, 1990), a mystical celebration of coincidences of opposites (Wilber, 1990), simultaneous coexistence of discordant realities (Sohaila) like being and not being, transcendence and inclusion, emptiness and fullness, unknowing and knowing, selfness and selflessness, fana and baqa. Each chant of you and me becomes an ecs+a+ic chant of highest celebration with All at the center.

'A fervent chant as such whirls this devotee on Yhu Allah Yhu (Y is silent), transforming devotee and life perception; each chant an affirmation of sublimation and surrender; each whirl a confirmation of compassionate praxis and practice,
bringing all in one affectionate bonding. Permanent remembrance means permanent compassionate communication praxis and practice.

This is performative practice that by repeated communion and communication receives love as the natural opiate for much exultant living. Hence the creativity it engenders and the relationship that ensues in the human concourse has a way of radiating outwards. This element of continued growing enhances human perception and experience through unconditional giving. Herein lie the mystique of relationship and the secret of its sustainable development. Any conditions, I believe would stop the flow, and I know. Moreover, it comes from the heart and soul that is where the humans and the Sacred, the secular and the sacred meet for understanding and facilitating experience and creative coexistence.

Sense of human commUnity

A strong sense of community thus gets constructed and draws humans in the inner circle that is safe and invulnerable. Here vulnerability is challenged (Noddings, 1992), and chided with the smallest expression of acceptance that empowers vulnerable beings to look up and dare again to believe in the possibility of wholeness. This is not magic or miracle. This is simply giving self up to some suffering smouldering soul, receiving and imparting an enlivening experience of deep listening and deep satisfaction that stops the burn and helps the suffering to experience something greater than their pain. It lifts their soul and soothes their care and whispers softly ‘I am here.’

It introduces a new image of the humans as physicians to each other. Such visiting comes of itself selflessly when needs are not overlooked and the needful is done. A deep soulful act is online, sanctifying trust and love, and consequently, a greater freedom to give and receive love-these in my experience can only be grounded in personal experiences of the Sacred and the human as the sacred. As said earlier, person’s beatus being is the fulfilling life fulfillment that allows selfishness and selfless responses. It vies for relationships that outreach selfish interests and are an open avowal of human belonging.

Thus the spirited expend richly as soulful performances are shared and enacted as encore. Such sharing wins the love when loving begins and gifts Quiescence as beneficence, as the spiritual accompaniment of Being (Dasein), the first and only Natural Anti-Disorder presence that has no Negative Side Effects at all. The experience of the spiritual takes place every day inadvertently and without even knowing. Only opening out of perceptive heart and soul is the condition for human being, and then see the welcoming. Doors are always ajar, so ever welcome. This being is a guest house, and with the permanent Occupant as Beloved, all others as intimates are invited, and like Rumi “Welcome and entertain them all.”

Those who understand the logic of living autopoietically and communicating compassionately in learning and teaching sites would already know that for themselves and their community it is light of Love, nothing else. Here spaces are endless as learning is as is humility. Here are natural shades and sounds, intensities and becomings, and dreams of transformations. It becomes an urge and compulsion, and insistent need as teacher to dwell deep within conTexTs, and step out into daylight for a just distribution of learning and real experience of the human world for in this lies the progress of learners and learning the world over. Teaching then becomes the most ethical mission. A sense of wholeness, integrity and values is contributed to the form of Learning. Such soulful operations reinvent teaching and resurrect learning and learning sites on
new footing by searching around together for more meaning. As meaning upon meaning is created and its relevance to context—personal and collective understood, teaching becomes a living, education’s avatar with a love of true relationships. The emerging coalescence is a testimony of life with our being unto ever becoming, making meaningful reading and understanding of the word and the world, an injunction, and poetics of the spiritual a harmonious additive to human experience, that is the poetry and celebration of life. This coalescence is another attribute of quiescence, and this is exactly the state of which Rumi sings in the Diwan:

“O You whose name is the nourishment of my intoxicated soul!” -D 2229.

Such experiences occurring in a ‘moment of seeing’ nature, human nature and Nature, all God’s creation can awaken our spirits in a way that these will not let our souls rest. Our continual correspondence with these awakenings can be the cataclysm much wanted for humanity’s reawakening. Such attempts in educational domains will be celebrations of the “unity of process” (Iqbal, 1996) bringing nature, human nature and Nature in our love consciousness, as these evoke our responsibility towards harmonizing our love for God’s creation with our concern for social justice. This particular task is an omen, every human’s responsibility, reminding us of our small performances and simple joys these bring in the big processual event of Life on this sacred Earth. Collective or individual and continual celebration of this kind can cause us to be perfectly ordinary—perfectly magical quiescent human beings in realizing the right of all things. I already feel a resurgence of life that whirls me on an existential twirl carrying gai-weiio (good word) till I am. Gai-weiio!

b) Some academic authorization

Reflecting on the ethical horizon of premodern thought (that is Creator, eternal values, and an essential human nature), we find the human world pirouetting since its conception on the axis of combination based on the fellowship instinct uns that has an immediate ethical relevance to our social existence. This is like having “a sense of one’s self,” the starting point which “does not make man [sic] into an object” (Cartesian cogito), but places human in the centre of human relations. Thus, as Sartre1 found, “we find ourselves in a world which is, let us say, that of intersubjectivity” where ‘I’ cannot do without the other, and so must have each other. This new subjectivity of essential humanness offers a vast human solidarity than Sartre’s intersubjective solidarity that is based on what David Cooper2 calls our dialogical existence. There exists a possibility of innumerable humans being shunned into oblivion, invisibility, and ignorance out of arrogant self-conceit and cynical disregard even from “dialogical relations.” A humanism that claims to be based on dialogical premise still regards man [sic] as the end in himself, and as the exclusive self with supreme value, is rampant today with its confrontational politicking, exploitation and manipulative nature. By contrast, a human(e)ness that is not just based on the dialogical formulaic, but on transcendence as constitutive of human... with uns (fellowship instinct) as intersubjectivity in our essential sense, brings consciousness that human is not self-confined but forever present in an open, free Universe and Earth that belongs to all humans and all forms of life, and therefore not alone.

Here all depends on choice, but again, Remembering that we are “of another make” (The Quran), with an essential human nature as prior humanism believed, our choice will be a stronger will in the radical trust way, with our pure transparent humanness that is our true humanity for all of humanity. This new humanness project has a concrete solidity that fluid humanism rejects, and
takes the full Human, and the whole Universe in view of Reality. This is at once anti-atomistic as we chant a psalm of human belongingness, of solidarity with a world “green and beautiful” (Prophet Muhammad, peace be upon him) in a totally enchanting Universe.

This new humanness project grows out of Hegel, Heidegger and Merleau-Ponty, and also carries definite reflections of Iqbal and Charles Taylor’s humanistic ideal of authenticity that refers to a higher order. Taylor sees the spiritual malaise in modernity resulting from the loss of “the greater horizons of moral significance,” and in the absence of transcendental frameworks and firm grounding, and ends for human activity, we see self pilgrimaging self alone with the Heideggerian sense of “Being is It itself.” We see humans living in what Taylor calls “a flattened world in which there aren’t very meaningful choices because there aren’t any crucial issues” (p. 14). Such self-referential beingness destroys humanness that is our identity, and our ends-view. Pure transparent humanness that does not suffer from a lack of passion, is the element of our being that gives fulfilment, something outside ourselves, “something which has significance independent of us or our desires” (Ricoeur).

Such fulfilment asks for self-surpassing with a Beyond attitude that encourages “lasting social and communal bonds” (Zimmerman & Klassen, 2000) based on a sacred structure (Taylor, 1991), and brings the personal, social, and political within human action. We need to resurrect the human family on “the greater horizons of moral significance” on our instance as human for our greater significance as the crown of creation and our greater end. This is most compatible with the spiritual stance of self-making... after our being “of another make” (The Quran), that uses reflective reason and not “instrumental reason” (Taylor, 1991) in the establishing of our identity in the human commUnity. Small reformist steps of humanness are the “humanitas” (Roemer) as “shepherds of sacred Being” and not as “shepherds of Being” as imagined by Heidegger (1976). This is not in combat with our being-in-truth in the essential and ethical sense, that is Reality. This humanness thus goes beyond Heideggerian “Being is It itself” to Other Being in relation to our inner and outer real worlds, and then, becoming in this beautiful creative perspective. The crediting of these orders will address the lost “disenchantment” of the world (Taylor) and bring back “some of the magic” (Taylor) to the norms of society.

The outer world then, pirouettes on the axis of humanness as the democratic principle of the ethical world, and we find ourselves associating humanness with all the affairs of the world and humans. This makes a convincing case for the reconstruction of Education on relevant ethical grounds. It implies ReEducation that could mean bringing back education “as a means for mental discipline and character formation.” It also calls for the return of humanities as the New Science (Vico and Herder, p. 49) that carries “the divine spark with humanity,” and draws us to knowledge of nature and our spiritual nature. This thought goes beyond Vico’s cardinal insight that “scientific knowledge, that is knowledge of nature, will always remain foreign to us,” and asks us to master nature as following “an internal pattern according to which the human spirit strives restlessly toward improvement.” Recognizing Infinite Energy within, and the spirit ever rising, we return humanities to Gadamer’s theologian notion of imago dei to education with its knowledge and culture for self-improvement and self-understanding, and re-establishing humanities, and humanistic learning of literature as an integral and the most important element in education. Such philosophical formulation returns us once again to Gadamer (1994) who tells us to broaden our horizons, by going beyond the particularity of our given nature and learning from others who have transmitted to us the wealth of their wisdom (Grondin, 1995, p. 130). These are the sources of Hermeneutics, says Jean Grondin, and take us to experience the Beyond.
Education is not a question of procedure of behaviour, but of Being having become—-to observe more closely and to study a given tradition more comprehensively does not constitute education if one does not remain open for the other in the work of art or the past. This is precisely what we, following Hegel, have stressed as the general characteristic of education: to remain open for the alien, for other more general perspectives. [Education] thus contains a general sense for the measure and distance in terms of oneself and insofar a surpassing of oneself toward the general.

(in Zimmermann & Klassen, 2000, p. 8)

This also takes us to educators’ deep need to be “aware of the spiritual in education,” and equipped with the capacities of faith and love, commitment and compassion, “to undergo the continuing transformation necessary in the vocation of teaching” (Huebner, 1999, p. 415). Having seen and felt with Hopkins: “That there lives the dearest freshness deep down things;” we will have known that nature is never spent, and will realize the necessity “to respond with love, truth and justice” (Huebner). We will begin to take the world not as “other” but as our own with intimacy and all others as intimates in the love of human intimacy. We will have re-imagined education, and will already be pointing to the ultimate goal of education as envisioned by Huebner--the journey of the soul.

ii) some More about Barbara

Barbara Bickel, a spiritual feminist witch as she prefers to call herself, was born and raised in the Lutheran church. She is a visual and performance ritual artist currently working on her MA in Education at UBC. She is on the planning team of Women’s Spirituality Celebration, an annual event celebrating diverse religious and spiritual traditions, including Anglican, Presbyterian, Religious Science, and spiritual feminist Wiccan, Earth-based and First Nations.

iii) Reference


Bibliography:

______  *The Holy Quran.*


