

## *From the Editorial Desk....*

The arguments for reconceptualizing development from Indian ancient wisdom perspective have remained yet opaque to the security paradigm of nation states. The problem lies more with the ubiquitous prevalence of liberal market economy and entrepreneurship in this age of globalization throughout the world which means rapid proliferation of industrialization, exorbitant consumerism, inordinate life style, appropriation and exploitation of the resources of the earth by the application science and modern technology to the material benefits of humans and possessiveness and acquisition of more wealth at the cost of others. In the blind imitation of liberal market economy based development the states, corporations and entrepreneurs and other economic actors and agencies have remained impervious to the necessity of imbuing into themselves the feeling of the 'sense of being together' with the non-humans. The lofty ideal of one world one family (Basudheivakutumbakam) pronounced by Vedas and Upanishads in India is based on large heartedness of encompassing all both living and non living within its embrace with a sense of being together. Globalization can be said as extension and globalization of liberal market economy throughout the world not the globalization of the sense of being together. The establishment of industries and projects in resource intensive areas inhabited by tribal people has spelt catastrophe on the non-human world with these people being uprooted rendering asunder the umbilical cord and ties that bind them to the non-human realm and have shaped their life, culture for centuries together. The problem is not the resettlement of these 'forced to leave people' only but what about the non-humans who have been destroyed by the sprawling industrialization and have shaped the being of humans? The answer and solution to this problem does not rest with the western model of development which understands and defines it in terms of reducing diversities of culture and civilization to mere market places and economic growth divesting humanity of what is humane. The answer lies in reconceptualizing it from an ancient Indian wisdom perspective that encompasses all living non living, animate and inanimate as one's own self and all are spark of the divine. In all invocations to God it is found described in all ancient Indian scriptures:

Let all be in peace and joy  
Let all be without ailments  
Let all see the noble  
Let all be without a share in sorrow  
Peace to all (Krishna Yajur Veda)

Here all means not humans only but covers all plants, trees, animals, insects and non living beings.

This reconceptualization on ancient Indian wisdom perspective does not remain confined to the theoretical level but the very practice to have that feeling and realization of being together or being hurt when another whether human or non-human is hurt has been provided for in its venerable tradition of yoga and meditation. This addresses all to go beyond body mind determined framework 'I ness' to the level of super consciousness where one finds his self is the self of all completely merged with the universal self. Brahman is the unifying thread in the cosmic web, the ultimate ground of all being:

He on whom the sky, the earth, and the atmosphere are woven, and the wind, together with all life breaths, Him alone know as the one soul (Mundaka Upanishad, 2.2.5).

The words of a Tantric Buddhist, Lama Anagarika Govinda seem to be apropos:

The Buddhist does not believe in an independent or separately existing external world, into whose dynamic forces he could insert himself. The external world and his inner world are for him only two sides of the same fabric, in which the treads of all forces and of all events, of all forms of consciousness and of their objects, are woven into an inseparable net of endless, mutually conditioned relations (Govinda Lama Anagarika, Foundations of Tibetan Mysticism (Rider, London, 1973:93).

On the premise of this heightened and extended self security can be reinvented that covers the security of all both living and non-living. In the broader paradigm of development.

Modern economy, science and technology, entrepreneurship, management and industrialization are mostly anthropocentric and human centered at the expense of the non humans. They still persist with the traditional zero sum understanding of the universe. The non-humans exist for the comfort and living of the humans. And humans are at liberty and have the rights to exploit the earth for their cause. Can modern economy and enterprise find their basic philosophy on this 'sense of being together' and translate it into modern science and technology that understands and does not snap the symbiosis of interconnectedness that puts both living and non-living into one?

A basic paradigm shift in both foundation and thinking of modern economy and entrepreneurship from having prioritized on high and soaring consumerism, inordinate life style at the expense of others and anthropogenic approach to the non-humans, to internalization of the 'sense of being together' and acceptance of the Keynes, the greatest economist's words that they are one of the possibilities not trustees of human civilization. Every society, culture and civilization has an economy not an economy has a society. Nothing is more harmful and dangerous than persisting with the ethnocentric thinking that economy determines and shapes the society, culture and civilization. Globalization has resulted in homogenizing all diversities into one economy. This western model of development fails to appreciate the priceless diversities of culture and civilizations. The architects of present delusional planet sized market place tends to overlook the fact that national borders provide people with distinct cultural identities, behavioural patterns and value patterns for living that preserve what is humane in humans. These apostles of this growth model at any cost sacrificing morality and all kinds of eternal values inherent in all civilizations tend to view the people as resources rather than as living beings and treat sovereign countries as markets rather than as living entities.

Patanjali's Yoga Sutras (Prajnanananda, 2012) in description of the eight limbs of Yoga stresses on non-possession (Aparigraha). Modern economy is based on amassing wealth, increasing one's possession including the whole world, profiteering and gaining which implies exploitation, competition and conflict. As described in the Indian epic:

If a single person were owner of everything on the earth-all his yields of paddy and barley, his silver, gold, and gems, his animals and women, he still would not be content (The Mahabharat, Adi Parva 85:13 quoted from Paramahansa Prajnanananda, The Mahabharat: the Entrance to the Temple of the Gita, 2015. Diefenbachgasse, Vienna:23).

Indian wisdom accords priority to the divine wealth (paramartha). Possessions beyond what is needed should be distributed in the society. It is pronounced in Kathopa Upanishad: by sacrificing to others you enjoy or consume (tyenatyaktenbhunjitah). Another principle is not stealing other's possession or wealth or what belongs to others (astheyah). But modern economy survives on stealing what belongs to the other and the non-humans. Exploitation is stealing. Stress on accumulation of wealth has been the greatest vice of this western economic growth oriented economy. Another principle is contentment (santos). Modern economy tries to satisfy the ever increasing wants of the humans but never provided permanent joy and contentment to the humans. Material satisfaction and increase of wealth do not redound to happiness. When humans merge themselves with supreme self by meditation and yoga they get eternal joy and happiness. Identification with the supreme self (God) fosters the feeling and realization of being together. Traditional security concerned with the protection of humans against external threats and disruption of resources by the use of military forces. But what disrupts human joy never comes within the scope of traditional security paradigm. It is not materialism derived pleasure which evaporates with the saturation of humans with the material things or products. Modern economy survives and prospers on the evanescence of materialistic joy giving rise to the production and marketing of new material things. Indian wisdom on the other hand rests on eternal joy that is born of humans merge or union with the Supreme Self by the Indian way of practicing meditation and Yoga.

Another limb of yoga is non-violence (Ahimsa). Modern economy and entrepreneurship causes violence in the sense that its frenzy accumulation of wealth has created disparity between the poor and rich in the world leading to structural violence. Its exploitation of natural resources by damaging the environment has wreaked violence on plants, trees and biodiversities. The climate change and its consequent catastrophic consequences of modern economy, development and industrial entrepreneurship have displaced many people and killed many people because of storm, cyclones, floods, lack of access to basic natural resources and spread of fatal diseases. A fundamental clash between modern science, economy and business world' view of the universe as nothing but a market space, a space for commodification and monetization and ancient Indian wisdom's view of the universe as divine exists and continues to be ignored in security and development paradigm. Securitization of the non-humans both living and non-living as subjectivities can be framed out on a paradigm that is founded on a 'feeling of being together' which does not remain confined mere to intellectual abstruse and theoretical aridity but to practice and realization as pronounced eloquently by Indian seers and persons established in wisdom and truth.

Since time immemorial India has been the apostle of these values carried on by its seers from ages to ages. After independence India did not internalize these values into its foreign policy structure and security and development paradigm. India has preferred to join the bandwagon of western liberal market economy. Because of this all countries including India have been facing the brunt of environmental crisis and climate change. Destruction of flora and fauna and evacuation of tribal people from their homeland for more industries and projects have affected many countries of the world including India raising the question of redefining traditional concept of security and development. What makes the world look agape at the fundamental question whether modern science, technology, economy and entrepreneurship are ready to change their world view and bring innovations that are founded on ancient Indian gems of wisdom bequeathed to the world to foster a safe and peaceful haven for all.