

DIVYADAAN
Journal of Philosophy & Education

CONTENTS

Articles

- [Richard V. De Smet, SJ \(1916-1997\): A Life](#)
Ivo Coelho, SDB 1
- [Levinas, and the World of 'The Same'](#)
Felix Fernandes, SDB 73
- [Gandhi and the Future: ch. 7: Arundhati Roy](#)
Howard Richards and Joanna Swanger 99

Retrieval

- Guidelines in Indian Philosophy, ch. 4.3 The Godless
 Philosophies of the Śramaṇas : Siddhārtha Gautama
 Śākya (muni), the Buddha
Richard V. De Smet, SJ 123

Review article

- Arthos on Gadamer and the Inner Word
Ivo Coelho, SDB 135

- Our Contributors** 153

RICHARD V. DE SMET, SJ (1916-1997): A LIFE

Ivo Coelho, SDB

The article presents an outline of the life of Richard V. De Smet (1916-1997), Belgian Jesuit and indologist of repute, and tries to fill a gap in the knowledge of this pioneering interpreter of Indian thought. Among other things, De Smet demonstrated the personhood of the Absolute Brahman of the Vedanta, discovered a doctrine of analogous attribution in Śaṅkara, and proposed that the *ācārya* cannot be regarded as a world-negating illusionist. The article discusses De Smet the student, the scholar, and the man of dialogue.

LEVINAS, AND THE WORLD OF 'THE SAME'

Felix Fernandes, SDB

ABSTRACT

The essay looks at Levinas' description of 'totality' or 'the Same.' Levinas contends that the history of philosophy is guilty of trying to totalize reality and its meaning. However, the transcendent reality of the Other forever escapes the clutches of totalizing systems such as Ontology and Knowledge. Alterity can never be grasped, possessed or owned by any individual or system. Furthermore, Levinas brings to our awareness that the violence embedded in 'totality' is capable of leading eventually to a totalitarianism that our world has been all too familiar with.

GANDHI AND THE FUTURE
Ch. 7: Arundhati Roy

Howard Richards and Joanna Swanger

ABSTRACT

Arundhati Roy attributes economic realism to Gandhi's nonviolence. The salt march, for example, hit the British in the pocketbook. Gandhi sometimes said that when being in India became unprofitable for them they would leave. Roy also explains American militarism by reference to economic causes. Nevertheless, Roy holds that the fundamental structure is laid down not by economics but by the love laws. Her position is shown not to be inconsistent, for when the economic analysis is pushed to the level of basic cultural structures, it is the laws of love (or non-love) that generate the dynamics of the economy.