

DIVYADAAN
Journal of Philosophy & Education

CONTENTS

Articles

- [Jacques Maritain on Indian Philosophy and Mysticism](#) 303
Joaquim D'Souza, SDB
- [The Concept of 'Spirituality'](#) 341
Hugo Meynell
- [Lonergan and the Catholic Intellectual Tradition:
A Look at the Contributions of Philip McShane](#) 357
Cyril Orji
- [The Problem of Defining Religion](#) 377
Jose Kuruvachira, SDB
- [Gandhi and the Future: ch. 6: Amartya Sen](#) 397
Howard Richards and Joanna Swanger

Retrieval

- Guidelines in Indian Philosophy, ch. 4: The Godless
 Philosophies of the *Śramaṇas*. 1. The Materialism of
 Cārvākas or Lokāyatas. 2. Mahāvīra Jina 421
Richard V. De Smet, SJ

Reviews and Notices

- ACPI Encyclopedia of Philosophy*. Ed. Johnson J.
 Puthenpurackal, OFM Cap 435
Banzelão Julio Teixeira, SDB
- In Defence of the Young: On the Human Rights Path
 with Don Bosco. Proceedings of the National Seminar
 on Human Rights of the Young in India*. Ed. Maria
 Charles, Thomas Pallithanam, Hans-Jürgen Dörrich and
 Helmut Reifeld 437
Banzelão Julio Teixeira, SDB

I. Devasahayam and Aloysius Irudhayam. <i>Human Rights Education: An Introduction</i> (Module I). I. Devasahayam. <i>Human Rights Education: Child Rights</i> (Module II). I. Devasahayam. <i>Human Rights Education: Discrimination</i> (Module III). Banzelão Julio Teixeira, SDB	440
A. Pushparajan. <i>Second Vatican Council on Dialogue</i> Aloysius Hemrom, SDB	442
Anand Muttungal, Mohammed Najmi, and Amrish Herdenia. <i>Is Conversion a Grace from God or a Punishment by Law</i> Aloysius Hemrom, SDB	444
Joe Kunnumpuram, SJ. <i>The Miracle of Awareness: An Easy and Quick Way to Self Healing and Empowerment</i> Aloysius Hemrom, SDB	446
Mary Ajita, SND. <i>Women's Empowerment from a Subaltern Perspective</i> Thomas Arockiasamy, SDB	448
Our Contributors	451
Index 2011	455

JACQUES MARITAIN ON INDIAN PHILOSOPHY AND MYSTICISM

Joaquim D'Souza, SDB

ABSTRACT

The essay studies over 40 years of Maritain's writings on Indian religious thought. Maritain attempts, from a Christian and Thomist standpoint, to get to the heart of Indian mysticism, trying to unveil its fundamental tendencies, intuitions and weaknesses. For him, the experiment is a heroic striving to achieve union with the absolute Self through an arduous ascetical effort of stripping away every concept until nothing is left but the formless void. One thereby achieves a genuine mystical experience of the absolute, in which God is attained indirectly in the mirror of one's substantial being, without however being able to reach into God's inmost depths.

THE CONCEPT OF 'SPIRITUALITY'

Hugo Meynell

ABSTRACT

"Do not ask for the meaning; ask for the use," declared Wittgenstein. What are people up to when they talk of 'spirituality,' especially when they contrast it with 'religion'? Often the distinction seems merely emotive; the 'spiritual' is whatever aspect of religion I approve of. Sometimes a gesture seems to be made towards a hypothetical 'spiritual' core that all religions are deemed to share. 'Spiritual healing' may involve the paranormal, or may not; the question of its occurrence or significance differs markedly in the two kinds of case.

**LONERGAN AND THE CATHOLIC INTELLECTUAL
TRADITION**
A Look at the Contributions of Philip McShane

Cyril Orji

ABSTRACT

The ongoing collaboration envisaged by Bernard Lonergan makes his enterprise relevant to Catholic education. If critically applied, his Generalized Empirical Method (GEM), which Philip McShane has enlarged and extended to other disciplines, helps bring clarity to the contentious debate in Catholic institutions of learning regarding what it means to be both Catholic and *universitas*—a place for production of knowledge. This paper argues that the “massive shift in public minding and kindness,” which McShane applies to the intellectual appeal of Catholicism, was occasioned by a “startling strangeness,” i.e., that which overcomes a person at the first encounter with insight into insight.

THE PROBLEM OF DEFINING RELIGION

Jose Kuruvachira, SDB

ABSTRACT

Defining religion is a major problem in contemporary religious studies. The difficulty has only increased in the wake of our knowledge that there is an almost infinite variety of religions. The article examines the concept of 'religion,' the problem of defining religion, the major types of definitions, and a critique of the functional definition of religion and definition of religion by essential elements. It concludes by arguing that a complementary approach to the definition of religion might be more suitable than a compartmentalised approach. Such an approach would imply that the study of religion should be interdisciplinary.

GANDHI AND THE FUTURE

Ch. 6: Amartya Sen

Howard Richards and Joanna Swanger

ABSTRACT

Gandhi's critique of the legal and ethical framework of mainstream economics is more profound than Sen's. Sen shows that famine and many other evils are consequences of a system of legal relations (ownership rights, contractual obligations, legal exchanges, etc.) that constitute what economists call 'market forces.' The facts are produced by laws. Sen advocates treating markets as one institution among others that can be used for human ends. He advocates public action to supplement private action (defined as standard self-seeking market behaviour). Gandhi proposes a more radical ethic of service and trusteeship intended to transform both public and private action.