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work for the cosmic welfare, the welfare of all beings, which is the concern of all religions. Taking inspiration and motivation from one's faith tradition we could work together for building up a community which is based on certain values—human dignity, justice, equality, communal harmony, respect for one another and so on. Here the emphasis is shifted because of the task-oriented approach. In a world of today either we hang together as a human community or we destroy ourselves in various ways. No human problem is so unique to one particular community alone and no one community can solve it without reference to the other in a country like India or for that matter anywhere in the world.

In that process we discover one another, we discover ourselves first in the presence of the other in such a new venture and the world of others with their mystery of life that eludes clear conceptualisation but still is mediated through a set of symbols and myths, though each one may not be able to articulate what they mean to oneself or one's own community. We begin to realize that is not always the questions of who is right and who is wrong, not always an either/or. Sometimes both truth and error are present without eliminating error. Opposites do co-exist and in life things do not neatly arrange themselves as contradiction and convergence. One cannot eradicate what is "false". To perceive this mystery of reality is a sign of maturity. To let oneself be shaped by the reality and not trying to force reality to be what we would like them to be is a sign of wisdom.

References


2. Sita Ram Goel's book Catholic Ashrams is an attack on dialogue as sponsored by all the ashrams. Actually it is a collection of material from the West and from Madras.

3. Halbfass, p. 54.
