



From the Rule of Philosophy to Co-Existence: A Comparative study of Jacques Ranciere and Jeevan Vidya (Indian Philosophy)

Vikrant Rehani

Research Scholar, IRC-UHVE, I.K.Gujral, Punjab Technical University
Kapurthala (Punjab)

Dr. Jagmeet Singh
Bawa

Joint Director, IRC-UHVE, I.K.Gujral, Punjab Technical University
Kapurthala (Punjab)

ABSTRACT

The selected ideas of a French philosopher- Jacques Ranciere like self-emancipation and equality are studied under the lens of Indian philosophy of Human Values popularly known as Jeevan Vidya, which is based on Madhayasth Darshan. It serves a crucial purpose of self identification and self exploration. This Indian philosophy targets on identifying the basic aspirations which are naturally acceptable to every individual without any external pressure, force or compulsion. The concept of self exploration can only be verified and validated through self identification and practical application into the daily life. The self dialogue on the basis of the experience ignites the transformation at the conscious and individual level. This self-verification brings and nurture the truthfulness in the life at an individual level, family level, societal level and the nature's level of existence. The focus is also on a million dollar question that who should lead society-a corrupt or a philosopher who in terms of Jeevan Vidya is a man of right understanding. This work delves into the role of politics and democracy in bringing equality and emancipation in the society and vice versa. Ranciere's call to the philosopher to emancipate his fellowmen from ignorance is the echoes of Plato's cave simile and the concept of Philosopher king. The concept of west have been revisited through the Indian lens of Jeevan Vidya to find long lasting and workable solution.

KEYWORDS : Jeevan Vidya, Equality, Emancipation, Right Understanding, Dhirata, Virata, Udarata.

Introduction: The present work attempts to study the selected ideas of the French philosopher and theorist Jacques Ranciere with a view to comprehend his key ideas concerning the concepts of democracy, philosophy, and self-emancipation, in relation to contemporary life and letters in the wake Indian philosophy of *Jeevan Vidya* of living at four levels of existence: individual, family and societal and nature's level. This theory talks of co-existence at all the levels of existence, ranging from existence at the level of Individual; which in itself is the co-existence of the body and soul, to the existence at the level of the family and then moving to the co existence at the societal level which leads to the sublimity of the existence at the level of nature where the life co exist in wholeness. This is divine way of life, existing in mutual co-existence. These concepts are re-visited with a view to tracing their relevance in our times especially to gauge their efficiency in weeding out the unethical in the contemporary society. Institutions like democracy need to be reappraised for synchronization, with the needs and requirements of today. In an effort to find a consequential and long lasting solution, Plato's *cave simile* and his concept of *Philosopher King* has been used as a vital ingredient to come to some logical conclusions. Interestingly, Ranciere has presented rather novel ideas of equality at the societal level and self-emancipation at individual level – at the level of He envisages a voyage not from inequality to equality, but placing interlocutors on equal footing. He aims to journey from equality vis-a-vis citizens and states of the contemporary world. Sri Nagaraj was the visionary behind philosophy of *Jeevan Vidya*, which is based on the concept of Madhayasth Darshan. This philosophy can be used to find better alternatives to bring equality and self emancipation which west is so desperately and frantically looking for. The very basic thing for equality and self emancipation is the concept of Intention and competence provided by *Jeevan Vidya* which says that our basic and intrinsic nature is to be respected and to respect others; and to be evaluated as I am. The over evaluation, under-evaluation or otherwise evaluation is simply not acceptable to us at the very threadbare level which is the level of I. The intention of one is ones natural acceptance which does not change with time, place, age or gender. It remains same for all humans. For instance, we all want to be loved and respected. For instance, we all want to live peaceful life. This is naturally acceptable to all human beings at all the level of existence ubiquitously. Instead of doubting the intentions, we should trust the other I's desire of staying happy and valuing happiness of others. *Jeevan Vidya* makes major breakthrough into the secrets of our existence by announcing that the level of intention is same in all individuals but the competence to fulfill that intention may vary. Intention of human kind is to be accepted, loved

and respected because the ultimate goal is to stay happy and exist in co existence not only at the level of the body but also at the level of family, society and nature. *Jeevan Vidya's* concept of competence is about the capacity or capability to complete the task/fulfill our responsibilities. One can always enhance the competence by consistent effort. A person may improve his competence by his own effort or with the help of some external agency or some other individual. Now this tendency to help other person achieve right understanding can come from the one who possess the quality of *veerta* (bravery): a state of being assured that panacea for all the problems is right understanding. It is the commitment to help others have right understanding. Although, enhancement of competence is individuals responsibility towards his self, which can be achieved by self exploration and awakening. The intrinsic faculty of *Jeevan Vidya* is *dheerta* (perseverance). This faculty assures that all encompassing solution is to understand and live in harmony at all levels of existence. When at the level of I, an individual is able to find some similarity only then respect and right evaluation is possible. Program of action and potential of I is same in all. The capacity to think, desire and understand are same, we all have same natural acceptance. One may lack competence in spite of best intentions but the difference lies in our attentiveness towards the activities of I. We only vary in our ability to activate these capabilities. This ability is called competence.

One should not under evaluate the other person as ignorant or stupid who know nothing. This state in terms of *Jeevan Vidya* is under evaluation of other and over evaluation of self. The communication with such a preconceived notion is will be automatically from inequality towards ideological illusions of equality-a mirage, a blunder.

Content: Rancierian idea of intellectual emancipation is that 'there is always some point of equality ... there is a relationship of equality but it can work only if the master supposes that the students can simply understand the explanation... (for him intellectual emancipation is) process of going from what is already possessed, to further knowledge of new possession'. It seems that so-called ignorant is not fully ignorant because an ignorant 'always knows something-always asks something and always has the capacity...' ⁽¹⁾. Thus, treating others after adequate and thoughtful assessment and analysis. Sri Nagaraj terms it as *theight evaluation* of the person. Respect and *right evaluation* are very strongly co-related. Respect, or *akeevan Vidya* baptizes it, *Sammana* is "naturally acceptable to us" ⁽²⁾. Who would like to be disowned or disrespected by others? None. If a person is under evaluated he will get less respect than he deserves,

thus leading to unpeaceful state of mind and discord in the relations, disorder and turbulence in the society. So does an over evaluation, which will lead to utter chaos and tribulations. Right evaluation of others with right understanding will allow one individual to give deserving respect to the other person. This will lead to harmony and equality.

It is here we see breaking of an ice. The amalgamation of these two philosophies has immense power to change the conceptions about equality and democracy forever. Ranciere states: "I tried to subvert the debate, to state precisely that all those people are looking for the best path –from inequality to equality, but the only good part is to move from equality to equality."⁽³⁾ Ranciere opines that the rational state of Philosophy or light of knowledge is hard to attain but worth it. Living without the light of knowledge and philosophy is like living in the dark cave with mind and soul chained with ignorance, in the company of meaningless shadows. Ranciere's ideas are reminiscent of Plato's 'Simile of the Cave' ⁽⁴⁾ expressed in *The Republic*. Plato expects highly from *The Philosopher Ruler*, and says "that there will be no injustice in compelling our philosophers to have a care and providence of others" ⁽⁵⁾. Plato also said that philosopher is one who has glimpsed the light of knowledge, but then he can't go back to the dark caves of ignorance and be in harmony within himself after receiving this light of knowledge. He won't even think of relinquishing philosophy or to surrender his quest for truth, even if it consequentializes to their public criticism or mockery or the sacrifice of their prestigious position of being the smartest amongst the most ignorant, foolish or naïve people trapped in their dark caves of ignorance.

Philosophy, as Joseph J. Tanke observes is more than 'a force that creates possibilities' as it *invents* and *creates* after imagining; where imagination is 'the power or capacity' of 'making possible' or 'able to do' ⁽⁶⁾. This is reminiscent of Coleridge's *Biographia Literaria* where in chapter 13 and 14, he discusses imagination at length differentiating it from fancy, and later seeing a distinction between Primary and Secondary Imagination. Primary Imagination is the 'power of receiving impressions of the external world through the senses' ⁽⁷⁾. Hence, the 'power of perceiving the objects of the senses' It is 'universal; possessed by all' ⁽⁸⁾. He has further described Secondary Imagination as a 'typical trait of the artist... It makes artistic creation possible. It is active and conscious. It requires effort of will' ⁽⁹⁾. Primary Imagination is the 'raw material' which 'reshapes and remodels the objects of beauty' ⁽¹⁰⁾. Thus imagination is 'a magical and synthetic power' ⁽¹¹⁾. Coleridge details features and characteristics of Secondary Imagination. It is esemplatic, co-adunating and assimilate diverse experiences to create the text as an 'organic whole' ⁽¹²⁾.

Tanke's observation weighs heavily when he observes 'one can say that the imagination composes influx of the sensory information into discrete units, while also providing the bridge between the sense and the reason' ⁽¹³⁾. Tanke further observes that for better understanding, and to enrich oneself with the wisdom one must be nourished by his imagination. 'In the attainment of knowledge, the imagination serves the understanding. It provides it with the unified representations' ⁽¹⁴⁾. Imagination is a crucial force which brings transformation or rather metamorphosis to produce the finest form of arts or creations. It is one of the highest mental faculties as it creates entirely new ideas, finest images and wonderful works. It amalgamates two entirely different or even opposite ideas to create an entirely new entity. Fancy, on the contrary is mental or rather mechanical process in which memory, sensual pleasures and sensory impressions are assembled together to create an unrealistic visionless and chimerical idea. It is passive activity with its own fixities.

Somewhat similar ideas are expressed by Ranciere in his *The Politics of Aesthetics* (2004) where we find him favoring the ground of 'aesthetic pleasure brought about through non-identification with one's identity' ⁽¹⁵⁾. He is concerned with the 'aesthetic acts as configurations of experience that creates new modes of sense perception and induces novel forms of subjectivity' ⁽¹⁶⁾. Further elaboration of these ideas can be seen in his next work *Disagreement: Politics and Philosophy* [1999], where he co-relates imagination with politics and philosophy. According to Ranciere, politics means to imagine, envision and to create. It's the 'distribution of the sensible' and 'disruption of a certain aesthetic organization of a sense experience' along with 'the eruption of a distinct aesthetics' ⁽¹⁷⁾. The same ideas are echoed by

Tanke when he declares that for 'attainment of knowledge... imagination serves understanding' ⁽¹⁸⁾. This work would be incomplete without reference to Plato's noteworthy ideas on the issue. He says:

It may be that the saint or philosopher, who is best fitted, may also be the least inclined to rule, but necessity is laid upon him, and he must no longer live in the heaven of ideas. And this will be the salvation of the state... For those who rule must not be those who are desirous to rule; and,... and the only life which is better than the life of political ambition is that of philosophy, which is also the best preparation for the government of State ¹⁹

This philosopher need to make and manifest a commitment to help others have the right understanding of and live in harmony at all the four levels of existence. A philosopher, as suggested by *Jivan Vidya* is an individual, with *Right Understanding (Samadhana)* at individual level and at his four levels of existence. *Jivan Vidya* identifies three traits *Dhirata (Perseverance)*, *Virata (Bravery)* and *Udarata (Generosity)* in a man of right understanding. Perseverance *Dhirata* is, being assured that all encompassing solution is to understand and live in harmony at all levels of existence, living with this commitment without any perturbation. The Bravery *Virata* is, being assured that all the encompassing solution is to understand. This is the commitment to help other have the right understanding of the harmony and living at all the levels of existence. In nutshell an individual is ready to help other to have the right understanding. *Jivan Vidya* further sheds some light on this while redefining the concept Generosity *Udarata*. It is being assured that all encompassing solution is to understand and live in harmony at all the four levels and is ready to invest myself, my body, my wealth to help the other have the right understanding.

To have assets of *Perseverance, Bravery and Generosity* or *Dhirata, Virata and Udarata* of *Jivan Vidya* will serve to fulfill and materialize the Ranciere's demand for equality and intellectual emancipation. One does not deserve equality and intellectual emancipation; desiring would be a sin, if he lacks these innate or intrinsic qualities proposed by *Jivan Vidya*. Perseverance or *dhirata* is a quality which asks us to have right understanding and live in harmony at all levels of existence. Only the person with this intrinsic quality can make better assessment of the issues, situations, problems and find appropriate solutions keeping in view the betterment and prosperity of all. The Bravery or *Virata* is a quality which gives assurance that the magic key to all the problems is self exploration, which comes by self churning thus leading to right evaluation, which further gives the eureka moment of right understanding that one's responsibility does not end in selfishly sitting back after attaining the wisdom *right understanding*; rather as Ranciere suggests, he must come back to Plato's dark caves of ignorant people and help them see what they were blind to. Indian philosophy of *Jivan Vidya* can help dispel the darkness of Western concept of dark caves of ignorant people. An emancipated philosopher will treat others as himself and help them get right understanding. If a man of right understanding is Christ-like generous or benevolent, he will invest or rather sacrifice all his existence, his body and his wealth to help others see the light of right understanding. This sublime form of intrinsic quality is termed as *Udarata* by *Jeevan Vidya*. This *Udarata* or benevolence will force a philosopher to go back to the dark caves and help others even if it is a risk to go back to darkness after seeing the real light. This risk is worth taking. Only this can bring the Ranciere's much awaited *Equality and Emancipation*. This complete submission of a philosopher, or to be more precise, a man of right understanding at all the levels of existence may improve the situation. A man of *right understanding* is a being who has the realization that all encompassing solution is to understand and live in harmony at all the levels. He is the one who 'readily invests himself, his body and wealth to help others have the right understanding.' ⁽²⁰⁾ This *udarta* will serve as a nucleus for the growth development and prosperity of society. Such a fully aware person should not be left alone in, the heaven of light and wisdom; he must be forced down again amongst common, ignorant people who chase shadows. A necessity should be 'laid upon him' and he must no longer live in his haven of ideas. Leaders and rulers must not be those who are desirous to rule, but those who are least inclined to rule. As a Philosopher is rich in 'virtue and wis

dom (so) may bear the rule' because he is better than those who have the political ambition.⁽²¹⁾

Thus, role of philosophy and philosopher- a man of right understanding, in the attainment of self-emancipation in the lives of contemporary people; especially the proletariat becomes all the more important. Ranciere stormed the world of politics, philosophy, literature and sociology and took the scholars by a sudden shock when he declared that 'the Politics is not the exercise of power'⁽²²⁾; quite contrary to the popularly accepted concept that politics is the exercise of power. Politics does not intend to exercise power or to possess power as 'to identify politics with these things is to do away with power'⁽²³⁾. It's not the theory of power; it's the mode of thinking. It is high time to delve into the role of politics and democracy in bringing equality and emancipation in the society. Even Aristotle in Book I of *Politics* says that political rule is the 'ruling of the equals' and it's different from all other kinds of rules. In Book III, Aristotle defines the citizen as the one 'who partakes in the fact of ruling, and the fact of being ruled.'⁽²⁴⁾

The role of a philosopher *an aware person* is regarded as crucial in improving the state since the philosopher 'conceptualizes the existence', he invents new modes of being and new sensible configurations. The 'pleasures, which are approved of by the lover of wisdom and the reason are the truest'⁽²⁵⁾. As *Jeevan Vidya* proposes, the *comprehensive goal* at the societal level is fearlessness (*abhaya*); the awareness and right understanding at an individual level, prosperity at family level will serve as a germinating ground for fearlessness in society. *Jeevan Vidya* further proposes that when there is harmony in relationships and prosperity has a stronghold, the mutual trust and fearlessness will flourish. An individual with the right understanding is at harmony with himself and his surroundings; this brings the power of right assessment of an individual as well as the family's needs. It enables an individual to learn the skill for nurturing family and producing more than family needs. This is prosperity. When there is right understanding in an individual and prosperity at the family level, there would be harmony and trust in the society. If every soul is at harmony and every family has sufficient to fulfill their needs the society would be fearless. An emancipated man or a man of right understanding will not exploit nature rather he would be in harmony with nature and will co-exist peacefully. Thus, the pleasure of a philosopher or a man of right understanding is *truest* and sublime-harmony at all the levels of existence. This proposal offered by *Jeevan Vidya* weaves and kneads an individual with himself, his family and relations, his society and the nature which surrounds him.

Humans have a tendency to be corrupted by power. Rancier suggests that in order to stop this vicious cycle; ruling should be left to philosophers. He finds such individuals *at least susceptible to corruption* simply by virtue, that such people are *disinterested persons* who rule not for their personal enjoyment but for betterment and upliftment of whole humanity. What is left unanswered by Ranciere is pin pointed by Indian philosophy of *Jeevan Vidya*. To be more precise, according to *Jeevan Vidya*, people of right understanding are the most just as there faculties of right assessment and right evaluation remains intact. And they live not in their cocoon of I, me, mine rather they live at all the four levels of existence. Those who have seen the ideal world have *duty to educate* those in the dark cave of ignorance. According to Plato, only the philosopher *is to rule the society* as he recognizes what is truly good. The question at this juncture is then who this philosopher is and how to identify him? *Jeevan Vidya* serves as a rescue ranger again. The person who believes in existence in co existence and co-existence in existence is a person who has earned his enlightenment or right understanding. Only such a person can exemplify Dhirata (Perseverance), Virata (Bravery) and Udarata (Generosity) through his actions, behavior and decisions.

Ranciere, in his early works, delved a lot into the role of philosophy and philosopher in society and politics. Philosophy can play a crucial role in "democratic adjudication of forms, statements and arrangements"⁽²⁶⁾. Philosophy may offer 'strong evaluations regarding what is better and worse, while maintaining fundamental commitment to equality of persons'⁽²⁷⁾. Ranciere in his work *Le Philosophe et Ses paupres* (*The Philosopher and His Poor*) (1983) opines that philosophy 'grounds itself' by opposing itself to those – "the many the vulgar many" who are "incapable of arriving at the truth"⁽²⁸⁾. *Jeevan Vidya*

suggests that one can arrive at the truth if he makes *self assessment* and does *right evaluation*. This self churning will lead to self aware -ness and right understanding. The right evaluation helps us to understand our needs and requirements, see our goals, learn various methods and practices to achieve the desired goal disperse our confusions and enable us to practice equality as intrinsic quality, live in harmony and co-exist peacefully. This would be the sublime form of self emancipation.

Ranciere's *The Philosopher and His Poor* (1983), was inspired by the experiences of an early 19th century teacher – Joseph Jacotot, a post-Revolutionary philosopher of education. Ranciere sought to *rethink over the idea of the pedagogy, to look at how all forms of ignorance are also conditions of knowledge*. Ranciere articulates Jacotot's theory of *emancipation and stultification*. He adroitly analyses the after effects for Marx, Sartre, Bourdieu and Plato's admonition that workers should do nothing but their own work. It offers 'innovative readings of these thinkers' struggles to *elaborate a philosophy of the poor*.⁽²⁹⁾ Ranciere's underlines that even the most ignorant, with no degree or formal education can, with the right understanding, work for self liberation and emancipation from the ignorance. His, these ideas are also echoed in his popular work *The Nights of Labor: The Workers' Dream in Nineteenth-Century France* (1989). Ranciere declares that Gauny 'self taught' nineteenth century philosopher had 'given' philosophy the 'same conceptual heart as Plato'. This means Plato – the great philosopher, a reckoning philosophical light and Gauny – a self taught carpenter converges on the same fact that: 'the worker is not primarily a social-function, but a certain relationship with the logos and that he is assigned to certain temporal categories'⁽³⁰⁾. In one of his articles- *Who is the subject of the rights of the mañ* (2004) He has raised his voice over the role of the international human rights organizations thus pressing for the need of emancipation of the humankind especially the proletariat class. The life has grown today *indefinite -ly vast*, without any proper *interlinkage* to hold it together from falling down. It is only philosophy, equality and democracy directed by Mosses like philosopher which may lead us out of this wilderness. This study of Jacques Ranciere's ideas on democracy, equality, and philosophy, through the lens of *Jeevan Vidya*'s concept of right Understanding is an effort to identify the fact that the world today is dehumanized by being deprived of the true spirit of democracy and equality thus pressing for the need for the light of the philosopher. In the current scenario democracy is being cursed as it has horribly gone astray. Wolf digs into its literal meaning to bring home the point that *democracy is the rule by the demos*, where *demos* can be understood as 'the people', and as 'the mob...the unfit'⁽³¹⁾. As, Wolff argues, that 'Making political decisions requires judgment and skill'⁽³²⁾. It is here, that Plato's *Philosopher King* finds his relevance. Plato glorifies the philosopher as virtuous of the virtuous, the sole master of wisdom and possessor of knowledge. He is aligned in all the forms of the good and divine. Plato counts on the philosopher as a virtuous because he with all his might, wisdom and faculties strives toward truth, his other desires are weakened. He has no real drive toward money, honor, pleasure or other selfish motives. He has none of those raw or basic desires that can lead him to immoral behavior. He cannot be convinced to steal, tell lies, boast, and act slavishly, as he has made self assessment of his needs with precision. He, in terms of *Jeevan Vidya* do not serve his body rather his body is the tool which serves to fulfill his goals at all the levels of existing.

Most of Ranciere's works 'operate from the humble motto that the cobbler and the university dean are equally intelligent'⁽³³⁾. He has freely compared works of such luminaries as Plato, Aristotle, Gilles Deleuze with relatively unknown thinker like Joseph Jacotot and Gabriel Gauny. It is observed that his views on equality are different from the ideas prevalent about equality. Equality in his opinion is not an end to arrive at, but the point of departure. According to Ranciere, in an interview with Lawrence Liang, everyone leads an intellectual life, but he recognizes that material and economic differences (which unfortunately is our parameter of gauging one's competence) decides our ability to perform in this intellectual life. Concerning attempts at attaining equality, in this interview, Ranciere says: "...the idea of starting from the inequality to reach equality; it is impossible because in the very process, you ceaselessly recycle practices of inequality, you go towards equality, but must start from equality..."⁽³⁴⁾. These findings of Ranciere weighs heavily as the intellectual emancipation can come

to any mind who willfully does the right assessment and right evaluation. The right understanding is the base of peaceful coexistence. Through this study of Jacques Rancière's selected above mentioned ideas and its amalgamation with the key concepts of *Jeevan Vidya*, an effort has been made to identify that world today is being dehumanized by being deprived of true spirit of democracy and equality because of the paucity of right understanding. Thus pressing for urgent need of light of philosopher through which we can do the right evaluation of our self and procure the right understanding. *Our Natural Acceptance* is to be in harmony, to co-exist with the people inside and outside our family. Sometimes, one may fail in 'competence' but the intentions are always grounded for happiness of all. We wish that all in our *social web* be our 'colleagues, our co-workers, our teachers' or even the strangers should be happy⁽³⁵⁾. No one would be happy to be a part of a society which has mistrust, suspicion, fear, insecurity, inequality and violence all around. An individual needs to do *self assessment* to do *the right evaluation*. This self churning will lead to self awareness and right understanding. The assurance of right understanding in individual and prosperity in the family and understanding of human relations leads to harmony, trust and *fearlessness* in the society⁽³⁶⁾.

Conclusion: Though Rancière has discussed about his goal to achieve equality and self emancipation and invoked all the help of Philosopher, but there are some shortcomings too in his theory. His theory, like N number of short sighted western theories focuses on an individual's existence or existence at the family level. If they are more generous they may evolve theory for the societal level of existence. But, Indian philosophy of *Jeevan Vidya* talks of peaceful co-existence at all the levels of existence, ranging from existence at the level of Individual; which in itself is the co-existence of the body and soul, to the existence at the level of the family and then moving to the coexistence at the societal level which leads to the sublimity of the existence at the level of nature where the life exist in wholeness. This is divine way of life existing in mutual co-existence.

The biggest loophole in Rancière's theory is that from where are the philosophers going to come? Are redeemers the aliens from some far off planet? Or gods and goddesses are going to descend from heaven? Are there some very superior brains whose intelligence is unquestionable and unfathomable? If the answer is yes, then the question of the very equality he talks of is out of question. It would be the classic

case of extra ordinarily intelligent brain hegemonising the inferior brain. If the answer is no, then we should not wait for a magic wand or a miracle to do the wonders. The effort has to start from an every individual's end. The beauty of Indian philosophy of *Jeevan Vidya* is that it is purely realistic, practical and offers solution to all the problems of every existing individual ranging from anger, fear, and unhappiness to terrorism, drought, floods and global warming. It is here that *Jeevan Gyan* plays the role of a nucleus. The concept of right understanding after self assessment and right evaluation can enlighten us. *Jeevan Vidya* asks every individual to shed the cloak of selfishness and adopt the intrinsic qualities of Perseverance, Bravery and Generosity or *Dhirata*, *Virata* and *Udarata*. The inheritor of these qualities can either be a man of right understanding of *Jeevan Vidya* or *Philosopher King of Plato*. The right understanding after the careful assessment and self exploration leaves an individual with little requirements which are basic in nature. Such an individual is free from millstones like greed, attachment, amassing of surplus wealth, etc. As he treats all his subjects as equal. Plato declares such a philosopher as a person fit to govern the state. And Rancière says that only such people should be asked to come forward and emancipate rest of the mankind from the dark caves of ignorance and bring them on platform of equality of intellect. Thus, we end where we begin. The journey from inequality to equality is pointless and futile. We have to begin from equality itself. The ultimate goal is not to come out of the dark caves of ignorance alone like a selfish, self centered individual but to bring our brethren out of those dark caves. Without doubting the *intentions* we should work for enhancing our as well as our brethren's *competence*. All the western qualms, queries and grievances are addressed by the concepts of *Jeevan Vidya*. All that is left unanswered by Rancière, is addressed well by *Jeevan Vidya*. Rancière has raised some crucial issues like Equality and emancipation which are addressed in detail by concepts of *Dhirata*, *Virata* and *Udarata* and the concepts of *intentions and Competence* of *Jeevan Vidya*.

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