



'Secular Cosmology' Of International Relations Through Relational Cosmology Of *Dharma*.

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"ABSTRACT"

This article will focus to the secular cosmology of international relation through an examination of the relational cosmology of "dharma". These assumptions will be "provincialised" through an engagement with "dharma" based on a reading of the "Mahabharata" one of the oldest recorded text in the world. We argue that the concept of dharma offers a mode of understanding the multidimensionality of human existence without negating any of its varied, contradictory expressions.

Organization, tend to meander as they age changes in objectives, marketplace, leadership etc are the most probable reasons. Those organizations which pursue profits typically stay the course but their cousins, with multiple objectives meander usually. Meandering happens when the organizational moorings are untethered. Among the countries India is the sage advisor to the world with its soft power of "non-violence" and "Yoga" India is transforming, but its soul is intact. Our neighbor, Bhutan steadfastly followed its "dharma" and stayed the course. In every society, sage advisors usually get their substance through endowments or defined sources of income and they work closely with the administrators. But to be competent sage advisor, one has to study, reflect, contemplate and present cogently and this is Lif's, pursuit.

By deconstructing notions of self and other dharma. Illustrates how all being a related to one another in- moral, social and cosmic order premised on human agency, which flows from "inside-out" rather than "outside-in" and that is governed by a heterogeneous understanding of time.

Creating social conditions that would enable all being to realize their potential, thus disqualifying, the principle of state "sovereignty that remains the foundation of "secular cosmology of international organization and relation.

Keywords: Secular, Cosmology, Sovereignty, International Relation, International Organization, Soft Power.

INTRODUCTION -

"Vasudhaiva Kutumbakam" Is a Vedanticdictum that appears in "Maha Upanisad. The Concerned verses declare that it is only the Small-minded Who discriminate between kin and a stranger, While for the magnanimous entire World is a "family" the

The Vasudhaiva Kutumbakam thool through the Law and Dharma explain about how International organization and relation protank build this Concept of interconnection. Dharma deemed to be highest ideal of human life. It deals with the virtuous Conduct of main, with his duties and with his relationship. It is the closest that India has to Natural law and ethos, and finds its ultimate aim in Welfare of state as well as Society.

CONCEPT OF DHARMA

Sharma literal sense Means -"Something Which Sustains, or Uphold's" and is a "Sanskrit noan derived from root "dho". Sharma is Semantic equivalent to Greek Word - "ethos". Dharma is in Indian version of "Natural Law" how Indian perceived it in ancient Society but vision is expansion through relationship

The secular Cosmology of International Relation through an examination of relational Cosmology of Dharma. IR Continues to privilege relations between and stable Pre-existing, distinct separate, units that may not accord with the Worldviews of many people who follow their duty according to relational frameworks. It assumes inter connection. as prior to the existence of entities e.g. chola empire. international relation is a very strong with other Country, also indus valley civilization has strong relation with "Mesopotomiya people". This explain how relation Ship Cosomologies Work from ancient time with the help of Law and Aheromy. We do not argue one tradition is more open to difference then other but that drawing on both Cosmological tradition will help pluralise our understanding of relationality in International Relation.

We also argue that despite IR's secular credentials the main Components of Western IR are "Secularised theological Concept's" Which Cosmological desive from one per particulas Cosmo tradition. The tradition Provides the "Ontological- underpinnings of "rationalist approaches to JR;

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Which provides an alternative episteme OF Moral, Social and cosmic order. Therma is not derived from any revelation of God of Sacred Scriptures but from the Conditions of life in all its inherent diversity.

It sustains life and holds together the unified existence of all Sentient being and universe in Cosmic order that does not have d beginning nor and end.

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The Mahabharata an epic. Which offers a textual reading of "dhasmic tradition", "The article recognises the limits of Dharma, especially those ensuing from its particular iteration OF.Varna- asharma-dharma outlined in the dharmashastras that produced societal in equali- ties, legitimised through rituals of purity and pollution, which were later Codified by Colonia law into the category of relation

SECULAR COSMOLOGY OF INTERNATIONAL RELATION

In modern society the Science, Cosmology refers to the material origins of the Cosmos. Its aim is to understand the large Scale structure and overall evolution of the universe. However the scientific origin of the universe Cannot be divorced from our perception. of it, which is in turn influenced by cultural and after religious framemowork that provid- Webs of significance" through which he can anderstand the Cosmos and our place in it. In Modern Science, we arque, does not constitute a secular" episteme that episteme that has displaced. "religious" Worldviews.

According to Allan has highlighted the International order as it developed in Europe from the eighteenth Century was premised on this Newton Cosmology. In International Rel- ation "liberalism and realism are particularly Wedded to moving political life and also political interactions

According to the Book of SNAKES In The Ganga written by Rajiv malhotra. That India is reeling under. Pressure from persistent attacks on its ancient culture and civilization.

These attacks are Well Coordinated, fanded, and Orchestrated from international relation and also Location and use Indians to exploit fault line in Indide

In recent year's, IR has undergone a "re- lational turn that hes Contested the Substans- alist hegemony within the discipline. The past quarter Century has seen the rise of not only Constructivist but also poststructuralist and decolonial approaches that claim the IR Cannot be understood. as relations between self- Contained units but are Constituted by relations Which Precede them. Indeed, relationalism has become a new orthodoxy in Constructivist IR.. The New Constructivism still focuses on the Secularised Cosmological Cosmological Concepts of Western IR the individual, order and sovereign state.

However, whereas relational Cosmology and relation with state. are articulated in the language edge of science cosmological world view.

What is missing from relectional IR is an engagement With Cosmologies.

IS DHARMA HAVE RELATIONAL COSMOLOGY?

Dharma is constitutive of modern Indian. Cosmologies along with many religion and it. Widely Considered to be the to be the "root Paradigm of all the major act ancient Indic religious the tradition. Dharma has been said by Justice M. Rama Joish is "Aharma is that which Sustains and Progress and Welfare of all in this world and eternal bliss in the other world. The Pharma promulgated in the form of "command" in the relational Cosmology. Dharma in words of Madhavacharya is, "It is most difficult to define Dharma.

Origin of Dharma and it's sources are Smriti, Manu, yagnavalkaya, Brihaspati, Narady.

TWENTY-FIRST CENTURY GEOPOLITICS WITH HELP OF A DHARMA - FLUIDITY EVERYWHERE :-

The most important fluid arena in modern world-system in structural crisis, is arguably the geopolitics of dharma. No country Comes even near to dominating this arena. The last hegemonic power, the united states. the Afganisthan Was middle east, has long acted like a helpless giant. In front of Whole world.

It is significant that European Union the US, Canada and Australia protecting there inter- national relation through many organization. However, What distinguished it from the modern understanding of the notion of world power as well as geopolitics is that it does not see He Pursuit of Power an end in itself. On the as Contrary, it places great emphasis on the very limits of exercise of power, Warning of Cosmic retribution For it's abuse and protecting Welfare society.

CONCLUSION

The discussion about Cosmology of dharma. Over Western modernity but to provincialise the Claim of Western rationalist IR by illustrating how the assumption upon which it is based are Particular to Specific Cosmological tradition The real import of Cosmology of dharma does- not lie in offering a specific model or blueprint for modern problematiques of IR, but in problematising its meta-theoretical assumptions that are embedded in the COPA Cosmological tradition.

An engagement with the relational Cosmology Of dharma raise the relational question of how difference can be articulated and understood in IR. Notwithstanding the growing interest in non-Euro- opean Cosmological traditions in IR. IF any Park- Lular cosmology radically differs from the "Secular Cosmology radically or of IR then it needs to Justify how to Protact IR.



The relation cosmology of Dharma, we argue, makes a case for understanding difference in a fundamentally non-hierarchical manner. because that no absolute distinction, nor boundaries are unalterable, nor definitions that are. beyond change.

There is nothing that is wholly separate from the rest, not is there anything that is Wholly one with the rest. physical reality itself is indeterminate things are separate but inter Connected.

Relatedly the role of the Vernacular is Prominent as a theme innovation in dharma allows For authentic response in vernaculars Cultures. All of the dharmas in these articles to Some degree another, Share these characteristics. And the most part these forms of dharma Fall into historical resonances and current meaning of the Word Cosmology of International relation. Selfexplicitly hypothetical test are bound up with ideology, and in this case the ideology of dharma explain in Gandhi's Famous Autobiography: The story of my experiment with truth"

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