



## Praxis, Pragmatics, Right Action and *The Shambhala Principle*: Toward A Socially Responsible Philosophy

by EVA WONG

PHILOSOPHY IS A VIEW of life. We listen to the words of great thinkers because we want to learn about ourselves and the world we live in. We read philosophy because we want to understand human nature, society, and the natural world. At least that was what I thought when I sat in lecture halls in Boston, New York, and Frankfurt listening to some of the greatest thinkers of our time—Habermas, Gadamer, and Ricoeur.<sup>1</sup> Intellectually, I was stimulated, enriched, and even entertained, but this was where it stopped. It was all very exciting and thought-provoking, but did these thinkers show me how to conduct my daily life? Could they give me the kind of training that allowed me to contribute to the wellbeing of others? They were definitely not lacking in ideas, but I felt that as far as methods were concerned, they fell short of being practical. Now, having encountered the Shambhala teachings, I feel that the European philosophies of action, human nature, and society have been given new meaning. It is in Sakyong Mipham's book *The Shambhala Principle* that I found the long-sought-after bridge between the ideals expressed in European philosophy and the practical way of making our world a better place for everyone.

*The Shambhala Principle* asserts that all human beings are worthy and all life is valuable. This worthiness is tied to our intrinsic goodness. Our goodness reveals itself when we slow down our intellect to reflect within. I find this approach to intellect refreshing because although many philosophical and spiritual traditions either stress the importance of intellect or denigrate it, Sakyong Mipham states that this is not the issue; it is how we use intellect that matters. An aggressive, speedy, arrogant, and sharp intellect is an obstacle to discovering our

natural goodness, while a slow, reflective, and contemplative intellect allows us to see goodness in ourselves and others.

How do we slow down our intellect? It is through meditation. A speedy mind is an impatient mind, and an impatient mind is the basis for aggressive attitudes, meanness, and disparaging views of ourselves and others. Aggression and impatience can lead to intolerance toward those who are different, unwillingness to listen to others, and eventually a total breakdown of communication. This breakdown of communication is usually the precursor to war and violence. Meditation can help us slow our thoughts.

When thoughts are calm and peaceful, we can be patient, communicate with others, and respect views radically different from our own. With time, this patience develops into gentleness and kindness toward ourselves and others. This change is a cultural change, because in this process, a culture based on aggression is transformed into a culture based on kindness. Without personal transformation, true social responsibility cannot emerge. To put it bluntly: we can't help others if we are in a mess ourselves. These are powerful messages for our times. Although many politicians, social activists, and philosophers argue about policies, beliefs, and appropriate actions, few acknowledge that personal transformation must occur before we can plan government policies and social action.

In *The Shambhala Principle*, human worth and goodness are the inspiration behind education. It is because we are basically good that education is worthwhile. If we believe that humanity is worthless and full of fallacies, education is a useless endeavor. However, if we believe that people make mistakes because they are confused or ignorant, then education can be a powerful tool for enriching our lives as well as cultivating social responsibility.

The bottom line in *The Shambhala Principle* is this: Building an enlightened world through personal, social, and cultural transformation is possible because humanity is endowed with virtue. Virtue is that which opens our hearts and minds to goodness, brings happiness and contentment to family, fosters cooperation and caring in society, and propagates peace, prosperity, and harmony in the world.

The ideas expressed in Sakyong Mipham's book do not exist in a vacuum, but are a continuation of the European philosophies of thought and action—they all express the need for us to reflect on the human condition of our time, to rediscover the power of communication, to recognize the human being in its full dignity and creativity, and

to see the return of ethics into our activity. I believe that in order to understand the place of *The Shambhala Principle* in today's world, we need to look at philosophies that are considered "socially responsible" in the history of European thought.<sup>2</sup> These include Karl Marx's theory of praxis, Habermas' theory of communicative action, Aristotle's approach to ethics, Kant's moral philosophy, and American pragmatism as represented by John Dewey.

What is socially responsible philosophy? First, a socially responsible philosophy must be relevant to society. Abstract speculation about whether a tree that fell in a forest without a perceiver is real or not is an example of non-socially-relevant philosophy. Second, a socially responsible philosophy should not be abstruse or pedantic. In other words, it has to be people-friendly. You want people to understand what you are saying and not give up after being bogged down in the first paragraph. Ideas are communicated through language. Speak abstrusely, and no one will understand. In other words, using philosophical shop-language will not get ideas across. However, the use of common language should not take away the sophistication of the subjects being discussed. A delicate balance between readability and sophistication is therefore required. In my books on Chinese philosophy, my goal has always been to make ideas, ancient and modern, relevant in everyday life. People should be able to use what you write, not just treat it as an intellectual toy, to be discarded when new toys arrive on the market. Third, a socially responsible philosophy should tell us something about human nature (us) and society (the world we live in). This philosophy therefore starts with the human-in-society as one unit rather than two separate items that need to be brought together. Finally, a socially responsible philosophy should show us how to understand the human condition and guide us to change it for the better.

In this article, I will first discuss the socially responsible European philosophies of praxis, pragmatics, and right action, and show how they have given new meaning to human activity. Then I will show that although they are helpful in giving us insights, they are inadequate in providing us with a practical plan of action to fuel societal transformation. Finally, I will argue that what is presented in *The Shambhala Principle* is not only consistent with ideas presented in these European socially responsible philosophies, but actually takes these ideas to a new level by stating that personal and social transformation are inseparable.<sup>3</sup> By studying both European philosophy and *The Shambhala Principle*, we will see that they mutually inform and enrich each other, turning

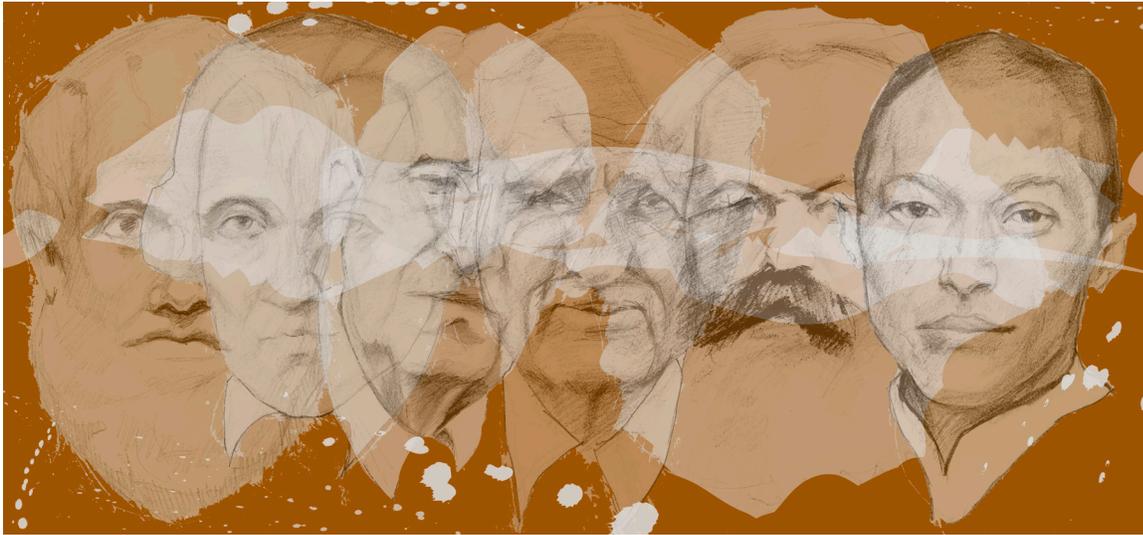


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Alicia Brown

theory into practices that uplift the human condition and make us better human beings.

The modern movement of socially responsible philosophy came from a reaction to the dehumanization of humanity in theories of human action. Begun as discussions centered around the meaning of praxis, pragmatics, and right action, these subjects spread from philosophical circles into economics, business, and strategic studies. A brief history of praxis, pragmatics, and the philosophy of ethics can help us unravel some of what we have inherited today from hundreds of years of humanity's musings on these subjects.

Praxis first came on stage during the time of Karl Marx in the 19<sup>th</sup> century. The Industrial Revolution was in full swing, and the Europeans were discovering new ways to produce more and get richer. Adam Smith's *The Wealth of Nations* and James Mill's *Elements of Political Economy* became the touchstones of industrialism. England and Germany were leading the pack in modernizing industry with assembly lines and the division of labor. The Industrial Revolution's transformation of human activity into mere labor made a huge impact on the young Karl Marx who was educated in Germany and later exiled in England.

In the 19<sup>th</sup> century, human action was progressively being defined as activity directed toward the accumulation of wealth and improvement of production. In his early writings (*The Economic and Philosophic Manuscripts of 1844*), Marx saw this as a degradation of the human condition. That human activity was reduced to labor, whose sole purpose was to help limited strata of society get rich, was a travesty. In

the name of industrial development, human action was turned into mechanical action, a means toward an end in which the actors had no participation whatsoever. Action had lost its purpose and dignity when it became a tool in the pursuit of wealth. Marx defined this as the alienation of human action. For human activity to have meaning, action must be participatory. Those who act must have a part in contributing to the fruition of their actions.

For Marx, the catch-word for dignified human activity is praxis. Praxis is human activity that has a purpose: it is action that cannot be reduced to the mechanics of achieving someone's greedy ends. Marx tops off the redefinition of action as praxis by boldly stating that humanity naturally wants full participation in its own destiny. He makes the leap from saying what we should do to making a statement about who we are: we must act to be liberated from alienated labor because by nature we are interested in participating in our destiny.

The idea of praxis has produced two main streams of modern thought on human action: the Polish School of Praxiology, represented by the views of Tadeusz Kotarbinski, and the Frankfurt School of Critical Theory, represented by Jürgen Habermas.

## The Polish School of Praxiology

Let's look at the Polish School of Praxiology first. According to Kotarbinski, the actor, process, or system is an agent that wants to achieve something.<sup>4</sup> Moreover, actions are always performed in an environment. Therefore, any plan that leads to actions is not a set of individual ideals isolated from concrete situations, be they scientific, social, or financial. Kotarbinski says that the bottom line of any action is its practicality. He has no time for philosophies (mainly Kant's and Hegel's) that see human action as a vehicle driving on its own road toward its destination, totally oblivious to socioeconomic contexts. In considering that all actions are society-based, the Polish School of Praxiology is similar to Marx. But the similarity ends here.

Kotarbinski and his fellow praxiologists see the task of praxiology as formulating, justifying, and making recommendations for actions based on efficiency.<sup>5</sup> For them, the practical evaluation of an action comes down to whether an action achieves its goal with the least effort. In other words, the Polish School of Praxiology is about the economy of action. It says nothing about the dignity of human action, let alone ethics.

Praxiology considers an action efficient if it uses the least effort, the fewest resources, and the least time to accomplish a goal. The requirements for efficient action are willpower, strength, knowledge, abilities, and manipulative efficiency. Manipulative efficiency means making things go your way and serve your purpose. Nothing is said about whether an act is or should be ethical. In fact, praxiology recognizes that some unpleasant acts may need to be done to achieve certain goals. This is summarized by the maxim, “You don’t have to like it; you just have to do it.” From this kind of logic, it is a short step toward “It does not have to be ethical; it just has to achieve its end.”

According to praxiology, efficient actions are the product of sound planning, and sound planning is right planning. In other words, if it’s efficient, it’s right. And how do we judge if a plan is right? A right plan is one that fulfills the following requirements:

- It must be non-contradictory and have internal consistency.
- It must have a purpose, and the purpose is to achieve the goal.
- It must include actions that lead to a goal.
- It must analyze the efficiency of each stage of action with respect to resources—human, natural, or financial.
- It must identify and recommend what constitutes the least amount of effort needed to achieve the goal. This is called the “want all, waste not” principle.
- It must consider all possible problems and work out contingencies.
- It must be adaptive and flexible, able to deviate effectively if the original plan encounters obstacles.<sup>6</sup>

If you open any corporation’s manual on action planning, you’ll find guidelines identical to these proposed by praxiology. This shows how pervasive the notion of efficient action has become. The corporations using these guidelines probably have never heard of the word “praxiology” or known about a school of efficient action from Poland.

In the praxiological mode of action planning, resources are defined as “objects” at our disposal, be they human, financial, natural, or institutional. In fact, there’s no difference among these resources—they are all objects to be used optimally and efficiently. People, animals, cash, minerals, trees, schools, and law courts are all up for grabs as objects to be used to achieve goals. Ultimately, praxiology is about using manipulative skills to minimize resources and optimize results. The better we can manipulate others, the more efficient we will be.

In addition to treating everything as potential objects to be manipulated and used, praxiology also assumes that human beings are lazy by nature and will not achieve if they are not pressured to act. Because we have an innate tendency toward torpor, praxiologists recommend that corporations, governments, and businesses put employees in pressure-cooker situations in order to get them to act and achieve. The dehumanization of human activity that Marx saw in the Industrial Revolution has now resurfaced in a new guise: turning people, animals, forests, and human institutions into objects for use. If a resource is useful, it should be exploited; if it is useless, it should be discarded. Imagine this line of thinking at the heart of a corporation's attitude toward its employees. In Marx's time, society was dominated by industry. In our time, society is dominated by corporations and high-tech businesses, and this degrading view of human beings has spread into decision-making, strategic studies, military science, risk analysis, and even methods of negotiation and mediation.

## Habermas and Critical Theory

Against the Polish School of Praxiology stands Habermas, probably the most eloquent spokesperson of the Frankfurt School of Critical Theory. Critical Theory is a philosophical movement inspired by the writings of the young Marx. It argues that human activity is not a mere tool for achieving goals.<sup>7</sup> Praxis is communicative human action directed toward preventing people and society from being turned into "objects".

According to Habermas, most of society's problems stem from humanity being treated as objects by social, political, economic, and even educational institutions. In a time when technology dominates just about everything in our lives, technocracy—rule by technology—has become the biggest enslaver of humanity. We have become consumers of the latest technological fads; we communicate electronically and rarely see each other face-to-face. Even texting is preferred to a phone call. Media technocracy controls what we see, read, and hear about the world. When corporation and technology unite to control wealth and dominate what people feel and think, we become "consumers" in a "market"—objects to be manipulated and taken advantage of as pawns in the world economy.

To prevent humanity from being turned into objects, Habermas argues that we must recover our dignity as "subjects".<sup>8</sup> This means that we need to communicate with each other as subjects. Human activ-

ity must become human interaction, the communication between thinking, feeling persons. It is only when people truly participate in communication as subjects that we can prevent humanity from being turned into “objects”. For Habermas and the Frankfurt School, communication is intrinsic to life in a society.<sup>9</sup> Moreover, communication is necessarily participatory in nature. When two people communicate, both participate in the conversation. If one becomes an object, communicative exchange falls apart. Simply put, we need to speak *with* one another instead of talking *at* each other. When we listen and respect each other, both parties in the dialogue walk away learning something new and useful. The basis for true participatory communication lies in self-reflection. For Habermas, self-reflection means knowing our own nature, and to know our own nature is to recognize that humans have an inborn interest in being liberated from dominance of any kind. Habermas ends up stating that it is this self-reflection that guards itself and protects society from turning humanity into objects that serve a technocratic culture.

According to Habermas, humanity has an interest in liberating itself from domination.<sup>10</sup> This interest becomes fully realized when communication takes on an intersubjective character. Society cannot develop without people engaging in active communication. This means that all the deep structures of the social system are tied to communicative action, which is praxis.

At the heart of praxis, communication is enlightened action. Therefore, when we communicate, we need to protect ourselves against distorted and dehumanizing language. According to Critical Theory, protection is found in a language that is self-reflective. A self-reflective language is always in line with our inborn interest in freeing ourselves and others from conditions that turn us into objects.

From the point of view of Critical Theory, what is right action? Habermas says that right action is good communication. When communication is “good”, participants exchange information and experience in a way that both parties are enlightened by the conversation. Right and good communication is the foundation of any attempt to free us from technocracy’s dominance. Only good communication can lead to action that will return dignity to human interaction. In a sweeping statement, Habermas says that in the process of enlightened communication, there can only be participants.<sup>11</sup> Changing people’s perception of each other as objects is a cultural change. Any cultural change is a movement in history, and this movement is not the meta-

physical activity described in the idealism of the European Enlightenment, but is made up of conscious acts in real-life situations that involve people acting in enlightened cooperation.

## American Pragmatism

On the other side of the Atlantic, a very different approach to action emerged. Known as pragmatism, this view is associated with Charles Pierce, John Dewey, and William James. Aside from being philosophers, these three were passionately involved in American education. Of the three, Pierce was most concerned with the place of human action in shaping society, Dewey was most well-known for his views on democratic thinking and social diversity, and James was most insightful in his observation of the interplay of thought and perception.<sup>12</sup>

American pragmatism criticizes European action theory for having no practical concerns and being loaded with abstract theories about universal purposes and principles. No doubt these criticisms were directed at Hegel's idealism and Kant's metaphysics. American pragmatism states that we must start with the assumption that we live in society, and that all actions are social in nature. After all, where do we live? We live in society. Moreover, it is through social interaction that we discover ourselves and find meaning in what we do. Human action cannot be separated from society.<sup>13</sup> All acts are society-based, even when they are nonsensical. In fact, by saying an act is nonsensical we are asserting that it does not make sense in social reality.

American pragmatism has been misunderstood as being only concerned with effective action. This has led to the mistaken view that good action is effective action. A closer look at the writings of John Dewey reveals a very sophisticated view of the individual and society. Rejecting the extremes of the individualistic view that we possess complete free will and the deterministic view that we are entirely constrained by society's demands, Dewey saw the individual as constantly changing the social, political, and economic patterns in life.<sup>14</sup> As individuals, we *are* the interplay of attitudes and aspirations in a dynamically changing community. We affect society as much as society affects us. For pragmatism, to be human is to stand at the crossroads of unique individual creativity and collective social interest.

According to Dewey, right action is action directed toward growth and improvement, and growth emerges from individuals communicating with each other and working together toward a richer and fuller

life. For the pragmatists, communication is crucial to planning action. If we don't communicate, we won't enrich ourselves.

Furthermore, we will never be able to come to any conclusions about what we can do collectively. As a citizen of a global community, we have a responsibility to respect diversities and learn from them. This responsibility is part of "good action". For American pragmatists like Dewey, good action is what is best for the good of the whole, and this whole is not the community that overshadows and absorbs the individual, but the community that embraces diversity.<sup>15</sup>

How do we find out what the "good of the whole" really is? Dewey suggests that we arrive at the answer through moral deliberation involving social intelligence and humanity's intrinsic exploratory nature.<sup>16</sup> Pragmatism starts with concrete analysis, *not* with abstract theories and principles. To assert that society itself is intelligent is quite outrageous because it sees society as a living entity instead of a conceptual construct. Equally provocative is his idea that humanity has an innate tendency to engage with the natural and social world. According to Dewey, perception is not passive. We encounter the world with active inquiry. We are naturally inquisitive: We want to communicate and learn by interacting with the world.<sup>17</sup>

Perhaps the inspiration behind pragmatism is the American spirit of exploring and settling in a new world that requires constant revising and adapting through experience. Ultimately, those who survive are the ones who can use experience to plan future actions. However, unlike pure "survival-of-the-fittest", pragmatism does not equate good action with successful action. For Dewey, action that is "good" involves moral reasoning, and this moral reasoning should be "pragmatic" in nature. On the one hand, we should not give in to rules of efficiency or to absolute rights and wrongs. If we accept moral absolutism, we fall into extreme dogmatism and end up imposing our standards on others. On the other hand, we should not bow down to consensus by majority. If we adopt moral relativism, ethical reasoning becomes opinionated, and we fall into extreme irresponsibility. Pragmatism argues that we need to balance and transcend these two extremes. For moral reasoning to be pragmatic, it must use the full richness of human experience to plan actions that are morally sound. And this richness can only be achieved by involving intelligent inquiry and communication, as well as by developing a sympathetic sensitivity that can help us go beyond disagreements.<sup>18</sup>

The ultimate goal of pragmatism is to nurture ethical maturity and develop self-directed growth. Theory is not sacrificed for practicality; rather, it embraces practice. Real inter-relationship is communication. It is through communication that humanity can develop to its full richness and wisdom.

For the founders of American pragmatism—Pierce, Dewey, and James—human action is society-based. It is natural for humanity to explore and engage with the environment and to act for the good of the whole while retaining an individual's uniqueness. It does not put egotistical individualism over social interests, but neither does it squash humanity's intelligence and creativity with society's demands. Right action is a continuous dialectical interplay of human activity and society's greater good. In the final analysis, American pragmatism provides an uplifting view of human action, seeing it as always developing, adapting, and never fixed. Right action is action that is directed toward achieving a richer, fuller life for both the individual and the global community.

## Aristotle, Kant, and Moral Philosophy

There is a pair of thinkers that we can't neglect in a discussion of right action, ethics, and human dignity. Most of European philosophy on this subject can be summarized as a showdown between Aristotle's *Ethics* and Kant's *Moral Philosophy*.<sup>19</sup>

Aristotle recognizes that there are better and worse actions, and good vs. bad judgments. However for him, the notion of what is a "good" action concerns *telos*, the results of actions. An act is "good" when it has fulfilled its purpose of bringing about desired results; an act is "bad" when it is unsuccessful in achieving its purpose.<sup>20</sup> For Aristotle, to say that an act is good does not mean we are assigning a quality to the act. It is simply a judgment of whether an action is carried out successfully toward a goal.<sup>21</sup> If an action accomplishes what it was supposed to do, then that act is considered both good and right.

When Kant says that an action is "right," he is assigning a quality to the act: it has nothing to do with bringing about desired results. In many ways, Aristotle is closer to pragmatism in his approach to right action—an act is "good" and "right" when it accomplishes what was intended, therefore putting the actor closer to the reality he or she is driving toward. For Kant, right action is action performed by a rational being. An act is "right" when it is performed according to rules of

reason; it is “wrong” when it contradicts reason.<sup>22</sup> This Kantian statement has invited many criticisms. Consider what happens when people make mistakes. Does this mean that those who make mistakes are acting irrationally? How about making a mistake after going through a logical and rational sequence of thoughts? That a mistake can be made after rational deliberation is the kind of condition that stumped the Kantians. With Kantian ethics, when people make mistakes, we have to assume that they are irrational.

Another problem surfaces when we try to use reason as the basis to evaluate whether an act is moral or not. Consider this: If an act is judged as “good,” does it mean that it is good for me, or my circle of friends, or for all human beings? Who is to decide? What are the deciding factors? I can be perfectly logical and rational when I act in order to benefit me at the expense of others. My act is rational, but am I ethical? This is an especially difficult question if my rational and logical act ends up harming others.

Recall that for Aristotle, “good” and “right” are about whether an act achieves its *telos* or purpose. Whether an act is judged to be virtuous concerns the manner in which we act. The former is a question of pragmatics; the latter is a question of ethics. There is room for virtue in Aristotle’s approach to action, because for him virtue can be used to guide how we act. He accepts that virtuous actions may sometimes not give us desired results, but we choose to act virtuously anyway. Consider this example: We decide not to evict a tenant because we consider it unethical to make a family homeless. However, as a result of our ethical decision, the desired result of having a rental income failed. Aristotle recognizes the dilemma of balancing means and ends. He starts out by saying that we need to consider there are gradations of judgments when we are trying to decide what to do. A coarse judgment is one in which we only consider if the act will achieve the goal. Whether the act is virtuous or not does not enter into the equation. As we become more sophisticated thinkers, we plan actions by balancing *telos* and means. Finally, when we realize our full human potential, decisions will come from deep insights into the nature of reality, taking us beyond simple considerations of means and ends. Aristotle calls this process “becoming progressively more human”.<sup>23</sup>

Kantians, on the other hand, ignore that every decision about action involves someone making a judgment about something. Judgments are not stagnant. They cannot be evaluated against a pre-set rule supposing that we are rational beings. If Kantians assert that people

who make bad judgment are acting against their rational nature, there is no room to allow honest mistakes or action based on misinformation. We are stuck with saying that they are “mad” or “crazy.”

Aristotle does not deny the role of reason in directing action. For him, perception informs the intellect but is also formed by intellect. By intellect, Aristotle does not mean conceptual thinking. His notion of intellect is more like intelligence. It is this intelligence that allows us to balance means and ends.<sup>24</sup>

In Aristotelian ethics, all matters that affect human wellbeing are ethical matters. In Kantian ethics, what is “good” is equated with the abstract notion of “right,” and this “rightness” is evaluated according to logical consistency. It comes down to “if you are rational, you are ethical.” The problem with this statement is that judgments about how to act may be logically consistent but not necessarily ethical. Moreover, is any rational judgment independent of beliefs? How do belief systems figure into making logical and rational judgments? Suppose I get angry and hit someone, and have all the reasons and logical arguments for doing it. Therefore, the process of arriving at the decision to hit someone is entirely consistent with my being rational. If my judgment comes from a belief that says that if I am cheated, I have the right to be angry and hit the person who cheated me, Kant would have to say that I am acting rationally and therefore that the action is right. However, if I do not have the belief that I have the right to hit someone if they cheated me, I am equally rational, but the aggressive act would never have happened.

Notice that both processes of thought that lead to whether I hit someone or not are perfectly logical and rational. It’s the belief system that leads to different courses of action. Kantian ethics would consider both actions coming from a rational actor, but when it comes to legal consequences, one course of action can land us in jail. Even common sense judgment would recognize that the result of one action is harmful and the other harmless.

So we come back to the question: How can we act ethically? Pragmatists like Dewey recommend that we need to evaluate our beliefs constantly. If we are to make decisions for the good of the whole, we will need to be self-reflective. Similarly, for Aristotle, human action attains fulfillment only when it is self-aware and self-correcting. Both are consistent with Habermas’ idea that true communication involves participants who are self-reflective. Dewey, Aristotle, and Habermas all believed that judgment is not simply an intellectual exercise. The abil-

ity to judge ethically comes from continuous reflection and feedback. In contrast, Kantians argue that reason is given to us innately, and it is reason that gives us the ability to make judgments. Being rational, we are conscious of the causality of actions. Therefore, we are capable of making moral decisions because we can deduce the consequences of our actions. Rationality may drive the process of judging and acting, but we need to ask whether reason alone is sufficient to guide us to be ethical. The link between rational action and ethical action was a bridge the Kantians hoped to build but never did.

Before we conclude that Kantian ethics have nothing to stand on, we have to acknowledge Kant's bravery in stating that all beings have a strong and deep inclination to happiness. This pre-eminent good is called morality, and it is innate in us. Because we are rational, we can be moral. But Kant does not draw the relationship between "innate good" and "innate reason," leaving us to speculate how the innately ethical is related to the innately rational.

Before we leave Kant, let's pose one more question: If what is innately ethical is that which is rational, what system of ethics are we using as our touchstone? If it is a set of virtues, then whose set is it? In the final analysis, Kant ends up reasserting that we are rational beings, and rational beings make correct ethical judgments accordingly. Action is not based on efficiency or convenience but on an absolute measure called rationality.

Even with its shortcomings, there is something important about Kant's view of human rationality that we need to acknowledge. Kant was one of the leaders of the era of Enlightenment in European history. Championing inborn rationality was his way of giving dignity to the human condition. Kant was a humanist who believed in the nobility of the human spirit and refused to accept that humans were born evil and driven to pleasure and greed.

Aristotle also championed human dignity. He saw the human being as capable of being both practical and ethical. Practical wisdom directs us to act to achieve the *right result*—this is the pragmatics part of action. Intellect-based wisdom directs us to perform virtuous acts that make the *end right*—this is the ethical part of action.

Probably the greatest impact of Aristotle's ethics lies in the shift from judgment of deeds to judgment of intentions. For Aristotle, it is not enough to evaluate whether an act is ethical by judging its face value.<sup>25</sup> We also need to consider intention: Is the act intended to be beneficial or intended to cause harm? Ethical action always relates back

to an actor because actions originate from the actor's intentions. If an act is intended to harm, even if for some reason no harm was done, it is still unethical. On the other hand, if no harm was intended, but somehow harm was done beyond the control of the actor, the act is not considered unethical. This shift from judging an act at face value to judging an act by its intention has become the basis of modern legal philosophy.

Finally, for Aristotle, the "value" of an act lies in its "goodness." This "goodness" is different from "good" action: "Goodness" is related to *kalos*, the Greek word meaning beautiful. *Kalos* also means healthy, strong, excellent, and noble. It is the measure of goodness or value. Actions that are virtuous are considered to have *kalos*. In other words, they are valuable and beautiful. Virtuous intention that is rooted in intellect-based wisdom *knows kalos*. Ethical acts that are rooted in practical wisdom *know* intention and therefore can deduce consequences. Embodying both forms of wisdom, we, as human beings, are able to relate intention to consequences, cause to effect, and virtuous thought to practical action. And what are virtues? Aristotle answers by saying that virtues are dispositions that direct actions that manifest human excellence.

All three approaches to socially responsible philosophy—Habermas' Praxis, American Pragmatism, and Aristotelian Ethics—make statements about what is right and what is ethical.<sup>26</sup> Challenging theories of efficient action that treat human activity as mechanical and the view that ethics have no role in action, they are not afraid to claim that virtue and ethics have a place in our lives.

There are, however, inadequacies in each approach. Let us first look at Habermas' theory of praxis. This view states that it is dehumanizing to reduce human activity to machines in an organization. On the other hand, is praxis virtuous action? Habermas comes short of saying this. How is praxis related to virtue? There are no satisfactory linking hypotheses. Instead, Habermas falls back to saying that an act is unethical if it turns human beings into objects. This is because humanity by nature is *not* an object. Although Habermas championed a dignified view of humanity by attributing to it an innate interest in participatory communication, he stopped short of connecting human communicative interest to virtue.

For the American pragmatists, right action is moral action.<sup>27</sup> This suggests that right action is somehow related to virtue. However, it

does not clarify the relationship of the “good of the whole” to virtue and how virtue can be manifested in social interaction.

For Aristotle, whether an action is “good” is evaluated by how well it has achieved its purpose. Whether an act is virtuous is evaluated by the manner in which the act is carried out. The main problem here is that good action and ethical action are judged by different criteria. If we start out with two different kinds of action and two sets of criteria for judging them, we will have a hard time bringing them together.

Marx, Habermas, Dewey, Kant, and Aristotle represent the European approach to ethics and action. An approach to ethics and right action that does not share the same historical legacy of these thinkers is Confucianism. Confucianism is not unique to Chinese culture, although it originated there. Historically, Confucianism has shaped the cultural orientation of Asian societies as diverse as Korea, China, Japan, Vietnam, and Thailand.

The Confucian “solution” to the issue of virtue, ethics, and action begins with the flat-out announcement that virtuous action is right action. Virtue is not just about how we act; it is also the goal of any activity. Moreover, virtuous action is also effective action, because it leads to the good of the all instead of the good of the few. In *The Principle of the Mean (Zhong Yong)*, it is said:

“the enlightened leader is one who can give virtue its full development for the sake of all. Cultivating the ultimate goodness, the sagely ruler can transform and nourish heaven, earth, and humanity. When goodness is manifest, it becomes brilliant. When it is brilliant, it affects all. Affecting all, every citizen is transformed. Those who embrace virtue not only complete themselves but also others. In completing themselves, they show perfect virtue. In completing others and things, they manifest their intelligence and knowledge. The way of Virtue is natural. For those who apply virtue sincerely, their actions will always be right.”<sup>28</sup>

Thus, for Confucius, virtue is part of the natural way of things. Ethics are theories about virtue and how it manifests in society. Morals are the application of ethics in an individual’s behavior. Therefore, the path from virtue to ethics to morals is the path from the absolute to the relative.<sup>29</sup> The reverse sequence is the path from the relative to the absolute. Confucianism also says that the most enlightened societies run on virtue.<sup>30</sup> When virtue is followed naturally and is a part of society, there’s no need to have theories of how virtue is manifested. When

there is no need for theories of ethics, there will be no need to discuss how morality should be applied in human interaction. When virtue no longer guides society, however, ethics are needed. When ethics break down, morals are what we are left with.<sup>31</sup>

Confucianism's approach to virtue, ethics, and morals has one significant shortcoming: It treats virtue, ethics, and morals as mutually exclusive states of societal development. There is also a hidden assumption that one stage is "better" than the other.<sup>32</sup> We don't have to see it this way. Even if virtue is the guiding force of society in the absolute sense, there is room for ethics and morals in the relative world of everyday activity. Although virtue cannot be perfected because it is primordial, we can certainly improve our understanding of virtue through ethics and be more attentive to morals in our everyday life. Relative ethical acts and moral outlook help us to approach the absolute world of virtue, and virtue informs us how to use ethics and morals to guide our everyday actions.

## The Shambhala Principle<sup>33</sup> as a Socially Responsible Philosophy

Based on the criteria outlined in the beginning of the article, Sakyong Mipham's articulation of the Shambhala Principle fits all the characteristics of a socially responsible philosophy. First, it addresses issues that face the human condition today such as communication, education, health, wealth, ecology, human rights, and technology. Second, the language is non-technical, conversational, and reader-friendly. We are not being lectured at, but are drawn into engaging with the book as if we are two people conversing in a coffee shop or a park. Third, in *The Shambhala Principle*, the person-situated-in-society position is accepted as given and is the starting point of all discussions. It does not begin with either the individual or the world, and then go about bridging the two. Fourth, it is flexible and adaptable to different contexts and circumstances. Lastly and most importantly, it helps us to understand our place in society and shows us, step by step, how to make the world a better place. This is the crowning achievement of any socially responsible philosophy that seeks to be practical: *It provides us with methods, not just speculations.*

The Shambhala Principle sees personal and social transformation as inseparable. Mind shapes society and is in turn shaped by it. On

the surface, it is similar to John Dewey asserting that the individual is always interacting with society, constantly changing it and being changed by it. However, a closer look reveals that while the American pragmatists talk about the “individual,” Sakyong Mipham talks about “mind.” This choice of language is significant. For the American pragmatists, the individual is the sum total of thoughts, feelings, and perceptions. To understand how we live and interact with society, we need to understand how these faculties function as faculties—hence James’ interest in the relationship of thought and perception. When Sakyong Mipham says that it is “mind” that interacts with society, he is referring to both the absolute “wisdom-mind” as well as the relative mind that understands absolute wisdom and applies it in the world.<sup>34</sup>

According to the Shambhala Principle, humanity is endowed with basic goodness. This “goodness” expresses itself in intelligence, mindfulness, caring, and just about everything we do. Basic goodness cannot be conveyed as if it were a piece of information. You won’t find it in Wiki. Googling it won’t work either. Sakyong Mipham says that basic goodness can only be pointed to by someone who embodies that principle. When it gets pointed out, we discover that it has always been a part of us. All the great philosophies of the world have some kind of view of human nature—who we are and what we are born with. In the language of socially responsible philosophy, this view is sometimes referred to as “human interest.” Thus, for Critical Theory, the human interest is participatory communication and liberation from dominance. For Marx, it is emancipation from alienated labor. For Kant, it is reason. For Aristotle, it is *kalos*, or beauty. For the American pragmatists, it is exploration and inquiry. Within the Shambhala Principle, it is basic goodness.

What are the obstacles to realizing human interest? For Habermas and Critical Theory, it is the dominance of technocracy. For Marx, it is the dehumanization of work. For Kant, it is irrationality. For Aristotle, it is the inability to balance means and ends. For the American pragmatists, it is the extreme views of free will and social determination. Within the Shambhala Principle, it is confusion and ignorance.<sup>35</sup>

How do we remove the obstacles that prevent us from realizing human interest? For Critical Theory, it is developing a language of participatory communication. For Marx, it is a proletariat revolution. For Kant, it is the belief in rationality as both truth and method. For Aristotle, it is the cultivation of practical and intellect-based wisdom. For the American pragmatists, it is education that fosters active inquiry

and adaptation. According to the Shambhala Principle, it is turning a culture that doubts human goodness into one that believes and acts in accordance with human worth and dignity.<sup>36</sup> To put it simply, we transform the belief in “innate bad” to “basically good.” This cultural transformation is groundbreaking, because it pervades our orientation to technology, work, communication, ethics, virtue, health, education, and the natural world.

The Shambhala Principle’s view of technology is that technology can either improve or harm the human condition, depending on how we use it.<sup>37</sup> In and of itself, technology is neither good nor bad. It is its use that makes it positive or negative. When used properly, it can draw people together and help us engage globally. The invention of the telephone, electronic mail, broadcasting, the internet, and social media can bring us in touch with people no matter where they live. Through technology we can learn about diversity, the human condition worldwide, and even practical things such as how to renovate a house and repair a car. When used improperly, technology can isolate us from each other, polarize views, and turn us into addicts wanting more and more new technological toys. In contrast, Critical Theory sees technology today as a force of domination because it is associated with large corporations that treat us as consumers of their products and nothing else. Sakyong Mipham says that it does not have to happen this way. We have a choice—it is up to us to decide whether to use technology to better the human condition or be dominated by it. How do we know we are being dominated by technology? The Shambhala Principle says that when we become dull and disoriented, it is a sure sign that technology has numbed us.<sup>38</sup> We mindlessly check emails, surf websites, turn on the television just to get background noise, and text madly over nonsensical things. When we are glued to our phone, computer, tablet, television set, or play station, our action takes on the character of mechanical habits. When we prefer to put on headphones to pipe music into our heads instead of listening to the sounds of birds, the rustle of grass and leaves, and even the honking of vehicles, we have chosen to insulate ourselves from the living world of nature and society. If you find yourself doing this, you are being dominated by technology.

How can we make wise choices in our use of technology? The ultimate criterion is knowing what to accept and what to reject when it comes to using our technological amenities. Before we use a certain technology—picking up the phone, turning on the computer, putting on headphones—we might stop briefly to consider why we are doing

these things. A brief moment of reflection is what we need. Very often, this is all it takes to get us out of habitual patterns of using technology simply because it is there. In *The Shambhala Principle*, Sakyong Mipham says that slowing down and reflecting can help us find what is truly meaningful. It allows intelligence to emerge and tell us where to go and what to do. This is how we can make wise choices. Reflection is the method to figure out what to accept and what to reject.

From reflection, awareness arises. We become more attuned to ourselves, to the environment, and to the people around us. The Shambhala Principle sees this awareness as the key to true communication. According to Sakyong Mipham, communication is a two-way street built on harmony and respect. When we have a meaningful dialogue with someone, we are discovering human nature. Conversation, therefore, is about two people sharing thoughts, feelings, and culture. This sharing can only happen if we respect the other person by listening to them instead of fighting to talk at them.

Habermas, too, considers human communication important in building a cooperative and harmonious society. He sees humanity having an inborn interest in participatory communication. People do want to communicate, and this communication is productive and dignified when two people treat each other as subjects instead of objects. This is exactly what Sakyong Mipham means when he says that communication begins with “just you and me.”

How is the Shambhala Principle’s view of communication different from Dewey’s idea that the goal of human interaction is to give individuals a richer life as well as bring benefits to society? The difference lies in what these two views consider as the driving force of interactive communication. For Dewey, it is our natural disposition toward exploring and engaging with the environment—human, physical, natural, and social. In fact, for the American pragmatists, there is no difference between exploring a forest and engaging with people at a beach party. Exploration is the core of our interactive experience, and out of this experience, we use our newfound knowledge to enrich us intellectually, as well as to improve our ability to bring benefits to society. In the Shambhala Principle, the driving force of interactive communication is the human disposition toward caring for others. This caring is a manifestation of our basic goodness.<sup>39</sup> Thus, all human communication originates from basic goodness, humanity’s birthright. We may like to explore and entertain our intellect, but at rock bottom we are caring and compassionate beings. When basic goodness forms

the ground of communication, we are asserting that we care because it is in our nature.

According to the Shambhala Principle, our goodness is founded on wisdom. This wisdom has qualities of emptiness and luminosity. Emptiness is a sense of relaxed spaciousness, and luminosity is the state of being free from doubt and anxiety. Our intelligence is a manifestation of the inseparability of space and radiance. This is why it can enlighten us, tell us what to do, and how to do it. In contrast, Aristotle divides wisdom into two separate parts: practical wisdom that knows *telos* or purpose, and intellect-based wisdom that knows virtue. We saw earlier that one of the problems of Aristotle's view of action is that he started out with two separate forms of wisdom and failed to build a satisfactory bridge to link them. The Shambhala Principle, on the other hand, begins with the two aspects of wisdom (emptiness and luminosity) being inseparable and co-emergent. Therefore, it not only circumvents the problem of having to connect them, but provides a unified ground from which intelligence, virtue, and goodness can spring. The American pragmatists argue that intelligence is a developing process, and that it is constantly being honed and defined by the results of our exploratory and inquisitive interaction with the world. However, American pragmatism has no notion of a wisdom that is a ground for inquisitive interactions. The problem with this view of intelligence is that intelligence itself is constantly changing and redefining itself. But against what? Without an unchanging reference, how can we find out if our intelligence is improving with each interaction with the world? This problem does not exist for the Shambhala Principle. Although wisdom is the unchanging ground from which everything else arises, there is also room for personal and societal improvement. Awakening to absolute wisdom, which is seen as omniscient and unchanging, does not exclude cultivating a consciousness that becomes progressively more refined.

The relationship of absolute and relative wisdom builds the ground for the Shambhala Principle's view of ethics and virtue. Recall that for Aristotle, virtue is associated with how we act. For Kant, ethics is an outgrowth of reason. For the American pragmatists, ethics is developed through our interaction with the world; ethics and intelligence are both constantly shaped by our engagement with the environment.<sup>40</sup> However, because ethics is developing and being redefined constantly, there is no reference to evaluate whether our ethics are truly ethical. The Shambhala Principle sees basic goodness as that which allows us

to manifest virtue. Put simply, we are virtuous because we are basically good.<sup>41</sup> Reason, purpose, and practicality are all driven by virtue. Virtue, like wisdom, has its absolute and relative aspects. Absolute virtue is the goodness we are born with; we cannot improve on it and we cannot lose it. Relative virtues are virtues that we can work on and refine—like generosity, patience, tolerance, integrity, humility, and so forth. We can be more patient or more generous, but we can't have "better" basic goodness. Absolute wisdom is the ground that allows intelligence and virtue to be applied in the everyday world.

## The Shambhala Principle in Practice

A socially responsible philosophy should not only give us a view of action, but should also provide us with methods for acting virtuously. After telling people what should be done, the philosophy should offer guidelines and steps toward doing it.

In the Shambhala Principle, the first step toward awakening basic goodness is to learn how to engage in a non-aggressive dialogue with another person. In this interaction, we explore each other and develop a respect for another person's intelligence and feelings. Once we are able to respect each other, we will be less eager to assign negative dispositions to people. For example, when someone makes a mistake, we would be less likely to say that they are a "bad" or "irresponsible" person by nature. This is the "no blame" principle. If mistakes are seen as a problem of action rather than the result of an intrinsic fallacy of humanity, we can figure out how to prevent those mistakes from happening again. If we attribute mistakes to some flaw in humanity, we will never be able to improve the human condition. If we believe something is inborn, we won't even attempt to change it, because changing something innate is impossible. An example is using phrases like "born loser" or "born idiot" to describe someone. When we use this kind of language, we have adopted a belief that denies that person's ability to learn or awaken to their goodness. In contrast, if we believe that someone acted out of confusion, ignorance, or emotional stress, we are not making any assumption about inborn fallacy. This belief can lead to action that will prevent further mistakes from happening. The principle of "no blame" not only helps us become more tolerant and less self-righteous, but is a significant step toward making good society possible.

In the final analysis, the Shambhala Principle sees mistakes and unethical action as phenomena rising out of confusion and our ignorance about our own good nature. For Kant, mistakes are the results of failed rationality. For Dewey, mistakes are the product of an underdeveloped intelligence. For Aristotle, it is the inability to make practical wisdom work. For Habermas, the dominance of technocracy is to blame. Of all these socially responsible philosophies, the Shambhala Principle is the only one that goes beyond pointing to where problems come from and gives practical guidelines for how to work with mistakes. We first acknowledge each other as human beings through dialogue and communication. Then we continue to cultivate our sensitivity by slowing down and developing non-judgmental reflection. From this reflection, we stop assigning blame. At this point, we have arrived at the realization that people do not have inborn negative dispositions. Once we stop blaming, intelligence can mature and help us plan actions that will improve the human condition, be it a continent away or right inside our home.

The most important thing that separates the Shambhala Principle from other socially responsible philosophies is its emphasis on meditation as a way of transforming mind and culture. Responsible action must come from a mind that is non-aggressive, fearless, and never doubting the goodness of human nature. Moreover, action directed toward changing culture and society must be grounded in wisdom that encompasses both space and radiance. Without this wisdom, social action can easily become impulsive waving of placards of slogans and outbursts of violent behavior that stem from anger and fear. As Confucius said, "If we cannot tame our self, we will be unable to care for our family. If we cannot care for our family, we will be unable to help our community. If we cannot help our community, we will be unable to rule a nation. If we cannot rule a nation, we will be unable to bring peace and harmony to the world."<sup>42</sup> It is this idea of grounding social transformation in the cultivation and refinement of mind that separates Chinese philosophy and the Shambhala Principle from the European philosophies of action.

According to the Shambhala Principle, meditation is the most effective method for changing mind. Since our thoughts play a major role in our interactions in society, a mind that is aggressive will not lead to enlightened communication. If both parties in a conversation were aggressive and competitive, their motivation would be to take each other down rather than work together for common interests dis-

covered through dialogue. How can meditation help us transform a culture that is aggressive, competitive, and fearful into one that has the confidence to believe in humanity's worthiness and that is not afraid to care? There are many methods of meditation from the Buddhist and Taoist spiritual traditions, but I believe none have connected mind and social transformation as succinctly as the Shambhala Principle. From spacious and brilliant wisdom arises an intelligence that is gentle and wise. This intelligence leads us to think and act non-aggressively and tells us what to accept and reject. From this wisdom also arises virtue that trusts the intrinsic goodness of humanity. This virtue leads us to respect and care for others.

When virtue and intelligence form the basis of communication, we are genuinely interested in another person's thoughts and feelings. Out of this interest, caring arises. When virtue and intelligence form the basis of our view of our world, we know that we are always standing in the moment of choice: We can choose to doubt the nature of human goodness or we can choose to believe in it. Intelligence shows us what to accept (human goodness) and what to reject (human fallacies). Virtue shows us what is ethical and unethical, what is compassionate and what is harmful. The Shambhala Principle considers virtuous acts simultaneously practical, effective, and efficient—practical because they can change society, effective because they do change society, and efficient because actions based on an inborn disposition (of goodness) are by nature effortless.

In *The Shambhala Principle*, Sakyong Mipham states that meditation in Tibetan is translated as "strong mind".<sup>43</sup> It is this strong mind that allows us to engage socially with clarity and compassion. It is the strong mind that gives birth to the gentle intelligence and fearless virtue that guide our action. Kant hoped to build a bridge between reason and ethics. Aristotle envisioned a bridge between virtuous and purposeful action. Habermas and the American Pragmatists collected the parts to build a bridge between ethical and communicative action. The Shambhala Principle is the one that completed it.

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EVA WONG has written and translated over 17 books on Taoism and holds advanced degrees in mathematics, philosophy, and physics. She spends much of her time wandering the mountains, forests, and philosophical forums around the world.

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## NOTES

1. Between 1983 and 1988, German philosophers Jurgen Habermas and Hans-Georg Gadamer and French philosopher Paul Ricoeur gave series of public lectures in New York and Boston. During that time, the Frankfurt School of Critical Theory, represented by Habermas, was introduced into American philosophical circles. Gadamer's hermeneutical theory of listening to a text to discover its deep meaning and Ricoeur's hermeneutic method of unraveling texts to uncover latent meanings also began to dominate intellectual discussions on both sides of the Atlantic. Habermas' theory of praxis and communication are discussed in this article. For a full exposition of Gadamer's hermeneutics, readers can refer to *Truth and Method*. Ricoeur's famous "hermeneutics of suspicion" is found in his seminal work on this topic, *Freud and Interpretation*.
2. Socially responsible philosophy is currently the cutting edge of philosophical discussions in the intellectual salons of New York, Frankfurt, and Paris. The movement is an outgrowth of over several decades of pioneering thinking from the Frankfurt School of Critical Theory and the French deconstructionist movement represented by Louis Althusser. No article or book has yet been written on the subject of a socially responsible philosophy. This article may be the first to introduce to the general public the notion of a socially responsible philosophy.
3. Sakyong Mipham, *The Shambhala Principle* (New York: Harmony Press, 2013), x.
4. T. Kotarbinski, *Praxiology*, translated by Olgierd Wotjasiewicz (London: Pergamon Press, 1965), 75-76.
5. *Ibid.*, 107-108.
6. *Ibid.*, 115-124.
7. J. Habermas, *Theory and Practice*, translated by John Viertel (Boston, MA: Beacon Press, 1973), 195-198.
8. J. Habermas, *Knowledge and Human Interest*, translated by Jeremy J. Shapiro (Boston, MA: Beacon Press, 1971), 47-55.
9. J. Habermas, *Communication and the Evolution of Society*, translated by Thomas McCarthy (Boston: Beacon Press, 1979), 50-59.
10. J. Habermas, *Theory and Practice*, op. cit., 7-9.
11. *Ibid.*, 38-40.
12. For a detailed discussion on human action effecting societal changes, see C. Pierce, *Collected Papers of Charles Sanders Pierce* (Cambridge, MA: Harvard University Press, 1958). John Dewey's view on education can be found in *The Philosophy of John Dewey*, edited by John J. McDermott (Chicago: University of Chicago Press, 1981), 443-494. For William

- James' approach to thought, perception, and pragmatism, refer to W. James, *Pragmatism* (New York: Dover, 1965).
13. J. Dewey, *The Philosophy of John Dewey*, op. cit. 355-371 and 421-429
  14. *Ibid.*, 429-434.
  15. *Ibid.*, 175-176.
  16. *Ibid.*, 176-182.
  17. *Ibid.*, 207-208.
  18. *Ibid.*, 209-212.
  19. The contrasting views of Aristotle and Kant are found in the section titled "Nicomachean Ethics" in *The Basic Works of Aristotle*, translated by Richard McKeon (New York: Random House, 1970), and I. Kant, *Foundations of the Metaphysics of Morals*, translated by Lewis White Beck (New York: Bobbs-Merrill, 1959).
  20. Aristotle, op. cit., 935-937.
  21. *Ibid.*, 938-941.
  22. I. Kant, op. cit., 66-67.
  23. Aristotle, op. cit. 952-953.
  24. *Ibid.*, 959.
  25. *Ibid.*, 963-977.
  26. J. Habermas, *Knowledge and Human Interest*, op. cit., 25-63. J. Dewey, *The Philosophy of John Dewey*, op. cit., 421-445. Aristotle, *The Basic Works of Aristotle*, op. cit., 964-969.
  27. J. Dewey, op. cit., 45-467.
  28. Confucius, *Zhong Yong* (The Principle of the Mean), my translation (Taipei: Sanwen Publishing, 1976), excerpted from chapters 23-25.
  29. Relative refers to context-dependent truths that are subject to interpretation; absolute refers to truths that are timeless and independent of context.
  30. Summary of ideas from Confucius, *Da Xue* (Great Learning), (Taipei: Sanwen Publishing) chapters 8, 9.
  31. *Ibid.*, *Da Xue*, chapters 9, 10.
  32. Confucius, *Zhong Yong*, op. cit., chapters 18, 19.
  33. Format note: When the book *The Shambhala Principle* is referred to, it is italicized. When the Shambhala Principle is being used to describe a set of ideas, it is not italicized.
  34. Compare Sakyong Mipham, *The Shambhala Principle*, chapter 14 on "mind" and J. Dewey's "Experiential Theory of Knowledge" in *The Philosophy of John Dewey*, op. cit., 175-185.
  35. J. Habermas, *Theory and Practice*, op. cit., pp. 195-252, and K. Marx, *The Economic and Philosophic Manuscripts of 1844*, translated by Thomas Milligan (New York: International Publishers, 1964) pp. 106-131, Aristotle, *The Basic Works of Aristotle*, op. cit., pp. 1085-1086, J. Dewey, *The Philosophy of John Dewey* op. cit., pp. 575-598, Sakyong Mipham, *The Shambhala Principle*, op. cit., 129-139.
  36. Sakyong Mipham, op. cit., 20-21, 65-72.
  37. *Ibid.*, 77.
  38. *Ibid.*, 153.
  39. *Ibid.*, 33-44.
  40. Aristotle, *The Basic Works of Aristotle* op. cit., pp. 952-954, I. Kant, *Foundations of Metaphysics and Morals*, op. cit., 66-72, J. Dewey, *The Philosophy of John Dewey*, op. cit., 443-445, Sakyong Mipham, *The Shambhala Principle*, op. cit., 23-32.
  41. Sakyong Mipham, op. cit., 177-186.
  42. Confucius, *Da Xue*, my translation, op. cit. chapter 9.

43. Sakyong Mipham, op. cit., 119.

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