

Spirit and Matter: Two Aspects of the Same Reality
An Independent Study
Presented to the Faculty of the Graduate School of
Pokhara University
in Partial Fulfillment of the Requirements for the Degree of
M.A. in English

By

Anup Pyakurel

Deepak Prasad Jamkatel

Rajendra Acharya

Institute of Advanced Communication, Education and Research (IACER)

Baneshwor Heights, Kathmandu

April 2007

POKHARA UNIVERSITY

INDEPENDENT STUDY

We hereby recommend that an independent research titled
Spirit and Matter: Two Aspects of the Same Reality

Prepared by

Anup Pyakurel

Deepak Prasad Jamkatel

Rajendra Acharya

be accepted in partial fulfillment of the requirement for the degree of

M.A in English

.....
Supervisor

.....
Principal

Date:

ABSTRACT

Spirit and Matter: Two Aspects of the Same Reality

Anup Pyakurel

Deepak Prasad Jamkatel

Rajendra Acharya

Both spirituality and materialism have a common origin. This becomes clear when we look at the ancient Greek civilization which has provided the foundation upon which the Western civilization is built and also at the Eastern civilization. Both tell in no uncertain terms that materialism and spirituality are indeed two aspects of the same reality. This paper tries to shed light on this. It also tells how modern societies are slowly losing sight of this fact and consider spirituality and materialism as two things which are poles apart. The problem the world is facing today is mainly because of this. Human beings today have become very materialistic. This materialistic outlook on life, without its spiritual counterpart, has been a source of conflict through ages.

In ancient times, there was no differentiation between spiritual and material aspects of life. In both Eastern and Western civilizations, spirit and matter were considered as having the same roots. But as humans became more and more civilized, they forgot this reality. As a result, during several epochs in the history of humanity, the material aspect was given preference while its counterpart, the spiritual aspect was marginalized. This happened mainly because of the rise of capitalistic system around the world, and also because of the tendency of human beings to only look outside towards gaining material possessions while neglecting their souls' desires.

This paper argues that spiritual aspects have been sidelined for a very long time now and its cost are being borne by people around the world in the form of problems like conflict, misery, strife, war etc. Although it is usually said that all these problems exist because it is human

tendency to be impatient and unsatisfied, and these are human qualities which also foster human progress, it can be argued that these can be addressed by giving spirituality its due place in society. This paper therefore proposes, as a way out of the problems afflicting humanity and the world, that spirituality be given its due place in societies around the world.

Pokhara University, April 2007

ACKNOWLEDGEMENTS

We would like to express our thanks to the many persons who have been instrumental in the completion of this paper. Thanks go to Mr. Amma Raj Joshi for his enlightening us on how to go about writing a paper in the MLA format. We also thank Dr. Anand Sharma for telling us how to give any kind of writing a proper structure. Thanks are also due to Prof. Dr. Shridhar Lohani, Prof. Dr. Padma Devkota and our Principal Rameshwor Adhikari for showing us that an easy demeanor and calmness and a kind of spirituality they exude can also be the path for progress in life. This has been a kind of guiding light to us in writing this paper.

We would also like to thank Mr. Toya Subedi for his insights on how to write a paper involving spiritual matters. We took to heart his telling us that the Bhagavad-Gita would be a good book to refer to for spiritual matters. We are also indebted to Mr. Laxmi Pathak for his role in kindling the fire within us, to know more about our spiritual sides.

We are most thankful, however, to Mr. Bhusan Aryal, first of all, for supervising us in writing this paper. He has been our teacher, our mentor and our guide. He has been very instrumental in giving the paper the shape in which it appears. We knew that there was a way to how to write this paper. But it was Bhusan sir who showed it to us. By making corrections to our paper and giving us his precious time despite his busy schedule, he has earned our immense respect. Thanks go out also to all other teachers of IACER who have directly or indirectly played a role in the completion of this paper.

Anup Pyakurel

Deepak Prasad Jamkatel

Rajendra Acharya

CONTENTS

| | |
|---------------------|----|
| 1. Abstract | 3 |
| 2. Acknowledgements | 5 |
| 3. Contents | 6 |
| 4. Introduction | 7 |
| 5. Chapter 2 | 8 |
| 6. Chapter 3 | 12 |
| 7. Chapter 4 | 17 |
| 8. Chapter 5 | 22 |
| 9. Chapter 6 | 26 |
| 10. Chapter 7 | 35 |
| 11. Conclusion | 38 |
| 12. Works Cited | 40 |

Spirit and Matter: Two Aspects of the Same Reality

CHAPTER 1

Introduction

Duality is inherent in nature. There is an essential law of polarity in nature: flow and ebb, rise and fall, day and night, pleasure and pain, good and evil, birth and death, all these opposites are two sides of the same coin. Similar is the case with electricity, it is a phenomenon of repulsion and attraction—between electrons and protons—which are electrical opposites, but without either of these, there would be no electricity. Light also sometimes appears as wave packet and sometimes as energy packet. Even our own planet, the Earth is a giant magnet with positive and negative poles. In fact, no phenomenon in this world, and certainly no law of science, be it physics, chemistry, or any other science, is ever free from inherent opposites or contrasted principles.

It will be foolish, therefore, to think that spirit and matter are two different realities. Like all other polar opposites in nature, they are two facets of the same reality. One cannot exist without the other. The present day world, in wholly embracing the material aspects of life and putting into shade its spiritual aspects, is doing a great injustice. Therefore, the sooner we realize that spirit and matter cannot remain separate because they have had a common origin, the better it will be for all of humanity.

All of humanity, today, is striving for a fulfilling life. It considers itself in a kind of a sprint in that regard. But it has no time to stop and consider the consequences of living a solely materialistic life. Though a materialistic life is pleasurable but the pleasure is only short-lived. It is for a spiritual life to make that pleasure long-lasting. Humanity should not consider spirit as something external to matter because spirit and matter are two aspects of the same reality.

CHAPTER 2

Unity of Spirit and Matter

There are two aspects of human life: one that relates to the physical body- materialism; and the other that is concerned with the inner self (the soul) - spirituality. Materialism is an inclination towards acquiring material possessions and comforts; in short, it is a tendency to lead a life in which pleasures of the body are given preference over anything else. Spirituality, on the other hand is “centered and established on the soul”. In other words, while leading a spiritual life, activities are decided keeping in mind the awakening of the soul. Normally a person’s needs are fulfilled with limited materials such as food to satisfy hunger, a few clothes to cover the body, a bed for rest, and a house for shelter.

Like the physical body has its necessities, so also have the physical senses: the tactile, olfactory, gustatory, acoustic and visual senses. No matter how beautiful a view may be, the eyes will tire of seeing it after a few minutes, the ears will find it irritable to listen to even melodious tunes indefinitely. Similarly, a person will be able to eat only a certain quantity of food. Thus, the senses have limited requirements beyond which they become saturated. But senses are never satisfied—they always crave for more.

Apart from the five physical senses there is one more sense. It is the mind which is considered to be the sixth sense in human beings. Its attributes are greed, attachment towards worldly objects, and egoism. The mind experiences joy when these attributes are attended to. People generally engage their time and effort in satisfying the requirements of the body and the mind. The mind propels people to fulfill the three attributes and also employs the body in its schemes. This is not surprising since satisfaction of the senses is a bodily requirement and mind is one of the senses.

Along with the senses and the mind, the other aspect of life is the inner self or the soul, also called Antaratma in spiritual terms. Many people have found that looking after the soul results in eternal peace, satisfaction, bliss and the acquisition of both material and spiritual benefits. In spirituality, preference is given to the soul and not to the body. Therefore, bodily requirements are kept to a minimum and the principle of simple living, high thinking is adopted. Moreover, to follow the spiritual path we need not abandon material things nor does leading a materialistic life mean that we cannot engage in spiritual practice. In fact, even if we are totally materialistic, if we look deep down within our psyche, we will more often than not find that there is already a part of our mind that is following a spiritual direction.

We apparently see that spirituality and materialism mean two different things. So there is a tendency to see these two aspects as representing two separate realities. However, both these realms of human thought had a common origin. This is true when we look at not only the Eastern philosophy but also at the earliest Greek philosophy. The earliest Greek philosophy came from the Milesian school. “The Milesians were called ‘hylojoists’, or ‘those who think matter is alive’, by the later Greeks, because they saw no distinction between animate and inanimate, spirit and matter” (Capra, 24). This Milesian thought was continued by the philosopher Heraclitus (c. 540-480 B.C.) of Ephesus. He believed that perpetual change was eternal in nature and so he favored the idea not of ‘being’ but of ‘becoming’. He thought that the world was not static but dynamic and that there was constant interplay of opposites occurring during all changes that took place in the world. He saw these pairs of opposites as two aspects of the same reality. As in the earliest Greek philosophical school, Eastern mystics also thought that all things and events are interrelated and are just the different aspects of the same reality. Time and change are essential features of the dynamic Eastern world view where “the cosmos is seen as one inseparable reality—forever in motion, alive, organic; spiritual and material at the same time” (Capra, 29).

Similar to Heraclitus' thinking, the Greek Eleatic School initially identified with the unity of the Universe. However this unity was broken and spirit and matter which were until then considered one and the same thing, were separated. This dualism between spirit and matter, characteristic of Western philosophy, came to be considered true by the whole world. A major step in this direction can be attributed to Parmenides (c. 540-480 B.C.) who opposed Heraclitus' thought. Unlike him, Parmenides believed that change is impossible in nature and considered the changes perceived in the world as only illusion of the senses. He thought that "things can not be as they appear to the senses: the familiar world of change, motion, and multiplicity must be mere opinion, for the true reality by logical necessity is changeless and unitary" (Tarnas, 20). The concept of matter as indestructible originated from this philosophy and became the dominant Western concept in time. It was left to Empedocles (c. 490-430 B.C.) to unite the two opposing thoughts of Heraclitus and Parmenides. He felt that Parmenides was right in believing that nothing changes, as for example, water remains water and cannot change into a stone. But he also agreed with Heraclitus' idea that we must trust the evidence of our senses. He said that "we must believe what we see, and what we see is precisely that nature changes" (Gaarder, 36).

However, like Parmenides, Democritus (c. 460-370 B.C.) did not believe that anything actually changed. He sided with Parmenides and the Eleatics. To explain that nothing actually changed, he assumed that "everything was built up of invisible building blocks, each of which was eternal and immutable. Democritus called these smallest units atoms" (Gaarder, 43). He and the later atomists followed Parmenides' philosophy of the unchangeable being and demarcated spirit and matter. These atomists considered matter as consisting of several basic building blocks which were basically inert and dead and moved in a void. No explanation was given to their motion, but they associated the motion with forces which were external to and fundamentally

different from matter. These forces, the atomists assumed to be spiritual in nature. This image of the difference between spirit and matter and between body and soul has continued to this day.

Though the dualism between spirit and matter had taken hold in Western thought, the then Greek philosophers were primarily interested in the spiritual world and not the material world and to questions about morality and ethics. These questions occupied Western thought for more than two millennia after Greek science and culture had reached its peak in the fifth and the fourth centuries B.C. In this regard, Aristotle, who himself believed that “contemplation of God’s perfection were much more valuable than investigations of the material world” (Tarnas, 62), was responsible in creating the scheme which became the basis for the Western view of the Universe for two thousand years. Later on, finding the Aristotelian model useful, even the Christian Church supported his doctrines throughout the Middle Ages, and so it remained unchallenged for such a long time. It was the philosopher St. Thomas Aquinas who lived from 1225 A.D. to 1274 A.D who made Aristotle’s philosophy compatible with Christianity. He held the view that “nature and spirit were intimately bound up with each other, and the history of one touched the history of the other. Man himself was the pivotal center of the two realms, like a horizon of the corporeal and of the spiritual” (Tarnas, 180).

CHAPTER 3

Role of Capitalism in the Emerging Distance between Spirit and Matter

It was not until the Renaissance that Christian people freed themselves from the Church's influence and showed more interest in nature. This attraction towards nature and the growing interest in mathematics led to the formulation of proper scientific theories which were based on experiments modeled on Aristotelian thought. These theories were later expressed in mathematical language. Together with the development of modern science with these mathematical formulations, there was also a development of philosophical thought which reinforced the spirit/matter dualism. René Descartes' philosophy which appeared in the seventeenth century can be seen as such a reinforcement of the division of nature into two separate realms of mind and matter. This division made it possible for scientists to see the material world mechanistically. This mechanistic world view later laid the foundation for classical physics formulated by Isaac Newton. Descartes' philosophy was thus not only important for the development of classical physics but also

had a tremendous influence on the general way of thinking up to the present day.

Descartes' famous sentence 'Cogito ergo sum'—I think therefore I exist—led Westerners to equate their identity with their mind, instead of with their whole organism. As a consequence of the Cartesian division, most individuals are aware of themselves as isolated egos existing 'inside' their bodies. The mind has been separated from the body and given the futile task of controlling it, thus causing an apparent conflict between the conscious will and the involuntary instincts (Capra, 28).

This conflict is mirrored in our view of the outside world which is seen as various separate objects and events. This view of the world is also responsible for our present ill-

treatment of nature and for the fragmented view which extends in society. The society has been split into different nations, races, religions, and cultural, socio-economic and political ideologies. The fragments, when we think about it, are not really separate. But since they are seen as separate, it has become the reason for the prevailing social, ecological and cultural crises. It has resulted in our alienation not only from nature but also from our fellow human beings and brought about an “unjust distribution of natural resources, creating economic and political disorder; an ever rising wave of violence, both spontaneous and institutionalized, and an ugly, polluted environment in which life has often become physically and mentally unhealthy” (Capra, 28). We can see that the mechanistic world view which resulted due to the Cartesian division has been both beneficial and detrimental. Although it has led to the development of science and technology and made our lives more comfortable physically, it has not been without its consequences to our civilization.

When we talk about the domination of materialism over spirituality, we cannot remain without mentioning capitalism which has played its role in that very fact. It can be said that:

Historical capitalism involved the widespread commodification of processes—not merely exchange processes, but production processes, distribution processes, and investment processes—that had previously been conducted other than via a market. And, in the course of seeking to accumulate more and more capital, capitalists have sought to commodify more and more of these social processes in all spheres of economic life. (Wallerstein, 15)

In other words, it can be said that the historical development of capitalism has involved the thrust towards the commodification of everything. Historical capitalism can also be said to be a “concrete, time-bounded, space-bounded, integrated locus of productive activities within which the endless accumulation of capital has been the economic objective or ‘law’ that has governed

or prevailed in fundamental economic activity”(Wallerstein, 18). However, the original type of capitalism was such that

the ideal type of the capitalistic entrepreneur...avoids ostentation and unnecessary expenditure, as well as conscious enjoyment of his power, and is embarrassed by the outward signs of the social recognition which he receives. His manner of life is, in other words...distinguished by a certain ascetic tendency...He gets nothing out of his wealth for himself, except the irrational sense of having done his job well. (Weber, 71).

Such type of capitalism was close to a kind of spirituality because though it believed in the generation of wealth, it still believed in a life of frugality. Max Weber also tells in his *Protestantism and the Spirit of Capitalism* that “one of the fundamental elements of the spirit of modern capitalism, and not only of that but of all modern culture: rational conduct on the basis of the idea of calling, was born...from the spirit of Christian asceticism” (Weber, 180). However, such ideals were not followed; all that was followed was the accumulation of wealth. In such a social system where the accumulation of wealth became the sole purpose of life, those who operated by such rules had great impact on the whole so as to create conditions in which others were forced to conform to the patterns or suffered the consequences. Such has been the role played by capitalism in creating an overwhelmingly materialistic society.

Having mentioned capitalism as being the cause of the rise of materialism today in almost all societies around the world, we cannot but help mention colonization in the same breath. The spread of the capitalistic system around the world can be traced directly to colonization. At the background of this process was the Renaissance in Europe. Renaissance played its role in humans breaking free from the chains imposed on them by religion. Artists like Leonardo da Vinci, Michelangelo and Raphael produced their masterpieces during this period, Christopher

Columbus discovered the New World, Martin Luther rebelled against the Catholic Church and began its reformation. Nicolaus Copernicus, by hypothesizing a heliocentric universe instead of the geocentric universe accepted till then, commenced the scientific revolution.

Technological innovations as a result of the scientific revolution played a pivotal role in the emergence of a new era. With the invention of the magnetic compass, the world was opened to explorations by the European nations as these were at the forefront of discoveries and scientific inventions. The invention of gunpowder not only contributed to the demise of the old feudal order in practice in most of Europe, but it also created an upsurge of nationalism and was also one of the factors in the colonization of the rest of the world. Together with these, the mechanical clock brought about a decisive change in human relationship to time, nature, space and work. Further, the printing press led to a production of books which tremendously increased in learning both ancient classics and modern works. The effect of Renaissance was that, “no domain of knowledge, creativity, or exploration seemed beyond man’s reach” (Tarnas, 224). Therefore, Renaissance brought about a radical change in human beings’ relation to work, nature and religion. It was essentially a European process, and though it still contributed to the spiritual world because of the aesthetic dimensions in literature and art and other fields of human life during this period, the relation between spirit and matter was not as strong as it had been in earlier periods.

The Renaissance was followed by the scientific revolution in Europe. It was in this period that “the modern world-system, which is a capitalist world-economy, came into existence during the long sixteenth century in parts of Europe and the Americas and has since expanded to include the entire globe” (Wallerstein, 115). As mentioned earlier, this spreading of the capitalist economy around the world became possible through the colonization process by some European nation states like England, Spain, Portugal, France and Germany. What these nation states did

was that they not only spread their style of governance and their system of education but also imposed their own beliefs on these colonized lands. They considered their own culture as very advanced while the native cultures for them were primitive and barbaric. They thus gave rise to the self/other dichotomy. This dichotomy was a kind of continuation of the dichotomy between spirit and matter.

To add to this separation of spirit and matter, Charles Darwin's *Origin of Species* played its role. Initially it was looked at with skeptical eyes but in time the evolution of human beings was thought to be more likely to be from apes and not as creations of God. Spirituality is interlinked with religion and so with the publication of this book, spirituality was further sidelined. The prevailing atmosphere was such that:

The average educated person began to be affected by the progress of science. He did not perhaps think very deeply on the subject, nor did he know much about science. But he could not help being awed by the pageant of discovery and invention that unfolded before him. The railway, electricity, the telegraph, telephone, phonograph and ever so many other things came one after the other, and they were all children of the scientific method. They were hailed as the triumph of science. Science was seen, not only to increase knowledge, but also to increase man's control over nature. It is not surprising that science triumphed and that people bowed down in worship before this all-powerful new god. And the men of science of the nineteenth century became more complacent and cocksure of themselves, and very definite in their opinions (Nehru, 419).

In this new scientific environment, spirituality was wholly forgotten. But "today the real scientist feels that the ocean of knowledge is a vast and boundless one, and though he seeks to sail on it, he is humbler and more hesitating than his predecessors" (Nehru, 419).

CHAPTER 4

19th and 20th Centuries: Two Centuries of Domination of Materialism over Spirituality

The nineteenth century was the century of Europe because of the progress it had made in the field of science and technology. The nineteenth century European civilization was essentially a bourgeois civilization and it was given birth by industrialized capitalism. There was a strong stench of materialism in this European civilization of the second half of the nineteenth century. But this prosperous culture had largely to do with the upper class, based on the exploitation of many countries of the colonized world. There was no surety that the charm of this civilization would last long. As Nehru says, “the outside body was fair enough, but there was a canker in the heart; there was a great deal of talk of health and progress, but decadence was eating at the vitals of this bourgeois civilization” (Nehru, 421). William Butler Yeats likewise says in his poem, *The Second Coming*, “Things fall apart / the center cannot hold / mere anarchy is loosed upon the world” (Yeats, 1091). What immediately followed the disillusionment that this nineteenth century and early twentieth century European way of life caused was the first Great War of the world, World War I, which started in 1914 A.D and lasted four years. It caused the greatest destruction than any other war in the history of the world till then. The war caused widespread destruction of human lives and property. Statistics tell that “Nearly ten million lives-both military and non-military were lost” (World Book, 362). Though the cause of the war was attributed to the assassination of Archduke Francis Ferdinand, the real causes were mainly the rise of nationalism in Europe, the build-up of military strength and the competition for colonies between these nation states. The deeper cause, however, was possibly the rise in materialistic outlook and the neglect of human beings’ spiritual side. Even Charles Darwin complained that his doctrines “made him feel ‘like a man who has become color-blind’, who has lost ‘the higher aesthetic tastes’, and that his mind had become ‘a kind of machine’ for grounding general laws

out of large collection of facts, causing a ‘loss of happiness’, and an ‘enfeebling of the emotional part of our nature’” (Zeldin, 12).

Furthermore, World War I brought fragmentation in the modern world. To bring together these fragments, poets like W.B. Yeats and T.S. Eliot attempted to present a sustained exploration of the relations between moments in human time and moments of spiritual eternity. T.S. Eliot says in the *Wasteland* that “a crowd flowed over London Bridge / so many I had not thought death had undone so many” (Eliot, 1238). This was a depiction of a cultural and a spiritual wasteland, a land populated by people who are physically and emotionally living a kind of death in the midst of their everyday lives. The lives of these people looked like a kind of death because they had completely forgotten their spiritual sides and remembered their material sides. In that sense, Eliot echoes the post-Darwinian concerns of an unstable world, and says that the values of Western civilization collapsed because of this materialistic way of life. These collapses are exemplified by sterile, unloving sexual relationships, cultural confusion and spiritual desolation. Eliot sees “the root of the modern world’s unhappiness and alienation in the fact that people are unable to bring the different areas of their experience to make a complete whole” (Carter & McRae, 338). He feels that their social, sexual, and religious experiences are fragmentary and not unified.

Apart from the fragmentation, unhappiness and alienation, World War I brought about a change in attitude of Europeans so that:

Middle and upper class Europeans lost the confidence and optimism they had felt before the war. Many people began to question long-held ideas. For example, few Europeans before the war had doubted their right to force European culture on the rest of the world. But the destruction and bloodshed of the war shattered the belief in the superiority of European civilization (World Book, 375),

which had become very materialistic. The peace settlement with the establishment of the League of Nations, following the war, became unsuccessful because countries were still after more lands. The hopes and ambitions of nations and various groups could not be satisfied. This is because material needs are inherently unsatisfiable. There was also a total lack of spirituality in human beings then as Krishnamurti has said, “Probably most of us are seeking some kind of happiness, some kind of peace; in a world that is ridden with turmoil, wars, contention, strife, we want a refuge where there can be some peace” (Krishnamurti, 28). Sri Yukteswar, Yogananda’s guru also says “Desire for material things is endless; man is never satisfied completely, and pursues one goal after another” (Yogananda, 147). This was exactly the case with the westerners because they had forgotten their spiritual sides and were wholly submerged in the fulfillment of material desires. The western nations involved in the war reflected this material desires of its common inhabitants and so the lack of fulfillment of the desires.

The consequence of the First World War was that statistically, “Germany and Russia each suffered about 1¾ million battle deaths—more than any other country. France had the highest percentage of battle deaths in relation to its total number of service men...some historians believe as many civilians died as soldiers” (World Book, 374). The devastation, fragmentation and economic chaos that World War I had effected was one of the causes of the Great Depression of the 1930s. Although there had been a production boom in the 1920s immediately following the war, the war had disrupted traditional trade patterns and many of the pre-war markets no longer existed. The effect of the economic depression was felt not only in Europe but also in America and Australia. The depression brought about problems in all walks of life. There was an uneven distribution of income and an increase in the number of unemployed people. Because the western people had become very materialistic and had forgotten their spiritual sides, it was very hard for them to cope with such problems. What had actually

happened was that the people, going all out to earn as much money as possible quickly, speculated—bought shares in hope of making large profits following the price increase of shares. However, the price increase had been artificial and so it started falling rapidly when it could not be sustained for long. Shareholders panicked and started selling their shares rather than suffer further losses and the effect was that the price of the shares dropped even further. As a result, many people lost huge amounts of money, sometimes even their life's savings. So, in effect, the rise of materialism could be seen as an indirect cause of the sufferings of the Great Depression of the 1930s.

The problems given birth by the Great Depression ended with the onset of World War II. However, World War II itself was given birth by the problems that had continued even after World War I. Because these were problems created by the rise in materialistic practices, they were not easy to solve. Furthermore, some forceful leaders like Adolf Hitler of Germany and Benito Mussolini of Italy took advantage of these very problems to seize power in their respective countries. World War II was a result of the desire of these dictators to conquer additional territory and so brought them into conflict with other nations. This is an example of how leaders who only look outward toward materialistic gains and ignore their spiritual sides help cause conflict. World War II was a world war in a real sense because it was not confined only to Europe and the Americas but spread around the world. Military deaths in World War II probably totaled about seventeen million. "Civilian deaths were even greater as a result of starvation, bombing raids, massacres, epidemics, and other war-related causes" (World Book, 378).

After the upheavals caused by the Second World War there was a relative calm as the world marched forward. However, although there was progress, it was only in the outward sphere. Inside, human beings still felt something lacking. Postmodernism, an intellectual, cultural

and political project emerged during the 1960s for the treatment of the unhappiness and alienation that human beings felt in the world. Postmodernism no doubt made the Western world intellectually, politically and materialistically prosperous but it made it culturally bankrupt, ethically degenerated and spiritually barren. Postmodernism ruptured the metaphysics that persisted in the modernist teleological tendency. Postmodernism, in a sense, is “an antiteleological tendency within epistemology, the attack on the metaphysics of presence... a process of cultural, political or existential fragmentation and/or crisis, the decentering of the subject...the dread engendered by the threat of nuclear self destruction” (Hebdige, 70-71). Postmodernism questioned metanarratives and replaced their unitary power axes by a plurality of power, which, in a sense, could not embrace the spirit of the postmodern project. Lyotard says in his book that, postmodernism feels an “incredulity towards legitimating metanarratives” (Lyotard, 457). Postmodernist philosophers believed that no truth could be legitimate. The death of legitimizing principles made the process of knowledge and truth self-revising. Even scientifically proven truths came to be treated as myths. Such suspicious eyes of postmodernism wholly hugged humanity’s materialistic aspects while leaving behind the spiritualistic aspects.

None of the Western materialistic efforts could any longer embrace spirituality and strengthen the power of humanity. It kept on celebrating the loss and chaos brought by human’s materialistic desires. It was no more concerned with the fundamental nakedness of human existence but went on witnessing the “suffering and death, loneliness and dread, guilt, conflict, spiritual emptiness and ontological insecurity, the void of absolute values...the sense of cosmic absurdity, the frailty of human reason and tragic impasse of human condition” (Tarnas, 389). Postmodernism ruptured cultural boundaries and hierarchies. It not only attacked spirituality but also fragmented cultural and political matters.

CHAPTER 5

Materialism and Its Role in the Ecological Crisis

When we look back at the earliest history and the gradual developments that have been instrumental in making the world as it is today, we find that materialism in one form or another has been at the heart of the problem that confronts the world today. But when we talk about problems we cannot remain without mentioning the ecological crisis that the world is facing today, also because of materialistic practices. This is a crisis unprecedented in the entire history of the world. Human beings, originally a part of nature, today consider themselves as apart from nature. In fact, they act like masters and lord over nature. By acting this way, they have caused immense damage to the environment. With the advancement in science and technology and the progress that has been made in the field of medicine, human beings can now live much longer than their predecessors ever did. As a result, there has been such a population explosion that whole lot of forests have been cleared to make way for an increasing number of people that inhabit the earth. Another alarming thing is man's assault upon the environment and the contamination of air, earth, rivers and seas with dangerous and lethal materials. Man is killing the spirit not only within him but also without him. This can be seen in human's quest in seeking outer beautification while they remain ugly on the inside. Shakespeare, even in his time, has talked about the need for such inner beautification in his poem, *Poor Soul*:

Poor soul, the center of my sinful earth,
 Lord of these rebel powers that thee array,
 Why dost thou pine within and suffer dearth,
 Painting thy outward walls so costly gay?
 Why so large cost, having so short a lease,
 Dost thou upon thy fading mansion spend?

Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then, soul live thou upon thy servant's loss;
Buy terms divine in selling hours of dross;
Within be fed, without be rich no more. (Shakespeare, 241)

But words like these have fallen on deaf ears and the attack upon nature has gone unabated for a very long time. Western philosophy is steeped in anthropocentrism and it “accords no intrinsic value to either nonhuman animate or inanimate objects. Thus, from this perspective, land that was unimproved by human labor was considered valueless, and the value of animals and plants was considered exclusively in terms of their satisfaction of human needs or interests” (Taylor, 215). The attack upon the environment and the contamination of atmosphere, hydrosphere, lithosphere and biosphere with dangerous gases and other materials, whose effect in the short run may look positive, but in the long run will definitely be harmful, is widespread. The use of insecticides and other chemicals may kill off certain species of animals that humans consider harmful to crops and to them but it also could lead to an unwanted growth of other harmful species of animals. These pollutants are also helping create an ecological imbalance. Another fact is:

Before the seventeenth century, the goals of science were wisdom, understanding the natural order and living in harmony with it. In the seventeenth century, this attitude, which one could call an ecological attitude, changed into its opposite. Ever since Bacon, the goal of science has been knowledge that can be used to dominate and control nature and today both science and technology are used predominantly for purposes that are dangerous, harmful and anti-ecological. (Capra, 368)

The anti-ecological feeling that science and technology and as a result, materialism have given birth can be changed with a profound change of values and a complete change of heart. In fact, the interest to dominate and control nature should give way to an attitude of co-operation and non-violence. “Such an attitude is deeply ecological and, not surprisingly it is the attitude characteristic of spiritual traditions” (Capra, 368). The ecological imbalance being caused by humans’ strivings is because humans lack ethical and moral values. The lack of these values are directly related to the rise in materialism which pays heed not to the inner feelings of the soul but only to outward bodily wants and desires. This has led to the increasing lack of feeling of compassion in humans. Spirituality in humans can bring about this feeling of compassion for other fellow humans, and also for other animals and for nature.

Furthermore, Paramhansa Yogananda says:

Our eagerness for worldly activity kills in us the sense of spiritual awe. We cannot comprehend the Great Life behind all names and forms, just because science brings home to us how we can use the powers of nature; this familiarity has bred contempt for her ultimate secret. Our relation with nature is one of practical business. We tease her, so to speak, to know how she can be used to serve our purposes; we make use of her energies, whose source yet remain unknown. In science our relation with nature is one that exists between a man and his servant, or in a philosophical sense, she is like a captive in the witness box. We cross-examine her, challenge her, and minutely weigh evidence in human scales, which cannot measure her hidden values. On the other hand, when the self is in communion with a higher power, nature automatically obeys, without stress or strain, the will of man. This effortless command over nature is called ‘miraculous’ by the uncomprehending materialists. (Yogananda, 330).

Therefore, man must understand his proper relation with nature and feel spiritual reverence for all phenomena, whether mystical or of everyday occurrence, in spite of physical science being matter-of-fact.

CHAPTER 6

Importance of Spirituality in Today's World

The physical science that has led to the progress that humans have made and that has given rise to the modern consumerist society has also been its bane. The bane is in the form of fear in people of what others think of how they act and how they will be judged by others. This fear troubles all in today's society. Apart from the fear of the lack inherent in people, there are other fears like fear of crimes like burglary, of going out alone at night, the fear of unemployment, illness, war, and so on. The cure of all these fears cannot possibly be provided by a materialistic life but by a balance between a materialistic and a spiritualistic life.

There is also increasing intolerance of others' points of view in society. Everybody feels that what he or she thinks is right and so disregards others' ideas. Spirituality teaches us to be tolerant towards all. One prime example of a spiritual person living a worldly life is Mahatma Gandhi. His was a life of experiments. As a child, he was timid and fearful of everything from the dark to thieves, to ghosts and to snakes. However, he overcame his fears through his sheer determination. He also felt that instead of blaming others for one's discontents, one should change one's behavior. His love extended not only to his kin but also to all humanity as well as other animals. He spread the idea of 'fellow-feeling' upon people to overcome the barriers of religion, nationality and class. It was possible for him to do all this because he lived a simple and spiritual life and not a life full of materialistic pleasures. Gandhi believed in non-violence and felt that to practice non-violence or Ahimsa, as he called it, was akin to following truth and believing in God. He also felt that

identification with everything that lives is impossible without self-purification; without self-purification the laws of Ahimsa must remain an empty dream; God can never be realized by one who is not pure of heart. Self-purification therefore

must mean purification in all the walks of life...to attain to perfect purity one has to become absolutely passion free in thought, speech and action; to rise above the opposing currents of love and hatred, attachments and repulsion. (Gandhi, 463-464).

All this cannot be attained by acquiring material possessions but by acquiring spiritual insight. Furthermore, Sri Yukteswar says about a man of wisdom “the more he realizes his unity with Spirit, the less he can be dominated by matter” (Yogananda, 162).

On matters of purity, Swami Vivekananda questions whether we can attain it while we live this life. He also questions whether we have to go to caves to attain it and then says that it would not do us any good. He feels that “if the mind is not under control, it is no use living in a cave because the same mind will bring disturbances there. We will find twenty devils in the cave because all the devils are in the mind. If the mind is under control, we can have the cave anywhere, wherever we are.” He further says, “it is our own mental attitude which makes the world what it is for us. Our thoughts make things beautiful; our thoughts make things ugly. The whole world is in our own mind” (Vivekananda, 37). Evidently then, to train the mind such that the world appears beautiful, calm and peaceful to us, we need to develop qualities to see things in their proper light. Material objects may give momentary sensory pleasures but it is spiritual feeling that will prove instrumental in developing qualities for a pleasing and satisfactory life.

Traditionally, the East has followed spirituality while “the West has followed materialism, the West has tried to conquer the external nature, and the East has tried to conquer internal nature. But,

now East and West must work hand in hand for the good of each other, without destroying the special characteristics of each. The West has much to learn from the East, and the East has much to learn from the West; in fact, the future has to

be shaped by a proper fusion of the two ideals. Then there will be neither East nor West, but one humanity”. (Vivekananda, 21)

The same thing is emphasized by Babaji, the spiritual guru of Yogananda, who repeats, “the East and the West must establish a golden middle path of activity and spirituality combined” (Yogananda, 335).

This golden middle path can be achieved if humans do not enclose themselves within their personal horizons but look beyond themselves. This idea should extend to civilizations as well. Today’s world is such that this trend is slowly being followed and interest is shifting away from focusing on only national problems to focusing on global problems as well. “The shift in interest away from national squabbles to broad humanitarian and environmental concerns is a sign of the urge to escape from ancient obsessions, to keep in view all the different dimensions of reality, and to focus simultaneously on the personal, the local, and the universal” (Zeldin, 388).

Humanity can also have a satisfactory sense of direction when it is able to calculate its achievements with the help of an economics, which incorporates irrational and altruistic behavior in its computations and does not assume that people are always and fundamentally selfish. It can have a sense of direction when it understands that success even in the material world is not obtained by exclusive pursuit of self-interest. Here is where the development of spiritual feeling in people can play its role.

Another thing that has to be kept in mind is that people’s behavior is always relation-oriented. Taking relationships as a major determinant, we can explain the behavior of a mother towards her sons and daughters, a friend towards a friend, a student towards a teacher, and of any one person towards another. Therefore, when a person is convinced that the basic relationship behind all worldly, physical, or work relationship is that of spirituality, then the angle of vision changes. It “brings a shift in the axis of behavior. It widens one’s concern from what has been

towards a small family or a small circle of friends to the whole family of humankind. One's love is no longer directed only to a few but to all" (Hassija, 16).

Moreover, spiritual practice is based on the understanding that each and every one of us is an immortal soul and that we all are children of God and are, therefore, kin and that the world is a global family. This awareness gives a new dimension and a better and a stronger footing to our relationships. It also broadens our vision and our minds so that we forsake our narrow outlook and begin to look on everyone as our own and no one as a total stranger. Our bonds of love that earlier united us only with our physical relatives now expand and extend to all. Thus, a life which has a spiritual component, strikes at the roots of selfishness.

But being selfless is not enough because this is a material world that we are living in. So we cannot shirk from our duties and personal responsibilities and remain within ourselves, we also have to live an outward life. We therefore cannot afford to indulge in such practices that result in a waste of precious time and foster such attitudes that induce us to consider the world as an illusion or a mere dream, wealth as nothing better than a mold of clay, life as not worth living and all actions as bondage-producing. Leading a truly balanced life, a life both spiritual and material at the same time "liberates us from all these negative and irrational attitudes and asks us to give up a defeatist mentality, to build up our confidence, to be in high spirits and to march forward". Also "it makes us aware that our society has given us a lot and that we owe some responsibility towards the society and, without discharging it, we can never ever be liberated." (Hassija, 6).

Such liberation cannot be provided by a wholly materialistic life of physical pleasures. Such a life is often full of mental tensions that lead to negative thoughts surfacing in the mind. It is here that spirituality can help. Leading a life, which is spiritual and material at the same time, brings a smile on the face, goodwill in the mind, and love in the eyes even with one's adversary,

politeness, and sweetness in speech, calmness and composure in behavior. Love rather than anger, friendship rather than fear, goodwill rather than greed, gentleness rather than harshness, calmness rather than callousness are the very things that a balanced life helps develop.

It is also true that

a human being without enthusiasm is like a corpse and action without devotion is drudgery or a burden. Enthusiasm makes a task easy; it makes the work as interesting and stimulating as a sport; it gives an impetus and accelerates the speed. It leaves no room for lethargy to enter and keeps the morale high. High target cannot be achieved without enthusiasm nor can any work be done in the absence of devotion or loyalty” (Hassija, 26),

which are qualities that a life with an element of spirituality in it helps to build.

We should therefore be enthusiastic, not sit idly, and wait for our governments or for others to act to prevent the problems that humanity faces today. Once we understand this, we will find the strength for the sacrifices necessary to ensure the future of humankind. Ease and happiness should not be taken as ends in themselves—this is the ethical basis which Einstein calls the ideal of pigsty. The ideals, which can light the way and can give courage to face life cheerfully, are kindness, beauty and truth. Albert Einstein, the great physicist says:

Without the sense of kinship with men of like mind, without the occupation with the objective world, the eternally unattainable in the field of art and scientific endeavors, life would have seemed to me empty. The trite objects of human efforts—possessions, outward success, luxury—have always seemed to me contemptible. (Einstein, 9)

What is of overriding importance today is a positive aspiration and effort for an ethical and moral configuration of our common life. Einstein says that here no science can save us and

he believes that “overemphasis on the purely intellectual attitude, often directed solely to the practical and factual, in our education, has led directly to the impairment of ethical values.” He also says “I am not thinking so much of the dangers with which technical progress has directly confronted mankind, as of the stifling of mutual human considerations by a ‘matter-of-fact’ habit of thought which has come to lie like a killing frost upon human relation.” (Einstein, 53). He also believes that the true value of a human being is determined primarily by the measure and the sense in which he/she has attained liberation from the self. Einstein further says:

the life of the individual only has meaning in so far as it aids in making the life of every living thing nobler and more beautiful. Life is sacred, that is to say, it is the supreme value, to which all other values are subordinate. The hallowing of supra-individual life brings in its train a reverence for everything spiritual. (Einstein, 186)

Swami Vivekananda echoes a similar thought when he says:

Man is man, so long as he is struggling to rise above nature and this nature is both internal and external...And if we read the history of nations between the lines, we shall always find that the rise of a nation comes with an increase in the number of such men; and the fall begins when this pursuit after the Infinite, however vain the Utilitarians may call it, has ceased. That is to say, the mainspring of the strength of every race lies in its spirituality, and the death of that race begins the day that spirituality wanes and materialism gains ground. (Vivekananda, 39).

William Somerset Maugham, the author of the novel *The Razor's Edge*, has fashioned its protagonist, Lawrence Darrell, according to Vivekananda's thinking. Lawrence is in quest of the Absolute when the rest of the world seems to satisfy itself with the pursuit of wealth and material goods. He feels that a balance has to be struck between the claims of the body and the claims of

the spirit, which he thinks people in his own region, the West, have not done. What people in the West have done is that they “have sought happiness in material things, but that happiness rests not in them, but in spiritual things” (Maugham, 304). When the author, who is also a character in the novel, questions Lawrence whether it would be worthwhile to swim against the tide, he answers:

I can try. It was one man who invented the wheel. It was one man who discovered the law of gravitation. Nothing that happens is without effect...when a man becomes pure and perfect the influence of his character spreads so that they who seek truth are naturally drawn to him...The effect may be no greater than the ripple caused by a stone thrown in a pond. But one ripple causes another, and that a third; it's just possible that a few people will see that my way of life offers happiness and peace, and that they in their turn will teach what they have learnt to others (Maugham, 305).

Lawrence's quest for the Absolute also allows something to develop within him and the very fact of his search for knowledge indicates an implied belief that he will eventually find it. Such a belief has also been echoed by Tolstoy and quoted by James:

Since mankind has existed, wherever life has been, there also has been the faith that gave the possibility of living. Faith is the sense of life, that sense by virtue of which man does not destroy himself, but continues to live on. It is the force whereby we live. If man did not believe that he must live for something, he could not live at all. The idea of an infinite God, of the divinity of the soul, of the union of men's actions with God—these are ideas elaborated in the infinite secret depths of human thought. They are ideas without which I myself would not exist. (James, 140).

Lawrence lives on, eschewing the material comforts because he has faith in God and also the desire for knowledge. He strives for self-perfection, which is perhaps the greatest ideal that man can set before himself in today's world. It is during this striving for self-perfection that Lawrence is able to see a splendid sight, a sight, which only people with spiritual vision and insight are able to see. After one such sight, he says:

I was ravished with the beauty of the world. I'd never known such exaltation and such a transcendent joy. I had a strange sensation, a tingling that arose in my feet and traveled up to my head, and I felt as though I were suddenly released from my body and as pure spirit partook of a loveliness I had never conceived. I had a sense that a knowledge more than human possessed me, so that everything that had been confused was clear and everything that had perplexed me was explained. I was so happy that it was pain and I struggled to release myself from it, for I felt that if it lasted a moment longer I should die; and yet it was such rapture that I was ready to die rather than forego it. How can I tell you what I felt? No words can tell the ecstasy of my bliss. When I came to myself I was exhausted and trembling (Maugham, 298-299).

Spirituality brings such feelings of bliss and immeasurable joy experienced by Lawrence. Though materialistic practices also bring joy and pleasure, these pleasures do not last long, they are only fleeting and they pass away as quickly as they arrive. Real peace lies in being spiritual while still being surrounded by material objects. The Holy Bible also supports this kind of thinking as it says in Chapter 8 of *The Epistle of Paul the Apostle to the Romans*, "For to be carnally minded is death, but to be spiritually minded is life and peace" (Bible, 1106). It is also a fact that spirit dwells inside a mortal body but

The spirit can grow only while it abides in the flesh. Thus, the relationship between the physical self and the spirit self is similar to that between a tree and its fruits. When the physical mind obeys the spirit mind and the physical self acts according to the good purpose of the spirit mind the physical self receives living spirit elements from the spirit self and becomes wholesome. In return, the physical self provides good vitality elements to the spirit self, which enables the spirit self to grow properly in the direction of goodness (Moon, 48).

CHAPTER 7

Spirit and Matter Go Together

Spirit and matter have a very close relationship with each other. Moreover, human beings need to consider both the spiritualistic and materialistic outlook for a pleasant and fulfilling life. While spirituality is needed to understand the deepest nature of things, materialism is needed for modern life. For a successful life, therefore, a balance should be struck between these two facets of human life. The mechanistic or materialistic worldview is useful for “the description of the kind of physical phenomena we encounter in our everyday life and thus appropriate for dealing with our daily environment, and it has also proved extremely successful as a basis for technology” (Capra, 336). On the other hand is the spiritual worldview

which may be epitomized by the word ‘organic’, as it regards all the phenomena in the universe as integral parts of an inseparable harmonious whole...in their description of the world, the mystics use concepts which are derived from these non-ordinary experiences and are, in general, inappropriate for a scientific description of macroscopic phenomena (Capra, 336).

Furthermore, “in everyday life, both the mechanistic and the organic view of the universe are valid and useful; the one for science and technology, the other for a balanced and fulfilled spiritual life” (Capra, 336). That both materialism and spirituality are two faces of the same coin becomes clear “when one enquires into the essential nature of things—into the deeper realms of matter in physics; into the deeper realm of consciousness in mysticism—when one discovers a different reality beyond the superficial mechanistic appearance of everyday life” (Capra, 337).

Though we see that the ways of materialism and that of spirituality seem to be unrelated, they have much in common. This does not mean, however, that the worldly man should abandon everything and begin to meditate. It also does not mean that a spiritual man should abandon his

pursuit and immerse in worldly pleasures. The perfect example of a man both spiritual and worldly is Dalai Lama, the spiritual Guru of Tibet. He is like a lighthouse—bringing peace wherever he sets foot and reminding everyone of their better selves. He is as much a part of this world as he is apart from it. As Deepak Chopra says about him, “no one I have ever met is so involved in the material world without actually believing in it” (Chopra).

Dalai Lama is a spiritual leader, but he is very much a part of this world. He is a shining example of being spiritual while still involved in worldly affairs. His is also a life that shows that spirituality does not mean mere meditation and the performance of religious rituals and ceremonies. Meditation and the performance of rituals no doubt are supposed to be pathways that lead to God. There are, however, other pathways to God like assiduously performing one’s duties. These tasks could be simple ones like that of a tiller tilling a field or a mason working on the road. These are works, which often enough lead to a state of spirituality rather than the visitation of temples and churches or other religious shrines. Such feelings are revealed by Tagore in his *Gitanjali*, which can be seen in the lines:

Leave this chanting and singing and telling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee! He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil! Deliverance? Where is that deliverance to be found? Our master himself has joyfully taken upon him the bonds of creation; he is bound with us all for ever. Come out of thy meditations and leave aside thy flowers and incense! What harm is there if thy clothes become tattered and stained? Meet him and stand by him in toil and in sweat of thy brow (Tagore, 23).

However, though the attainment of spirituality is possible through the performance of action, the action should be a selfless one. An action becomes selfless when one abandons the temptations of celestial spiritual pleasures and worldly affluence and performs the action without any such desires. This is possible simply by being constantly devoted to the performance of the task. This is what Lord Krishna teaches Arjuna in *The Geeta*, “Since you are entitled only to the performance of action but never to the fruits thereof, you should neither desire rewards of action nor be drawn to inaction” (Adgadanand, 59).

CHAPTER 8

Conclusion

Today, all societies have become goal-oriented. The goal may be anything from a million dollar home, sending one's children to top-flight schools and colleges or it may be simply the amassing of money. Many who strive for these goals never achieve it. Others, even if they do achieve it, realize that it was not what they were really after. The reason for this is that they are feeding false appetites while their real hunger remains unsated. The reality is that people are working overtime to buy luxury items, which only enhance their social status and prestige but do not satisfy their souls.

Also, what people lack today is a sense of connectedness with each other. If they understand their universal interconnection, it could lead to the ending of all suffering as all the sufferings of human beings are caused because humans, first, do not know who they really are. Secondly, they grasp and cling to that which is impermanent and illusory. At other times, they recoil and run away from and are afraid of the impermanent and the illusory. Humans also identify themselves with their egos. Therefore, having self-knowledge is the best way, which can defeat all of these causes of suffering. Self-knowledge comes from spiritual insight. Understanding ourselves is not a process, which should lead to our isolation from society. In fact, we can understand ourselves living in relation to others. The lack of right relationships brings about conflicts, misery and strife. To build right relationships with others, we need self-knowledge. "Self-knowledge is the beginning of wisdom, and therefore the beginning of transformation or regeneration" (43), Krishnamurti, says. We can get this self-knowledge not by living a life of isolation but by forgetting our egos, our 'selves' while still living amidst humanity.

This self-knowledge can be attained only if we lead a life of spirituality. However, we cannot lament the present state of affairs and cocoon ourselves looking back on the past state.

We cannot go back because time is forever moving forward towards the future. We should accept reality and move ahead with the times, and times are such that we will lag behind if we do not realize that this is an age of information technology. It does not also mean that we should forget our essences, our souls. As our bodies need food for their sustenance, so do our souls. The food of the soul comes from spirituality. Spirit and matter are two facets of the same reality and we should never forget this fact. Only then can we maintain a perfect balance in our lives and surge ahead.

Works Cited

- Capra, Fritjof. *The Tao of Physics*. London: Flamingo, 1991.
- Carter, Ronald and John McRae. *The Routledge History of Literature in English*. London: Routledge, 2001.
- Chopra, Deepak. "The Dalai Lama." 5 Nov. 2006
<http://www.time.com/time/asia/2006/heroes/in_lama.html>
- Einstein, Albert. *Ideas and Opinions*. New Delhi: Rupa, 2003.
- Eliot, T. S. "The Wasteland." *The Norton Anthology of Poetry*. Ed. Margaret Ferguson, Mary Jo Salter & Jon Stallworthy. New York: W.W.Norton and Company, 1996, 1238.
- Gaarder, Jostein. *Sophie's World*. New York: Berkley Books, 1996.
- Gandhi, M. K. *An Autobiography or The Story of My Experiments With Truth*. Trans. Mahadev Desai. Ahmedabad: Navajivan Publishing House, 1927.
- Hassija, Jagdish Chander. *Development of Self or Human Resource Development for Success in Management through Spiritual Wisdom and Meditation*. Mount Abu: Om Shanti Press, 2001.
- Hebdige, Dick. "A Report on the Western Front: Postmodernism and the Politics of Style." *Cultural Reproduction*. Ed. Chris Jenks. London: Routledge, 1993. 70-71.
- James, William. *The Varieties of Religious Experience: A Study in Human Nature*. London: Kessinger Publishing, 2005.
- Krishnamurti, J. *The First and Last Freedom*. Pondicherry: All India Press, 1998.
- Lyotard, Jean François. *The Postmodern Condition*. Manchester: Manchester University Press, 1984.
- Maugham, William Somerset. *The Razor's Edge*. London: Vintage: 2000.

Moon, Reverend Sun Myung. *Exposition of the Divine Principle*. Seoul: FFWPU International Headquarters, 1996.

Nehru, Jawaharlal. *Glimpses of World History*. New Delhi: Asia Publishing House, 1967.

Paramhans Swami Adgadanand. *The Geeta*. Trans. Vinod Narain Sinha. Varanasi: Shree Paramhans Prakashan, 1990.

Paramhans Yogananda. *Autobiography of a Yogi*. Mumbai: Jaico Publishing House, 2005.

Shakespeare, William. "Poor Soul." *The Norton Anthology of Poetry*. Ed. Margaret Ferguson, Mary Jo Salter & Jon Stallworthy. New York: W.W.Norton and Company, 1996, 241.

Swami Mumukshananda, comp. *Vivekananda: His Call to the Nation*. Kolkata: Trio Process, 2005.

Tagore, Rabindranath. *Gitanjali*. New Delhi: Mahaveer Publishers, 2005.

Tarnas, Richard. *Passion of the Western Mind*. London: Pimlico, 1991.

Taylor, Paul. "Respect for Nature." *Environmental Ethics: An Introduction with Readings*. Ed. John Benson. London & New York: Routledge, 2000. 215-222.

The World Book Encyclopedia. 1996 ed.

Wallerstein, Immanuel. *Historical Capitalism with Capitalist Civilization*. London: Verso, 1996.

Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*. Trans. Talcott Parsons. London: Routledge, 1992.

Yeats, W. B. "The Second Coming." *The Norton Anthology of Poetry*. Ed. Margaret Ferguson, Mary Jo Salter & Jon Stallworthy. New York: W.W.Norton and Company, 1996, 1091.

Zeldin, Theodore. *An Intimate History of Humanity*. New Delhi: Penguin Books, 1999.