



Globalisation and spiritual development: An Indian outlook

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Abstract

India is very much fit place for the postcolonial multicultural and multi-religious society. This diversity is linked with concept of citizenship and process of national identity. Just as globalisation is changing the nature of the state it is also altering the nature of the social contract between state and citizens. Corporate and nations seek to achieve favourable economic policies overseas by linking loans to particular actions on the part of developing country. This is accomplished through the implementation of the dependency principle. The whole world is being pushed onto the path of uniculturalisation of cultures, globalisation of consumption, physically closer, spiritually apart. Over the past few decades, the new media digital technologies create a world-wide network of globalised identity formation. If globalisation connotes the equal distribution of every prospect of human life or aspiration or activity in this realm of materialism (way to technology and digitalised environment), then the paradoxical of ARTHA-KAMA vs. DHARMA-MOKSHA are placed together in a balanced, proportionate, harmonising manner. So the worldly affairs which is visible by the five senses and the affairs related to the inner fulfilment---- are the balancing factors in one's existence. The Sanatan Bharatia Dharma thus fulfils the globalised existence of man's contact with the omnipotence God, if we relate this omnipresence throughout this globalised world. God is maximally great or perfect and therefore is omnipotent. What we need is the notion of globalised Bharatia spirituality in the way of absence of egoism, individuality, personality, duality, attraction, aversion, tyranny etc. Instead what we now get is the only mask of happiness and ecstasy! The core of the Nirvana is absent but we are actually enthusiastic about the tall buildings in the midst of concretised infrastructure! The lesson here is how we get and not what we get! If the path is rationalised and logical, then we must overcome the existence of "life without a soul"! Our primary aim should be on the prospect of fulfilled satisfied existence only in the core and not only in the showy aristocracy. Thus materialism is the harmonising tool of achieving that spiritual globalised existence where the complete attachment of soul to the body can be fulfilled! This may be the true sense of fulfilled existence that one may aspire for!

The robust Karma-yogi Vivekananda observed that the vast majority of men are atheists as he comments: "I am glad that in modern times another set of atheists has come up in the Western world, the materialists, because they are sincere atheists". To penetrate the inner vision of a mere appearance we then must argue in the line of Aurobindo: "The supra-physical can only be really mastered in its fullness, when we can keep our feet firmly on the physical". William Blake the mystic visionary governed his poetry in the realm, "There Exist in that Eternal World the Permanent Realities of Every Thing which we see reflected in this Vegetable Glass of Nature". Vivekananda believes in conservation of spirituality not only on the personal level but also on the national level. Hindu Yogis have practised conservation of spiritual energy. They know how to withdraw the self from the body so that its dependence on the outer world is reduced to the minimum. There is a stark contrast in Vivekananda's words: "The West has solved the problem of how much a man can have. India has solved the problem of how little a man can have".

This paper is completely based on the reflections on the globalised spiritual mentality in the Bharatia context. Is globalisation only for the materialised infrastructure and digitalised ecosystem of society or it is a mental attachment to the entire globe in a single whole? Can we attain the theory based reality into mechanism of this society or we can have a genuine way to discover that ultimate reality into the practice of humankind and culture through the materialistic means as shown by the Bharatia monks like Vivekananda and others! Globalisation is not only the means of overall development of the world by a single thread but a spiritual harmonisation in the Indian way of thinking and achieving the materialism through the omnipresent universalizing consciousness! In this paper, an attempt has been made to judge the metaphysical realm of consciousness into the realm of realistic materiality through the various judge points of Indian thinkers and philosophers!

Keywords: postcolonial multicultural, citizenship and national identity, social contract between state and citizens, dependency principle, uniculturalisation of cultures, artha-kama, dharma-moksha, sanatan Bharatia dharma, life without a soul, globalised spiritual mentality

Introduction

Swami Vivekananda synthesized the views of Occident and Orient to bring the material earnings of the West to the Indian context. The three counterpoints against regression are poverty, superstition and uneducated ignorance, Vivekananda is particularly concerned about the political subjugation, ignorance and misery of India.

Vivekananda is critical about the present day conditions of the

Westerners who are particularly occupied with rationalistic, materialistic spirit instead of adopting the originally natural forms of spiritual doctrine.

As a Hindu ascetic his doctrinal of thought are straight from the core of mind and soul; and the metaphysical truth, pure wisdom, the Yoga must be combined to produce the whole effect. Vivekananda is particularly concerned with the philosophical discourses about 'Purusha' and 'Atman' and the

globalised fusion of cultural, traditional and civilizing values. The three pillars of his philosophical concerns are self-reliance, metaphysical disposition and well-balanced character. The combination of mystical wisdom and its social applications is the origin of 'Ramakrishna Mission'. A critic writes -

"Metaphysical vision practically inspires Yoga in all its forms as well as all spiritual life, so that every action and every inclination of man becomes a pathway to the fulfilment of the Yoga, allowing the full knowledge and practice of the materialities of life to be constantly illumined by the highest spirituality"^[1].

(Swami Vivekananda)

In 1886 he toured the entire India to know and analyze the real conditions of India. Although he felt that India got the strengthening past spiritual tradition, a strong cultural history, India court uproot the poor condition of its economic concerns. So India needed a stronger spiritual movement and regeneration. In 11 September of 1893 *Chicago's Kolombus Hall* has seen a new avatar of spirituality and religion as it is find the globalised concept of brotherhood as seen in the 1789's motto of *French Revolution*. Then this regenerated spirituality is observed again through the establishment of *Ramakrishna Mission* in 1st May of 1897. Ancient Hindu Philosophy based on Bedanta philosophy. The theory of 'Maya' in this materialistic world can see only the duality of thought process of *Badanta*. The Influence of *Buddhist Philosophy* to Vivekananda is based on -

- a. Mass liberation (in the way of Mahajon's *Bhodhisotto* concept),
- b. To help others after having *Nirvana*,
- c. Concepts working like *Samyak Karmantto*, '*ajib*' etc.

His Metaphysical stand point depends on his *Idealist Philosophy*. To do search the *Ideal reality* we have to take measure our mind and control it. The first idealistic philosophy is based on the philosophy of Barkley and the second idealistic philosophy is based on Plato. The idealistic philosophy a Vivekananda is '*Adityabadi Idealistic Philosophy*'. The one that is conceived her is seen not to be divided for anything and in it we cannot have any material existence.

To Vivekananda the concept of '*Ishwar*' is only a religious term. In the philosophy of Vivekananda he attached his '*Aditya*' philosophy and the views of '*Ishwar*'. He believed in the concept of '*Sarbeswar*', but to him '*Ishwar*' is personal. So in the philosophy of Vivekananda two streams are running at the same time -- (a) *Aditya Bedanta* (b) *Vaktibad*.

To him truth is "ABSOLUTE BEING". Infinity is "SAT-CHIT- ANANDA".

To Vivekananda one cannot exist in life without the belief in God. The finding of God can be analysed in this way:

- a. Everybody can't have the capacity to feel God,
- b. There is a need of fewer sages who will fetch the touch of God, nature of the world and the system of the Cosmos.

Vivekananda philosophy can be related into various backgrounds and points – "*colonialism, political liberation; divisions of race, religion and caste, and in some measure, of gender hegemony and social change; materialistic expression of national chauvinism, and, education*"^[2].

(Gangeya Mukherji, *Thinking Community and Nation*, India International Centre, Quarterly, Vol. 39, No 1 (Summer 2012). The '*non-violent psyche*' of human being, according to Vivekananda, actually the root of making ground of '*ethical individual*'. The appearance of Vivekanandian philosophy in the Indian socio-religious scenario is based on the concept of Hindu Revival against the notions of medieval Dark Age Superstitions. His theory of '*Sanyas*' is based on freeing man naturally or ritually against the bonds of caste conventions and established norms of society. According to Gangeya Mukherji as mentioned in the same article,

"Social regeneration was to be constituted primarily of a religions awareness of the human as a reflection of God, as religion was the life-blood of India, and for any movement to endure in the direction of social change in the country it would ideally need to ground itself on the plane of religion".

The globalised self of Vivekananda and his thinking process is reflected throughout the mass culture and the longing for their gradual betterment in both materialism and spirituality. This is seen in the production of opinion when he says,

"The Sannyasin should have nothing to do with the rich; his duty is with the poor...To pay respects to the rich and hang on them for support has been the bane of all the Sannyasin communities of our country. A true Sannyasin should scrupulously avoid that"^[3].

(*Complete works of Swami Vivekananda*, Vol. V, 1947, p. 18).

The world has three categories: the first kind of facts possesses only ephemeral existence (coined by the term '*pratibhasika satta*' or apparent existence), the sort of existence necessary for ordinary life and practice (coined by the term '*vyavaharika satta*' or practical existence) and the third absolute existence (coined by the term '*paramarthika satta*' or supreme existence). So there are mainly the battle between two types of existence – on the one side we have apparent existence of materialism and on the other side we find the problems of realistic entity. So the war of two existences is fruitfully described in the writings of Absurdist philosophers like Camus, Satre etc.

The Indian philosophy is much more deeply concerned with the inner reality of being. That means that they are neither materialistic believer nor have the urge of prosperity. They take the middle path of inner peace of mind--- feeling '*Brahmo*' inside of one's being. This globalised spiritual development can be seen throughout the ages of Veda and in

the recent philosophy of Vivekananda.

References

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