

**SPIRITUALITY AS A SOURCE OF
NATION BUILDING:**

**PROBLEMS AND ISSUES IN THE CONTEXT OF THE
MODERN SCIENTIFIC WORLDVIEW**

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Declaration

The research work described in this thesis was carried out in the Department of Science of Religion, University of Durban-Westville, under the supervision of Professor P Kumar.

This research represents original work by the author and has not been submitted in any form to another university.

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Dedicated to :

THE CAUSE OF NATION BUILDING IN SOUTH-AFRICA

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CHAPTER 1

INTRODUCTION

1.1 The subject of study : Spirituality as a source of nation building - Problems and issues in the context of the modern scientific worldview

This thesis analyses the religious/theological claim that there is a Universal Spirit, which governs the creative process. In the mind of the average man, the dichotomy between the Spiritual and the scientific world is a "real one". From an empirical point of view the spiritual world is problematic in view of the invisible nature of the spirit of God. On the contrary the scientific world is demonstrated by matter and regularity laws. Nonetheless there is a distinct belief that the world consists and is composed of both matter and spirit and they work together in the evolution of the world.

This thesis presupposes that a particular kind of scientific theory has a tendency to go along with a particular kind of metaphysics such as the discovery of nineteenth century physics and the development of the Cartesian Worldview. Thus the conceptual frameworks of science and its metaphysics change through history and they have no perennial cognitive status.

Science incredibly successful, acquired prestige in the eyes of the masses. The objective scientists of the world, i.e. The economists, politicians and scientists have timeously worked and improved on the affairs of the world. They no doubt improved on it to suit needs and comfort of modern man and thereby enlarged his world perception. Ironically however while modern technology spearheaded and helped to advance the

benefits of a materially advanced civilisation, it was unable to solve human problems and bring about mental peace.

Instead of this knowledge raising him to a higher all-round level of development, civilisation has developed only certain sides of its nature to the detriment of other faculties, some of which it has destroyed altogether. A typical example of this is the Greek civilisation, which exalted the intellect and helped to remake the world but it overlooked the spiritual. Whilst one can see the potential of science to help mankind we should at the same time also be aware of the dangers of a mere material approach to solving human problems.

The objective worldly comforts are a necessary part of one's existence but the subjective internal world of man has been neglected. Due to this neglect man has been unable to live simultaneously a peaceful and a productive life.

The world has gone through two World wars using the most destructive weapons developed by the use of science and technology. Science and technology has on the one hand been a benefactor. One of these is the unprecedented global interdependency of people or nations, brought through modern mass industry, commerce, communications and transport - development that were in turn made possible by modern science and technology. It has on the other hand proved to be a malefactor in the hands of humans who have lost ethical and moral values. Serious debates have risen over science related issues as is whether it is moral to interfere in the genetic make up of human beings or to use lasers for destructive purposes. Science per se is not destructive.

For science to be constructive and useful for nation building it needs the expertise of individuals who have a well balanced or all rounded education.

When man begins to understand his nature and his potential in terms of spirituality he is able to make this paradigm shift from being totally focussed externally to the material world - to his inner world which plays a very important part in facing the challenges of the external world.

How then can we achieve an inclusive vision of a balance between the objective and subjective worlds - an integration of the whole person. Thus this thesis has to be multidimensional - including political, social economic conditions, humanism, the environmental influences, national and international security and peace which are virtually indivisible with spirituality if it is to make a significant contribution to nation building or making the world a better place than we found it.

This thesis captures and conveys the immediacy or urgency of a multidimensional worldview. This is not something unattainable and as seen in my discussion as a society already among and within us. I see spirituality to some extent determining the nature of inter-religious and inter-philosophical dialogue in a world rapidly becoming a fusion of national and international cultures.

To know ourselves is to recognise our involvement in the choices regarding our existence. My contribution in this area lies in my observation that knowledge of the Self together with the qualities of a rationally viable human being and sound

social and political institutions, the individual can make a constructive contribution to nation building.

1.2 Aim of study

- (a) To focus on the spiritual dimension which is lacking in religious discourse and to create an awareness of an omnipresent spirit as a vital source of nation building.
- (b) This thesis attempts to show the complementarity between The empirical/spiritual worldview and the scientific /rational worldview.
- (c) To point out that the fragmentariness of man is overcome only in the whole. This holistic conception of reality should take seriously the awareness of the inter-relatedness and interdependence of all phenomena - social, political, economic, moral, religious, biological and cultural.
- (d) In order to work on the reconstruction of society, one needs to work through the individual by placing emphasis on self-development together with self-knowledge, education in human values and the development of critical thought.

1.3 Methodology

The theoretical approach involves the Hegelian dialectical methodology. The thesis shows the difference between science and spirituality in terms of method of study etc. The anti thesis is that this division is arbitrary and not a real division. The synthesis is that there is an interaction between science and spirituality. (They are different interactions to the same reality).

The phenomenological method is also employed for the execution of study. I myself an ardent student of Indian Philosophy saw in the epistemological dynamics of the "Spirit" an inspiring source for nation building.

This thesis presupposes that both spiritual and modern scientific worldviews are part of our human experience and therefore must be integrated. I do so by exploring the Indian Spiritual traditions together with modern scientific intellectual traditions/worldviews. In particular I shall draw materials from the philosophy of Shankara, the contemporary philosophical views of Rama Thirta, Radhakrishnan and from modern contemporary scientists such as Capra and Einstein. I then review some of the modern scientific and rationalistic discussions. Thereafter I attempt to bring the spiritual, scientific and rationalistic discourses together to find some common ground on which humanity could build a more holistic society.

The significance of this study lies in the fact, that the spiritual and scientific discourses are beginning to come together in our modern human experience and it is important to develop a coherent discourse, that enables us as scholars to overcome the polarisation of worldviews in terms of the spiritual and scientific.

1.4 Structure of thesis

This thesis is divided into six chapters with the final chapter focussing on implications, applications and areas for future research. An alternative framework is suggested. It concludes with a general summary. The chapter distribution is as follows:

Chapter One: Introduction

General motivations concerning the thesis and an overview of major issues relating to the entire thesis, the aim of the study, methodology and structure of thesis is outlined.

Chapter Two: Science and Spirituality

Definitions of terminology (science and spirituality) is explained. The development of history of science and the construction of a scientific and a Western worldview that regarded the ideal of certainty based on logic rather than experience is coherently described. Darwin's evolutionary theory of natural selection seemed to indicate that human kind were simply the result of chance interaction, and thus human life has no ultimate meaning or significance. The Cartesian worldview with its dichotomy of body and soul started being questioned and a search began for a more holistic approach to the understanding of man. It was the 20th century thought that had begun to point the way, towards a spiritual reality once again.

Chapter three: Interactions between Spirituality and Science

It examines the points of separation and the points of contact between science and spirituality (matter and spirit, subjective and objective points of view). The aim here is to show the construction of a scientific worldview derived from the nineteenth century physics and how this worldview has changed over the years with the culmination of quantum physics in the 20th century. With Einstein's discovery of relativity this exclusive worldview ended. The subjective and the objective elements can no longer be separated.

Chapter four: Secularisation

The effort to free intellectual pursuit from the influence of religion was a hallmark of the modern world. However despite the many blessings of and advances of the modern age - the assumption that humans can prosper when their relation to God is broken, has been disapproved in a myriad ways in recent decades. Fortunately today there is a thought trend among politicians and scientists for an inclusive comprehensive philosophy.

Chapter five: Nation building

It deals with the reconstruction of society in terms of individual development, a framework for a theistic system and the education in human values for a secular world.

Chapter six: Conclusion

The insights and reflections that were undertaken in this thesis are presented. Areas for future research and an alternative framework is suggested together with a general summary.

CHAPTER 2

SCIENCE AND SPIRITUALITY

(A) SCIENCE

Science, according to the Wordsworth Dictionary of Science and Technology, means the ordered arrangement of ascertained knowledge, including the methods by which such knowledge is extended and the criteria by which its truth is tested.

The ideal of truth is a vision and aspiration for our endeavours. Therefore truth is central to the epistemological debate in any tradition regardless of how we perceive and conclude truth to be. Hegel points out that philosophy and science are not after 'edification'. They are after reality, no matter how un-edifying it might appear (Alves 1981: 163). In the twentieth century this focus on reality became a reality. This makes one ponder on Alve's question "what are the laws of science if not the permanent behind the fleeting?"

2.1 The Object of Science

Scientists study a wide variety of subjects. Whilst some scientists search for clues to the origin of the universe, others examine the structure of molecules in cells of living plants and animals. But in whatever field they work, the objective of all scientists is to explore the workings of the world.

From the earliest times, people have been curious about the world around them. Thousands of years before civilisation began people learned to count and tried to explain the rising

and setting of the sun and the phases of the moon. They studied the habits of the animals they hunted, learned that some plants could be used as drugs, and acquired other basic knowledge about nature. These achievements marked the beginnings of science. They were among the first attempts to understand and control nature, which forms one of the objectives in science. In general, mathematics and medicine were the first sciences to develop, followed by the physical sciences, life sciences, and social sciences.

The sciences that developed initially dealt chiefly with practical matters. For example, mathematics was used to record business and government transactions. Astronomy provided the basis for keeping time and determining when to plant and harvest the crops. As early as 3000 B.C the Egyptians studied the heavens to forecast the arrival of the seasons and to predict when annual flooding of the Nile River would occur. The Egyptians used geometry to establish property lines and to make the measurements needed to build huge pyramids. They also learned some anatomy, physiology, and surgery through embalming their dead (James & Thorpe 1955:321-323).

In ancient Babylonia, the people used a system of counting in units of 60, which is the basis of the 360 degree circle and the 60-minute hour. They understood fractions, squares, and square roots. They also developed complicated mathematical models of the motions of the planets and other heavenly bodies. Their detailed observations of the sky enabled them to predict solar and lunar eclipses and other astronomical events (James & Thorpe 1955:121-123).

2.2 The Branches of Science

The object of scientific study can be divided into four major groups (a) mathematics and logic, (b) the physical sciences, (c) the life sciences, and (d) the social sciences.

(a) Mathematics and logic

Mathematics and logic are not based on experimental testing. But they can be considered part of science because they are essential tools in almost every scientific study. Mathematics enables scientist to prepare exact statements of their findings and theories and to make numerical predictions about what will happen in the future. Logic provides the basis for all scientific reasoning.

Logic enables scientists to draw conclusions from existing information. Logic is a branch of philosophy that deals with the rules of correct reasoning. Most work in the field of logic deals with a form of reasoning called an argument. An argument consists of a set of statements called premises, followed by another statement called the conclusion. If the premises support the conclusion the argument is correct. If the premises do not support the conclusion, the argument is incorrect. There are two types of arguments, deductive and inductive (Newton 1985:20).

Deductive method is the process of reasoning or argument by which we draw conclusions by logical inference from given premises.

Inductive method is a process of reasoning or argument in which a person starts from particular experiences and proceeds to generalisations.

(b) The physical sciences

The physical sciences examine the nature of the universe. They study the structure and properties of nonliving matter, from tiny atoms to vast galaxies. The physical sciences include (1) astronomy, (2) chemistry, (3) geology, (4) meteorology, and (5) physics

(c) The life sciences

The life sciences also called the biological sciences or biology, involve the study of living organisms. There are two main fields of the life sciences: botany deals with plants, and zoology with animals. Botany and zoology are further divided into various branches, each subdivided into areas of special study. Botany includes branches such as anatomy and physiology, over which greatly to the study of medicine.

(d) The social sciences

The social sciences deal with individuals, groups, and institutions that make up human society. They focus on human relationships and the interactions between individuals and their families, religious or ethnic communities, cities, governments and other social groups. Social scientists attempt to develop general laws of human behaviour. But their task is difficult because it is hard to design controlled experiments involving human beings. Social scientists must therefore rely

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heavily on careful observations and the systematic collection of data to arrive at their conclusions. The use of statistics and mathematical models is important in analysing information and developing theories in the social sciences. The main branches of the social sciences include (1) anthropology, (2) economics, (3) political science, (4) psychology, and (5) sociology.

2.3 The Method of Science

Scientists use systematic methods of study to make observations and collect facts. They then work to develop theories that help to order or unify related facts. Scientific theories consist of general principles or laws that attempt to explain how and why something happens or happened.

Scientists make use of a number of methods in making discoveries and in developing theories. These methods include (1) observing nature, (2) classifying data, (3) using logic, (4) conducting experiments, (5) forming a hypothesis (proposed explanation), and (6) expressing findings mathematically. Most scientific research involves some or all of these steps. In order to carry out these steps the scientists must be committed to the object only. He/she must be value free. A scientist is not called to speak but rather to allow reality to speak through his discourse. His role is that of an interpreter, and not of someone who utters an original statement. The scientist, as an empirical subject, must be absent from his discourse. Emotions, desires and values must be eradicated, just like a surgeon aseptically cleans his field before operating (Alves 1981:168).

However Feyerabend in his best known book Against Method (1975:25-46) contradicts the above in saying that scientists have no special methodology. He says it has anarchistic features, and it has no rules of procedure, which are followed in all cases. The human mind is enormously creative and it responds to intellectual challenges in ever new and unpredictable ways. Even the idea that observation and experiment are of primary importance in science is not always applicable since what counts as relevant observation partly depends on what theory one is working with. New theories force scientists to reinterpret their observations. Not only that says Feyerabend, sometimes a new theory will be used in the absence of any supporting facts at all. Feyerabend's evidence for this startling thesis consists of detailed examinations of primary sources in the history of science, including the science of our own century. He claims that sometimes, empirical observation takes precedence over theory, but sometimes theory takes precedence over observation.

Ravetz in his account of the "varieties of scientific experience," says that science involves more elements of 'illumination', involvement, tradition, 'wisdom', and intuition than are usually allowed and so, he concludes, the boundaries between 'science' and 'religion' and between their sources of knowledge are conditioned by the cultural environment (1981: 204).

Scientific research has shown it to be a creative process that can involve a variety of techniques. Important advances may result from patient hard-work or sudden leaps of imagination. Even chance can play a role in the scientific process. For example Sir Alexander Fleming, a British bacteriologist,

discovered penicillin accidentally in 1928, when he noticed that a bit of mould of the genus *Penicillium* had contaminated a laboratory dish containing bacteria. Examining the dish, Fleming saw that the bacteria around the mould had been killed. (Hughes 1974:80)

Also the experiences of scientific inspirations or intuition, coming suddenly and spontaneously while the conscious mind is at ease (or even asleep), are so common that they have been codified into a system. The mathematician J.E Littlewood identifies four states: (1) preparation, when the mind deliberately ponders the problem, (2) incubation, when the conscious thinking mind goes on to other things, (3) illumination, usually in a period of relaxation when the mind appears to be occupied with other topics, and (4) verification, which can be done by anyone competent in the field (1967:112-8).

The common thread for the inspiration itself is that it comes instantly, all at once, with no warning says the 19th century mathematical genius Carl Gauss of such an intuitive leap -

Like a sudden flash of lightning, the riddle happened to be solved. I myself cannot say what was the conduction thread which connected what I previously knew made my success possible (Sharma 1993 : 212).

Science writer Isaac Asimov pondered the apparently embarrassing implications of this sudden Aha! experience. Science is supposed to be logical and systematic. But major discoveries are often sudden intuitions. As he says,

How often does this 'eureka phenomenon' happen? How often is there this flash of deep insight during a moment of relaxation, this triumphant cry of 'I've got it! I've got it!' which must surely be a moment of the purest ecstasy this sorry world can afford? I wish there were some way we could tell. I suspect that in the history of science it happens often...But the world is in a conspiracy to hide the fact. Scientists are wedded to reason, to the careful organisation of experiments designed to check those consequences. If a certain line of experiments ends nowhere, it is omitted from the final report. If an inspired guess turns out to be correct, it is not reported as an inspired guess. The scientist actually becomes ashamed of having what we might call a revelation, as though to have one is to betray reason...(1974:196-8).

The history of science leaves no doubt that important ideas can come to the mind spontaneously. Even in the tradition of objective investigation, there is clear evidence for a subjective route to truth. But what accounts for these sudden inspirations? Where does the mind get these ideas? Some observers including Asimov, speculate that there is not much mystery. "A sudden solution, these people say, comes from nothing other than rational, logical thought - but rational, logical thought that is conducted subconsciously and automatically. Many others, however, feel that such an explanation doesn't square with the experience. The inspired ideas come all at once and whole, often as a visual image, with a sense of certainty that is utterly devoid of proof or intervening logical steps. The logical proof, in fact, must be carried out afterward" (Sharma 1993:213).

In fact for any knowledge to be truly scientific it must be repeatedly tested experimentally and found to be true. This characteristic sets it apart from other branches of knowledge such as, the humanities, which include art and philosophy. There is no test that tells us whether a philosophical system is "right". No one can determine scientifically what feeling an artist tried to express in a painting.

Science also differs from other types of knowledge in that scientific progress depends on new ideas expanding or replacing old ones. Great works of art produced today do not take the place of masterpieces of the past. But the theories of modern scientists have revised many ideas held by earlier scientists. Repeated observations and experiments lead scientists to update existing theories and to propose new ones. In this way scientific knowledge is always growing and improving.

Science is standardly described as more rational than other human activities, highly rule-bound, very self critical and consciously aiming at total self-consistency. Feyerabend's version of science shows it as creative, unpredictable and not especially rational. His idea of the scientist is somewhat similar to conversational ideas about the artist, as depicted in the Romantic tradition.

The reductionist methods in science are useful and appropriate when they yield knowledge that is economical and lucid, intelligible and efficient but it is the reductionist worldview which is to a great degree, responsible for our world problems today.

2.4 Developments in the Discovery of Science and the Construction of the Western Worldview

Science has greatly affected the way we view ourselves and the world around us. In ancient times, most people believed that natural events and everything that happened to them resulted from the actions of gods and spirits. For example, they thought that angry gods and evils spirits caused disease.

The ancient Greeks were among the first peoples to begin to use systematic observation and reasoning to analyse natural happenings. As scientific thinking gradually developed, nature came to be seen less and less as the product of mysterious spiritual forces. Instead people began to feel that nature could be understood and controlled through science.

Over the years scientific findings have increasingly influenced philosophical and religious thought about the nature of human beings and their place in the universe.

In 1543 Copernicus' well supported theory stated that the sun, not the earth was the centre of the solar system. This theory shook the religious foundations of the medieval conception of the universe, for if the earth were no longer its centre, the whole schema would collapse. Understanding the implications of Copernicus' hypothesis, the church reacted violently, declaring him a heretic after his death by exhuming and burning his body. On June 22, 1633 Galilio either had to deny his belief in the suns' centrality to the solar system or suffer the same fate as

Bruno who was burned at the stake in 1600 for views similar to Copernicus' (Kelsey 1997: 14).

That the philosophical foundations of the church were shaken by Copernicus' hypothesis and subsequent scientific ideas clearly demonstrates that the church feared its beliefs could be disproved. To understand what were these beliefs of the church and what was the rational basis, it becomes necessary to take a look at the ideas of Plato and Aristotle and briefly trace the development of Western philosophical thought.

Plato believed that human beings are not limited to experiencing a merely physical reality, but have access to a spiritual reality as well. He also maintained that there are four ways of knowing - that the source of human- kinds' knowledge is not reason and sense experience alone but rather, includes prophecy, healing (cleansing), artistic inspiration and love. Plato believed that an individual's psyche has its spiritual element and thus he or she can have experiences, which transcend logical thought and sense experience alone. Since Plato gave the clearest, most systematic account of how man could know both the spiritual and the physical worlds, Justin Martyr (150 A.D.) began a great theological tradition joining the essential categories of Platonic thinking and Christian experience. This Platonic point of view was expressed by all of the major Church Fathers, including Irenaeus, Tertullian and Cyprian in the West, and Clement, Origen and Athanasius in Alexandria. In the Eastern and Greek side of the empire, Basil the Great, and Gregory of Nyssa based their works on Platonic thinking. Jerome and Gregory the Great laid the foundation for thinking in the West

for almost a thousand years upon a Platonic basis (Kelsey 1997:14).

With the beginning of Western Christianity and new culture, Platonic thought was displaced for men and women in the West were cut off from the centre of life in Byzantium. Roman law was adopted, Latin became the language of scholarship, and the Greek spirit, including Plato's understanding of human experience, was lost.

Instead, the thinking of Aristotle, revived by the Arabs was brought to the West soon after 1000 AD. Thomas Aquinas became convinced of the truth of Aristotle's worldview, particularly that individuals received direct knowledge only through sense experience and reason, not by divine inspiration. He together with Peter Abelard of France started systematic efforts to bring Christian teachings into harmony with rediscovered scientific ideas. Thus the ideal of certainty based on logic rather than experience became the chief cornerstone of theology and the church.

2.5 Naturalistic science and the Western Worldview

The eventual result of the scientific enquiry started by Copernicus was the conclusion that the ultimate nature of the universe was materialistic and mechanistic. Kepler perfected Copernicus' theories, showing that heavenly bodies act as any physical thing and need no heavenly beings to account for their movements. Newton theorised that the entire universe acted as a machine working according to precise mechanical laws. Next came Darwin's evolutionary theory of natural selection which seemed to indicate that human kind was simply the result of

chance interaction, and thus human life had no ultimate meaning or significance (Kelsey 1997:15).

Some philosophers and religious leaders felt that this theory of evolution contradicted the belief that God created human beings and gave them special emotional and intellectual gifts. Other theologians of the 1600's supported science because they believed that it helped reveal the wonders of God's creation. They also felt that scientific discoveries could be used to improve the quality of human life. But many other theologians were deeply upset by the development of scientific laws that seem to govern the physical world without divine assistance.

These theories were systematised by such thinkers as Karl Marx in Germany, August Comte in France, Herbert Spencer in England, and B.F Skinner and other behaviourists in the United States. The idea common to these systems was that human beings were only intricate combinations of physical atoms and thus the idea of a spiritual reality and of a divine human encounter became absurd (Kelsey 1997:15).

Because of the variants between the dogmas of the church and the theories of science, the average Christian had been caught in a terrible dilemma. He had to maintain a divided mind with religion in one compartment and science in the other. This split makes it difficult to hold an integrated worldview and frequently results in one's buying into the claims of a fundamentalist type of religion ignoring the reasoning of science - the Cartesian Worldview.

On the other hand, the modern person may dismiss the realm of the spirit as complete nonsense and adopt the hypotheses of

science as a cornerstone of his or her belief system. It is interesting to note how few people ever thought, that this religious/scientific division could be solved with a new worldview, a new hypothesis of reality that allows belief in both a material and a non-material reality, room for sense experience and logic on one hand, and an encounter with the numinous on the other.

The Age of Reason, also called the Enlightenment, was a philosophical movement that greatly affected the development of science during the late 1600's and 1700's. The leaders of this movement such as Sir Francis Bacon and Rene Descartes insisted that the use of reason was the best way to determine truth. They felt that everything in the universe behaved according to a few simple laws, which could be expressed mathematically. The philosophers of the Age of reason developed many rules of scientific study that are still used.

During the late 1800's and the early 1900's the Austrian doctor Sigmund Freud developed a theory that unconscious motives control much of human behaviour. His research and writings have raised serious questions about the extent to which people have free will and are responsible for their behaviour. As members of the medical profession started taking Freud seriously, some adhered completely to his theories and others began to doubt that it was valid to reduce the unconscious primarily to sexuality, or to the pleasure principle and the death wish.

One of the men who had learned much from Freud but could not accept what he considered a dogmatic system was Carl Jung. Although Jung disagreed with Freud's emphasis on sexuality, the

primary reason for the disciple's split from his mentor was that Freud was a rationalist while Jung was an empiricist.

As a result of paying attention to his own unconscious, Jung found that "there are things in the psyche which produce themselves and have their own life".

Jung maintained that the modern person's mental problems can only be touched and healed as they are brought into meaningful contact with the living God. Jung believed that there is depth in humankind called the unconscious through which one experiences the spiritual world.

Another important unifying idea in the biological sciences was the theory that all living things are made up of cells. This theory was proposed by two German scientists, Matthias Schleiden and Theodor Schwann, in the 1830's. This idea had been influenced by a German philosophical movement called Naturphilosophie. This movement emphasised the unity of all things in nature and of all forces in the universe.

By the 1890's the picture of atoms as solid objects began to fade. Scientists discovered electrons and natural radioactivity. These discoveries suggested that atoms have some kind of internal structure.

In the 1830's the French philosopher Auguste Comte started the study of sociology. He developed the theory of positivism, which held that social behaviour and events could be observed and measured scientifically.

Many scientists in the 1800's studied the relationship of the nervous system and human behaviour.

Revolutionary advances in physics marked the beginning of the 1900's. Max Planck, a German physicist, advanced his quantum theory to explain the spectrum of light emitted by certain heated objects. The theory states that energy is not given off continuously, but only in separate units called quanta.

In 1905 another German physicist, called Albert Einstein published his special theory of relativity, which showed that space and time are part of one continuum-space-time. In relativity theory, moreover, measurements of the "objective" space-time-continuum are inseparably linked to the state of the observer (the subject, the knower). The length of a ruler, for example, depends on the relative speed of the person observing it.

Ironically it is 20th century thought which has begun to point the way towards belief in a spiritual reality once again. In this age of science journeys of mystery have been symbolically re-routed new concepts have emerged with which to explore the beyond, and old concepts have been lost.

Many new fields of study have emerged. At the same time, the boundaries between scientific fields have become less and less clear-cut. Psychosomatic medicine has provided us with the realization that the body cannot be described merely as a mechanism which reacts to various stimuli from the physical world. Doctor Flanders Dunbar, in a study at the large New York City hospital, demonstrated that all parts of the body are affected by emotions (Chopra 1993:22-24).

"Teilhard de Chardin has shown that the seemingly unwarranted mutations which occur in the evolutionary process prepare for adaptation, rather than result from it, allowing the hypothesis that some spiritual purposes is working in and through the physical world" (1959:95). The next Chapter on spirituality will focus on this dimension.

B) SPIRITUALITY

2.6. Concept of Spirituality

Definition, however precise in its formulation is incomplete about the human spirit. There is something unpredictable about it and it has dimensions, unlike the phenomena which science grapples with. Measurability is indeed, the characteristic of scientific propositions. The change from reason to spirit is a qualitative one.

The definition of Spirit would have to be made basic here and then further elaborated in the sequel. When we refer to spirituality, we presuppose that there is a Spirit that transcends the finite world of objects. We refer to this transcendent being as "reality in itself" or the doctrine of "true being". This talk of true, real being obviously presupposes that a non-true lesser or apparent being stands opposed to it. This indeed has been assumed by all metaphysicians since the days of Plato and Eclectics.

The true transcendent reality is held to be accessible with difficulty only through the efforts of the metaphysician. The pure sciences on the other hand are exclusively concerned with

appearances or with the world of objects. The latter are also perfectly accessible to scientific knowledge.

The contrast in the knowability of the two "kinds of being" is then traced to the fact that appearances are given and immediately known to us, whereas the metaphysical reality has to be inferred from them only by a circuitous route or experience (Boyd, Gasper and Trout 1991:38).

The problem at issue here is obviously the so-called question as to the reality of the external world. On this there seems to be two views-that of 'realism' which believes in the reality of the external world and those of spiritual philosophers who refer to the external world as an illusion or an appearance.

However, Evelyn Underhill in her book, The Spiritual Life, (1973 : 80) points out that the spiritual life is not an intense form of other-worldliness remote from common ways and incompatible with common life, but rather as the heart of all real religion and therefore of vital concern to ordinary men and women. What then is real religion?

Religion is derived from its Latin terms re: meaning back and ligare - to bind, to unite. Religion means that which binds one to the origin or fountainhead. Thus the endeavour of all true religion should be to get rid of the gulf between man and God and to restore the lost sense of unity. This is the purpose of a true religion (Radhakrishnan 1932:87). The fundamental truths of a spiritual or true religion are that our real self is the Supreme Being, which is our business to discover and consciously become, and this being is one in all.

Spiritual traditions claim that it is our duty to become aware of this spirit instead of falsely identifying ourselves with the body, mind and the intellect. In our rationalistic consciousness we are ignorant of ourselves because we know only to that which changes in us from moment to moment and not that which is enduring. We accept the reality that which is illusory.

According to Radhakrishnan spirituality is the core of religion and its inward essence, and spirituality emphasises this side of religion. It does not refer to something external, a set of sanctions and consolations mechanical rituals but points to the need for knowing and living in the self and raising life in all its parts.

This is perhaps why when Professor Whitehead defines religion as 'what the individual does with his solitariness' - he is urging that it is not a mere social phenomenon - nor is it a mere instrument for social salvation. It is an attempt to discover the ideal possibilities of human life - free from the changing external world. It is not true religion unless it ceases to be a traditional view and becomes personal experience. It is something inward and personal, which unifies all values and organises all experiences. It is the reaction of the whole man to the whole reality. We seek the religious object by the totality of our faculties and energies. Such functioning of the whole man maybe called spirituality (Radhakrishnan 1980: 69).

Direct contact with the creative spirit is what Bergson calls open religion. The closed religions are credal, ritualistic ones, which give a sense of security to frightened children.

Only an open religion which requires us to enter the spiritual stream where our spirit can refresh and restore itself can save humanity, which is half crushed by the weight of its own (modern technological) progress (Radhakrishnan 1980:69).

Evelyn Underhill (1973:89) sums up the idea of spirituality thus. We spend most of our lives cogitating on three verbs: to want, to have and to do. By craving, clutching and fussing on the material, political, social, economical intellectual - and even on the religious plane, we are kept in perpetual unrest forgetting none of these verbs have any ultimate significance, except so far as they are transcended by and included in the fundamental verb, to be and that being, not wanting, having and doing, is the essence of a spiritual life.

This might be an extreme point of view in terms of the "real" world. On the other hand when one considers the other extreme of always wanting, doing, having - resulting in a totally agitated mind, one realises one needs to find a balance between the two, the material and the spiritual world.

This is perhaps why we are called human "beings" instead of human "doings". John Lennon once wrote that life is what happens to you while you're busy making other plans. In the same way, happiness is constantly passing us by because we are spending all our time pursuing it instead of "being" it. This constant state of pursuit obscures the truth that life is a lot easier than we are conditioned to believe and does not require the enormous expenditure of physical and emotional energy that we observe every day. The trap into which we fall is fixing our happiness on future achievements (Icke 1997:179).

When one considers the need or reason behind such action, the answer may be material prosperity. Why do you want to be materially prosperous? One realises that the answer, is to be happy. Yet complete happiness is not found in the external world. There is no end to man and his desires. When the desired object is gained the yearning for more and more objects become an obsession. The man without legs wants legs. The man with legs wants a bicycle. The man with the bicycle wants a motorcycle. The man with the motorcycle wants a car. The man with the car wants a Mercedes and it goes on. There is always the craving for larger possession and greater enjoyment. After 11 years of research, Professor Michael Argyle of Oxford University concludes that the modern man is no happier-but no sadder and that what made us happy 50 years ago is different to what makes us happy today (1998:3). This statement verifies that happiness cannot be found in the object.

From the realist point of view man looks to the external (or object) for happiness due to ignorance (avidya). We can dispel this ignorance by establishing our identity with the absolute spirit. Because man accepts the physical world as reality, in his day to day behaviour he remains unaware, that deep within him lies the pure Spirit, which is his true nature. What if a person is an atheist and does not believe in the spirit or that there is a power that transcends the finite world? The answer to this question leads to many theories regarding human destiny. The conception of human destiny may further be divided into two broad categories -

- (1) The Empirical Materialistic view
- (2) The idealist view

The Empirical view looks upon man as a natural phenomenon. It views man as limited to the time space mould, where death is the finality. Man is not responsible for life after death. For the idealist it is the spiritual ideal for which life is not an end with the death of the body. Thus it cannot be true that the suffering of the innocent meet with no reward, and the triumph of the wicked with no requital. When the Vedic thinkers ask us to free ourselves from maya, they are asking us to shake off our bondage to the unreal values, which are dominating us. They do not ask us to treat life as an illusion or be indifferent to the world's welfare, but to escape the illusion, which bind us to the physical satisfaction or corporeal self-seeking as the highest end. The world of maya has thrown our consciousness out of focus. We must shift our focus of consciousness and see more clearly.

For those extremists among mystics who declare the world to be illusory and place emphasis on spiritual experience as the criterion of true religions are criticised by many western philosophers and theologians for espousing the doctrine of world negation rather than world affirmation. But Radhakrishnan argues against this view that the well-balanced mystics emphasise not only spiritual but worldly values as well.

Buddha insists on an active and systematic cultivation of goodwill for all kinds and conditions of men and even for animals and all other sentient beings. According to Schweitzer the commandment not to kill, belongs to the ethic of becoming more perfect, not to the ethic of action. But Radhakrishnan argues against him that it is difficult to know why we should regard perfection and action as antithetical. A skill that requires us to integrate ourselves, maintain a constant fight

with the passions which impede the growth of the soul, to wage war on lust, anger and worry, cannot but be deeply ethical. The power to perceive reality, to absorb it and be absorbed by it is the reward of severe and sustained process of self-purification (Radhakrishnan 1932:102).

To become one with the Universal Consciousness means to transcend duality - to transcend all limitations - to be unaffected by pleasure or pain, desires or threats to the ego, the pull of the senses to the tantalizing outer world of separate names and forms. Naturally, the thought of renouncing all that we hold as real makes us recoil in fear. Even a man as perceptive and intuitive as Jung, a man who presented psychology with the idea of the collective unconscious, even he did not think mankind had the capacity to fully transcend the mind and move beyond the sense of a separate ego. No wonder that a mind which grasps the full extent of this challenge would reel, avoid and resist the path to self-transcendence (Sandweiss, 1985:xii).

2.7 What is this experience of the Spirit

According to Radhakrishnan it is an admission of mystery in the Universe. If the world were only what can be made out to be by the perceptions of the senses and the analysis of reason, there would be no riddle. It is a sense of awe in the presence of the unknown, without which religion would be a petty thing. To have one's mind and heart absorbed in love seems to unveil the mystery of the Universe. We forget the sense of the outward world in our communion with the grandeur beyond. He further states: that even the most rational atheistic reductionist sometimes expresses a sense of awe before the wonders of

nature. He is quite capable of putting his life on the line for others and capable of enjoying the fine arts.

It is a type of experience which is not clearly differentiated into subject-object state, an integral undivided consciousness in which not merely this or that side of man's nature, but his whole being seems to find itself. It is a condition of consciousness in which feelings are fused, ideas melt into one another, boundaries broken and ordinary destruction transcended. The privacy of the individual self is broken into and invaded by a Universal self which the individual feels as his own. It does not look beyond itself for meaning and validity and so touches completeness. Patanjali tells us that the insight is truth filled and truth - bearing (Radhakrishnan 1932:72).

The effects of mystical experience are that the tension of normal life disappears, giving rise to inward peace, inner joy and strength in the midst of outward pain, defeat, loss and frustration. The continuance of such an experience constitutes dwelling in heaven, which is not a place where God lives, but a mode of being which is completely real. We have faint glimpses of it when we experience the illumination of new knowledge, the ecstasy of poetry or subordination of self to something great for a higher purpose.

While the experiential character of religion is emphasised in the Hindu faith, every religion at its best falls back on it. The whole scheme of Buddhism centres on Buddha's enlightenment. For Buddha who was ethically disposed, the eternal spirit is Dharma or righteousness. Moses saw God in the burning bush. Jesus's experience of God is the basic fact for Christianity.

The life of Mohammed is full of mystical experiences. Socrates and Plato have all felt and tested the reality of God. It is as old as humanity and is not confined to any one people (Radhakrishnan 1932:73).

2.8 Indian contributions to Spirituality

Sri Aurobindo said that true happiness was the terrestrial right of every human being. True happiness lies in finding the maintenance of a natural harmony of spirit, mind and body. A civilization or a culture must be judged by the manner in which all its principles, ideas, forms, ways of living, work to bring that harmony out, to the development of its motives. This is the foundation on which the presuppositions or assumptions - tenets of Indian Philosophy are built. A civilization in pursuit of this aim may be predominantly material like modern European culture, or predominantly mental and intellectual like the old Graeco Roman or predominantly spiritual like the still persistent culture of India (Aurobindo 1975:2).

The concept presuppositions can be understood by the phenomenological method, which is the theory that people make certain assumptions about their experiences. They consider things they had been taught and remember past experiences. Such experiences limit the experience of phenomena. Phenomenologists know that it is impossible to clear the mind of presuppositions. They handle it by expanding the experience of phenomena by dealing with the presuppositions critically. Only those experiences that remain constant despite variations are regarded to be the essence (Van der Leeuw 1964:671-4). This essence in Indian Spirituality is referred to as Reality.

Vedanta discusses the idea of Reality by investigating the 3 states of consciousness. The waking state, the dream-state and the deep sleep state. Consciousness identifying with the gross body becomes the waker. In this state one refers to one self as I am happy, I see, I hear etc. The "I" pervades the entire waking condition. Similarly we use the word I in the dream state, so in the deep sleep state as well you say, "I slept so soundly". If you were absent, if there is a total absence of everything in sleep then who brings the evidence of sleep? Therefore there must be something in you which is "awake" even in deep sleep. That something never sleeps. That is the very same "I" that pervades all experiences. It witnesses the waking, dream and deep sleep states.

Reality is defined as something, which existed in the past, which exists in the present and which will exist in the future. That which persists is real. All of them-the waking, dreaming and deep sleeping state of consciousness cease to exist once you cross the boundary of each one, as soon as you move into the next state. Therefore the waking, dreaming and deep sleep condition do not stand the test of reality. They exist for a while not before, not after. The only thing that exists and persists in all three conditions and beyond them as well is pure consciousness, appearing through the media of the gross, subtle and causal bodies. When these bodies are no more, consciousness remains as consciousness in its immaculate state. According to Shankara if the self changes then the fact of knowledge and memory cannot be explained. There is a continuity underlying all these varying experiences and that is the real self of each and every individual. That self according to the Upanishads is immortal and self-existent. The experiences change but the experiencer is constant. This is a fundamental

difference between the knower and the known. The known is the void of consciousness and falls into the category of material existence. The knower is considered to be spiritual existence, that is something that is characterised by self awareness (Parthasarathy 1978:162-176).

Hence pure consciousness is the only reality. Everything else is unreal. Thus Shankara's Vedanta states that there is a fourth state of consciousness (turiya) that man is not aware of, that he is the pure unconditioned consciousness which is the substratum of the 3 states.

Therefore man is not the dreamer, the deep sleeper or the waker, but his true identity, being, Pure Consciousness. Because a person identifies himself with the physical body in the waking state, so his ego is based on the consciousness of the physical body-I weigh 50kg, I am fair etc. The ego's consciousness is - I am the doer, instead of God works through me. Through sensory perception men participate in impermanence.

Everything we normally know and experience about ourselves belongs to the sphere of change, but this self (Atman) is forever changeless, beyond measure, beyond the dominion of the eye. The effort of Indian philosophy has been for millennia, to know 'Thy Self' and be Free and to make this knowledge effective in human life. This sentiment is endorsed by Schopenhauer: "If philosophy or religion is meant to be a preparation for the after-life, a happy life and a happy death, I know of no better preparation for it, than Vedanta" (Parthasarathy 1984:4).

India's central conception is that of the eternal, the spirit here encased in matter that enables the individual mental being in man to identify himself with the pure spiritual consciousness beyond the mind.

India's social system is built on this presupposition, her philosophy formulates it, her religion is an aspiration to the spiritual consciousness and its fruits, art and literature have the same upward look, her whole Dharma or law of being is founded upon it. Progress she admits but not the externally self-unfolding process of an always more and more prosperous and efficient material civilization. This brings us to the presupposition that man and the world in which he lives is an illusion. The only reality is what Radhakrishnan refers to as the spirit. Shankara an exponent of this tradition held the view that matter exists as long as you are perceiving it. Matter by itself doesn't have any reality since the existence of matter is dependent on the existence of the senses. The senses existence itself is dependent on matter. So both are interdependent. Perception behind the sense is the variable. Existence of matter is based on the senses. Perception is always changing therefore it doesn't stand the test of reality. To Shankara because the material world was impermanent and ever changing it was unreal. The principle that Shankara employs to signify - the world and the many selves - is a philosophical stratagem popularly known as his theory of maya (illusion). The whole aggregate of individualising bodily organs and mental functions, which is our ordinary experience separates and distinguishes one self from the other. It is the offspring of maya and as such is unreal. It is a device through which Shankara salvages the integrity and supreme sovereignty of the Absolute. The Absolute retains itself identity, its fullness,

undiminished, while yet producing the world. It is through maya that Shankara attempts to shift the phenomenon of bondage to individuals who are the effects of Brahman, their ontological cause. But as individual personalities and psychophysical entities, they are autonomous and distinct, and have a life history of their own. Hence "The World phenomenon appear only because brahman exists and not without it. The effect is essentially the same as the cause" (Friedrick 1988:75-91).

Only those experiences, that remains constant despite variations are regarded to be the essence. This essence in spirituality is referred to as Reality - often referred to as the Spirit, the field of pure potentiality or God. Yet Ramanuja also exponent of Vedanta says that matter is real because the spirit is the embodiment of matter. Thus we see through different schools of thought between scientists and spiritual thinkers some of them come to a common conclusion that the world of matter is an illusion and that the particles of matter are deeply interrelated and interconnected.

Ramanuja also an exponent of the Vedantic tradition holds that the world with all its change and multiplicity is real. For him the ultimate reality is a triad consisting of Brahman, the material world and individual souls, where the distinction of each is maintained and at the same time Brahman is regarded as containing matter and souls within itself. In this view the reality of the world is recognised, the supremacy of Brahman is taught, and yet both are brought together into unity.

Ramanuja like Berkerley did not deny the reality of the physical world but merely sought to explain what we mean when we attribute reality to it. Even John Stuart Mill did not want

to deny the reality of the physical objects, but rather to explain it. R. Schlegel concludes that the return of man in quantum physics contributes to a rehabilitation of the significance of personal encounter with the world as formative both of personhood itself and as a source of a genuine awareness of God. If God is in fact believed in as the all-encompassing reality, then that Reality is to be experienced in and through our actual lives as biological organisms who are persons, part of nature and living in society. So knowledge of nature and of society can never be irrelevant, to say the least, to our experience of God (Boyd, Gasper and Trout 1991: 48).

In modern science, direct subjective investigation has been neglected and often unknown. The Vedic tradition has always been based on a series of systematic techniques intended to unfold the full potential of human consciousness. "If the mind is a direct route to accurate information, then the mind's ability to perceive its own finest fluctuations should be deliberately cultivated" (Sharma 1993: 228).

Sankara says a thin veil called maya or ignorance covers this spirit. This ignorance is manifested in 3 thought structures or mental temperaments. These are:

- (a) Tamasic (inactive) These are thoughts steeped in ignorance. Thus man with these thoughts leads a dull and inactive life.
- (b) Rajasic (active) This is a state of thought which is passionate, desirous and agitated. He is ever bristling with desire prompted activities.

(c) Sattvic temperament is the state of thought patterns that are equanimous, serene and poised. His mind is detached from all worldly transactions and excitements. Every human being is made up of all three types of thought structures in different proportions. If one persists in the spiritual path, there comes a time when pure sattva displaces all your rajas and tamasic thoughts.

There are four spiritual courses to accommodate man with each one of these thought structures or mental temperaments. This is:

- i) Bhakti Yoga - Course of devotion for the man of emotion.
- ii) Jnana Yoga - Course of knowledge for the intellectual man.
- iii) Karma Yoga - Course of action for the active man who is both emotional and rational.
- iv) Hatha Yoga - A discipline through the scheme of physical exercises.

These courses help man to merge his ego with his supreme self.

I will now identify some of the underlying presuppositions that lead to the traditional commitment to freedom. The argument, here is that the criteria of success in Indian Philosophy is derived from this commitment. Good reason in philosophy stems from the recognition that Truth is the ultimate road to freedom. Although Sanskrit has no word equivalent to the English word philosophy, the words that are used to describe the scope of what has come to be called Indian philosophy are understood by Indians in the context dominated by the orientation to freedom.

The platonic view of life was that man's nature was limited. Perfection consisted of the control of the appetite by the intellect. Thus the reasoned life and balance of the soul was of the essence. Indian philosophy elevates rational morality one step ahead to the position of moksha. It is not rational morality but freedom that is important. This freedom includes self-control as well as control of the physical powers of the universe and its people.

When Arjuna in the Bhagavadgita refuses to kill his kinsmen because he will be breaking the foundation of a moral society, Krishna tells him to do his duty than to be a cog in the social machine. By doing so he enhances his control and is not dictated to by his circumstances. In order to do this he has to be a Sakshi (witness) detached from kith and kin. Thus this brings us to three underlying presuppositions ie. Detachment, The Law of Karma and Renunciation, which are the enroute to Moksha (freedom).

Detachment

Attachment brings bondage - habits that control the self and limits its freedom. This cycle of habits breeding habits are referred to as samsara cycle of birth and death which is controlled by the law of karma (what you sow so shall you reap) which are actually habits themselves. To be out of control or at the mercy of these habits creates bondage. Therefore one has to be constantly aware to meet fresh challenges. Arjuna can either not fight or kill his relatives. Either course leads to sorrow. Krishna's position on this presupposition is that when it comes to the ultimate values it does not rest in the fruit of action, fighting or not fighting, killing or not killing but

it is an attitude not a result. Self-knowledge of ones potential is important at any moment in order to choose the role in which to renounce. Arjuna is confident of his capacity as a warrior and thus chooses to fight.

Renunciation

It is not the giving up of action but renunciation in the action ie. not worrying about the fruits of the action. The renounced man is confident of getting that which he renounces but takes on the challenge of not exerting his power for gain. The resigned man does not have faith and doubts his capacity to effect all that he wishes. What then according to classical Indian thought would lead men to maturity. These in sankrit referred to notions that are called artha, kama, dharma and moksha. There is no state of these notions a man may rest in. They are regarded as aims or attitudes. Artha refers to sensual gratification for material comfort but the attitude is one of minimal concern for them. Kama is passionate concern for a loved one. Both Artha and Kama are selfish interests though in kama one might be enlarged by accepting the loved one as one's Ownself. Dharma is the attitude of accepting the whole world as one's Ownself. However to follow a law against your nature is a false hood - to be killed like a lamb and thrown to the wolves bears no spiritual merit (Potter, 1978:99).

Moksha is the attitude of greater and greater concern coupled with less and less attachment and possessiveness. Moksha is the perfection of this growth. The man of realization is not restricted by the not self and he is able to control all his

action because his orientation is that the whole world is himself.

There are four stages in a man's life called asrama. The first being antevasin where the individual waits upon the guru. The next is grhastha that of the householder - a period of maturity and enactment of his worldly duties. Vanaprastha is retiring into the forest and the fourth is bhiksu (the wondering monk). The latter two form the road to moksha after one completes the first two. In this way moksha came to be the practical discipline of metaphysics. However this is not the trend in contemporary society.

It is easy to talk of renunciation, detachment etc, but these concepts become important when one is seriously involved in life's challenges. One has to be disciplined and strong in conviction of the goal in mind. Thus the commitment of the mind seems to come first. This is arguable since the split between the advocate of the primacy of faith and that of the primacy of reason is an important one in India.

One tends to look for examples of those who fulfilled these presuppositions. Ramana Maharishi and Sri Ramakrishna espoused synthesis of this experience. It deviated from Shankara's emphasis on jnana yoga (knowledge) by allowing equal importance to other paths such as bhakti. For Ramana Maharsi is reported to have answered a student in the following manner.

STUDENT: Is it necessary to understand God's nature before one surrenders oneself?

MAHARSI: If you believe God will do for you all the things you want him to then surrender yourself to him. Otherwise let God alone, and know yourself. Ramakrishna experimented and embraced all the religions of the world. Though a bhaktha, his Advaita was so comprehensive it included prapatti.

India has had and still has it's own disciplines of psychology, ethics, physics and metaphysical theory. But the primary concern in striking contrast to the interest of the modern philosopher of the west has always been, not information but transformation: a radical changing in man's nature and a renovation of his understanding of both of the outer world and of his own existence: a transformation as complete as possible, such as will amount when successful to a total conversion or rebirth. This is the teaching of Christianity as well. Jesus also asks us to bring about this rebirth, the second birth, to become a new man. The change takes place by inner contemplation, not outer life. We must act not from the idea of reward but for the sake of what is good in itself. To attain higher level of understanding of being, one has to undergo inner growth, in wisdom, stature through prayer and fasting, through meditation and self control. John asks us to become better. Jesus asks us to become different, new. John the Baptist was puzzled when he heard that Jesus and his disciples ate and drank and did not fast. John symbolises the man of external piety, Jesus the man of inner understanding (Radhakrishnan 1932:71).

The attitude towards each other of the Hindu teacher and pupil bowing at his feet are determined by the exigencies of this supreme task of transformation. Their problem is to effect a kind of alchemical transmutation of the soul, not a merely

intellectual understanding but a change of heart (a transformation that will touch the core of his existence). Knowledge is up to a point, thereafter reality can only be experienced intuitively. The presupposition of Indian philosophy is a vast, rich and varied field and though at times the philosophies of the different philosophers may contrast and contradict each other, the ultimate aim is moksha. Karl Potter mentions that a new dimension has entered Indian philosophy in the recent period, the distinction between altruism and egoism. Indians no longer believe that all they can do to help others is to improve themselves. The supposition is that they must find first a social philosophy satisfying to everyone and then only can they attain their own salvation. The social philosophies of Ghandi and Aurobindo are addressed to problems posed in the Western present (Potter 1978:104).

These differences of opinion are good in so far as they push to the limit the presuppositions of Indian thought to work along original lines, either to refute or justify them and to address them as living ideas not dead ones. Thus the presuppositions of Indian philosophy whether they be Renunciation, the law of karma, the belief in one God or many Gods, that there is a God or not, the ultimate presuppositions of freedom or self realisation is significant in understanding Indian philosophy, whatever the path or mapping it suggests to finally reach it. According to Kapila "Absolute prevention of pain is the highest purpose of soul of a civilization or of a nation" (Aurobindo 1975:48).

It is her finding of life upon this exalted conception and her urge towards the spiritual and the eternal that constitutes the distinct value of her civilization. When one studies the

civilization of India one finds that it has died and revived several times; this is its peculiarity.

Religion is not something stuffed from the outside. It is internal purification brought about by the eradication of desires. Ignorance of your self is the cause of all suffering and sorrow.

Moksha is a force that has impressed itself on every feature, every trait and discipline of Indian life and has shaped the entire scale of values. It is to be understood not as a refutation but as the final flowering of the successful man.

Because Western society is primarily extroverted in its adaptation to life, it has neglected the introverted aspect of spirituality, and both attitudes must be developed if we are to be mature in our spiritual life.

Western man has mastered a good deal of nature but now he flounders around in fear of his own power instead of counting his gain in mastery as indicative of progress not only on behalf of the observing man, the scientist, but also of the free man, the agent.

CHAPTER 3

INTERACTIONS BETWEEN SPIRITUALITY AND SCIENCE

3.1 Introduction

We live in a world of technology - of computers and robots, missiles and spaceships. Yet in the midst of all of the scientific advances and technological achievements of the outer world there is an ever-increasing expression of interest in the inner world of meditation, psychic phenomena, and religious experience. Thousands of people have learned to concentrate quietly on a mantra, while others have taken yoga classes or joined Eastern religious sects like Zen or Buddhism. The fastest growing groups among Protestantism are the charismatics, and the Catholic charismatics are also growing in numbers (Kelsey 1986: 23).

Everywhere there is evidence that the material world alone cannot satisfy the deeper desires of men and women for transcendence and meaning. People want to know what makes life meaningful and look to spirituality for this fulfilment and for others if they cannot find a healthy way to come into relationship with spiritual reality, then they may turn to drugs, mediumship, alcohol, sex, psychic experiences and hypnosis to try and seek inner experience (Kelsey 1986: 23)

Whether or not, and to what extent, this common intention to seek intelligibility in human life and its surroundings gives rise to any mutual modifications of the one enterprise by the other is the question that underlies this chapter.

3.2 Points of contact and Points of separation between Science and Spirituality

The ways of relating modern science to spirituality are variegated and numerous. There is, in both a plurality of ways in which faith is regarded, and how God's relation to the world is conceived. There is also a wide range of scientific activity with respect to it's methodology: to it's subject matter (which includes man and human behaviour) and to it's relation to society. To be sure there are corners of science where the subjective observation has to be called into question by the very force of the nature of the subject matter (as in psychology), which studies man as an observer, but finds it hard to maintain the division between man as observer and man as observed. We clearly need at least a bi-axial grid (possibilities of another dimension will follow in the sequel) on which to map the possibilities and it will not be easy to choose the parameters to constitute the variables of each axis. Let me tentatively identify some of the possible areas of proposed interactions on this two-dimensional grid.

Science and Spirituality are concerned with two distinct realms: the (a)natural/supernatural; (b)the spatio-temporal/the eternal; (c)the order of nature/the realm of faith; (d)the natural (or physical)/ the historical; (e)the physical-and

biological/mind and spirit. Reality is conceived of as existing in two orders, a duality both operating in our world.

(a) Natural/Supernatural

Science maybe conceived of as dealing with observable qualities and the laws of nature, which help man to predict and control nature. But spirituality deals with the Spirit as a power of life that transcends the living organism and at the same time is intimately present in the individual.

If God is the creator of the universe, then it is not possible to understand fully the process of nature without any reference to that God. If on the contrary nature can be understood without reference to God then that God cannot be the creator of the universe, and as such cannot therefore be the source of any ethical or moral teaching. The reality of God is not incompatible with all forms of abstract knowledge concerning the regularities of natural processes. In fact according to Pannenburg this very possibility can be regarded as based on the "unfailing faithfulness of the creator God to his creation; providing it with the unviolable regularities of natural processes that themselves become the very basis of individual and more uncertain and transitory natural systems - from stars mountains and valleys and oceans to the wonders of plants and animal life resulting in the life of human species" (Pannenburg 1981: p.4).

(b) The Spatio temporal/ The eternal

Is there any conceivable positive relation between the concept of eternity and that of the spatio-temporal structure of the physical universe? This is one of the most neglected, but also one of the most important questions in the dialogue between

spirituality and science. It is unavoidable, if the reality of God is to be related in a positive way to the mathematical structure of the spatio-temporal world of nature. It will prove indispensable also in approaching what is perhaps the most difficult question in the dialogue between spirituality and modern science-the question of eschatology. This question will be elaborated in the sequel.

The Order of Nature/The Realm of Faith; The Natural (or Physical)/ The historical; The Physical-and biological/Mind and Spirit - will be dealt with under the heading science in the 19th Century.

3.3 Science in the 19th Century

Through most of the history of science, matter has been the dominant subject. A central premise of "objective" science, after all, is that objects exist.

This understanding of the world around us, is still based on nineteenth-century physics-on Newtonian, or classical, physics - in which matter was considered fundamental. In The words of Werner Heinsenberg, one of the twentieth - century pioneers who developed modern quantum mechanical physics:

The nineteenth century developed an extremely rigid frame for natural science, which formed not only science but also the general outlook of great masses of people... Matter was the primary reality. The progress of science was pictured as a crusade of conquest in the material world.... Mechanics was the methodological example for all science (1961: 1).

It was, in fact, the very success of classical physics in the nineteenth century, which biased the viewpoint of many who produced its greatest achievements. The success of objective investigation led some of these people to deny even the existence of subjective reality. As Nobel Eugene Wigner said,

Until not many years ago, the "existence" of a mind or soul would have been passionately denied by most physical scientists. The brilliant successes of mechanistic and, more generally, macroscopic physics and of chemistry overshadowed the obvious fact that thoughts, desires, and emotions are not made of matter, and it was nearly universally accepted among physical scientists that there is nothing besides matter (Wigner: 1960:1).

This view of the world as a close mechanistic system appears to be bound up with the view of the Newtonian worldview. Basic to this view of the world was its atomism on the one hand, and its unchanging overall structure, on the other hand. This enabled science to offer an explanation of all empirical phenomena in the universe strictly in terms of mechanical causes and with precise mathematical quantification. The effect was that it imposed upon a dynamic universe of bodies in motion a rigid account of nature irrespective of the interaction with its observers. Such an objective view of the world resulted in the conception of an exclusive order in which the idea of God was inevitably suppressed or tolerated in terms of a necessary physical law.

The Newtonian worldview with its rigid concepts of time and space soon came into conflict with the dynamic nature of the universe which more and more came to light throughout the

nineteenth century in physics and biology alike. Science was looked upon as a pragmatic device for human existence and not as the search for reality as Newton thought - since the laws of science was cut off from any ontological bearing upon empirical reality. Thus there existed an unbalanced focus on theoretical formalisation and mathematical idealisation, to the detriment of the empirical ingredient in scientific knowledge. This gave rise to a positivist and conventionalist outlook in which the formulation of physical law is cut off from the ontological basis on which natural science rests (Torrance 1981:90).

3.4 20th Century Physics

Factors promoting the idea of spirituality bound up with the scientific view of the universe as a unitary open system is often referred to as the 'Einsteinian world-view' since it was with Einstein's early work in relativity and quantum theory that the decisive change to a new basic notion of order set in. Already deep in the 19th century, especially with Faraday and Maxwell, there was a growing realisation that to understand the nature of the universe a rather different concept of order was needed to replace that of a necessary and mechanical order.

While the discovery that all forces such as electricity, magnetism and light are interrelated called correspondingly for a new theory of the world as a complex field of forces within which all movement and change involve time. It was left to Clerk Maxwell to provide the mathematical clarification and interpretation of these insights, to develop a unified theory of electricity, magnetism and light, and to come up with the laws of the field.

Thus Faraday and Maxwell opened the way for a new understanding of nature in terms of field theory which could be set against the Newtonian outlook and which, in spite of Maxwell's acceptance of Newtonian dualism and mechanism, pointed to a non-mechanical view of the universe in which matter and field are united.

This decisive step in this direction was taken by Einstein in his rejection of Newtonian dualism and mechanism following on clarification particularly by Hertz and Lorentz of difficult problems resulting from contradiction between Maxwellian and Newtonian mechanics. Einstein introduced a fundamental change into field theory. He dethroned time and space from their absolute, unvarying, prescriptive role in the Newtonian system and brought them down to empirical reality, where he found them indissoluble integrated with ongoing processes (Torrance 1981:91).

There now emerged the concept of the continuous field of space-time, which interacts with the constituent matter/energy of the universe, integrating everything within it in accordance with its unitary yet variable, objective rational order of non-causal connections. Thus instead of explaining the behaviour of the field and all events within it in terms of the motion of separated material substances characterised by unique unchanging pattern and defined by reference to the conditioning of an inertial system (i.e. concerning solid matter), and therefore in terms of quantifiable motion and strict mechanical causes.

"Solid matter" appears solid only at the macroscopic level of life-the level where we live. The illusion of solidity is

created by our senses and by the electromagnetic force. Our eyes are set to perceive nature only at a scale much larger than the sub-atomic reality. The retina of the eye registers electromagnetic waves reflecting from the environment and the mind structures these varying impulses into familiar colours and shapes. There is no red in the "objective" universe, no blue or green-only fluctuations in the underlying non-material fields" (Sharma 1993:220). Sensations of colour-and all other such sensation-exist only in the mind. Therefore there is no objective world independent of the observer. The bat senses a world of ultrasound, the snake a world of infrared light, both of which are hidden from us (Chopra 1993:11). Feuerbach had a similar insight when he said "we never know objects in themselves, but always objects as they are related to our selves."

In addition to such deceptive appearances, the effect of solidity is created by the negative electromagnetic charge of the electrons. If you push the North Pole of one magnet toward the North Pole of another, the two will appear to bounce each other even before they touch. Like charges repel. Since every atom is surrounded by a pulsating wave of negative charge (which we refer to as one or more electrons), atoms ordinarily repel one another. Though they are mostly empty space, and totally non-material, the atoms are kept from interpenetrating by the electromagnetic force. When you bang your shin into a coffee table, the electromagnetic forces in your leg have been repelled by the electromagnetic forces in the table.

The world looks solid. It feels solid. But it's all an illusion. Sub-atomic "particles" are wave of no-thing-ness. At the most fundamental quantum mechanical level, the entire

universe and your physical body are as insubstantial as the mind itself. Says physicist Paul Davies, "Many people have rejected scientific values because they regard materialism as a sterile and bleak philosophy, which reduces human beings to automatons and leaves no free will or creativity. These people can take heart: materialism is dead" (Davies 1992:13). Today many beliefs of the age of reason seem rather naïve. Most philosophers now believe that truths discovered by reason are universal only because they are tautologies, a statement that merely repeats an idea in different words. These laws such as gravitation and motion always existed before they were discovered.

Quantum physics has discovered that all of nature is deeply interconnected. From one end of the universe to the other, all protons and electrons, all galaxies and stars, are simply fluctuations in the unbounded, unified field of pure intelligence. Einstein's theory of relativity showed that space, you use and time are part of one continuum-space-time. In relativity theory, moreover, measurements of the "objective" space-time continuum are inseparably linked to the state of the observer (the subject, the knower). The length of a ruler, for example, depends on the relative speed of the person observing it (Sharma 1993: 305).

Twentieth century physicists have discovered, to their astonishment, that at the sub-atomic level, observing a system *changes* a system.

This is not true in the macroscopic world around us. You can sit comfortably near a window and bird watch through

binoculars without affecting either you or the bird. In quantum mechanical systems, however, to observe is to disturb. In their unobserved state, for example, electrons are in no particular place. Their position and momentum are described mathematically by probability waves. Probability wave functions do not give information about the precise location of an electron but about the mathematical odds for that position. At any given time, there will be a high probability of finding the electron in one or more areas, a lower probability of finding it in other areas, and a vanishingly small but real probability of finding it absolutely anywhere in the universe.

When an actual observation is made, however, the electron is always found at some particular location. It leaves a spot on a photographic plate or a trail through a cloud chamber. The act of observation puts certain conditions or constraints on the system, forcing one particular resolution to emerge. A situation rich with possibility is collapsed to a single point value - what physicists call the collapse of the wave function - forever changing the original situation. What once had unbounded potential is now localised and specific (Sharma 1993:222).

.....The impression which one gains at an interaction, called also the result of an observation, modifies the wave function of the system. The modified wave function is, furthermore, in general unpredictable before the impression gained at the interaction has entered our consciousness: it is the entering of an impression into our consciousness which alters the wave function because it modifies our appraisal of the probabilities for

different impressions which we expect to receive in the future. It is at this point that the consciousness enters the theory unavoidably and unalterably (Wigner 1961:3).

In quantum mechanics, the mind of the scientist has thus become intermingled with the object being studied. The subjective and the objective can no longer be separated. In the words of Niels Bohr, who took the lead in the development of quantum theories in the 1930s,..... "We are both spectators and actors in the great drama of existence" (Weyl 1934:100).

Physicist John Wheeler, who made his reputation in the second half of this century with research on black holes, expresses the same idea more pointedly. If the observer changes what he observes, Wheeler says, this

.....destroys the concept of the world 'sitting out there' with the observer safely separated from it by a 20 centimetre slab of glass.....The universe will never afterward be the same. To describe what happened one has to cross out that old word 'observer' and put in its place the new word 'participator'. In some strange sense, the universe is a participatory universe (Oates RM Jr 1990:132).

As the French physicist Bernard d'Espagnat commented in an article in Scientific American: "The doctrine that the world is made up of objects whose existence is independent of human consciousness turns out to be in conflict with quantum mechanics and with the facts established by experiment."

Nineteenth-century physics may have attempted to argue consciousness out of existence, but twentieth-century physics

has rescued it from scientific purgatory. In the twentieth century, objective investigation has rediscovered the subjective role in the physical world. Says Wigner:

When the province of physical theory was extended to encompass microscopic phenomena, through the creation of quantum mechanics, the concept of consciousness came to the fore again: it was not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to the consciousness. It will remain remarkable, in whatever way our future concepts may develop that the very study of the external world led to the conclusion that the content of the consciousness is an ultimate reality (Wigner 1961:2).

Quantum mechanical investigations have shown the same deep relationship of subject and object, observer and observed. Recent investigations have also demonstrated that any two sub-atomic "particles", once they have interacted, are permanently and instantaneously connected across even an infinite distance. If electromagnetic field to flip one particle over, the other will flip at the same time, no matter how far away, and with no material connections between the two (Sharma 1993:306).

To many physicists these deep interconnections seem a central element of physical creation. Nothing exists on it's own, not even the finest fluctuation. In the words of University of California physicist H.P. Stapp: "An elementary particle is not an independently existing unanalysable entity. It is, in essence a set of relationships that reach outward to other things" (Davies P. 1984:49).

3.5 The Accuracy of Subjective Knowledge

At the subtlest level of inquiry, therefore, solid matter is no longer awkwardly interposed between human intelligence and nature's intelligence. Hard inert lumps of stuff have only an apparent reality. Instead, at the finest sub-atomic levels, non-material rays dance in precise patterns. These non-material waves obey laws of nature that can be exactly modelled by mathematical formulas, cognised in the human mind. In fact, the mathematical theory that describes the quantum behaviour of the electromagnetic field is considered the most accurate and successful theory in the history of science (Sharma 1993: 221).

If consciousness is primary, if physical reality is created from pure intelligence, if world-stuff is mind-stuff - then the progress of objective, scientific investigation has arrived at the Vedic understanding attained through subjective, inward investigation. Intelligence is the basis of existence. Subjectivity is the basis of objectivity.

Moreover, it would appear that this subjective understanding of nature can only be validated through subjective investigation. The objective approach - logic and experiment cannot be definitive, because logic and experiment by themselves have strict limitations. As philosophers of science point out, it is not actually possible to prove something true through logic and experiment. There are two types of logic, for example, deductive and inductive, and neither is self-sufficient. The deductive method starts with premises, which are outside logic.

If we begin by accepting the proposition that "All Greeks have beards" and that "Zeno is a Greek", we may validly conclude that "Zeno has a beard". We refer to the conclusions of deductive reasoning as *valid* rather than *true*, because we must distinguish clearly between that which follows logically from other statements and that which is the case. The inductive method is the reasoning process by which a person starts from particular experiences and proceeds to generalisations. A person may start with experiences of eating apples that all tasted sweet. From these experiences, the person may conclude that all apples are sweet. But the next apple may not be sweet. Inductive method leads to probabilities, not certainties (Morton 1996:135).

For these reasons, the philosophy of science indicates that you can't prove anything through scientific investigation. You can only disprove. Experiments can show your premise false (you may find a Greek without a beard), but not true (the next apple might not be sweet). A theory is considered scientific if it is logically consistent, open to disproof (or falsification), and experimentation does not disprove it (Sharma 1993: 227).

In any search for truth, therefore, objective scientific investigation is admittedly incomplete. As Paul Davies says,

We are barred from ultimate knowledge, from ultimate explanation by the very rules of reasoning that prompt us to seek such an explanation in the first place. If we wish to progress beyond, we have to embrace a different concept of 'understanding' from that of rational explanation (Davies 1992:231).

Thus while rational objective science is important - by combining the subjective intuitive approach we will then have the makings of a complete system of investigation. As noted earlier by Feyerabend and Ravetz science involves more elements (such as intuition, wisdom, involvement, illumination and revelation) which could provide new premises. Logic and experiment could attempt to disprove them.

If we formally admit intuition as a valid means for obtaining knowledge, rational investigation would still be necessary. The Greeks believed mathematics to be eternally true unchanging knowledge. They never thought it could be used to analyse the physics of motion and other constantly changing properties of nature. They also did not discover the importance of testing their observations systematically. Many of their conclusions were false because they were founded on common sense instead of experiments. For example, Aristotle mistakenly thought, on the basis of common sense, that heavier objects fall to the earth faster than lighter ones. Subjective experience arising from a cloudy mind can yield cloudy ideas. On the other hand according to Sharma when a refined awareness truly sees a subtle reality deep within its own nature, logic and experiment seem but formal exercise. To such people, inner, intuitive knowledge seems more certain than logic or experiment. Einstein was once asked what he would think if an experiment disproved his theory of relativity. "So much the worse for the experiment," he said. "The theory is right" (Sharma 1993: 226).

3.6 Can Intuition Be Direct Subjective Investigation ?

Can subjective investigation within the Mindscape, produce valid knowledge about the outer, physical world? One answer is that the laws, which describe the outer, physical world is, in

fact, purely mathematical in form. For example, Newton showed that the amount of force needed to accelerate the given mass can be calculated by the formula $F=ma$. Einstein showed that the amount of energy corresponding to mass is given by $E=mc$. All the laws of nature discovered by modern science can be written out in such mathematical formulas. Paul Davies, who has become the premier translator of modern quantum mechanical discoveries says, " Perhaps the greatest scientific discovery of all time is that nature is written in mathematical code" (Davies 1984: 51).

Why should abstract mathematical formulas, freely created within the human mind, match up so exactly with phenomena in the physical world? Why should the mathematician's "independent world created out of pure intelligence", to take a phrase from the British physicist Sir James Jeans, precisely parallel the world constructed out of solid matter? (Jeans 1930:130).

The most straightforward explanation for the math-physics match is that the intelligence within the human mind parallels exactly the intelligence displayed in the laws of nature. Where do these mathematical formulas come from if not from the mind of man?

3.7 Intelligence and Matter

The latest discoveries of modern physics have paved the way for a comprehensive theory - a theory that includes both body and mind. To explore this hypothesis, we must first understand much more about consciousness - and its relation to the physical world. We must master the consciousness paradigm in much

greater detail. We need to understand how consciousness can give rise to matter.

These interactions at the basis of the physical world explain how, in the words of Sir James Jeans, matter can be "a creation and manifestation of mind." We have stated that solid matter has no real existence. The universe is made of waves, fluctuations, or vibrations, in the underlying non-material field of pure consciousness. Maharishi maintains that these fluctuations are stirred up by the self-referral mechanics of consciousness as it knows itself. The entire universe results from consciousness interacting within itself (Maharishi 1986:25-26).

In the physical body, this sequential unfoldment of intelligence into matter can be seen taking place at a relatively advanced stage. The DNA molecule encodes all the intelligence that forms the entire physiology. A code is a pattern; in fact in one sense all intelligence is pattern. In the DNA, the pattern is made of specific sequences of four nucleotide base molecules. It is not these molecules that are intelligent, but rather the unmanifest, non-material pattern in which those molecules are arranged; the four nucleotides only show what the pattern is, as leaves floating on a stream show where the currents flow. It is, in fact, true that the nucleotide base molecules come and go constantly, replacing one another as place holders in the underlying pattern (Maharishi 1986:30).

This intelligent pattern embodied in the DNA itself remains unchanging and uninvolved, but it gives rise to the physiology in steps of sequential progression. As Maharishi says, " This

is the creative process - intelligence converting itself into matter..." (Maharishi 1986:46-47).

This understanding of nature's fundamental unity has recently been paroled by the discoveries in modern quantum mechanical physics.

3.8 Conclusion

In and through different schools of thought between scientists and philosophers, some among them have come to a common conclusion that the world by matter is an illusion and that the particles of matter are deeply interrelated and interconnected. The ultimate reality is "Pure Intelligence" or Consciousness. Physicist Fritjof Capra says, particles are merely local condensations of the field; concentrations of energy which come and go, thereby losing their individual character and dissolving into the underlying field. Buddhist express the same idea when they call the ultimate reality Sunyata - 'Emptiness' or Void. It is a living void that gives all forms in the phenomenal world. Like the quantum field, it gives birth to an infinite variety of forms, which it sustains and eventually, reabsorbs (Capra 1975:234-5). As the Upanishads say,

Tranquil, let one worship it
As that from which he came forth,
As that into which he will be dissolved,
As that in which he breathes (Brihad-aranyaka Upanishad 3.7.15).

Einstein summed up the discovery in unambiguous terms: "We may therefore regard matter as being constituted by the regions of space in which the field is extremely intense... There is no

place in this new kind of physics for both the field and matter, for the field is the only reality" (Capek M 1961:319). We can now perhaps say that science and spirituality are interacting approaches to the same reality. The formula "I am that I am" now in physics is $E=mc$.

The factual information known to modern science is based on the reductionist approach of objective information. But the Eastern tradition thousands of years ago instead used systematic techniques for subjective investigation. They didn't look outside at the world around them. They turned within, to the most profound levels of their own consciousness. They obtained that information by cognising it directly, complete and in detail, deep within their own minds.

Today in the 20th Century however science generates a metaphysic in terms of which spirituality is then formulated. This metaphysics develops either from the content of contemporary science or from a philosophy of science itself such as Einstein. Science does indeed generate great admiration for its incomparable truth - obtaining capacities. It does tend to give us knowledge not necessarily what we most want to know but what it discovers at a particular time.

Natural science has always tendered to generate a worldview or cosmology, such as the Ptolemaic or Copernican orientation toward the cosmos, and has since Newton been concerned to develop a system of the world. Our ideas about the natural world certainly do to some degree influence our religious beliefs. There is clearly an influence of physics on spirituality. Therefore today no extreme dualism is acceptable.

Hence in modern times natural science has claimed to be neutral or non-committal in respect of any specific cosmology. Today, however, the situation is radically changed. Forced by the pressure of its own enquiries, has brought science to grapple with the basic relation between concept and reality. It is these enquiries in turn ranging from microphysics to astrophysical aspects of the universe that led to the discovery of this underlying conceptual unity - "reality". Today we have a science of cosmology - where science is used to study the creation and development of the universe. In fact William Stoeger who is a Jesuit priest in Contemporary Cosmology and its Implications for the Science-Religion Debate notes that science has shown the universe to be:

On every level more vast, more intricate in its structure and development, more amazing in its evolution, in its variety flowing from fundamental levels of unity, and in its balance of functions, than we could have imagined without the contribution of the sciences. Certainly, at least in some way, such a perspective and such understanding enriches theological reflection, and provides some of the detailed experiential points of reference from which we consider who God is, and who He is not, and who we are in relation to Him, to one another, and to our world (1997: 1).

Evidence that the human mind can exert paranormal control over objects, has been uncovered by researchers in the US - and their findings have confounded even hardened sceptics.

Experiments conducted at Princeton University in New Jersey are being hailed as the most convincing proof yet of psychokinesis, or PK, the supposed ability of thought to affect inanimate objects.

Since the early 80s, professor Robert Jahn (Robert Jahn 1998: 3) and his colleagues at the Princeton engineering anomalies research project have been perfecting a series of tightly controlled laboratory test to discover once and for all whether the PK phenomenon exists.

The experiments focus on electronic random number generators, which produce an utterly unpredictable sequence of ones and zeroes. Subjects are asked to concentrate on a display showing the output of the generators, and to try to change the numbers.

Now, after 12 years of experiments involving more than 100 subjects in thousands of trials, Jahn and his team have uncovered astonishing evidence that the electronic devices can be controlled by thought

Science seeks out the immutable laws of the universe yet reveals the universal principals of indeterminacy and uncertainty. Science is the discovery of hard facts yet it discovers that the table against which I banged my chin is nothing but a swarm of atoms, nothing but bits of space in time- and it discovers that space and time are not what we supposed them to be - extra dimensions emerge to strain the credibility of our senses.

Everybody knows that a scientifically proven fact is unshakeable. Everybody knows that Einstein has toppled Newton

from the pedestal of truth. The absolute knowledge of science rests on everything being relative to everything else - the only certainty is that there is no certainty. Science quantifies and calculates yet it deals with the incalculability of the infinite and the infinitesimal.

Modern science maybe viewed with awe or it maybe viewed as awful; it maybe revered or reviled or, not infrequently, it maybe both, revered or reviled. Whether we approve or condemn understand or are mystified, it is universally acknowledged for good or for evil modern science works.

It is thus not altogether surprising that modern science does make available options for modern spirituality. At the most general level we can note a shift in language, a change in the frame of reference within which reality is defined. This underlying non-material reality must be understood and addressed. Science has made this starkling revelation. How can we make the public conscious about it? Why is it being kept to the scientific elite?

While it is true in the relative secularity of modern society one's beliefs may lie dormant and undisturbed so long as they are not called upon to play a conscious role in an individual's life, it is also true that modern society can provide a challenge to more consciously held beliefs, either directly or through the pro-offering of attractive alternatives. What are some factors that are preventing or promoting the awareness of this unified worldview? This aspect will be dealt with in Chapter III - Secularization of society.

CHAPTER 4

SECULARIZATION OF SOCIETY

4.1 Introduction

The very development of sociology and the sociology of religion in particular is rooted in some of the social processes we will examine, one being the process of secularization. Berger in The Sacred Canopy defines secularization as 'the process by which sectors of society and culture are removed from the dominance of religious institutions and symbols' (Berger 1969:107). This is a very simple definition since secularization at its best is a broad paradigm. Whilst it has its historical roots in Western Europe - its implications for other societies is an empirical matter depending on the causal variables repeating itself in these societies (Bruce 1998: 223). Hence real secularization is not susceptible to measurement since it is dependent on the ethos present in existing societies. Measurement is also difficult since religion in Bosnia in 1980 or South Africa in 1998 is not like religion in America or Belgium.

The question exists that whether the term secularization does justice to the original character of the new attitude. Because if secularization means that traditional religion has become transformed and in a new guise continues to inspire and support modern structures - as some interpreters have acclaimed - then modernity cannot be adequately described as being secularized.

The latter half of this Chapter deals with this aspect of secularisation.

In the West, the Roman Catholic Church exerted its authority over the European states for a long time. Thus religion and politics came in direct conflict with each other. It came to an end only when the states in Europe freed themselves altogether from the powerful hold of papal authority and the Church. The western democratic states in principle do not interfere with the affairs of the Church and they do not allow the latter to probe into their own secular affairs. Thus secularism and Christianity have maintained their co-existence and have practically kept themselves apart from each other in the West in the modern era. Most secularization in these countries do not stand for the abolition of religion but only for the separation of state and religion. The situation in the communist states has been entirely different. Religious freedom was denied in a considerable measure in these states. But the Church was able to maintain its existence in some way or the other in Russia and other communist states in Europe. The two great religions of China, namely Taoism and Confucianism, and Buddhism which reached there from India from the early centuries of the Christian era, illumined the lives of the masses of that ancient land. It declined after the advent of communism.

In South Africa and other Western democratic states full freedom is allowed to individuals and different religious communities of the country in respect of their religious beliefs and practices, modes of worship etc. So there is no cause of conflict between religion and secularism on this ground. People enjoy religious freedom in their own communities

and it is solely their own responsibility. Thus the secular state has not come into conflict with religion in so far as its external aspect is concerned. This has been a step in the right direction in a pluralist society. All religions are allowed to develop freely in their communities. Such a superficial view of religion whilst it satisfies certain needs of society, it is not inevitable or non-expendable. Other systems could conceivably satisfy these needs as well as better. Some people practice major religions while other people avail themselves to non-religious functional alternatives outside the mainstream of religion. It could be welfare organisations and institutions. However the higher religions have revealed that man is not simply a psychophysical organism. He has a spiritual dimension.

The state has certainly come into conflict with the internal spiritual aspect of religion.

The aspect, which shapes the human mind and provides direction to the conduct and behaviour of the individuals and the communities. This aspect of religion is called true religion. It consists of the perennial truths and values that sustain human life and enrich its quality in all possible ways. It is these values that establish moral order in society, which alone can give peace and security to it (Misra 1996:115).

It was for this reason that the Indian philosophers put Dharma (accepting the whole world as oneself) at the centre of the entire range of human life, spiritual as well as secular. Artha (wealth) and kama (passion) were not given independent status in the empirical life of man. They were aligned with Dharma and Moksha. Dharma is equivalent to do unto others as

you would have them do unto you. This therefore provided a norm, which was supposed to guide man in all his secular affairs and activities, in the time of peace as well as of war.

The State has not given any place to these deeper or higher values in the secular scheme of life. Therefore the ethical or value aspect of religion has ceased to govern man's conduct and behaviour in the different spheres of his secular life and activities. The laws of the State alone cannot make men moral. Ways and means to escape punishment are found even after breaking the laws. Can a well-qualified technocracy bring order into the universe of human relations? We are convinced that new institutions, (such as the Truth and Reconciliation Commission) the result of careful investigation, will succeed in controlling behaviour by judicious system of pressures and enticements and will weld people together into a harmonious unity in which everybody will find his happiness. "In such an approach to transformation of mankind, primary place is given to ideological constructions, the mental models shown to the crowds for believing and following" (Vas 1971:172).

Radhakrishnan's views on social dynamics are worth noting here. Political wisdom cannot be in advance of social maturity. Social progress cannot be achieved by external means. It is determined by man's intimate transcendent experience. We are the guardians of the values of a society, the values, which are the real life and character of a society. Radhakrishnan contends that if society is to be saved, resistance to the present order is necessary, but it should be resistance, which will put down lies and insincerity (Radhakrishnan 1980:76).

The 'scientific' socialism of Marx has failed to comprehend the deeper dimension of the ethical life of mankind. David Martin looks at Marxism. As a religion it helps to integrate the masses into the productive mechanisms of society, thereby making them vulnerable to manipulation and exploitation. That is the masses maybe integrated into society for the benefit of the elites, and thus ultimately to their own detriment. "Even though Marxism may have been influenced by the indictments of the prophets against those that oppress the poor which was inevitable, it does not regard the triumph of truth of an idea but the victory of reason embodied in a historical movement" (1969: 19). "True religion lifts us out of our ruts, treats us as individuals and not as units in a crowd. Those who are suspicious of a free and a personal religion, and wish to impose on all a divinely guaranteed dogmatic creed and danger the interest of truth and stability, and which they are so anxious to preserve" (Radhakrishnan 1987: 16).

4.2 Political

Devotion to the city-state filled the spiritual vacuum in the Greek consciousness. It left a negative legacy of holding up patriotism as the highest virtue. After the World Depression in 1929 Nazism gained momentum. The rich industrialists who had their own selfish interests at heart wanted to suppress communism, which was simultaneously taking place in Russia. While Hitler promised economic help, political power and national glory, the dream of the people was shattered because the interests of the state worked in opposition to the larger interests of the human individual. Thus we witness that when spiritual values are absent there is a freeplay of selfish impulses in a secular order. Radhakrishnan suggests that the

worship of the Nation state be replaced by a loyalty to a World community based on a spiritual foundation.

Such a spiritual foundation should rest upon the eternal principles of all religions ie. love, truth, non-violence, right conduct and peace. Since a universal religion will also fall prey to criticism reminiscent of the colonialist thinking with its preference to uniformity. This idea of a universal ethic leaves room for further research. The crisis of values that confronts different societies or communities today can be resolved only if the people learn to act and behave in their personal, social and professional life in accordance with these higher values. Corruption is reigning supreme today in every sphere of life. It had steadily grown and it has now started showing signs of global proportions. Leaders of states are committing adultery and presidents and ministers are taken to court.

Radhakrishnan believed in complete regeneration of the social structure as of the individual. Society was more important to him than the state and it was the former reformation he sought. Society must restrain and control the state, and the individual should keep the society strong and reasonable. The main point to be noted was that emphasis is not so much in the realm of effecting actual social change as in awakening social consciousness about the necessity of change (Radhakrishnan 1969: 218).

There are the creative minorities in societies that are moving in this direction such as World Brotherhood (1950), World Spiritual Council (1946), Society for the Study of Religions etc... (Radhakrishnan 1987:19).

O'Dea in The Sociology of Religion (1983:97) explains secularization as the desacralization of the attitude towards person and things and the rationalization of thought. What prepared this total reversal of attitude from one that ultimately relates reality, both of the self and of the world to a transcendent foundation, to one of unqualified self-assertion?

In traditional society the symbols that influenced and directed society were closely integrated and individuals were at home in a unified world, where their identity was defined by family and occupation. Religion was steadfast and unquestioned. With the advent of modernity, which included the process of secularization, the increased provision of advanced education, social and geographical mobility, greater affluence, the destruction of traditional family structures and pluralisation, the stable identity of individuals became severely threatened (Steyn 1994: 8).

The moral, spiritual and social ideals that used to regulate behaviour of the people in a stable society seem to be disappearing - resulting in a vacuum which creates all sorts of crisis in the different spheres of national life, namely, social, political, economic, educational and so on. With the gradual disappearance of the joint family and the growth of nuclear families, the "emotional" support structure is vanishing. People seem to find less time to socialize due to their preoccupation with technology, such as computers, television, videos, etc. As a result most people tend to

isolate themselves, keeping interaction with others to a minimum.

The various new ideologies are accepted outwardly. There is a gap between the scientific advancement and the need for simultaneous mental growth for man to accommodate these new ideologies into the system. The only cure now it seems is to inculcate moral and spiritual values from the earliest years so that it can be integrated into our lives. If we lose this, we shall be a nation without a soul, and our attempts to imitate the outer forms of other lands, (an example would be the East imitating the West or vice versa) without understanding their real meaning or psychologically attuning ourselves to them would only result in chaos and confusion, the first signs of which are visible in our modern technological age. This can be seen in the rise of suicide rates, increase in the divorce rate, the identity crisis etc. Suicides are mainly caused by alienation, that leads to helplessness, and this is slowly becoming a part of our culture.

Bertrand Russel also makes a pointed reference to this gap between scientific and technological knowledge and wisdom. He observes: "One of the troubles of our age is that habits of thought cannot change as quickly as techniques, with the result that, as skill increases wisdom decreases (Russel 1971:9).

As Arnold Toynbee puts it "There is a great inequality in the degree of man's giftedness for science and technology on the one hand and for religion and sociality on the other hand and this is, to my mind, one of man's chief discords, misfortunes and dangers. Human nature is out of balance". This loss of balance has created a morality gap in man's life (1971:40).

Our greatest need according to Toynbee, is a spiritual improvement in ourselves and in our relations with our fellow beings.

On a deeper level, the successes of a universal mechanics in prediction and control tended to diminish traditional explanatory roles of a divine being. During the second half of the 17th to the end of the 19th century, the mechanistic Newtonian model of the universe dominated all scientific thought. It not only dominated the natural sciences but also made a powerful impact on modern philosophy, social sciences and modern thought. Such an objective view of the world from a point of absolute rest resulted in the conception of a closed necessary order in which the idea of God was inevitably suppressed or at least tolerated only under condition of a necessary relation to immutable physical law. This reductionist worldview deprives one of a basis for a serious commitment to higher ideals or the common good. As Huston Smith and others have pointed out, the reductionist self image is conducive to *dormancy* of the higher facilities and even their *atrophy* (Lemkow 1995:10). This worldview has already been covered in Chapter 1.

This mechanistic or naturalistic view of life and of human personality is not new; it was developed by some ancient Indian and Greek philosophers as well. But its distinctive feature is that it has been erected on the foundations of Science and so has made a powerful impact on the modern man. Paul Tillich observes:

In psychology and sociology, in medicine and philosophy, man has been dissolved into elements out of which he is composed which determine him. Treasures of empirical knowledge have been produced

in this way, and new research projects augment those treasures daily. But man has been lost in this enterprise. That, which can be known only by participation and union, that which is the object of receiving knowledge, is disregarded. Man actually has become what controlling knowledge considers him to be, a thing amongst things, a cog in the dominating machine of production and consumption, dehumanized object of tyranny or a normalized object of public communications. Cognitive dehumanization has produced actual dehumanization (Misra 1996:16). Man's personality and his responses are measured quantitatively rather than qualitatively.

Traditionally religion and philosophy have been the source of insight about questions of truth and meaning. But for many people, religion has lost its authority. One reason for this is that religions are so often part of the problem itself - sources of divisiveness, discord and conflict rather than their solution.

The escalating conflict in Bosnia is under-laced by the deep division between the Muslims and Christians. Any analysis of this situation minimizing the cultural diversity in explaining the conflict at a material plane undermines the role of religion in society. Similar evidences can be sighted in Somalia, Nigeria, Chad, Sri Lanka and Northern Ireland and several countries around the world.

So secularism by itself cannot provide any guarantee of religious freedom and tolerance. It must be given a place of honour in the constitution of the country. The universal

ethical must be allowed to govern and operate freely in the life of the people and the rulers of the country. It alone can promote it in an effective way and cause the unity among people and of national integration. These leaders will be an example of character, honesty, integrity, sense of duty, discipline in their personal and professional life and in all aspects of life. If religion is given this status then these values will be regarded as primary rather than secondary.

The Roman Catholic Church enjoying temporal power deprived people of freedom of thought and persecuted scientists such as Copernicus, Galileo and Giordano Bruno, have already been discussed in the Western worldview. Countless people throughout centuries had suffered at the hands of the Christian Church in many ways. It was this dismal record of the Church that created a revolt against it in the modern Europe and shook the faith of the people in Christianity itself. Secular ideology in various forms captured the minds of the modern people in the West mainly due to this very reason. The European states also free themselves from the domination of the Church of Rome.

Protestantism also contributed to secularization as it broke the power of the authority of the Catholic priesthood, starting the process of religious inquiry at the level of questioning the authority of the Church. The rise of capitalism and industrialism and new scientific theories, like Darwinism, positivism, psychoanalysis and the so-called scientific historical theories like Marxism, which shook the plausibility of traditional religious definitions of reality which brought about a subjectivization of consciousness and the rise of individualism.

On the other side of the scientific culture, a sort of overkill was achieved, when scientific inquiry declared itself independent on religion. This meant that religion does not make any difference to the scientific description of the reality of nature and the logical implication was that religion has no legitimate claim on reality to the effect that the reality of nature could be fully understood without the God of religious faith. Thus in modern society, the moral authority of the churches and religious institutions is limited, because its underlying religious interpretation of reality is no longer taken as universally valid, but as a matter of private preference.

Man's ethical life does not derive its sustenance, mainly, from the environmental conditions, the economic and political form of society. The above do have a considerable impact on the ethical life of the people but it cannot be explained in political or economic terms. The ethical life of humanity has a deeper foundation (Misra 1996:118).

4.3 Religion

Streng's definition of religion as a fundamental change from being caught up in the troubles of common existence (sin and ignorance) to living in such a way that one, can cope at the deepest level, with those troubles, does justice to the different dimensions of religion and its interrelationship in society. "He distinguishes between the ultimate, the personal and the cultural. The ultimate dimension involves that which people recognize as the source of life, wisdom and joy to which people give their loyalty as the pervading force of life (Steyn 1994:3). To the Muslims everything happens through the grace of

Allah. This will include the intellectual and philosophical aspects of society as expressed in the Koran or the Bhagavad Geeta for the Hindus and in the belief system of the adherent. The personal dimension focuses on the meaning giving function of religion and on the ethical aspect which eventually shapes ones lifestyle. The cultural dimension refers to the traditional religious institutions (such as the mosques, temple and church) as well as to the other cultural forces such as history, economics, and politics which influence religious expression. Of equal importance is the meaning which people derive from these concepts which religion imposes, for example the 'Kaba stone' in Mecca is symbolic for the Muslim's, while the 'Cross' is symbolic for Christians and 'Om' sign for Hindus, or the temple of Ram in Ayodha. This has an effect on their attitudes to society which in turn are concretized in thought and action. It is difficult, though not impossible to define Christian, Muslim, Buddhist attitude which originated through the expression of the holy by their founders. It is in this attitude that we find the spirit of religion creating determining and regulating the application of principles, ideas, norms and rules to actual behaviour. Hegel makes mention of the characterization of the Greek religion as one of beauty, Jewish as religion of sublimity and Chinese religion as one of measure (Joachim Wach 1962:24).

If men are not given a proper understanding of the meaning and purpose of religion they may remain religious outwardly but inwardly move in circles without any transformation. Though a sufficiently large number of people are still visiting temples, mosques and churches they have in a way become detached from religion, as they have ceased to be governed in their thought, conduct and behaviour by the higher moral and spiritual values

enjoined by their religion and all higher religions of the world. It is these universal principles or values that constitute the meaning and essence of religion, and not the external manifold religious activities, though the importance of the latter cannot and must not be denied or minimized. The higher moral and spiritual values can operate effectively in the life of creatures only when their psyche is purified by the performance of sacred religious activities, including charitable and philanthropic works. Religious activities are meant to be performed with this end in view. Only then religion brings about the moral and spiritual transformation of man and constitutes the way to the attainment of the supreme goal.

Also the view that God has entrusted his exclusive revelation to any one prophet, Mohammed or Christ, expecting others to borrow from him or else suffer spiritual destitution is by no means old-fashioned. The free spirits that have the courage to repudiate these doctrines are treated as outcasts. This type of religion has weakened man's social conscience and moral sensitivity by separating, things of God from those of Caesar. No wonder religion is condemned as capitalistic propaganda and wage earners are demanding an opportunity for a fuller and deeper life. Anxious as they are for a new social order based on justice and creative love, they stand out of religious organizations, which preach contentment and the status quo. The difficulties are due to the substitution of doctrinal religion for Godliness - of an infallible church or book for personal effort. Today there is a reaction to secularism in favour of the principles of divine immanence. Radhakrishnan says the centre should shift from reliance on external direction, whose validity is becoming more and more questionable, to a trust in spiritual education, intimate and personal.

Religion is something more than an academic discipline and superior to human experience and reason. It is something, which is vitally concerned with human life and has the capacity to move people and motivate them for great creative activities and also for causing death and destruction. It can bind people together, erect walls of separation between them. This fact makes it necessary to take religion seriously. All possible efforts have to be made to put an end to isolation that has so far existed between the world religions, and bring them closer to each other at the ideological emotional and practical levels (Misra 1996: 175).

Each religion has to realize that its supreme truth lies not at the level of doctrines, dogmas, rituals etc. but at the deepest spiritual level where it becomes transparent to the infinite. The doctrines, dogmas etc. constitute only the external structure of religion and not it's living inward reality or truth. Perhaps the saying "all rivers lead to the same ocean" - TRUTH - OR REALITY as defined in the higher values of each religion may establish the basis of the principle of unity - in diversity.

4.4 Humanism

Humanism, which grew in the 1920 - 1930s, still seems to be religion re-secularized. The social sciences, as heirs to the Enlightenment in humanism have interpreted religion as a human construction, undermining its claim to transcendence. Aristotle and Plato, from whom this faith derives its inspiration, are aware that the deeper needs of the soul require to be satisfied. We are not really human if we do not feel that we are related to something that transcends the finite and the

conceivable. If humanists regard personality enhancement as the chief end of life, our personality cannot be reduced to a sensitive conscience or economical wellbeing. We cannot live up to our potential without the deeper resources of the spirit.

Humanists did help to oppose political tyranny in the late 1700's and was an important influence in both the American and French revolutions. It helped to re-establish the dignity of man with the French Declaration of the Rights of Man and the American Declaration of Independence in 1848.

Religion and humanism do not exclude each other. If we wrongly deny religion as world and life negation and ethics with humanism and social progress - the two become quite different and require to be pursued on their own separate lines. On the contrary, they are organic to each other. While the value of religion lies in its power to raise and enlarge the internal man, it is complete when it is properly shaped by sound political, social and economical power that will make people grow towards a collective, perfection. If a religion does not secure these ends, there is a defect somewhere, either in its essential principles or in their application. A spiritual view is sustained not only by insight, but by a rational philosophy and sound social motivation and institutions.

Many educators and philosophers believe that the greatest challenge to humanism and indeed a threat to the safety of society come from too great an emphasis on science and technology. They realize that scientific achievements have greatly increased our knowledge and power. But they also believe that humanism must teach us how to use this knowledge and power in the moral, human way.

4.5 Modernization

Secularization is seen as one aspect of modernization and as a result of Western civilization which today even many Eastern countries such as India follows. In the Homeless Mind - at the introduction Berger states :

Modernization exists in close relation to economic growth and especially to the new technological processes. The principal cause of everything connected with modernization is the transformation of world by technology. There is no such thing as modern society. These are only societies or more or less advanced in a continuum of modernization which consist then of the growth and diffusion of a set of institutions rooted in the transformation of the economy by means of technology (Berger 1974:188-189).

Theodore Roszak (1970:137) studied the subculture in America, came to the conclusion that technocracy is defined as that society in which those who govern, justify themselves by appeal to technical experts who in turn justify themselves by appeal to scientific forms of knowledge. And beyond the authority of science there is no appeal. This worldview led to the escalation of the process of secularization and the privatization of religion. Modernity is now regarded as a worldview, which has developed from people's infatuation with science, characterized by rationalism, materialism and secularism. The Western scientific and industrial culture inspired the emphasis on individualism and competitiveness, among individuals, business enterprises, communities and nations.

Modern man is afflicted with a permanent identity crisis, a condition conducive to considerable nervousness, as Berger explains, the factory and bureaucratic institutions drive religion away and it survives only in the individual's private life especially around the critical stages of birth, marriage and death, being a matter of individual choice - one is born a catholic and might die a Buddhist. In his opinion all this causes a certain nostalgia in people, a feeling of being homeless and the person concentrates on his or her life after work to get the compensation that is needed. But it is at this stage that a reversal process seems to occur and de-modernizing and de-secularizing factors come into play (Berger 1974:186-187).

Sub-cultures were formed in America that tried to adopt a new philosophy of life very much against technocracy and which were made possible by the process of de-institutionalization or democratization. These new movements arose to reduce social tension and to promote social integration - like the Jesus movement and the Meher - Baba movement which was to balance the impersonal feeling created by modern bureaucracy with a compensatory group spirit. But in other cases there is a rejection of modern society and technology which can go to extremes that can lead to tragedies like the well-known Jonestown mass suicide. This brought about a new sense of personal responsibility and mistrust of traditional authority, reflected in a search for new values and norms. Following the western feeling that a sense of self, of the person had been lost in the process of industrialisation and technological advance and that only the body but not the spirit was being taken care of the Cartesian worldview with its dichotomy of body and soul started being questioned and a search began for a

more holistic approach to the understanding of man - a new anthropology.

4.6 The Rise of 'A New Civilisation' (a unified worldview)

Modern spiritualism originated in America in 1848 and proved to be pivotal in the history of alternative religious tradition. A number of different traditions which challenged mainstream Christianity, came together in this movement and many new groups, such as the influential Theosophical Society formed in New York in 1875, issued from it. One influential person in this society was H.P Blavatsky. When gross materialism and imperialism were the order of the day in the West, she boldly challenged the assumptions of materialistic science and also the narrow theology of her time, and advanced concepts of consciousness, mind and matter as integrated (Lemkow 1995: 293). She was centrally concerned, among other fundamental questions, with the grand theme of cosmic and planetary evolution. When one considers the variety of immigrants who had swarmed to the New World in previous centuries, it was obvious that religious conformity would have been an impossible dream, and that the tolerance of diversity that characterised the New Age Movement was born of necessity.

Founding Fathers of this movement were radical in their religious affiliations, and they set the example for independent thought in theological matters, freely expressing their contempt for narrowness and tolerance (Ahlstrom 1978:13). These resistance groups did not form part of the occult tradition, but can be viewed as an alternative, for many Americans who could no longer accept the institutionalised

Christianity of their time and this revolt was in fact led by the Unitarians, the Universalists and the Transcendentalists, and their influence on spiritualism was conspicuous. The Unitarians emphasised the latent creative possibilities within humans, which pointed to mastery over one's own fate, while the Universalists believed in universal salvation and rejected the doctrines of predestination and eternal damnation, all ideas that are at the heart of the New Age Movement. Under the influence of the various free thinkers of the time, most spiritualists came to espouse certain tenets that today are central to the New Age Movement. They rejected the ideas of human depravity, vicarious atonement and final judgement in favour of the principles of divine immanence - a reaction to secularism - the dualistic world view of the Judaeo - Christian - Islamic traditions, materialism and reductionism of modern society. Individual responsibility for self-improvement came into focus and a hierarchy of heavenly spheres together with universal salvation. Eclecticism was also evident in spiritualism, as demonstrated by the appreciation of oriental religions. This alarmed many orthodox Christians who saw it as a threat to institutionalised Christianity. At last the characteristic feature of the Spiritualists was their concern with social issues in which they strove to build a better world. Many Spiritualists actively supported a number of highly controversial issues such as the equality for the women, the abolition of capital punishment and the right of labour to organise.

After many years of predominantly mechanistic and reductionistic thought, we witness the emergence of holism. The word wholeness has many inter-related connections. Among them are oneness and unity in multiplicity. Wholeness is also a

quality universally attributed to living nature. According to the systems science, living organisms are self-organizing and self wholes or "open systems". "The quality of wholeness is equally applicable to the universe at large; esoteric philosophers - and today many scientists as well perceive the universe, together with everything that exists with it as one interdependent, self organizing self evolving whole; the universe has been described by eminent physicist David Bohm as "a flowing wholeness" (Lemkow 1995:xxii). This more inclusive perspective stems mainly from two remarkable and closely related developments:

- (i) The experiential realm, mainly global and planetary interdependence.
- (ii) The knowledge realm in which most if not, all scientific disciplines, are having to attend to is the problem of whole and wholeness.

Never before in history did man possess knowledge and power in such an abundant measure. This constitutes a most distinctive feature of the modern civilisation. It is not confined to any particular race, religion or hemisphere. Though it was born in Europe, yet it is now shared more or less by the people all over the world. Science and technology are universal phenomena and they have given this civilisation a universal character.

Global interdependence is so pervasive today that every commission and omission in any domain of human action, be it chemistry, biology, ecology, economics, social welfare or morality, no matter where it originates, sooner or later has an impact on the rest of the world (Lemkow 1995:12).

Professor Adrian, president of the Royal Society of England in his inaugural address at the British Association for the advancement of science said that,

the control achieved over the forces of nature was so complete that we might soon be able to destroy two thirds of the world by pressing a button. The destructive power in the hands of men has reached such terrifying proportions that we cannot afford to take any risks. This power if rightly used can bring freedom and strength to millions of people. If it is abused it will bring chaos (Radhakrishnan 1968:7).

There is a growing trend of interdependence - Asia and Africa cannot raise the standards of the living of their people without aid from America and Europe. World solidarity is no more a pious dream. It is an urgent practical necessity. We are "at a threshold", not only because of the nuclear threat, but because our planet is circled by unprecedented new means of communication. People today know more now than ever before. Radios, televisions, computers, internet, fax machines have spread across the globe in a century together with magazines, journal articles, newspapers. We are inundated with information. Ours is a time of unlimited possibility for exchange, interaction between cultures, travel, and learning (Lemkow 1995: 283). The unity of the world is being shaped through the logic of events, material, economic and political. If it is to endure it must find psychological unity and spiritual coherence through active participation of all those that are involved in change.

American and Soviet authors of the book *Breakthrough* (Gromyko and Hellman, eds. 1988:6) further state that global thinking begins with the beauty and the simplicity of the unity principal discovered by the cosmonauts and astronauts during their flights in space. Gromyko, director of the Institute of Africa studies in the Soviet Union, declares that " we cannot blame others for ozone damage or soil erosion or injustice, since everyone is responsible for everything". All contradictions and conflicts among social groups and culture cannot be explained by an evil outside one's society but rather through introspection.

Breakthrough declares that the new thinking requires a radical change, entailing basic alterations in everything we think and do, and assuming personal and historical responsibility for everything on the planet. Thinking globally requires discovery of the right relationship between the individual and the global community (Gromyko and Hellman, eds. 1988: 8).

An extraordinary development in recent years is the rise of numerous grass-roots social movements, such as the spiritual, environmental, feminist, and "men's liberation" movements; the human potential, simply living, human resources, business for learning and pleasure movements; the humanistic - transformational education movement and the non violent - action movement (Satin 1978). They are grass roots response to an unacceptable state of societal affairs. All these social movements have arisen in response to the perceived failures of the industrial age, and as an alternative to the bureaucracies and hierarchies typical of large scale social organisation and decision making (Naisbitt 1984). These movements, are a critical social form of our time. Their networking activity is

an integrative process (Ferguson 1987). They arise in different parts of the world and in different circumstances. They are part of the struggle against specific problems and global processes, such as militarization and ecological degradation, war, poverty, hunger, repressive regimes, violation of human rights and all kinds of discrimination practised in many different places (Mendlovitz and Walker, eds. 1987:370-371).

Grass-roots movements are directed at reconstructing values, communities and political participation. The individuals concerned believe that they can make a difference. And there is ample evidence that they do make a difference (Mendlovitz and Walker, eds. 1987:361).

According to Falk, in the past scholarly thinking has been marked by even narrower specialisation or focus on smaller and smaller segments of reality. In contrast, the new world-order thinking reverses this tendency and seeks an understanding of the world political system as a whole. Falk has observed that many students of world order look more to the humanities and to religious thought than to the social sciences for intellectual help, since "behaviour cannot be understood in any purely rational reductionist interpretation that limits its observations to external planes of existence" (Feller et al. 1981:47).

Today there is a tendency on many religious movements to make the individual aware of the presence of the spirit of God, in all the spheres of one's life, at work with friends, in the environment and sometimes one can witness the interesting phenomena of people getting together for prayer at lunch time, regardless of cultural and sometimes

religious differences. In other cases one hears someone saying that since he or she started practising T.M (transcendental meditation) there has been an improvement in office relationships and ... profits (Steyn. 1994:265).

This seems to be a de-secularisation trend, which tries to achieve "participation" between, for instance, staff and directors in a way that reminds one of socialist procedures.

Today's secular humanism is less polemical and more comprehensive, but also more thoroughly immanent than it was in the recent past. By and large it has abandoned its anti-religious stand for an attitude of all comprehensive openness that, instead of fighting the values traditionally represented by religion, attempts to incorporate them into more accommodating synthesis.

Today we live in an age in which societies are bound together both internally and externally through heterogeneity rather than homogeneity. The increase in the specialisation of professions and the production of goods as also brought about a fragmented worldview, giving rise to different patterns of understanding, meaning and direction. No one theology is universally accepted. Modern man can seek out or drift into the supermarket of socially available religious options, trying each theology for size and seeing how well it stands up to his experience of reality. He can seek out a whole package - perhaps one of the New Religious Movements, a recent import from the East or a well tried Born-again Christianity - or he can collect odd bits as he goes along, putting these together to produce his own personalised theology. This is not

necessarily a very conscious or a very rational process (Barker 1981:262).

Berger also expresses this point in his book The Heretical Imperative (1980:228). In a homogeneous all pervasive culture religion is sometimes taken for granted, while in a pluralist society the modern believer is constantly aware of alternatives and though one may believe in God it is clear that you made a choice.

Some of the new alternatives in South Africa that are rapidly growing are the Charismatic Movement, Paganism, Zionism, The African Independent Churches and the New Age Movement. The New Age Movement takes a tolerant and an inclusive view of what is God, forms ecumenical alliances and seeks new accommodations with the secular world. The New Age Movement will now be elaborated on.

4.7 The New Age Movement

This is a religious movement like others we are accustomed to but unique in that it is mostly found where there is a feeling in spiritual and religious circles of a sort of 'paradigm' shift in human consciousness. It is new in the term meaning transformation, change, rebirth, awakening, creativity and emergence whereas 'Age' means the scope of the anticipated transformation.

According to the New Agers, they believe that this change in human consciousness announces the beginning of a new civilization. The ideal typical New Ager conceives a New Age that entails important developing changes for humanity as a whole. These usually involve the foreseen changes in the

personal and social interests as well as in the spiritual aspect of human kind. It appears there is a tension between the astrological explanation for the coming of the New Age, which means a decisive perception and the belief that the New Age will emerge and develop only if humanity strives towards that goal. Receiving the occurring New Age leads to what the New Ager refers to as 'sandbox syndrome', whereby the individual need not work strenuously to make the New Age evident.

The New Ager is deeply devoted to a holistic cosmology. She considers the present worldview as the fault within our troubled society. It is believed that the search is deeply aimed at producing the model move that combines all aspects of the worldview on a higher level, beyond dualism. It is the belief that the new paradigm will re-establish wholeness to the fragmentation that the Newtonian worldview has created.

The new model is understood to be symbolised by the assumption that All is One and One is All. This premise of holism is rooted at the foundation of all the New Age thinking and leads to the conviction that all is inter-related and interpenetrated accompanied by inseparability. From this comes the assent that each individual action resounds into the whole and from this influence is exerted to all. Eventually all that exists does so within a consolidated field of being and reality extends beyond the realm of the manifest. This everyday reality is understood to be part of an infinitely larger whole.

The New Ager is seen to be a pantheist who sees this whole intermingled with the spirit of God. Thus all partake of God's holy nature and are therefore sacred. Despite the immanence of God that sacralises the world, God is also believed to be

transcendent and worthy of human worship. When the New Ager publicises that she worships the God within, this should not be interpreted as idolising human beings but worship the Godly spark which is referred to as the spirit.

Thus humans and nature are perceived as parts of God and therefore divine. This understanding culminates to the belief that human possess the same qualities similar to those of God and since God is the creator, human beings are considered to be co-creators with God. It is at this stage that the New Ager claims that she creates her own reality where she can realise her latent potential. Many believe in the laws of reincarnation and karma. This view of creating one's own reality may reflect a certain susceptibility and an associated need to in control of one's life.

This belief in re-incarnation gives an impression that the New Age is not an isolated movement. It is in collaboration and correlated with other religions such as Hinduism and Buddhism. This attempt at bringing religious movements together empowers a social solidarity and promotes integration that lacks in our country of diversities.

The New Ager together with the concepts of holism and their pantheist view accept that there is a belief aspect to the universe and all is in a process of dynamic evolution which finally culminates in the goal of evolution the Omega Point.

If this cannot happen or be attained within this life time, the New Ager believes that all souls are granted as many opportunities as are necessary, through the laws of re-incarnation and karma to the ultimate goal.

This challenges great responsibility upon the individual but otherwise should the burden become impossible, the New Ager is assured of support from the higher realms of reality where a spiritual hierarchy of discarnate entities wait anxiously to assist humanity in its evolution. On the whole, this responsibility is accompanied with joy and enthusiasm in the acceptance of this duty, solely because she accepts the responsibility for all life events and for the world and its eventual promotion to higher vibrations and consciousness.

Inspite of the fact that the New Ager disseminates channelled messages and information on psychotechnologies and specialised services to large numbers of like-minded people, she also channels her efforts to meditation, geared in the promotion of the whole. In this way she accepts responsibility for herself and for the rest of this creation.

She accepts all eventualities of her life with patience and courage since herself must have chosen to undergo this experience to some unknown, but very good and imperative reason.

The view of the world as sacred and in process, together with notions of co-creating and individual responsibility, leads the New Ager to a deep ecological concern and commitment and stimulates her to work actively against the exploitation of the environment that is characteristic of modern society. For instance, the destruction of plants, especially forests, has a serious effect in our lives as they exist mutualistically. By destroying trees for industrial use, the process of photosynthesis practised by plants that yields oxygen which

supports animal and human life is terminated and air becomes more polluted as a result of commercial products. This puts the lives of humans and plants at stake.

To the New Ager the primary and definitive authority resides in her direct intuitive experience during altered states of consciousness. Consequently there is no uniformity of beliefs within the New Age movement but only a common search and aspiration. The emphasis on any experience means that the ideal typical New Ager follows the hidden tradition.

The mystical experience grants the individual a new sensitivity to the sacred aspect of life and minimises estrangement and jumble precipitated by modern society. It provides the New Ager with a way of fulfilling her religious needs and once this experience has been integrated, she stands vitalised in a new found conviction.

The planetary transformation and the fate of the planet are issues of concern with the New Ager. She/he realises that since the world is global, what effects another village ipso facto to the other. Therefore she is committed to promoting the cause of world peace. The New Ager is however, often preoccupied with the development and exploration of the inner self and although she generally expresses the need for a planetary consciousness, the emphasis in word and deed is more often on the development of the self.

The new perception of the world has also caused the New Ager to seek ways of personal empowerment through occult knowledge and practices and she is characteristically distinguished by a fascination with the unconditional, strange and occult. Exotic

and alien cultures, religions and practices hold a lure for a New Ager to find answers and powers to control life experiences to existential questions. The emphasis being primarily on the acquisition and experience of hidden powers.

It follows then that an integral part of the New Agers activities is the extensive use of transformative psychotechnologies that are often practices from other cultures. The New Ager will participate in personal and spiritual growth programmes, practise transformative techniques and will consult astrologers, spiritual leaders and other psychologically gifted individuals.

She opts for a society in which neither male or female will dominate harmoniously. The New Ager accepts the perennial philosophy. She believes that a common truth underlies all religions and that the core of esoteric wisdom, which is non-duality is fundamentally the same in all religions although this obscured by diverse doctrinal structures. This leads to an attitude of tolerance towards other religions.

The New Age Movement has done an excellent job in offering people alternatives to the systems view of life but one must remember that the idea is to remain fresh and aware of new challenges that life has to offer. One ought not to get stuck in the boundaries of institutions. According to David Icke "we are looking to take back our responsibility, not to find a new home for it" (Icke 1997:136). Rama Tirtha urges us to examine the facts of the world and human nature carefully and to accept religion on its own merit. We should not accept religion solely on the authority of religious or spiritual personalities who are revered as great and perfect in the world's traditions. We

should not sell our liberty to anybody, Buddha, Christ or Krishna. What they taught us was good and right for a particular time and period. They mastered their problems. We are living in Today therefore we must meet new challenges by trusting in our own intuitive knowledge. He also advises us to read biographies of great men and women, for he states

**"Fools learn from their own experiences,
but wise men learn from the experiences of others."**

We have a right not to be cleverly manipulated by any government institution or "ism". Thus is the criterion for the validity of the truth-claims of religion rest ultimately on the touchstone of the individual's own intuitive experiences. Tradition and scripture are theoretical guides and so have their uses in the initial stages. If to use Kant's suggestive analogy, the philosopher must not behave as "a pupil who listens to everything that the teacher chooses to say, but as an appointed judge, who compels the witness to answer questions which he has himself formulated" (1958: 14).

In fact Krishnamurthi goes to the other extreme and refers to religion as the frozen thoughts of men and that if we were to find Truth, we must be free of all religions (Vas 1971:248). We must be constantly selective in what we accept "minute by minute" through the media and all other sources."

Radhakrishnan contends that if "individuality is lost, all is lost," but adds that both aspects the individual and the social are essential (Radhakrishnan 1969:354).

We are the creators of our own destiny. The scriptures could give us direction but each man must travel it for himself. This brings us to the point of relativism - a practical attitude that what works for me, may not work for you and what is true for me may not be true for you. However such relativism exposes the human origins of religion. A purely personal religion cannot succeed in transcending subjectivity if it is selfish. Transcendence by its very nature produces a social effect (Bruce 1998:224).

4.8 Conclusion

Radhakrishnan recommends that the spiritual should be given primacy, and reason and humanism, or science and man, should be explained in the light of the spiritual. The true absolute is the spirit; our attempt to turn reason into an absolute has ended in some of the inhuman results of science; and a similar view of man as an absolute has led to conflicting political philosophies and conflagrations. A true understanding of man requires viewing him from the standpoint of the spiritual. He points out that the fragmentariness of man is overcome only in the whole. So he "strives after the values, frames, ideals and suggest to build up a world of unity and harmony" (Radhakrishnan 1990:76).

We begin our life in a given or assured framework of values and we endeavour to realise that value which is the source of all other values, and this is assuredly a spiritual value that we strive after. Radhakrishnan contends, "the primal craving for the eternal and the abiding remains inextinguishable" (Radhakrishnan 1990:76).

In the idealism expounded by Radhakrishnan, we have just the vital ideal for which the world is waiting - one which instead of dividing continents and sects within them, is capable of uniting them "in a single allegiance, not to any material crown, or empire, but to the values which are the crown of life and the empire of the spirit" (Devadoss 1987:40). His idealism bears some marks of Platonic and Hegelian influence, but to the perception of what appertains to spiritual consciousness becomes with Radhakrishnan a much more vital and subtle process, revealing as it does, the intuitive quality of an inner life.

For Gandhi too, life was one whole and was not divided into watertight compartments like social, political, economic, moral, religious etc. Man is all these, everywhere and each and everywhere and at all times and cannot put up with injustice anywhere. Thus, his entire conception of life and religion was an integrated one. "Religion must pervade every one of our actions," says Gandhi. "You must watch my life how I live, eat, sit, talk, behave in general. The sum-total of all these in me is my religion" (Chirappanath 1987:52). That is why he called his religion ethical religion. Gandhi seemed to follow the saying "To thine ownself be true and it must follow as day the night then thou can't not be false to no man."

"The history of European Christianity teaches us that even religion and faith, the strongest forces of changes in the world, need many centuries to achieve a superficial conversion and thousands of years if they are to enter into the very heart of the structure of society and reshape it" (F.Heer 1966:5).

Further, science too is a belief system. Its particular facts about nature do not change over the centuries, but its first principles do, and it is they that largely form our natural philosophy.

In South Africa after many years of apartheid we have the emergence of a Rainbow Nation. Whilst the former system brought with it the evils of disintegration and poor morale towards other races. Today circumstances are driving people towards integration - one nation one people - *simunye*. There is a transition from a closed society to an inclusive one.

The effort to free intellectual pursuit from the influence of religion was a hallmark of the modern world. However despite the many blessings of and advances of the modern age - the assumption that humans can prosper when their relation to God has been broken has been disapproved in a myriad ways in recent decades. From the above discussion it is evident that as objective structures constitutions crumble, individuals have no choice but to turn inwards to the depths of subjectivity. In the depths of misery man looks towards the external for happiness, when the source of happiness lies within himself.

By concentrating on the dynamic inter-relationship between society and religion sociologists do much more than show that modernity has failed by its own standards. Sorokin writes:

Despite all the natural and social sciences at our disposal, we are unable either to control the socio-cultural processes or to avoid the historical catastrophes. Like log on the brink of the Niagara Falls, we are impelled by unforeseen and irresistible socio-

cultural currents, helplessly drifting from one crisis and catastrophe to another. Neither happiness, nor safety and security, nor even material comfort has been realised. In few periods of human history have so many millions of persons been so unhappy, so insecure, so hungry and destitute as at the present time, all the way from China to Western Europe. Wars and revolutions, crime, suicide, mental disease, and other evidences of deep-seated social maladies flourish apace, some of them on a scale hitherto unknown. We are witnessing a veritable "blackout" of human culture..... No better evidence of the nemesis of one-sided sensory truth is needed (Sorokin 1956:130).

Sociologists also demonstrate that there are truths about humans and their relations to others and to God, that are necessary components of any society, epoch past or present. In the very nature of things religion cannot serve as the exclusive basis for integration, it can only be more important. Capra suggests that what is needed is a new holistic conception of reality. Such a new vision of reality would take seriously the awareness of the essential inter-relatedness and interdependence of all phenomena - physical, biological, psychological, social and cultural (Capra 1990:285).

The idea of wholeness is re-emerging in a new way in different contexts. This comes into operation at all levels of existence to re-establish balance and harmony wherever and whenever they are disturbed. Man cannot rest unresolved in discord. His progress is marked by a series of integration. In the scientific realm the limits of mechanism is being reached and we have a new perspective on wholeness. Physics and biology have also revealed the fallacy of reductionism. In the

political-socio-economic realm, we have witnessed the progressive intensification of linkages and interdependencies in material economic, ecological, technological, military, political and other aspects. But while the world is interconnected it is hardly unified.

We had long lived with the ideal of a new era of freedom and now we find ourselves in a century of new enslavement. In politics, it is the age of genocide, totalitarianism discriminations. Even in pluralist democracies, democratic ideals of participation and openness co-exist with the manipulation of public opinion. We are faced with the dramatic situations of family break-up and the loss of sense of sacredness of human life. Though total individual autonomy is more and more of a reality, it has brought unexpected and negative results: loneliness, the problems of marginalized and senior citizens (homes are now made up of 1 person only). Might not individual autonomy, as we have conceived it, be a threat to the very survival of society? This is not only a crisis of the ideologies which tried over a whole century to draw up a global project for man and society, but the crisis of all attempts to synthesize particular sciences. One after the other, the different disciplines, which flattered themselves with being "global" have set themselves more modest tasks. We now live in a universe of fragmented knowledge and, especially, in a universe where the different domains of this knowledge have no link with the only values capable of identifying what is legitimate and what is not.

How did our modern technological society end up in such a mess. It is the selfishness of man and his worship of abstractions of race, nation and empire. When we get to the root of the matter

we find that the individual spirit is the creator of world conditions. From within our natures, come all that will exalt or defile a man. A destiny of the human race, as of the individual, depends on the direction of its life forces, which will guide it, and the laws that mould it. For Radhakrishnan the ideal society - the perfect man can only be found in the region beyond the body and the intellect, where the human spirit finds its expression in aspiration, not in formulas. All conflict in human affairs is due to divisions in the human soul. It states that a political constitution is as the men are and it grows out of their characters. A perfect society can only be remade by changing the human being's heart and mind, through the knowledge of the self (Radhakrishnan 1932:3).

The global problems have aroused a response in many different quarters. For instance, a reaction is underway against the extremes of centralism and giantism and in favour of such values as self reliance, greater economic equality, more appropriate uses of technology, ecological sustainability, work enjoyment and creativity. Other holistic approaches are providing alternatives to peace and security.

The establishment of the United Nations and its thirty-odd specialised agencies and programs arose out of the impulse towards inclusivity that transcends nationalism.

Mankind is on the threshold of a new stage in its development. We should not only promote the expansion of its material, scientific and technical basis, but, what is important is the formation of new value and the humanistic aspirations towards the spirit, since wisdom and humaneness are the eternal truths that make the basis of humanity. We need new social, moral,

scientific and ecological concepts that should be determined by new conditions in the life of mankind today and in the future. Science has provided some of these concepts today and we have the power to consciously make that change.

From the above chapter it can be noted that secularization is not a philosophy of life which excludes other alternatives to reality. It is an attitude of mind which is compatible with any metaphysical theory and religious doctrine. In fact it is the very factors of secularization such as modernization and technology itself that give rise to new religious and social structures that support and help man to solve the problems of his earthly existence in the light of his own reason, personal responsibility and in the guidance of trying to find the principle of human happiness. This principle is a priority of nation building and will be elaborated in Nation Building in the next chapter.

CHAPTER 5

NATION BUILDING

5.1 Introduction

South Africa has broken ground with a change towards human rights that many First World countries won't see for decades, but change is traumatic and not well accepted. Right now she is in the process of nation building - a rainbow nation. Areas ranging from sexually equality, egalitarian social transformation, issues on abortion, economic development with distributive justice, democratization of politics and institutions, equality of education and civic activities, equality in health care, banning of smoking, racial and cultural integration are all directed to the development of egalitarian, healthy all rounded society.

Given a clear mandate as to the goals of nation building together with appropriate economic, political, social institutions the desired goals can be achieved. Such values will be effective when a nation can call upon individuals who are taught to draw upon their own inner resources. But when we get caught into the trap of accepting the media version of what is expected we become victims of manipulation as in the apartheid regime, we will have a life of diminished potential. Thus the contribution of the individual in society is of paramount importance. An integrated person fears no social, political or religious division. Such an individual was Mahatma Gandhi who arose above fear and hatred. Such an individual is

an asset to the community accomplishing the goals of nation building.

Gandhi came to politics with an ethical spiritual background. He realised that the physical needs of the people had to be addressed before the mental and moral strength of the nation is to be developed. His total commitment and unselfishness to the cause of communal harmony in the midst of the political and religious disturbances is seen in the statement "I am striving to become the best cement between the two communities. My longing is to be able to cement them with my blood if necessary" (Chirappanath 1987:48). How does one build such an integrated individual?

5.2 Nation Building and the Individual

According to the Oxford dictionary a nation is a large community of people of mainly common descent, language, history, etc.- usually inhabiting a particular territory and under one government. Individuals make up a group of people - the community. Therefore the development of the individual leads to the development of the community - in the larger context the nation. The development of the individual is the result of the different means of knowing/feeling available to us - an integration of mystical religion - philosophical, scientific, aesthetic insights together with sound some political economical and social institutions. This is obviously a dynamic effective process that goes far beyond mere cognition or knowledge. According to the Gurdjieffian path - the head the emotions and the body each have their own perceptions and actions and each in itself, can live a simulacrum of human life. In the modern era this has gone to an extreme point and most of the technical and material progress of our culture

serves to push the individual into one of these centres - one third as it were, of ones real self - nature (Faivre A. and Needleman J 1974:370). Human beings are supposed to be the balance of the physical and spiritual. Instead, we are dominated by one or the other, usually the physical, or we are out of sync with both of them.

But to be human - to be a whole self possessed of moral power, will and intelligence - requires all centres and more. The more refers to the universal dimension when one makes a transition from the narrow constricted individual life to the truly free, truly personal, truly spiritual life in which all are linked together in one single response to father of all spirits, God. Thus the proper relationship of the three centres of cognition in the human being is necessary precondition for the reception and realisation of what in the religions of the world has been variously termed the Holy Spirit, Atman and the Buddha-nature (Faivre A. and Needleman J. 1974:370).

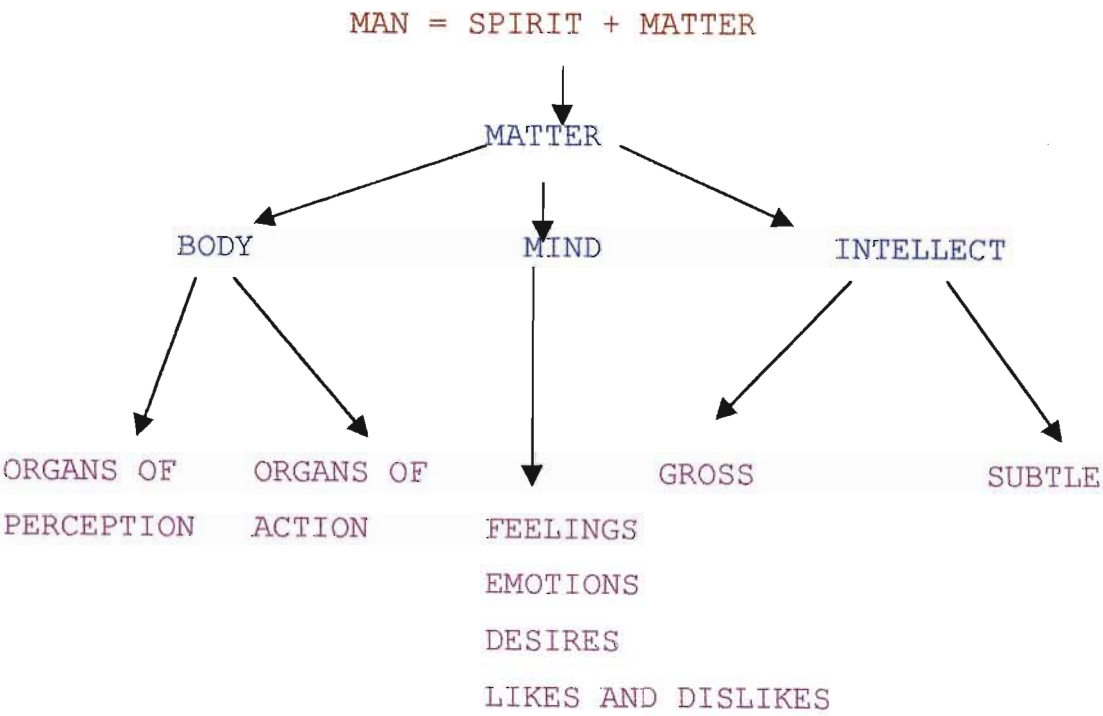
Thus it becomes essential for the individual to know his physical, emotional, intellectual and spiritual constituents. If the individual knows the art of diligently using his abilities and efficiencies, more order and harmony will prevail. The spiritual view insists that man is essentially perfect and he has within himself all the resources, ability and energy for building up a supremely successful life for himself and others in the world.

Since our mental mood determines our actions, our physical attitude can induce the right mental mood in us. By strengthening the right physical habits, training the mind becomes simpler and surer. When the mind is conquered, then the

entire world is mastered. Constant awareness of the Divine Self within us is the secret of holding the mind away from its roaming and energies are conserved which achieves success. The success of a great man lies as only in a healthy powerful mind.

5.3 Human Composition

A human being is composed of Spirit and Matter. The spirit or the consciousness is the godhead within. The matter in him/her is the form of his/her physical body, mind and intellect



The physical body has two sets of organs. They are the organs of perception and the organs of action. The organs of perception are eyes, nose, ears, tongue and skin. The organs of action are hands, feet, organs of speech, genital organs and anus.

The mind is that aspect of your personality that contains emotions and feelings, your likes and dislikes, your desires. Intellect is that faculty in you which distinguishes one thing from the other. It discriminates between pairs of opposites. Judges analyses and reasons.

Human intellect is of two distinct types ie: gross and subtle intellects. When your intellect engages its discriminating faculty in the realm of the terrestrial world it is said to 'gross'. It operates within the boundary of the world. When however the intellect crosses the boundary of the terrestrial world and conceives the possibility of the transcendental Reality it is called 'subtle' intellect. Subtle intellect contemplates and distinguishes the transcendental reality from the terrestrial world, discerns the difference between spirit and matter (Parthasarathy A 1984:137).

When the intellect is used to gather information one becomes well informed in one or more subjects making one intelligent. In contrast when the intellect is used to control the emotions and desires of the mind, it makes one an intellectual.

The present education system all over the world makes students intelligent but not intellectual. Due to this neglect students easily succumb to drugs, alcohol, smoking and other addictions. One gets into an addiction when the intellect is unable to control the desires of the minds. One could also become emotional ie. lose control of one's emotions when the intellect is unable to control the minds emotions. In order to attain a balance one needs to build a strong intellect - through spiritual education, which inculcates higher values. This whole idea is well portrayed in the picture of the chariot and the

charioteer. "The horses of the chariot are strong and powerful but they are kept under perfect control. The charioteer holds them firmly with the help of the reins. The horses, represent your senses, chariot, your body, reins your mind and charioteer your intellect. If the charioteer is inattentive, the reins go loose, the horses rush helter-skelter. Instead of taking the chariot to its proper destination the horses destroy it along with its occupant. One will likewise meet with disaster if one's intellect does not maintain its control over the mind and senses" (Parthasarathy 1984:140).

However when man turns away from himself and looks to external sources for control of peace and order - he actually gives away the control of his life to forces outside himself such as governments and other forms of social control. By doing so one actively discourages thinking and questioning constructively. Once an individual has accepted this numb acquiescence sometimes encouraged by politics and social institutions, an insidiously vicious circle gets successfully promoted. The result of this situation is that individuals who don't think and question constructively - don't even realise it. This is one of the reasons why David Icke depicts the human race in terms of a herd of bewildered and lost sheep. He quotes the lost sheep symbolism as known throughout history to describe man's plight used in phrases such as 'lost children' who have become disconnected from the 'father'. The story of the prodigal son in The New Testament is an obvious example. He believes that symbolically, this is precisely what had happened and the consequence of that, explain so much of the world we live in today (Icke 1995:ix).

5.4 The Collective Mind

The power of thought of the individual is so important to the contribution of nation building that Durkheim even speaks as if it actually were society, as if society were fundamentally a mental phenomenon or entity. Sometimes this tendency appears in a picture of society as a collection of ideas (1993:24).

According to David Icke that sum total of the interaction of individuals accumulates in the collective mind of humanity. Every species has a collective mind to which individual members of that species are connected. We add our thought patterns constantly to the collective level and have access to other patterns held at the collective level. It is a two way process. We give and we receive. It is what scientists call a 100th monkey syndrome. They have discovered that once a certain number of individuals within a species learn something new suddenly the rest of the species can do it. Once that certain number within a species has transferred the new knowledge into the collective level, 'a critical mass' is reached.

Just a few years ago we were all computer illiterate. Today we are communicating through the Internet. The thought flow of being computer literate as well as awareness of physical fitness is reaching us at every level.

The knowledge becomes powerful enough in the collective mind for it to be assessed by every other member of the species. When they are active themselves to the vibration (the thought pattern) which contain that knowledge, they know how to do something without being shown, because that thought pattern is guiding them. We call it instinct or inspirational when it is

really tuning to vibration (a frequency) that holds that information.

"If humanity doesn't like itself, love itself, respect itself, it will create that reality on this planet. It will attract to it physical manifestation of how it views its own sense of worth and potential. Only this time, the magnetic cape is not cast around only one person, but the entire planet. This creates the global reality" (Icke 1995: xvii).

Teilhard too, believed that "the ills from which we are suffering have their seat in the very foundation of human thought," but also that we are entering the greatest period of change the world has ever known - a change involving the whole structure of human consciousness and the start of a fresh kind of life. To those who failed to perceive this view of human progress he labels them the "immobilists", the "passionless", the "inertia-ridden", the "pessimistic" camp, nothing changes or can change (Teilhard 1959:269).

You are what you are and you can change what you are by changing what you think you are.

You can control your reality, we all do, and collectively we have created the global reality. We can create a new reality. It's just a thought, a choice, a change of attitude, away. The time to make that choice is...now. We and only we hold the key with one turn, one change of perception, can transform this world from a prison to a paradise.

For those who perceive order and harmony as a process through which the individual might acquire and have in a society 'it

becomes imperative for an ethical theory to be grounded in metaphysics. That is the conception of the relationship between human conduct and ultimate reality. As Radhakrishnan says:-

As we think ultimate Reality to be, so we behave.

Vision and action go together.

If we believe absurdities we shall commit atrocities
(Radhakrishnan 1940:80).

An explanation of Reality shall be expounded in the philosophy of Sankara. To confine oneself to a single determined framework of thought about so rich a subject as Reality is to risk the danger of missing much that is important. Gandhi said,

I hold that it is the duty of every cultured man or woman to read sympathetically the scriptures of the world. We must have the richness of the various traditions. We are the heirs of the heritage of the whole of humanity and not merely of our nation or religion (Radhakrishnan 1968:19).

This view is being increasingly stressed in Western spiritual circles. Archbishop William Temple puts it in a different way.

There is only one divine light, and every man in measure is enlightened by it. Yet, each has only a few rays of that light, which needs all the wisdom of all the human traditions to manifest the entire compass of its spectrum (Radhakrishnan 1968:19).

Thus Western and Eastern philosophers should not work in opposition of one being more right than the other but towards a supreme task of nourishing the spiritual life of mankind.

It is not always possible to draw a dividing line between philosophizing about and simply explicating religious belief. However we can say, that the religious philosophy is not primarily concerned to promote or discourage such belief, or to add to our factual knowledge of, rather it is concerned to analyze the special roles played and the special problems raised by the characteristic concepts and doctrines of religion within the whole structure and economy of human thought (Anthony Flew 1992:103).

5.5 The Expression of Reality by Sankara and Ramanuja

Vedanta's overriding concern has been to express in appropriate doctrinal forms the perfect being of Brahman (Spirit) the supreme Person. He said to be the ultimate goal of human existence as well as the means of its attainment. This transcendent perfection must in some way include all the finite existence, for transcendence has necessarily immanental dimension. It is in the interpretation of this immanental transcendence of Brahman's being that Vedanta is so seriously divided; thus a common concern for his perfection is cause of the most radical divergence amongst Vedantin's.

Selfhood is taken as the primary model for understanding the being of Brahman, thus implying some kind of analogical relationship between finite Self and supreme Self. Each Vedantin has built his system closely and coherently around the inherent logic of his determining analogy - transcendent consciousness determines Sankara's interpretation, the self body relationship determines Ramanuja's. Although it is claimed that only scripture makes Brahman known for he is not accessible to sensory perception or logical argumentation. Each Vedantins interpretation of scripture is determined by

different presuppositions, especially those underlying their respective analogies (Friedrick 1988:74-75).

Sankara was one of the first Vedantin to recognise that while the idea of the self manifestation of Brahman is clear enough in the Vedantic sources, he had to make sure that his Brahman as the one supreme Reality had to be credible. He therefore took the state of self-consciousness to be immutable selfhood's most significant feature. On this basis he works his system out in a number of interrelated ways. True selfhood is thus a state of utter subjectivity, in which the self contemplates pure selfhood without any subject object relationship, to confuse that consciousness. The Atman, is conscious of its existence therefore Brahman exists. All finite selves are nothing but the appearances of Brahman. The relationship between the individual and Brahman can only be that of absolute identity. (That thou art).

5.6 Sankara's Definition of Brahman

As seen in passages such as "not this not this" that no positive language is adequate to describe Brahman. Sankara refers to it as:

That Brahman whose nature it is to be at all times neither agent nor enjoyer, and which is thus opposed in being to the (soul's) previously established state of agency and enjoyment, that Brahman am I, hence I neither was an agent nor an enjoyer at any previous time, nor shall I be at any future time, this is the cognition of the man who knows Brahman (Vs, IVI: 13).

As Yahwe declared himself "I am that I am" or as Sankara puts it "Tat Twam Asi" It is the "I am" that is present in the three states of consciousness. Sankara clearly distinguishes a higher Brahman from a lower Brahman in the Brahmasutrabhasya and elsewhere. The higher Brahman is viewed from the aspect of knowledge (Vidya), is free from all adjuncts, all names and form. It is nirguna Brahman, and it is knowledge of this Brahman that constitutes liberation according to Sankara. Saguna Brahman or God is the lower Brahman; it is viewed from the aspect of ignorance (avidya). It is the higher Brahman that one can not positively speak about or describe. The lower Brahman is likened to Ramanuja's Isvara (Friedrick 1988:172-176).

Thus the non-dualist contends that the radical transcendence of Brahman's real and essential nature demands a theological descriptive method that can reach beyond all such attributes. Brahman, with qualities, (saguna) must be replaced by Brahman without qualities (nirguna). It is only in this way that the supreme Self can be maintained. Such Self is the Spirit.

It is for this reason, Sankara is hesitant to attribute bliss as a property to Brahman. Suresvara emphasizes this point made by Sankara and Mandana, that bliss is not a content of consciousness something we think of and have experience of in an empirical way. The Upanishads suggest that the basis of the bliss of Brahman lies in its being "full" purna, not lacking anything. We share this bliss to the extent that we are or become self complete, our pleasures are fleeting expressions of the joy that is our very nature. Man is not aware of his nature due to his avidya (ignorance).

Ramanuja preferred to move away from Sankara's impersonal categories towards more personal qualities exalting Brahman. Sankara's whole method appeared blasphemous, not only because it robbed the supreme Person of qualities essential to his being, but more specifically because it reduced his transcendent supremacy in relation to the individual self. It was just this divine supremacy that the theist experienced as the basis of worship, the highest end of man, and it was knowledge of the self's dependence on this supremacy that he declared as the only means to ultimate liberation. It is this issue that the divergence between Ramanuja and Sankara is most striking (Lott 1976:157).

According to Radhakrishnan such anthropomorphism makes for narrowness and takes religion to absurd lengths. According to Buber God as Reality is greater than our projection of his nature. The point being, that prophets and Gods ie. Vishnu, Christ, Krishna, Allah are only symbols to the ideal and should be utilised as a ladder that one needs to reach a point. The point here being, Self-Realisation. Otherwise they tend to hide the central truth that God is spirit and that the only real worship is that which is in spirit and truth.

By postulating a perfect God who is responsible for the government of the Universe, religion seems to take away the edge from ethical striving. For Plato, the God, which is true and real shines everlasting like the sun. According to Hegel, the good the absolutely good, is eternally accomplishing itself in the world; and the result is that it may not wait upon us, but is already by implication as well as in full actuality accomplished (Radhakrishnan 1940:49).

5.7 Nature of Brahman according to Ramanuja

His principal contribution lies in the establishment, on the basis of the Vedanta texts - of the ultimate reality. Brahman as a supreme person possessed of all auspicious attributes with the individual souls, by essential nature, standing in a relationship of dependency upon his Lord - as body to soul (Brahman the one is substance and attributes - soul and body, while both are inseparable they are clearly distinct.) Just as the hand is part of the body, it is as real as one's whole being and as such God is whole and man is part of the whole (totality).

As individuals possess reality, that 'Chit' (Soul) and 'Achit' matter - form as it were the body of Brahman - are in fact modes (Prakara) of Brahman. Sometimes 'Chit' soul is taken for the Supreme Spirit as a conscious cause. 'Achit' for the unconscious effect or matter, but there is always Isvara as a third - the Lord and this originally Brahman is later on identified without much ado with Vishnu, so that Ramanuja's sect is actually called Sri Vaishnava (Lott 1976:81).

In emphasizing that Brahman is both material and efficient, cause of both matter and soul, Ramanuja appears to have a dual intention in mind. In so far as Brahman is material cause this dependency is one comprised of a substantial relationship. When the relationship is further elucidated as that of substance to attribute and soul to body the dependency is seen as one of inseparable belonging ie. God needs the soul as much as the soul needs God.

This cannot be said of Sankara's system in which Maya acting in conjunction with Isvara comprises of the material cause of the universe.

What is difficult to understand from the standpoint of ordinary theism is that the Advaitin can say all this about God, and yet view him as conditioned by ignorance - false attributions of our ignorant super impositions.

5.8 Sankara's concept of Knowledge

For Sankara the attainment of the Self is simply the removal of ignorance by knowledge; it comes about in no other way and to this extent emphasis is placed on Jnana Yoga. Hence the statement from an extract of a modern Indian movement devoted to the dissemination of Advaita Vedanta as a philosophy for the masses " Atman being one's very self, one needs only to be told so, and at the very instant of the teaching of the sruti or the preceptor about nature one sees the self in himself, giving up all other delusory notions that one is something else" (Taber 1992:10).

In other words, Sankara's philosophy is transformative. What does mean? It means more than propositional knowledge. It means rather, that one has undergone a profound change in one's relationship to oneself and to the world - to one's own perceptions and emotions as well as to other persons and things. One is no longer of the world, affected by pain and pleasure the body undergoes; one is no longer a participant in the process of striving for better states of existence. For one has done away with the notion that one is one's body.

The hearing of the vedic texts (sravana) is traditionally associated with other factors: reflection (manana) an intense contemplation (nididhyasana). One cannot be said to have truly comprehended the Vedanta teaching unless one has reflected and contemplated as well. Manana, for Sankara is the employment of reason in support of scripture.

There is no evidence however, that once heard and reflected it will definitely have that kind of effect. However Sankara affirms that hearing of the vedic word confirms intuition. It is also effective to those people who have the tendency for transformation.

Radhakrishnan deviates from Sankara the classical thinker in that there can be no intuitive knowledge of Brahman unaided by prior faith in sruti; while for Radhakrishnan

The Vedas contain truths which man could by the exercise of his own faculties discover, though it is to our advantage that they be revealed (Desai T G 1991:186).

For Sankara the Mahavakyas, the great Upanishadic formulas are an indispensable aid in the mystic process, which should accompany the intellectual reflection of the distinction between the real and the unreal.

Rama Tirtha also a contemporary philosopher says that our world is an illusion requires no wisdom of Sankara or Sureshwara to show us its nothingness. To those who have eyes, every bit of experience as a dread cannon, thunders out this Vedanta. Rama tells us the law of life in death is a solid reality. One need not be a erudite scholar to do this. Rama challenges us to look

at own life experiences and draw our conclusions from it. Man realises that he is not the boy, not the youth, nor the man, the old man but the real self the Atman. All the experiences change but the experiencer is constant. This experiencer is the immortal self which is characterised by awareness. Thus a man maybe all illiterate and yet practice Jnana Yoga. He may observe the play of the one unmanifest divinity, in the manifest phenomenon of this world. Whereas a man well versed in scriptural literature may miss it. This is a vital distinction in so far as it widens the scope for the practical man. This catholic stance finds in his philosophy of religion a legitimate place for the claims of non-Vedantins and non - Indian traditions of mysticism.

This world is like a laboratory where we have to explore the means to achieve the absolute. Rama Tirtha asks us to live in the Spirit like a fish in the medium of water. For what joy can the world give you since all joy and all pleasure comes from within you. The real self, is all bliss, all glory and joy. The short cut to heaven and bliss according to Rama is to realise that you are heaven itself today (Narayana Swami 1987:60).

When ignorance is consumed by the fire of knowledge, all one's doubts misapprehensions disappear gradually. One begins to perceive the play of eternity in all works of life. Such a life according to Rama Tirtha serves you better than merely sitting with closed eyes and meditating. Meditation Rama defines as nothing else but rising above desires which means giving up of desire. He says Newton gave himself up to meditation. His little self was merged in the subject before him and the result was that he became the benefactor of mankind. He did not solve

the problem with the idea of benefiting mankind nor languishing mankind in debt. The same philosophy applies to all great Artists and Scientists (Narayana Swami 1984:187).

Sankara believed knowledge is virtue and perhaps it is this idea that will ultimately govern mankind. It is knowledge that transforms itself into Action. The reason here being that one has to have the courage to stand up to one's conviction so that the commitment of the mind seems to come first.

Very often Sankara's philosophy is criticised as being atheistic since salvation means cognition of the true nature of self and its relation to the world without the least dependence on religious practice, such as the performance of ritual, the worship of a personal God or the practice of Yoga.

Far from rejecting religious practice, Sankara presupposes that it is a necessary mean for establishing a higher state of consciousness.

The unreflecting man who regards the world as a self-sufficient reality feels no urge to look beyond it and search for its cause or ground. But when he comes to realise the insufficiency of the world, he looks for something, which sustains it. He-she comes to discover God as Sustainer and Creator of the world. Thus at the first level, the world alone is real; at the second both the world and God; at the last, only God. The first is atheism, the second represents theism as we find in Ramanuja and others. The last is the absolute monism of Sankara (Chatterjee & Datta 1968:393).

Vivekananda here adds his insight to the question of the nature of the changed world perspective. It imparts not only a kind of reality to the world but also one, which is deified. Whilst there is a negation of the impermanent elements of the world, he retrieves the world by divinizing it (Desai 1993:21).

Ramanuja urges that Sankara over looks those scriptural text which emphasize purity of conduct, development of heart and grace of God, which are essential as knowledge of identity. He states that what is required for release is mere intellectual illumination therefore ethical conduct has little place in the final stage of the discipline which is necessary to attain release (Bhatt 1975:109).

At this point Ramanuja fully agrees with Sankara that knowledge is the only means of obtaining release, but this knowledge he urges is not devoid of Karma and Bhakti as Sankara has tried to maintain. He compares knowledge to a horse which though a means of conveyance for his master requires attendants, groomings etc. - the horse will of course carry its rider but smooth riding requires certain actions on the part of the rider to.

5.9 Different approaches to Self Realisation Sankara/Ramanuja

Jnana in Sankara's sense is not dualistic - it is not an action. Pure knowledge whose nature is always indeterminate and partless (akhanda) is the real nature of the Jiva. By understanding the real nature of the Jiva is not his physical or psychic appearance but his nature as Satya (Truth) Jnana (Knowledge) and Ananda (Bliss). As the individual self is Brahman itself there is no bondage, nor release; immortality according to Sankara is not to be obtained but only to be

realised - moksha is only his realisation of himself as Brahman. Because the Jivatman is not different from Brahman this realisation shakes off all idea of individuality. The state of emancipation, therefore is a positive state of identity with Brahman. For Ramanuja the atman (soul) is the individual knower ("jnatr) a conscious subject and persists as such even in the state of release.

The worship of Prajna Isvara stands highest in the order of worship, involving dualism but every form of dualism belongs to the realm of empirical reality. Whichever be the form of theism, there is always the dualism of the worshipper and his God. This dualism according to Sankara leads to idolatry and discord.

The answer to this Brahman question does depend from the point of view from which one looks at the 'reality' concerned. From the point of view of transcendent Brahman, they can only be one reality, and no qualifiable Brahman can exist in the ultimate sense in which this transcendent has its being. Speaking from the level of qualifiable Brahman, of course, his reality has to be accepted, and in this basis there will be worship offered to him.

Whether described as lower Brahman or as 'Lord' according to Lott in Sankara's thought there is little difference between these two terms. A personal being endowed with glorious attributes is even to Sankara an unavoidable necessity. A personal Brahman is required to account for the relative reality both of created existence and of the devotional relationship the souls experiences with its object of worship prior to ultimate enlightenment. Anything less than this leads

to ultimate void of later Buddhism. Despite Sankara's intention to avoid this void his efforts to wean the seeker away from a Lord of personal attributes earned him the title "Crypto Buddhist" from his theistic critics. Clearly the concept of creation will also require some explanation of its innate purposes, even if the creator does not act with an end in view which will benefit him self (Lott 1980:81).

5.10 Philosophical Interpretations of the Dynamics of Spirit and its Epistemological Significance in Modern Times

Theological thinking is a task of bringing to the surface and examining the ideas of ultimacy and reality that we already employ in our relationship with the world and in terms of which we live our lives.

It is true that the deepest secret of spiritual life is hidden from the common view and can only be attained with an effort. This effort is a lonely one. It is also true that when the world ties us, we go back to ourselves, plunge into the deep wells of spiritual being and return refreshed, serene, satisfied, and happy. On that account we can say that life has become individualistic. As a matter of fact it is an escape from individualism. When the perfected individual works for the world he is a channel through which The Divine flows. The religious live out of a natural profoundness of the soul. Their effortless achievements are not primarily directed to a refashioning of this world. Their faith is essential life transcending and as a result, life transforming. He works in the spirit of the words "I yet not I" (nimittamatram) (Radhakrishnan 1932:31).

In Eastern philosophy realisation can come either through Karma (service to others with no reward in mind), Bhakti (devotion to the Lord), Yoga or Jnana (knowledge).

A person who has realised the Supreme Reality becomes samadarsi ie. one who sees the presence of his own self in each and everything of the world in himself. He becomes the sovereign ruler wielding in greater power than any ruler or king. For him there exists no difference between himself and the world, no inequality and no disharmony. There is no bondage for him.

Sankara is undoubtedly for a multi-religious and open society. One Reality is spoken of in various ways according to the diversity of human mind. He was always ready to assimilate alien faiths. This attitude was an essential part of his practical philosophy. He emphasized the religion of truth rooted in spiritual inwardness (Radhakrishnan Vol II:652).

His philosophy holds that the source of all values is the self. The idea of looking at ourselves, through the eyes of others and not at our true Self, is the cause of our suffering. Ignorance -avidya which man tends to regard as real - the empirical personality as one's true nature, leads to selfishness and this consequently leads to wrong choices in terms of the ethical act. Morality according to Rama Tirtha is that which is selfish is immoral, and that which is unselfish is moral. The more the selfishness involved in any action the graver the sin. And the greater the good done to a large number of persons, the greater the virtue. It is in this way that we evolve ourselves with our selfless service to living beings.

By a seeming paradox, to make the choice of the greater whole is the best way to express one's personal freedom, even one's uniqueness. Perhaps that is what Teilhard de Chardin meant when he employed the phrase 'convergence differentiates' (1959:338).

Individuals are further misled as in the examples that follow. The habit of looking at ourselves through the eyes of others is called vanity - self aggrandizement. The idea of appearing good in the eyes of others as encouraged by society is the evil of society. Are we are what other people think we are, or are we what we believe we are.

We should trust in ourselves and in our own experiments of life, by never losing fact that moral conduct has to be in relation to its metaphysical basis which is the source of all spiritual values.

The Greek religion emphasizes self-knowledge. Heraclitus said, I sought myself. Socrates started his quest by becoming aware that he does not know. When we know that we do not know, we begin to know ourselves. He who explores his inward nature and integrates it is the ideal man.

According to Sankara the spirit is the ontological basis of everything. On this premise one can base the ethical theory of respect for one self and other selves. Self-respect is the emotion of human dignity based upon the spiritual identity of one individual in respect of other individuals. Respect means to watch (Re-again). Just as I see myself as Brahman the Absolute, I can look at other people with the same perspective. The price you label an article that is the price people will have to pay for it, not less, not more. Therefore if you think

yourself to be the Spirit other people will value and appreciate you in such light.

True appreciation for one's own personal worth holds worthy for other individuals as well. This is the highest ethical motivation. Because the Self is within you - it is a psychological orientation derived from the larger metaphysical point of view. The person who has this psychological orientation will stand him/her in good stead in meeting the challenges and shocks of life under any circumstances.

An atheist in his communication with others also desires self-respect but his view is limited to the subject-object relationship. "The Upanishads mystics, Eckhart and George Fox "Ask us to learn to see all things in the universal spirit" (Narayana Swami 1988:XXI).

If we don't love ourselves and respect our right to be who we are, how can we expect others to love us for what we are? Self-love is that balance point when we allow ourselves the freedom from fear and guilt to be who and what we are.

Ramanuja's concept of Bhakti is a vital distinction in so far as it widens the scope for the practical man. This catholic stance finds in his philosophy of religion a legitimate place for the claims of non - Vedantins and non- Indian traditions of mysticism. The western traditions of Judaeo, Christianity and Islam are devotional religions. This type of bhakti religion is found in the Hare Krishna Conscious Movement of today, It appeals to the emotion - devotees can easily identify in a religion of love and emotion, which has a greater mass appeal than the abstract impersonal Brahman of the Sankara. However,

whatever the choice be Krishna, Buddha, Allah is a matter of personal choice and preference.

Ramanuja's definition of the Self-body analogy is remarkable. It suggests that materiality is a potential vehicle of spirituality. No doubt other systems gave room for this concept of the usefulness of matter to soul. However, no other system in the Indian tradition gave such a positive role to the body in relation to the soul, and hence to the whole universe in relation to the Supreme Self.

Ramanuja also uses the Self-body analogy to confirm his view of the Reality of the universe. Thus Vedanta requires us to live with our families in our homes, in a position of God. It's like watching the tragedy of Othello. At the end of the movie we comment what a beautiful tragedy because we are not emotionally involved in it. So true, when one gets entangled in the phenomena of the world, we are in a sad plight. One needs to keep one's mind always at rest, unattached and fixed upon the divinity within, and look at all the household matters, just as you would a movie picture (detached from the view of an observer).

My position on this issue is that though there is no duality in godhead since according to Sankara when one realises Brahman all duality disappears. However, this Brahman is known to us through knowledge and love. If all things are to be seen in the eyes of the spirit then this love must be seen in relationship to our fellow human beings. By love we communicate ourselves to other persons and they communicate themselves to us. In the sexual union this bliss can be demonstrated on a deeper level of consciousness - where there is the complete indwelling of I

in you and you in me. It is different from romantic love where a young man finds in his own capacity for sensitivity and beauty as projected in a lovely woman. But this enchantment of this beautiful reflection, is fraught with dangers for as he gets to know her, his projections do not coincide with the real person. The relationship is then changed.

The mature love is when one gets to know the other person as he/she is and through knowledge realises that she is the reflection of the divine. Only as we exemplify the love of God by allowing it to work in our lives do we translate the universal into the concrete and specific. If we refuse to love we betray life and living.

In Paul's writings in the New Testament the words for Holy Spirit and love are used almost interchangeably, and in his famous letter to the Corinthians he says, "Without love I am nothing".

The mature love seeks to give more than it receives. "Only as we had felt loved and accepted and healed of our pain and anger can we turn toward others and care about their hurts."

Another characteristic of mature love is faith, for it is practically impossible to believe in a caring God without the nourishment of warm, human love. Courage, another by-product of love, is gained only when we have confidence in the ultimate caring nature of reality. It is love, which gives that reality meaning and expression (Kelsey 1986:25-26).

Such love is open and inclusive extending and growing rather than possessive attachment which brings with it jealousy, fear, pain and heartbreaking. When each one begins to see the other, as the incarnation of God on earth we will have a transformed new relationship built on an eternal foundation of love. It is the God within that sees through the eyes and that makes the ears hear. When these organs are dead they do not appeal to us. Thus man's identification of this love in terms of physical reality results in sorrow. It is said attachment to any personality or worldly object without having a clear conception of the spiritual source of things results in it being taken away from him or one of them will die. It is inevitable. In the final analysis, metaphysically speaking one should trust in the Atman, Self or Spirit. All worldly attachments without the spiritual motivation bring misery in their reign because all worldly attachment is idolatry if divorced from the recognition that all people and all things have the Spirit/Atman as their ultimate ground.

5.11 Education In Human Values

According to Thomas Lickona countries all over the world are turning to education for help in many spheres of every day life. In our search for freedom, material advancement or whatever the goal be it - knowledge is regarded as an endeavour towards the achievement of this. The institutions of the world, whether they are educational, social or political, are instruments for the implementation of this endeavour. The increase in knowledge is in a way equivalent to the increase in the capacity of a person to achieve ones "goal ie freedom or whatever the goal be it. But the basic question to be assured, freedom from what-or material advancement for what? If this question cannot be answered, we cannot also know what knowledge

is and implied what education is - because education is the process for the attainment of this knowledge. Therefore the aims and goals of what we are in search of; the sort of freedom or material advancement will determine the educational process. Focus and clarity on the aim or goal is important for the process to be constructive (Cuppan 1998:5).

If we are unconscious of our motives it is unlikely that we will be focussed in our action. If we are not aware of the particular lens through which we are looking at the world, then we do not have any true choice about what we are going to see and how we are going to respond. This is especially important when one discusses liberal education. Today liberal education under the guise of freedom independence and even human rights, have reached stage when almost anything in ethics and morality goes. This has effected attitudes to things like violence, sex, family life, corruption in public life and ethics etc.

Our Western culture holds individual freedom as primary. Freedom from what-of what? The delusion of the twentieth century is that the individual must be free to do whatever he/she wants to do. This type of freedom leads to indulgence of the senses and to gratification of personal desires. The essential paradox of such freedom is that the throwing of all restrictions and indulging ourselves does not make us free - rather we become slaves to our baser passions.

According to Rabbi Cyril Harris "a freedom which is insensitive to suffering, which does not care in any way for the conditions of fellow human beings is deficient (1998:2).

Freedom cannot be given to anyone - least of all by governments. Freedom is ability to choose - but choices must be informed. Rama Tirtha a contemporary philosopher gives a beautiful illustration of the concept. A silkworm is free to produce or not to produce silk. But once it produces silk, it is confined to its own cocoon. Its freedom to produce silk is the cause of its bondage. Thus with freedom comes responsibility.

If knowledge is the road to freedom to quote Sankara then one has to be aware of what kind of freedom we desire be it secular or spiritual.

Education means to draw out knowledge from one-self. True education springs from within oneself. Typical example of this is Shakespeare. He was no graduate of any university. Yet all his books are studied in the graduate classes of universities. Today, knowledge is commonly - misunderstood to mean mere cramming of information from external sources like textbooks and teachers. The much talked of development is nothing but intelligent savages living in spiritual slums. Civilisation today has come to mean mere material aggrandisement, emotional excitement and intellectual entrancement (Parthasarathy 1978:286).

It reflects the reductionistic, utilitarian worldview. The heavy emphasis is on careerism, conformity, technical and basic skills on achieving success. Most of the departments at our universities need to be replaced by a more inclusive educational philosophy. Each field of knowledge and realm of experience especially between scientific and humanistic must be related to a wider context within which diverse perspectives

integrate and illumine one another. There should be the spirit and ethos of free enquiry, which integrates both the aesthetic and the intellectual so that the whole of the person and his world is taken into consideration.

If education is meant to be outcome based then these outcomes must be clearly stated and followed through and integrated in everyday life. Is education a means to an end or an end itself? Our educational system today views education as a means to an end where the cramming of knowledge and information is viewed as a criteria for success whereas an integrated education together with moral and human values integrating as character, is holistic and an end in itself. Like Gandhi Radhakrishnan gave supreme importance to man - the individual. Man is never to be treated as a means to any other end. How much is the educational system measuring, how well is a student coping with his life? Your personal learning, your understanding of yourself and your potential, is what matters and according to David Icke the educational systems all over the world suppresses, not caresses, that understanding (Icke 1997:97).

If however, academic achievement and good character is both desired then it should aim to do that. Society needs both. Whilst numeracy and literacy skills are important for a literate society - ethics and values pave the way for the upliftment of such skills which in turn will be more cost effective economically and politically. The recent disappointment with matric results and high failure rates takes a toll on the financial loss this represents to a cash strapped economy.

The reasons for this are varied - but there is one serious concern because it touches upon fundamental moral and character traits - the breakdown in the culture of teaching and learning. It suggests lack of commitment, deficits in social responsibility, diminished work ethics, absence of moral resilience, in discipline poor self-control, negligence and low achievement motivation on the path of educators and students. All these values are the core of spirituality and therefore it impels us to think seriously to take steps to reintroduce spirituality - the building of character, personality and morality.

Further deeper enquiries are called for at the level of individual schools and family circumstances. In 1987 Thomas Lickona attended the first East - West Conference on Moral education in Japan. Fifteen countries attended. There were striking similarities in their moral problems.

He writes: Everyone is concerned about the break down of the family

The negative impact of television on children.

The effect of violent video games on their psyche.

The growing self-centredness.

Abuse of alcohol and drugs.

Materialism

The delinquency they observe among their young.

Faced with these problems he emphasizes that not to equip the young with a moral sense is a grave ethical failure on the part of any society.

In his book Lickona has selected respect and responsibility as the two specific values/traits to stress in schools - and to build character (Cuppan 1998:5).

He shows how other values and traits may be related in certain situations and so he works to develop an integrated character where knowing and feeling and action are exercised. Thus schools can select and emphasise values that need emphasising in their circumstances.

It is of interest to note the results obtained in New York schools by the National Centre for resolving Conflict Creatively (Program) an initiative of Educators for social responsibility, New York City, from Kindergarten to Grade 12 (1988-1998). The results were:

- less violence in class
- fewer verbal put downs in class
- more caring atmosphere
- more willingness to co-operate
- more empathy and improved communication skills (Cuppan 1998:5).

Since South Africa is a multicultural country and in the height of crime I would like to see an exchange of a wide range of material covering the spiritual aspects of the major religions especially African Traditional Religions. Such an understanding of each others culture would remove misunderstanding and promote an appreciation of one's historical and cultural roots. It would also foster integration. Such a study will cover a period of five years. All interested persons in such a venture

or common purpose would start the process of affirmative action.

The Chinese have always prized education and respected scholars. Before the Communist came to power in 1949, there were two major reasons for this high regard for education. The Confucians believed that people could perfect themselves through study. They made no sharp distinction between academic education and moral education. They believed the function of all study was to build character. Candidates for government jobs had to pass an examination based on the Confucian works.

When the Communist came into power religion was regarded as superstition. It encouraged one to study science and political writings to solve their problems. The Communists have opposed Confucianism because it emphasizes the past and justifies inequality in society. However since the late 1970's government attitude towards religion has somewhat softened. The government now recognises the value of such Confucian ideas as the importance of education and correct moral behaviour.

Thus knowledge is valuable to the extent alone to which it can be accommodated in one's personal life and remains as a basic foundation for one's search for the ultimate purpose which one is apparently longing for. While the world of science provides us with modern technology - TV, computers, video games - our children must be educated to use them to their own benefit and not become slaves or computer freaks.

Peace too is a positive value and it cannot be attained by external reorganisation. Betty Reardon of Teachers College, Columbia University, has stated it very well: "An education

that is concerned more with instruction than with learning, with quantity more than quality, is especially lamentable at this particular time in our history, when we are on the point of a possible quantum leap toward a significant new stage in the human experience, a coming of age of the human species and of human society: and the achievement of positive peace. The capacity and inclination to make peace, to bring about a non-violent and just social order on this planet, would be the primary indicator of a maturing of our species" (Reardon, 1988:56).

CHAPTER 6

CONCLUSION

Implications and Applications of study

This thesis presupposes that whilst religion is widely accepted the spiritual dimension in religion is not consciously brought into focus. The recognition of the foundational belief in a God or Spirit is a foundation for such eternal values that are the source of Nation Building. The discernment of such a reality requires the incorporation of several elements - the institution, mystical experience, critical thought personal effort and responsibility.

I have engaged myself with the view that it is no longer enough to go on studying science and spirituality with our habitual skills and established methodologies alone, in the way we have done until now. We must take into account the newness of our global situation and the critical questions arising from it.

I think that it is imperative that we feel critically challenged by this new situation and develop all creative, scholarly and human resources to strengthen and enlarge the field of religious studies, so that we can responsibly meet the challenges and interdependencies of our global world in the twenty-first century.

The thesis has brought into focus the various schisms, dichotomies and fragmentation brought about by the scientific Western Worldview. With the return of man to quantum physics such a duality:

between the micro and macro processes
between the temporal and the eternal
between sciences and humanities
between universal matter and universal life
alienation from self and others is not acceptable.

With the return of man to quantum physics we have a flexibility, a capability for the novel and unpredictable in nature and micro processes. In this worldview human beings are seen as adaptable, innovative creators and flexible in their inner and outer experience. We have evidence of the effect of thought to effect inanimate objects - effect of every psycho physical interaction - that specific properties are completely determined only through the interactions of physical processes - such as the body mind medicine. According to Deepak Chopra (1990:23) every experience is imprinted on every cell of the body - be it depression or happiness etc. Thus the natural world does not exist independently of man, therefore we may "now legitimately see man as naturally contributing to the creation of his own being, including his personality, health and his capacities" (Schlegel 1993:151).

The problem here is that whilst the current science legitimises the view of eternity it does not encounter humanity as a Supreme form of existence. Nor does it offer a systematic study of the characteristics of this eternity. Thus my research into the systematic subjective observation of this eternity as discovered by the Eastern traditions which science has legitimised in the twentieth century.

I have identified the reductionistic, materialistic scientific worldview, together with relativism, secularisation and

modernisation as obstacles to recognising the validity and reality of Spiritual experience. Also one of the problems raised is that not all people accept a spiritual worldview. Taken as a whole not all people have 'one purpose - one meaning'. To get everyone to have a common purpose is difficult and exclusive.

How then can integration become effective? It requires a change of attitude and a sense of commitment on the part of individuals who recognise the need for decency and respect for others as prerequisites in human relationships. In addition to the change in attitude one requires the sincerity to work it out. It is also a commitment of those individuals who want to realise an ideal in which disinterested service (renunciation in action) must find an important place. This phase of morality is not easy to find but, it is certainly the precondition of any well ordered social and political framework.

Hopefully, whatever the individual is able to do the vibrations of such an example like the 100th monkey syndrome will set the momentum for the race to eventually succeed in doing. When such spiritual edification is realised not only in a few individuals but in the whole of humanity we will have the rise of a 'New Civilisation' the new race of men and women, transformed, redeemed, reborn. It alone can rescue us from cold reason, inspire us with passion and unite us mentally, morally and spiritually in a world fellowship (Radhakrishnan 1940:57).

The other issue is that those who believe in a finite material worldview are content to remain in such a situation. At the same time without the possibility of eternal life, the inequity between the good and the evil still remains. Meaning, purpose

and significance are connected with morality and value. Morality and value are connected with eternal life. Radhakrishnan says by divorcing spiritual realisation from earthly life we divorce eternity from time, we kill the only eternity we have knowledge of; the eternity characteristic of intense living (Radhakrishnan 1940:).

To know ourselves is to recognise our involvement in the choices regarding our existence. My contribution in this area lies in my observation that if a person understands his/her constitution and tries to build a strong intellect he/she is in a position to make a constructive contribution to nation building.

There is undoubtedly an ethical dimension to the relationship between science and spirituality. People can find ways of coupling their views of science to their ethical view although there are no causal connections. Values enter scientific practice in two ways. The fact that the use of science can be beneficial or destructive and two - the pursuit of science can have socially and ecologically damaging results. Spirituality with its emphasis on higher values can guide science ethically and morally. Our search for reality, truth and fulfilment takes man in two directions: the outer and the inner. The investigation of the objective would have resulted in the scientific heritage and the investigation of the subjective inner world has resulted in the spiritual heritage. Our position today on both these issues is well put by Matt (1966:201).

The human mind has devised alternative strategies - scientific and spiritual - to search for our origin. The

two are distinct, but complimentary. Science enables us to probe infinitesimal particles of matter and unimaginable depths of outer space, understanding each in the light of the other. Spirituality guides us through inner space, challenging us to retrace our path to oneness and to live in the light of what we discover.

Areas for future research and an alternative framework

At present we do not at all know, how all the distinctive quantum properties of matter are effective in psychic - physical relationships. We now know that the universe may be eternal matter and energy may also be eternal - but we cannot tell whether they have a purpose nor what such a purpose might be. One thing is sure the peace and happiness of all creatures great and small is the priority of nation building. The right to be happy and the search for happiness are universal.

Thus the physical theories for space-time and the theological concepts which involve transcendence of nature need to be expressed in a language accessible to those nurtured in the scientific framework. The problem is not scientific realism but how science can communicate such a framework. It should be made clear that the content and nature of spirituality is not under investigation but rather how that truth should be related to a developing science (Hesse 1981:284-291).

In this way science can achieve a balance (seen in the same light as we regard other cultural products namely as reflecting social, psychological ideology and symbolism) by expressing a cosmology of a culture rather than viewed in light of exploitation and secularisation.

When all information and views are allowed, access to the public stage, people can make a genuine choice of what they wish to believe. Icke says we will have a fusion of knowledge not an exclusion of knowledge (Icke 1997:492-3). Such knowledge caters for the diversity of thought, lifestyle and choice.

Summary

The following is a brief summary of the study

Chapter One deals with the motivation of the subject, aim of study, the methodology and structure of thesis.

Chapter Two examines the history of science and reveals it to be the benefactor of mankind as used by the Egyptians, Greeks etc. The branches of science now seem to overlapping and integrated. The method of scientific research reveals it to be a creative process that can involve a variety of techniques. The developments in the scientific discovery show how the development of the Newtonian worldview had changed over the years with the culmination of quantum physics in the 20th century. The advent of Darwin, Freud, Marx and Einstein has not only made a decisive impact on human mind, but has also, in a significant way, changed the course of human history. They have brought about a radical change in man's way of thinking, his conception of values and his approach to life as a whole. Einstein's theory of relativity in the 20th century began to point towards a spiritual reality once more.

Section B of this defines the concept of spirituality. There the empirical, materialistic view and the idealistic view of human destiny are elaborated.

What is this experience of the spirit is an issue which Indian philosophy affirms man can attain his immortal destiny here and now. The kingdom of God is within us and we need not wait for its attainment till some undated future or look for an apocalyptic display in the sky. It has been tested and proved by Buddha, Krishna, Christ etc. The Indian contribution to spirituality provides a model/framework towards the realisation of the Self.

Chapter Three examines the interaction between spirituality and science - their points of contact and separation. The Newtonian Worldview with its rigid concept of time and space soon came into contact with the dynamic nature of the universe. Quantum physics have shown the same deep relationship of subject and object, observer and observed. Given the basic characteristic of individual micro-particles, specific properties are completely determined only in the interactions of physical processes. According to (Wigner 1961:2) it was not possible to formulate the laws of quantum mechanics in a fully consistent way without reference to consciousness.

I have made a point to address this non-material entity which physics has legitimised. Natural science still dominates intellectual perceptions of the world and the history of science also suggests that it is these metaphysical views that are 'underdetermined' to the greatest degree by the science of any particular period. It is only subject to radical revolution when the theoretical framework changes. Therefore I have chosen the philosophies of Sankara and Ramanuja as such a framework has not been developed by science. This chapter concludes with science and spirituality as different interactions to the same reality.

With the element of chance in the natural processes the iron grip of determinism is broken. Freewill and choice is returned to the individual.

Chapter Four - what are some of the factors that are preventing or promoting the idea of consciousness and a unified worldview are discussed here. The term secularisation is defined. Some factors contributing to secularisation are modernisation, separation of the higher values (or true religion) from the affairs of the state.

So long as the upholders of secularisation conceive true religion (spirituality) as otherworldly, there can be no reconciliation between science and spirituality. But reconciliation between them is possible if it is admitted that spirituality not only fulfils the other worldly needs of man, but it also plays a vital role in his earthly and secular life as well, individually as well as collectively. It makes a vital contribution in engendering faith and respect in the people towards the moral and spiritual values of life. Some of today's modern day scientists and politicians are looking for such a comprehensive philosophy. The thought trend is moving in this direction. A recent article by Chris Bryant in the Guardian describes how the religious faith of Tony Blair, Britain's Prime Minister, influences his politics. Britain and America have a track record of not intermingling religion with politics. Blair nonetheless, believes that the heart of politics isn't about legislation; Britain will become "the best" he surmises, only because of the work of schools, churches, and media. He favours religious schools of almost any stripe - Muslim, Christian and Jewish. He says, they provide more than an education; they integrate the wider community. To

build a new generation we must focus less on "me and mine" and more on "us and ours". Experience and personal conscience matter more than denominations when the Brits build a better Britain." The people of the Science and Spirit hope that perhaps Blair will open the doors to a more modern and realistic dialogue between politics and religion (Sharpe 1997:5).

Humanism, Politics, Religion, Modernisation, other social sciences and other ideologies have thrown light on the nature and behaviour of man, his needs and aspirations, his relation to society, the structure of society, the basic urges and aspirations of the different groups and classes that constitute society, the power of society over the individual etc. Marxism and other forms of socialism have brought into clear focus the depth of evil that lies in the institutions and organisations created by man. It is again an age of humanism, religions which are insensitive to human ills and social crimes do not appeal to the modern man.

All these disciplines and ideologies have built their value-systems on the basis of a thorough analysis and evaluation of their respective facts which lie within the range of empirical knowledge. Their discoveries are important and they have made a profound impact on human mind in the present age. So any integral value-system has to give importance to the fundamental contributions and discoveries of scientist, social scientists and philosophers of the modern era. However, man still rests in unresolved discord. The suggestion is that an integration of a value system that derives its strength and vitality from the spiritual dimension, his eternal Self or Atman. A system of moral and spiritual values which inspires people to put a

necessary curb on their desires, lust, greed, anger, jealousy, sensual pleasures, pride etc. can alone promote harmony, order and stability in society and in all relationships. Such a value-system cannot be created solely on the basis of empirical knowledge. It can be sustained and nourished by the spiritual light and power that lie latent in the depth of the human psyche.

A study of the New Age Movement shows that it is a movement in a society that has taken "a quantum leap from the hard fact of physics to their own metaphysical conclusions. To them, the interdependence of reality proves the oneness of all reality (including God and human souls)" (Miller 1989:43). For them objectivity is a man made concept due to the fact that our understanding of subatomic particles is significantly coloured by our own minds and therefore **consciousness** may be an essential aspect of the universe, and our further understanding of natural phenomena may be blocked out if we exclude it.

Chapter Five focuses on the reconstruction of society via the individual. Psychoanalysis (the power of thought) has revealed the unconscious dimension of human personality and its impact on the individual and collective life of man. Once the individual learns the art of diligently using his own abilities and efficiencies - he is in a position to contribute to the order and harmony of the nation. Since man's composition consists of the body, mind and the intellect, the development of all three faculties: feeling, willing and knowing must simultaneously be developed by the practise of religion through hand, heart and head ie. Karma (action), Bhakti (love) and Jnana (knowledge). It means to work with devotion and awareness for all round evolution to limitlessness. An analysis of the

philosophy of Sankara and Ramanuja is explained as the theoretical framework. Whilst Sankara regards the material world of matter as impermanent ever changing and governed by the principle of illusion (maya), Ramanuja reaffirms the interaction of matter and spirit in line with the view of quantum physics today. A positive model is seen in the role of the body (matter) in relation to the Soul and hence to the whole universe in relation to the Supreme Self.

This value orientation towards personhood gives back to man the responsibility of being the master of his destiny. It stresses the need for self-transformation, which in turn is imperative for constructive social change. Living in a multinational, multiracial country it becomes imperative for the individual to change ones attitude which together with a sound political theory is what will enable and support the transformational process. Tolerance and co-operation towards others bring about constructive social change. Individual reform must precede social reform. Thus self help, self-expansion and self-reliance are seen as self empowerment to control life experiences instead of being a victim of circumstances. It is a maturing process towards us becoming more consciously responsible for our-selves and the material world we co-created. It teaches us that we are responsible for what we are and whatever we wish ourselves to be; we are the makers of our own destiny. We are not the helpless pawns of natural forces. Thus, Indian Philosophy can be seen as 'a' refuge of the space age in its epistemological dynamics of the spirit and in its fundamental expression of love in humankind (Kumar 1993:138-141).

Educational and social pressures have arisen, within a secularistic, increasingly pluralistic society. Today

educationalists will have to acknowledge the quantum leap in all spheres of life especially education. It requires academics to attend once more to ethical convictions, spiritual values and the meaningfulness of life.

If the 20th century has taught us nothing else, it should have taught us that there is an element in man other than reason and that if this element is neglected, chaos confusion exploitation and disaster will follow. At the same time Father Enomiya-Lasalle (1988:39) writes:

One thing is certain. If you wish to get any sort of general grasp on the spiritual world situation, you can no longer ignore the latest developments in physics.

Chapter six reflects the implications, applications and areas for future research with a suggestion for an alternative framework. It concludes with a general summary.

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