



01

**GLOBALIZATION AND SPIRITUALISM AT THE CROSS ROADS: A STUDY
IN PRE-REQUISITES**

Prof. (Dr.) Mukta Jagannath Mahajan

Director, School of Language Studies and Research

*K. B. C. North Maharashtra University,
Jalgaon, MS, India*

=====***=====

Since many decades, human race has been passing through paradoxical transitions, marring their analytical ability and reasoning power. Hence, human beings have been striving the perpetual crisis of identifying their actual needs, requisites to live meaningful life. Living life is no longer a matter of mere survival. Rather modern man, even after achieving quantitative success, is failing to live quality life. Gross development in material enrichment could not bring peace and satisfaction. On one hand the spread of globalization has posed a considerable threat to the survival of small communities and cultures, on the other hand, unbelievable material riches has spread restlessness, fear, doubt and anxiety in the minds of people. How to digest the material success and the unimagined power conferred on human beings by science and technology, is the most crucial issue. The crisis leads to trace out the pre requisites for maintaining the balance of riches, power, and satisfaction, quantitative and qualitative journey of life.

The supporters of globalization see globalization as the beneficial spread of liberty and capitalism. They believe that the first phase of globalization was market oriented and second should be the phase of building global political institutions representing the will of world of citizens. How global society will function is still to be sorted out. Human beings are struggling hard to face material success as well as material failure. Terrorism, violence and the acceptance of cosmopolitan life style has damaged the emotional, psychological and intellectual quotient. To keep the balance, it is necessary to have such a lifestyle that will support human beings to survive against the damage caused by material upheavals and help human beings to live eminent life. Western countries have been enjoying power on the basis of money, science, technology and armed forces but it is a proven fact that power occupied on the basis of external strength cannot last long. Soon such power holders would be replaced by bigger power holders. To face the crisis, external assets have proven insufficient and inefficient. Establishment of global political institutions may lead towards global colonization of under developing countries as, 'power corrupts, and absolute power corrupts absolutely.' History may repeat itself. Therefore a time has come to create a new human being who, irrespective of his material power, can lead the world towards new humanism caring for the essence of mankind.

Indian Spiritualism- Pre-requisite for sustainable power:

Solution for the crisis of modern man is available in the most ancient concept of Indian spiritualism. Due this crisis, not only external life of man s unstable but also inner world of man is lacking vigor and wisdom. Modern man has all the resources fulfilling his requirement of material information except the knowledge of self. Consequently, man is search for material prosperity is in vain. The cut throat competition of life has endangered the inner development of man and is conditioned by uncertainty and fear for loss. There are institutions programmed for training in all



sorts of material management but in spite of all resources no training module is available for acquiring peace of mind and psychological coherence. Being captured by outer activities human being has neglected the strength of inner power and need of nurturing that strength. It is here, spirituality extends its helping hand to lift human beings from the hell of dehumanization and sustains the health of mind to survive and preserve humane ability and lead quality life.

Commenting on the concept of spirituality, in *Aging and Spirituality* (2008) Anandrajan says, “spirituality manifests itself in all individuals” (Anandrajan, 6). Moberg writes, “As the spiritual domain is present in every human being, it can be found in every society and culture” (Moberg, 6). According to Victor Fraukl, “Spirituality is the core of human nature” (Fraukl, 6). He claims that people are rather spiritual beings than simply biological beings. Since it deals with intangible aspects of life, spirituality is concerned with basic human need such as love, faith, hope, peace and worship. Thus, in the words of Mackinly, “spirituality constituted the sphere of ultimate meaning of life” (Mackinly, 6).

Above explanations focus on the very essence of spirituality that it is a flux of inner world of human being, is a matter of self-experience. A detailed analysis of connection between spirituality and human life can be found in oriental philosophy which is very minutely discussed in *Vedas, Upanishads* and scriptures of various religions that have originated in Asia. Thorough understanding of human sorrow and the quest of salvation and self-discovery led the epoch makers to reach to certain common conclusion of human life and that is karma or work without any expectations. Material life or science, technology teaches – what to do, where to do but questions like how to do why to do are not properly guided. This, ‘how to do’, ‘why to do’ and ‘how to select the means of doing anything’ is taught by spirituality? While explaining the idea of spirituality, a great educationalist and visionary Dr. Radhakrishnana says, “life is like playing a game of bride. The cards of life are dealt to you and you play on with those despite that kind of cards you get and you work to make a fair game of it. My belief in spirituality too is based on this faith. Do your duty without expecting. Spirituality is a way of life based on the doctrine of *Karma-fala-tyaga* or doing your duty without being attached to it” (Radhakrishnana, 11).

Preaching of Lord Krishna underline the basic qualities of a man who is spiritual- sufferance, purity, non-egoism, knowledge of self and divine heritage. To achieve these qualities, saint Gyaneshwar (Abhyankar, 100) has advocated *Karmayoga*. For securing action-less in the midst of action four kinds of helps are suggested. First is the performance of an action as a matter of social duty. Second is its performance without any feelings of attachment. Third is the renunciation of its fruit and fourth is a more positive help namely the offering of all actions to God.

Thus the notion of spiritualism underlines all the scriptures and the doctrines of important traditions in India. The study of Indian spiritualism through the saint poetry by saints in various parts of India lead to the understanding that a common human being can also through the path of bhakti, lead an equilibrium life and face the calamities in life without surrendering to corrupt forces. India can provide that ethical framework to the global society which will establish a harmonious and quality lifestyle.

(This paper is the part of Major Research Project, ‘Globalizing Indian Spiritualism: A Study of Indian Saint Poets’ by Prof. Mukta Jagannath Mahajan submitted to UGC, New Delhi in 2011)

References

- Anandrajan, *From Ageing and Spirituality*, Diamond Publication, Pune, 2008. Print.
- Moberg, *From Ageing and Spirituality*, Diamond Publication, Pune 2008. Print.
- Fraukl Victor, *From Ageing and Spirituality*, Diamond Publication, Pune. Print.



- Mackinly, *From Aging and Spirituality*, Diamond Publication, Pune. Print.
- Radhakrishnan, *From Ageing and Spirituality*, Diamond Publication, Pune 2008. Print.
- Abhyankar V. Shankar (ed.) Bhaktikosh Vol. III, *Bahratiya Sampraday*, Aditya Pratishtan, Pune 2006. Print.



This is an Open Access e-Journal Published Under A Creative Commons Attribution 4.0 International License

To Cite the Article: Mahajan, Mukta, “Globalization and Spiritualism at the Cross Roads: A Study in Pre-Requisites”. *Literary Cognizance*, III-3 (December, 2022): 03-05. Web.