

Chapter I

INTRODUCTION

1.1 Background of the study

Spirituality is the science of consciousness. It is derived from the word- “spirit” which refers to the non material conscious principle in all human beings (Srivastav, 2002). The same source says that spirituality studies the immaterial and abstract phenomenon, the spirit or the soul. For Vivekananda spirituality is the science of soul and so it is related with the intrinsic reality (Jitatmananda, nd). It is felt and reflected by the behavior and manners of a person. In the same way for Sri Ravi shanker human is made up of both spirit and matter so anything that uplifts ones spirit, enthusiasm and joy is spirituality (Ahuja, 2006). The spiritualists like them believe that human personality is the combination of spirit and the matter. For them, the physical body of a human being with all its organs is matter and the soul or the spirit is the non-material. They further believe that body, mind and intellect get power from the spirit so the entire human life is bound up with the spirit. Examining this understanding from spirituality one can claim that it is the science, which explores the intrinsic components of the human body, which is beyond atom and proton (Sandweiss, 1975). Spirituality is also the realization of the role of the spirit in the daily life so it is not fair to think it as divorce from our daily life (Baba, 1990). More importantly it is considered as the way of life (Ibid). The spirituality thus describes the relation among the four-phenomenon *paramesthi* (god), *shristi* (creation), *samasti* (society) and *vyasti* (individual) (Singh, 2005). For this the society is the limb of an individual and individual is the limb of the supreme soul or god and this establishes a truth that the entire creation in the society is part of god (Singh, 2005).

From this lens every one whether belonging to the so-called high caste or low caste, male or female, rich or poor, intelligent or dull is the representative of god. The same lens provides the knowledge that spiritual principle is pluralistic in nature as it respects all life, recognizes the oneness of all mankind demonstrating the truth that there is unity under the diversity (Singh, 2005). Moreover spirituality is also understood as a means to get rid of the animalism hidden in human as it is not the nature of a human and attain the fullness and divine consciousness (Ibid).

Ahmad (nd) considers Spirituality as a search to find and understand ones identity and meaning of human life and its relation with the god. He gives further details about it by saying that it is finding out the meaning of 'I' and the rest of the universe.

He further adds that every human feels that his/her existence is meaningful. But, due to the body consciousness and attachment to the material desires one generally forgets to enquire the meaning and the individual identity (Ahmad, nd). Human being usually the materialist thinks that the body is his/her identity and source of all powers and energy so he/she is the doer of all action. Though one sees many changes in the body she/he thinks that he/she is permanent and remains here forever (Baba, 1990). When bodily changes occur from time to time, one thing inside the individual never changes. It remains unchangeable till death (Ahmad, nd). But we never realize this and are ignoring all the time. This gives birth to, many philosophical questions such as who this really is and why is it unchangeable? What is the real identity of a human, if it is not the body? Whose hand is behind all actions in the universe? Where is it, how is it possible, what is it called, was it in the world before the human? What is death? Where will it go after the body dies? These are very important questions to make an enquiry. Unless the veil of this element or entity is uncovered, no human will be able to know the real identity and the

meaning of our existence (Singh, 2005). The same source says to know these answers we have to rely on spiritual enquiry because without spiritual knowledge we cannot know ourselves.

T' the quest of spiritual research

The 'I' in general is the person or the individual connected with the body and the material belonging. But The 'I' in spiritualism is not the gross body made of flesh and bone. It is the soul or the self or the god (Srivastav, 2003). The same source says that it is within every being. This 'I' is the real identity of a person and is source of all the bodily actions and happenings. The moment it leaves the body, body cannot function and is declared dead.

In this regard, Ahmad (nd.) says that our self is the 'I' which is unaffected by time but it stays in body enveloped by our mass of thoughts and emotions till the time of depart of the physical body. This means 'I' is the true identity of human and it refers to the *aatmaa* or soul or spirit and this spiritual energy is needed to correct and transfer the mass of thoughts and emotions into *Aham brahmaasmi*. (Baba, 2006) i.e. individual 'I' is also the cosmic 'I' and vice versa. What is *Aham brahmaasmi*? This is an *anusandhana- vakya* or sentence of enquiry contained in the *Brihadaranyak Upanishad* of the *Yajur Veda* on which the aspirant fixes his or her mind in Brahma (Sivananda, 2007). And for Baba (2006) it is the state when a person realizes that 'I am *Brahma*' and for this realization knowledge of *Brahma* is necessary. Then again the question arises, who is *Brahma*? *Brahma* is the creator or the *Paramaatmaa* or the god and to know *Brahma* the study of his relationship among body, mind, intellect and soul is necessary.

The relationship among body, mind, intellect and soul

The materialist's literature could establish the relations among body, mind and the intellect but they do not go beyond these factors. Their concern is the physical or gross and mental levels only (Radhakrishnan, 2002). The religious literatures on the other hand made efforts to see the relationships between body, mind, intellect and soul. The Gita in this regard says, "Indriyani paraanyaahuhindriyebhyah param manah;

Manahstu paraa buddhih yo buddhheh parastu sah" (Gita, 3/42) meaning

Aatmaa or soul is the top most entity in the body. It is superior to body, mind, sense organs and intellect.

The above explanation shows that body is a garment worn by human (Baba, 1990). The same source says that body is inert. It is able to function because of the conscious principle within. It has different names *deha*, *sareera*, or *kshetra*. *Dahyati iti deha*- that which is burnt or destroyed. Body is burnt or cremated after death and even when it is alive it burns due to worries. *Siryate iti sarirah* which means body is liable to decay. At the time of birth it is a lump of flesh and blood. As it grows it attains beauty and enters the stage of adolescence and adulthood and in due time it becomes feeble by old age and prone to diseases. So body is subject to change and it is not permanent. This establishes the knowledge that body is a field; in this field the fruits are reaped according to the seeds that is sown (Ibid).

Human body has been divided into five parts and they are the gross body, subtle body, causal body, individual self (the lower self or *aatmaa*) and the higher self or the *paramaatmaa* (Visuddhadev, 2005). The gross body has mind, senses, intellect as the instruments for doing different activities. Mind is the pivot of thoughts and feelings (Baba, 1965). From the same source it is known that body performs all actions under the promptings of mind. The sense organs work actively and it is the mind that enjoys the

result. Mind is the underlying current in all the sense organs. It is the mind that conditions the body. For Baba (2002) body is the vesture of the mind and mind is the basis for the body and therefore it is said that *Manah eva manushyanam karanam bandha mokshya* which means mind is responsible for both bondage and liberation). But mind is the instrument of *maya* or delusion which tends to identify people as body and prompts to cater all the cravings of the body (Baba, 1963). But ironically we as human being understand body in three main ways. The first as I am the body, the second people or things belongs to me and the third as is everlasting or permanent (Baba, 1990), such understanding can ruin oneself or save one self.

The religious literatures claim that above the mind there is intellect. It is the superior faculty of human body because it lies near the *aatmaa* (Baba, 1970). From his lens it exercises control over the mind and senses. It is also characterized as the discriminating intelligence- power to distinct right and wrong. The mind thus is a mischief-maker so it needs to be trained and educated; therefore the intellect is given to human to train and guide it (Baba, 1965).

What is individual self or soul?

The body, the senses, the mind and the intellect have no consciousness of their own and are merely instruments of the individual. It is the *aatmaa* or the individual self that is the cause of growth and change in human (Baba, 1999). For him the individual self is the part of divinity or *paramaatmaa*. Therefore the body, mind, intellect and senses are limited and finite and the *aatmaa* is unlimited and unaffected by time and space.

The following summation proves the relation of body, mind and intellect with *aatmaa* (Kamaraju, 2000): -

Aatmaa + body = physical action

Aatmaa+ mind = thinking

Aatmaa + intellect = Discrimination and above this *aatmaa* there is *Paramaatmaa*

From the above explanation Baba (1998) says that If the body functions independently without consulting mind and *aatmaa*, the activity will be like that of animals. For him if the mind acts independently without making coordination with the body and *aatmaa*, the action performed will be demonic. But if the *aatmaa* acts independently the actions will go beyond the mind and body. So the *aatmaa* is the main doer of all the bodily actions.

This *aatmaa* or the individual self is neither born nor does it dies. It's so called birth or death is that of its body (Sinha, 1999). The *Sruti* says all souls emanate from God as sparks emanate from a fire (Ibid). The same source says that Bhaskara advocated that the individual self is situated in the heart but feels sensation in all parts of its body as a sandal paste on one part of the skin soothes the entire body. The consciousness of the self pervades its body as the light of a lamp pervades a whole room.

The following verse in the *Bhagvad Gita* says, "Na jaaayate, mriyate va kadaachinnaayam, Bhutwaa bhabitaa va na bhuyah. Ajo nityah shaaswato'yam puraano, Na hanyate hanyamaane sharire" (2, 20) meaning that the individual self is unborn, eternal, immutable, ancient and indestructible. The same source further says the relation between the individual self and the *Brahma* is like part and whole. One self-luminous supreme self which is none other than the *Brahma* becomes many individual souls. So souls are part of the *Brahma*. This is also contained in *Maandukya Upanishad* of *Yajur Veda* by the statement- *Ayam Aatmaa Brahma* which means this *aatmaa* is *Brahma* (Sivananda, 2007). Likewise Brannigan (2000), In regard to *Brahma* views that it is the

soul of the universe and source of all reality and *aatmaa* is the individual soul or the true self. The same lens provides that this is disclosed by *Tat twam asi*, the famous phrase of *Chhaandogya Upanishad* of *Saama Veda* meaning- that you are and this that refers to *Brahma* and you refers to the *aatmaa*. The *Brahma* and the individual self are like the serpent and its coiled state (Sinha, 1999). According to *Bhaskara* *Brahma* is like a bridge because he unites the entire world with one another.

Bhaskara is of the opinion that the individual soul receives the fruit of their actions from god according to their merits and demerits. Although individual self is identical with the *Brahma* it is not affected by its joys and grief's. An individual self experiences joys and grief because of its merits and demerits. But The *Brahma* is devoid of three *gunas* or qualities (*satva, rajas, tamas*), three states (dream, awake, deep sleep), three *kaalas* or time (past, present, future) and thus is eternal and unaffected by any vagaries of mind (Sinha, 1999). The same source further says that the individual self is bound by the fruits of merits and demerits and subject of bondage and release. Thus the *Brahma* is on the other hand pure and liberated and cannot be under moral obligations (Ibid).

Srikant (late 1000 Ad) of *Saiva Visistaadvaitavaad* also says that individual soul is a knower, enjoyer and doer as well as a released soul similar to *Brahma* but not identical to him and he regards the world as the modification of *Brahma* endowed with power (Sinha, 1999).

The same source says physical body of a human is not self. Self is the soul or the *aatmaa*, which is formless. It is considered as the spiritual heart. Soul is the driving factor of life the individual self is the doer. It never dies with the body nor is it subject to decay or burn. The soul is within the body so it works, but when it leaves the body, the body is declared dead and becomes the matter of fear. According to Shankaraacharya

(788- 820 C.E) (Kumar, nd) says, "Yaabat pawano nibasati deha; Taabat prichhati kauhalm gahe, Gatabati vaayou dehapaaye; bhaarya bivyati tasminkaaye" (Bhaja Govindam, 6) which means when one is alive, his or her family members enquire kindly about his or her welfare. But as the soul leaves the body, even the wife runs away out of fear. In this way as long as there is soul in the body, it functions and the moment it departs the body is of no use. Satya Sai Baba (Veda chants, 1) also reiterates this understanding by saying that self is ever contaminated and the material world exists on account of the other world i.e. *aatmaa* or soul. The *aatmaa* or soul is the basic unifying factor in this diverse world. This indicates that the mission of human is unity. The *aatmaa* illumines all by spreading the light of wisdom. When the *aatmaa* is understood everything is understood and everything looks like divine. For him, self is the constant integrated awareness. Human body is a very complex organization with four employees - the body, the senses, the mind and the intellect and the chief of this organization is the *aatmaa*. Therefore everyone in it has to follow the command of the chief and work accordingly.

Similarly for Vivekananda (1863-1902) self and freedom are inter-connected. We are free and not free at the same time; never free on the earthly plane but ever free on the spiritual (Brown, 1973). In Paramananda's view (Brown, 1973) unless one has perfect control over the senses and pure heart no human can progress in the path of spirituality. The same source says that both Ramanuj (1017-1137 C.E) and Madhavacharya (1197-1275 C.E.) of the *Visistadvaita* and *dvaita* philosophy are of the view that a person is conjunction of an eternal self with a series of material bodies that constitute its various incarnations. The self is mere witness or pure consciousness with feelings, intelligence, and the like. They both agree that karma of the past and the present guide the human but

the soul within or god is beyond the reach of the *karmic* principle so unaffected by it. For Madhavaacharya self is one with *Brahma* and it possesses only wisdom, bliss, and the supreme lord is absolutely separate from the selves.

Ramanuj (1017- 1137), on the other hand says that god is in all in form of self. For him the world and human body is the body of *Brahma*. So the soul interchangeably god is capable of completely controlling and supporting the body.

The significance of body is to enable human to achieve goals, realize the aspirations. In this regard *Shankaaracharya of 8th century* again says, "Praanaayaamam pratyahaaram; nityaanitya vivek vichaaram Jaapya sameta samadhi vidhaanam; kurvavadaanam mahadavdhaanam" (Kumar, nd) which means mastery over breath and restraining of the senses, discriminating between enduring and the fleeting, eternal and the transient, *japa* and meditation, and submerging the bodily and mental consciousness in the conscious of the spirit, merging in the total inner silence, these are the disciplines which one should practice to attain the vision of god within. Human is the mixture of body and the soul or the *aatmaa*. Life is uncertain and body is the cause of disease and suffering so human should not believe this body rather he or she should believe the soul, eternal.

Like the east the west also realizes the existence of the god. For instance Aristotle (384- 322 B.C) says that the soul is the factor, which gives life to the body (Cooper, 2003). The same source says that the soul stands with the body as the sight to the eye. The soul is complex and powerful entity. It is neither distinct nor part of the body. It is not either material or immaterial object. It is a set of capacities, which can be realized through physical activities

Plato also offers a different account of relation between soul and body with a view that the soul and body are linked as well as different (Bunnin and James, 2001). The same

source says that Plotinus (205-270) opines that soul is inherent in all living beings and is created by the intellect of god himself so in order to know this reality one has to travel within. Rene Descartes (1596-1650) also views the world as the reflection of god. He is the divine clock maker and pulls the world in the direction as he likes. He further adds human life is different from machine like life of the animals because of the presence of the soul, the finite immaterial substance of the infinite. The soul helps human to choose and understand things. For Kant (1724-1804), there is no place for immortality of soul and knowledge of god. Hegel (1770-1831) was fundamentally concerned with rationality, freedom, and self-consciousness but he saw them in historical phenomena. In the northern philosophy as well, people hold the knowledge about the relationships between soul, mind and body. For instance Confucianism has focused on character and collective existence and regards self-cultivation as the root because it helps to create harmony in the family, in state and in the world (Brannigan, 2000). From his lens self is the central power in connecting family, friends, society and state.

From the views of philosophers of the east, west and north I came to the point that west is still not clear about the relationship between body and the soul like the east. They have rather partial knowledge, which cannot reach to the reality or the eternal truth. The objectivity and rationality of the west understands the material principles only.

The rationale of study

Sekaran (1992) says research problem is any situation where a gap exists between the actual and the desired ideal state (Wolf and Pant, 2005). The same source further says that Sekaran was of the view that a problem does not mean that something is seriously wrong with a current situation or with the organization under study. A problem simply indicates an interest in an issue where finding the right answers might help to improve an

existing situation. From Sekaran's lens correct problem identification is an important part of the research work (Ibid).

Agreeing with him I too was much eager to know the root cause of the degradation of moral behaviours in the education sector. The love for spirituality dragged me towards oriental philosophy in the hope of finding the right solution of this problem. And to my surprise the study of the oriental philosophy provided me with the knowledge that the philosophy of *Vedas* and the *Upanishads* are scientifically useful for the growth of moral behaviour and in making human life easy and fearless to the hurdles that come across during the life. Moving further I was curious to know the relationship between science and spiritual philosophy. So far I found them wonderfully linked to each other. For me Science is not in the outer world but is within us as the sheath of knowledge. This sheath makes us more explorative and search within and reach to the reality. I knew that both science and spirituality aim for the refinement of human personality but the ways are different science is involved in refining human through outer path with the help of experiments and material progress whereas spirituality has taken the inward path, through purification of mind, body and senses and develop the immaterial aspect with the belief that these invisibly drag towards development of outward progress. And after all the study of spiritual philosophy provided me with the information that without knowledge of self or identity human life has no meaning.

Being the student of education I was again eager to know whether there is any provision for spirituality in education. During this period I read and heard lots of criticism about the existing school system. I felt that the modern education needs the help of such an education, which could create awareness in children about the value of the human life, develop sense of security and self-confidence.

Likewise the study of leadership and resource management in education gave me the knowledge that educational leadership and resources management are the most important factors in the field of education as in other fields. And head teachers are supposed to play active role in it.

In the same way from my sociological understanding I found that the modern society is heeding towards modernity (Yogi, 2059 B.S). Consequently both science and technology have created lust for money and comfort for human beings. Because of this lust for material belongingness, there has been violence, ethnic and social class conflict (Ibid). This is where another group of people are crying for social justice (Ibid). The same source says that in the absence of social justice people are involving themselves in drug, cigarette, and alcoholism and even the children and youth are increasing in this life. At this point education needs moral values for the future society (Ibid).

However I also knew that there is no dearth of specialized personals in the field of education and the flow of foreign aid is also not meagre to enhance the education system and besides the government has also allocated sufficient resources in this field but still all the educational programmes did not achieve the desired success. My further study in this field made me know the fact that the most needed factor of our country is the patriotic feeling and a charismatic personality who could lead, integrate and transform the present lethargic and unpatriotic mentality of the people.

Regarding this the private education institutions as I found at present are unable to arouse patriotism in young students and produce charismatic personality in the students, as they are the future leaders in each and every field of the country. They are material oriented. And in concern with the public institutions they have become the prey of the political parties. So they move according to the whim of the dirty politics.

And my spiritual belief saw love for power, property and post as the main cause of deterioration of morality and values in educational institutions. This made me interested to examine the possibility of inclusion of spiritual knowledge in school texts. For this I realised the importance to know the views of learners and providers who are the main actors. I thought without their interest it was impossible to reach to the conclusion. So I decided to make a research based on their perception concerning the need of spiritual knowledge.

With the hope that my present work will be beneficial to my colleagues, professors, participants, people of the study areas and whole of the country I decided to move ahead in this field.

Objective of the study

Keeping in mind I decided to continue the study with the following objectives:

1. Find out the general perception and inclination of people (head teachers, teachers, parents and students) towards spirituality;
2. Find out the magnitude of the interdisciplinary linkages of spirituality with the social, economic, political, religious, educational and psychological aspects of day-to-day life.
3. Provide measures to ensure holistic personality of children through spiritual education.

With the aim of unveiling the knowledge of spirituality in the text and in the field I carried out this study. The main purpose was to know the relationship between the projected knowledge of the texts and its application in the field.

Research questions

In order to achieve the above three objectives I made the following two research questions-

1. How can spiritual knowledge be helpful in developing the holistic personality of children?
2. In what way does the present Nepalese education system respond to the quest of spiritual knowledge?

The holistic personality hereby means the physical, emotional, intellectual and spiritual development. The first research question tries to find out how spiritual education helps to develop the holistic personality in children.

And the second research question seeks acceptance and rejection of the support of spiritual education in regular school studies.

Delimitations

I have focused this study within the parameter of Spiritual aspect in the school level education only. The districts selected in the study and the informants were selected purposively. However due to insufficient time and lack of resources this study was limited to the very limited schools of the three districts, Bhaktapur, Lalitpur and Kathmandu of the Kathmandu valley. I also incorporated the responses that I could generate from the chart display that I organized in more than ten schools.

Definition of the terms

The three terminologies “Text”, “Lived context” and “Baba” are frequently used in this study. The term “text” means the philosophical texts like the *Vedas*, *Upanishads* and the

Gita of the oriental philosophy. It does not mean the regular textbooks as usually understood in the field of education.

In the same way the word “lived context” means the field where I conducted this study.

And the term “Baba” refers to the great spiritualist, social reformist and worker of the day Sri Satya Sai Baba of Puttaparthi, Andhra Pradesh in India. My study moreover encircles around his ideas and ideologies.

Chapter II

REVIEW OF THE RELATED LITERATURE

Theories play an important role in research as they help the researcher to understand a phenomenon in a better way, allow him or her to predict relationships, organize and interpret the data collected and in many cases help to generate a new research (Wolf and Pant, 2005). With this view I have reviewed and presented four sets of literatures related to spirituality. The first set deals with the philosophies containing cosmology, axiology and ontology of spirituality; theory of consciousness and *Karmic* theory of *Gita*. This review helped me to get the knowledge of spirituality in detail. The second set was about the research methodology and it helped me to get the knowledge of research methodology. The third set helped me to get the knowledge of social, economic, scientific and psychological theories such as the theory of relativity, quantum theory and theory of cultural pluralism, egalitarianism and utilitarianism. The fourth set deals with the theories of education like progressivism, constructivism, existentialism.

Literatures on spiritual philosophy

Cosmology, axiology, and ontology of spiritualism

“I” is metaphysics

Metaphysics is the study of human being, nature of the universe, nature of truth and the nature of existence (Dhakal, Koirala, 2064 B.S.). According to Schofield metaphysics is things beyond physical reality. The same source says that Aristotle used the word metaphysics for the first time. For him, the main part of metaphysics is the cosmology, which studies about the creation, development, and form of the cosmos or the universe. This means cosmology is the science of the universe (Sharma, 2004). In cosmology we

generally find two thoughts regarding the creation- creationism and evolutionism (Dhakal, Koirala, and 2064 B.S.). The same source says that Creationism is the principle, which tells that the universe is created by someone called god or *Brahman*. On the other hand the evolutionists believe that the world is the result of evolution and not created by anyone (Ibid). Herein below is the table that provides the metaphysics of my study.

Table No. 2.1
Metaphysics of this study

Headings under metaphysical study	Different views
Cosmology	Creationism, evolutionism
Human nature	Idealist –self of human is soul Naturalist-self is body Pragmatist- human self is a social being Existentialist- human self is reality or truth Vedanta- human is a divine being
Notion of god	Theism-there is god, Pantheism- god is everywhere Polytheism- there is more than one god, Atheism- no god
Belief in reality	Monism- one ultimate reality Dualism- material and non material two realities Pluralism- multiple realities (varies with the time, context, people, and situation.
The primary factor	Consciousness not matter Matter not the god

Source - Dhakal, Koirala, 2064 B.S.

In order to understand the metaphysics of spirituality I used the above framework that Subscribes creationism. Following this creationism Bhaskara (900) says that *Brahma* is

the qualified God, cause and effect and is different and as well as non different entity (Sinha, 1999). The same source says that He is the creator, maintainer and the destroyer of the universe and is the omniscient, omnipotent and omnipresent god. It also says that He is the supreme self and the inner controller and the source of all the individual souls, the giver of fruits of all actions, the self-luminous consciousness. The same source provides the knowledge that He is truth, knowledge and infinite, *Para Brahma* (Ibid).

The *Sruti* also persuades the blend of creationism and evolutionism. It says the world is produced by the same one principle, the *Brahma* (Ibid). He (the God) modifies himself into names and forms, physical objects (Ibid). The same source provides the information that from god creatures are born, by him they are managed and in him they are dissolved so god is the efficient cause of the world and the effect is seen when he modifies himself into different forms (Ibid).

The Veda, the ancient and authorized scripture of the eastern philosophy, also advocates for nothingness in the beginning of the world and that has been the theme of evolutionism (Sapre, 1917).

The *Rig- Vedic* hymn of creation known as the *Nasidya-Suktam* describes the beginning of the creation (Jitatmananda, nd). The source further says that there was only darkness. Behind the darkness there was a super power (god), which was the one without vibration. Here I saw the blend of creationism. Following this creationism the second verse of the *Nasidya Suktam* says, "Anidavatam swadhya Tasmad dhyanan nap rah kim cha nasa" which explains that the god wanted to manifest and create a world so the one without vibration began to vibrate by its own power in the nothingness (Jitatmananda, nd). And He emerged from the darkness in form of *Om*. The speed was so loud and high that it hit the hollow surface and thus created the umbrella like sky or ether. After ether, air; fire;

water and earth were created. These five elements or the *Pancha Mahabhoots* are the base of the other creatures (Goyandaka, 2064 B.S.). Here again I found the echo of evolutionism in the *Vedic* metaphysics. The text further says that when the earth was created, god created *ausadhos* or the *annas* (singh, 2005). The same source says that then four kinds of animals those born of eggs, womb, sweat and terrestrial were created. The human or Nara was like *vaanara* but when he gifted human with the intellect and the power to know the self or the conscious principle working within, it became different and higher being (Baba, nd). Here again I could see the knowledge of evolutionism. But when the *Veda* says that human being is the spark of the divine it captures creationism. The following table which I made presents the creation of universe that comes from the cosmic I.

Table No. 2.2
Creation of the universe

Religious texts	Creator of the universe
<i>Narayana Upanishad, Atharva Veda</i>	Life breath, mind, senses, five elements, <i>Brahma, Rudra, Indra, Prajapati, 12 adityas, 11 rudras</i> , wealth, all beings, directions, time, inner and outer world or the entire cosmos
<i>Purush shuktam, KYV</i>	Mountains, earth, sky, ocean, seas, lands, watersheds, sun, moon, desert, mankind, beasts, birds
<i>Mantra Puspam, KYV</i>	Self, sky, air, fire, water, earth
<i>Rig Veda</i>	<i>Om</i> , space, air, fire, water, earth, <i>annas</i> or crops, <i>aushads</i> or medicinal herbs, four kinds of animals including human
<i>Aitareya Upanishad</i>	<i>Om</i> , five elements, truth, world, time, sun and moon, heaven and earth, mountains, rivers, creatures, human, <i>annam</i> or crops
<i>Brihadaraanyak Upanishad</i>	<i>Prajapati</i> , human (Manu and <i>Satrupa</i>), animals, insects, fire, <i>anna</i> and <i>annad</i>

Source - *Vedic chants vol I, III (nd); Kalayana Upanishad Visesanka, 2005.*

Apart from the above sources, the tenth chapter of Gita says, "Yachchip sarvabhutanaanam vijam taadhahmaarjuna" (10/39) which means I am the cause or the

seed of all the matters. The *paramaatmaa* is subtle like a seed and the world is like a tree.

Here we find the knowledge of the *anulome* and *bilom*. These two are the two types of the nature of the creation. *Anulome* means the expansion or extension, the way a seed becomes a tree. The *bilom* means the way how a tree becomes a seed again. In this sense the world is an extension of *paaramatmaa* and merges in him and in this way the world continues (Adhikari, 2055). This again reiterates evolutionism and at the same time links to creationism. Like wise in this regard The *Munduka Upanishad* (1.1.7) says that just as a spider projects its own web and then reabsorbs it into its own body, so also the one reality projects this diverse universe and absorbs it back into itself (Jitatmananda, nd). He further says that the *Kathopanishad* (2.3.2) also says that whatever is seen in the universe is because of the vibration of the *praana*. And in the same way the *Brihadaranyaka Upanishad* (1.2.1) says that in the beginning there was nothing except the deadly silence or death.

Gita's Fifteenth chapter is also an example of it, which compares the world with the banyan. There Krishna explains that the world is a part of him. Here I could see the connection of the individualized soul called *jivatma* with the cosmic soul *paramaatmaa* and the later enters the body of the human being. Here the body is perishable but the *paraamatmaa* that enters into the *jivaatmaa* is regarded as imperishable (Sinha, 1999). In a nutshell the principle of creationism in this way believes that the world is the projection of the *Brahma*. It is the will of the Supreme Being is easily said as, god. Though different *Upanishad* texts have slightly different views in the process of creation but the essence is the same. May be it is because of the perception and thoughts of different scholars.

Since the cosmos is external and infinite it is subjects of exploration to many philosophers and scientists. The west as well as the scientists like Sir Isaac Newton declared that space and time was there before the big bang (Singh, 2005). He is of the view that creative energy was there in the space and there was no matter or mass in it. For him matter was created by this energy. So it is the primordial energy and is separate from the matter. The interaction of cosmic energy and matter in the universe cause big explosion which creates galaxies, new planets and mass. This event is happening continuously and at last they all emerge in the same energy (Subedi, 2006).

The west with the help of the big bang theory tried to make the eastern belief of the matter and energy as different entities. But later on Einstein ended the duality of matter and energy by saying that matter contains energy and energy contains matter so they are one single factor (Srivastav, 2002). The Quantum theory of Max Plank says that the universe is granular and that energy dots make all the manifestations (Ibid). But the underlying principle of both is very closer that the universe is created by the unity, the god or the cosmic energy and merges in the same unity. Therefore we can say that everything in the universe is interrelated and the diversities are only manifestations.

I too agree with the saying of the *Upanishad* that the whole cosmos is *Brahma* and *Brahma* is the one and only uncreated god. If we try to understand it loosely it is the cosmic energy that creates matter and matter ultimately dissolves into light after death. In other words, the world is not created by matter as the scientists say, but created by consciousness or the cosmic energy (Singh, 2005). The same source says that the whole cosmos is the field of energy and god is the source of energy. All the creature posses this energy within, so it is possible to function the bodily activities, to heal and to control. This cosmic energy contains the magnetic and the love energy as well and they too are

within each one (Ibid). The magnetic energy is the power of attraction in every being.

God, the beautiful things of nature, and the beauty of the behaviours work as the magnet to attract each other and the love-energy makes life possible in the diversity.

On the above backstop I want to reveal that human being is misusing this spiritual energy because of ignorance and illusion (Ibid). In other words Human is turning this pure cosmic energy into destructive atomic energy, love energy to hatred and magnetic energy into distraction through immoral behaviours and ways of life and causing harm to oneself and others. At this point I wanted to focus on creating interest in exploring and finding out the truth of the presence of cosmic energy within. For this I took the help of *Gita* to identify the nature of human being where Lord Krishna says, "Nirmanmoha jitasangadosa; Adhyatmanitya vinivrttakamah, Dvandvairvimuktah sukhadukhasamjanaih; gacchantyamudhah padmavyamam" (Gita, 15. 5)

This means human beings, as products of the human evolution over million and million years, have the organic capacity to take up this process of evolution into our own hands and direct it towards the primordial state. It also says human has the capacity to make an inquiry of *Brahma* and realize the infinite consciousness. S/he has the capacity to know the world outside and the world inside. This signifies that human does not need to go anywhere to see god and know the real identity and the realization of the real identity of human is the goal of life. But to reach the goal human should be free from pride and delusion. With the evil of attachment conquered, ever dwelling in the self, with the sensory desires completely receded, liberated from the pairs of opposites known as the pleasure and pain, the undeluded reach the goal eternal (Ranganathananda, 2006).

Likewise Yogi (2059 B.S.) cites these lines of the ancient scripture, "Srinvantu visve amritasya putra; Aa te dharmaanidivyaani tasthuhi" and says that human beings is endowed with immortality, consciousness and enormous power.

In this regard I formed the idea that human nature is divinity, so human has been called as *Amritsya putra/putri* or son/daughter of immortality in the ancient texts. The nature of human for these texts is immortality because of the presence of the eternal soul within (Vedic chants, I, nd) and the goal is to realize the god within and for this one has to turn towards spirituality.

As I understood spiritualism is the knowledge that is based on belief in not only existence of god but his supremacy also. It is theist as well as pantheistic view. It believes that creation, sustaining and dissolution are the work of god. He is omnipresent, omniscient and omnipotent. He is the seed of all creation and He is in all beings but nobody can see him with the physical eyes, he/ she could see him only with the spiritual eyes. This god is beyond time, space and knowledge so indestructible and eternal.

The philosophical texts developed in the post *Vedic* period too believe in the existence and supremacy of god, though the interpretation may be different. The table that I made here under displays the existence of god envisaged in different religious texts of the east.

Table No. 2.3

Existence of god in eastern philosophical texts

The philosophies	Concept of god
<i>Nyaya darshan</i>	One god, god as eternal truth, omnipresence, omnipotence and omniscience of god, god pervading everywhere as soul
<i>Vaiseshik darshan</i>	God as <i>adrasta</i> and activator of the soul
<i>Vedanta darshan</i>	<i>Brahman</i> or god as the creator of the universe, sustainer and destroyer as well
<i>Mimsa darshan</i>	God as all knowing, beyond time, senses and body, , all present. Stress on <i>dharma</i> or the duty
<i>Sankhya darshan</i>	God as <i>purusha</i> and cause of the running of the universe, god as intellectual element
<i>Yoga darshan</i>	God as the master of all <i>yoga</i> , the perfect entity

Source - Koirala, 2006; Saraswati, 2004.

Going through the above texts and my reflection I hold the idea that there is the existence of god. By the functioning of our body, the discipline and rule of the nature and working of the human beings prove the god's existence. It is where I claim that human cannot ignore the presence of god and divine consciousness within.

In regard to god Chaturbedi (1998) says that god has five main powers, which are in human also but in subtle form. For him the first is the power of doership. This particular power is in human in form of art because with the help of his or her creativity human can do many things. Since human has a limit he or she could not do the creative work as the god. The second is the power of omniscience. This is in human in form of knowledge. Though the human does not possess the capacity to be omniscience, but with the help of education human can attain the knowledge of many things. The third is the power of eternity. But human contains this power up to some time, as the life of human is time bound. The fourth is the power of bliss, which remains in human in form of love. So when there is love human enjoys happiness. And the last is the power of omnipotence.

This power is present in human in form of fate. This interpretation of Chaturvedi gave the idea that god is in human in microcosmic form.

The reality for spiritualism is absolutism. In *Taitriya Upanishad* the three words *satyam*, *gyanam* and *anantam* are meaningfully affixed to *Brahman* to explain its characteristics (Ranganathananda, 2006). It says that *Brahman* is truth or *satya*- something that exists and not an imagination. It has no modification. *Brahman* is the truth and *anantam* is the eternity which is beyond the vision of the physical eyes, ordinary intellect, unaffected by time and has no beginning and end. It is the pure consciousness and not a piece of inert stone. One can realize it in ones own heart as It is hidden there (Ibid). In this regard Krishna says in Gita, "Naasato vidyatebhavo naabhavo vidyate satah; ubhayorapi drston'tah tvanayoh tattvar'sibhih" (2. 16).

For Krishna *Sat and Asat* are the two words, which in general mean real and unreal in *Vedaanta*. In this context he wants to say that sat is real and it can never be non-existent. The external world is unreal because everything in this world is changeable; every second is changing. The universe experienced by five senses is constantly changing so is unreal. Shankaracharya in his commentary on *Kathopanishad* says, *Pratikshanam anyatha svabhavo* or every moment is becoming something else (Ranganathananda, 2000). The same source asks the question and gives answer. The question is what is real then? And the answer is- it is the eternal, infinite and changeless reality, which is experienced beyond the sensory level. And this reality is the only uniting force behind change and multiplicity.

The creationists thus believe on what McGee (1996) understood, as the principle of *Brahma*, the universal soul, is the uncreated, limitless, all embracing and eternal reality. For them it is the subtle essence under which the universe and the individual soul are

constituted. The same source says that when a person realizes the identity and the unity of *aatmaa* and *Brahma* it is believed to bring liberation. At this moment a person is freed from all the restraints of the mind and the body and thereby transcends all distinctions. The source further says that on the level of ultimate reality only *Brahma* exists, and this undivided consciousness is the true identity of each individual.

It is in this sense the religious texts said, "Ekmevaditium Brahma Neha Naanaasti Kincha" (*Tripaadvibhutimahaanaa*, 3/3) and 'Jeevo Brahmaiva Naapara' which means there is no other than *Brahma* and *Jeeva is Brahma*, so is not separate from the *Brahma*. The Chhaandogya Upanishads says *Sarva Khalvadam Brahma* (3.14.1) or the whole universe is *Brahma* and *Tatvamasi* (6.8.7) or that *Brahma* is you. Here I could see three kinds of metaphysics. One, god or paramatma is *Brahma*; two, jivatma is *Brahma*; and three, the universe is The first knowledge assumed source of cosmic energy as *Brahma*; the second knowledge acknowledged human as *Brahma*; and the third claimed the combination of physical and the spiritual cosmos as *Brahma*. This implies omnipresence of *Brahma*. And yet the *Brahma* of all the above forms spoke the same truth i.e. '*Brahma satya, jagat mithya*' and world is just an illusion and the cosmic energy or spiritual energy which is none other than *Brahma* is the reality (Brahmananda, 2005).

Going through the knowledge of the West I found that Einstein advocated for two realities, field and matter, but later he said there is no place in the new kind of physics for both field and matter because field alone is the only reality (Jitatmananda, nd). This means field alone is true and matter is only a condensation of that field. But the underlying fact in his saying is the same as one reality and pure consciousness created the material world. This can be proved by the statement *kham Brahma* of the

Chhaandogya Upanishad (4. 10. 4) which means space is *Brahma* and the space is verily the play of cosmic energy (Jitatmananda, nd).

This knowledge has been reiterated in *Vibhuti* yoga, the tenth chapter of the *Gita* where Krishna tells about his power of manifestation and says that he is manifested as well as unmanifested, i.e. the one divine who has become many. In the fourth and fifth lines of this chapter he says, "Buddhirgyanam asamhoh kshama satyamdamah samah; Sukham dulham bhavobhavo brayed cha abhayam eva cha" (10/4), "Ahimsaa samataa tustih tapo daanam yaso'yas'ah; bhavanti bhaavaa bhutanaammatta eva prthagvihaah" (10/5) which means intellect knowledge, non-delusion, forbearance, truth, restraint of the external senses, calmness of heart, happiness, misery, birth, death, fear as well as fearlessness, non-injury, equality, contentment, austerity, benevolence, good name as well as ill fame all these different qualities arise from me alone. This saying reveals that everything good or bad comes from the same source. In order to elaborate this concept he says, "Adhyatma vidya vidyanaam..." (10/32) meaning that he (the god) is the spiritual knowledge among the vidya. This *Adhyatma vidya* equates to *mokshadaayani vidya* or */Para vidya* which gives the knowledge of *Brahman*.

By studying the above views, I understood that reality is constructed at different levels. But in the spiritual world god or the cosmic energy is the ultimate reality. This ultimate reality is the eternity that widens human ability and power. It also frees human beings to attain immortality.

Axiology of spiritualism

Axiology of spiritualism is based on good life which further is based on the two divisions (Branningan, 2000) - a. The highest good for the individual and b. The highest good for the society.

This division states that the human life should be based on four goals- *dharma*, *artha*, *kaam* and *moksha*. Like wise it also concerns with four stages of human life - student, householder, forest in dweller and *sanyas* and act according to the state of life, which is a matter of change (Ibid).

Etymologically speaking the word Axiology is derived from Axiom which is a Greek word and means value or worth of anything. In this senses Axiology is the science that studies values (Dhakal, Koirala, and 2064 B.S.). The same source says that Value thus is determined by collective or individual interest, existence, experience and study of part whole. They can be subjective or objective, with the changing or constant nature and hierarchical. The realm of values is ethics, worthiness of living, human welfare, motive of conduct, aesthetics and religious and social values. The following table that I made gives the detail information of these values.

Table No. 2.4

Values associated with spiritualism

Values	The fields of value	Spiritual value
ethics	Dos and don'ts	Dos and don'ts
Worthiness of living	Optimism, pessimism, meliorism	Optimism, meliorism
Human welfare	Hedonism, perfectionism	Perfectionism
Motive of conduct	Egoism, altruism	Altruism
Aesthetics	Beauty	Character, virtue
Religious and social values	Depends on social and religious context	Equality, justice, non-orthodox, non-superstitious, broadened outlook

Source: Dhakal, Koirala, 2064 B.S.

The table shows that character and virtuous living is the most valuable value for a spiritual aspirant. In concern with the existence, interest, personal freedom and need, it is pluralistic so provides utmost freedom for human welfare. In this sense no one is bound to follow what others say or do without taking the consent of the voice within. This means spirituality always inspires to move inward towards the self. For the journey of inward a well-disciplined life, *satwik* food and peaceful behavior are the vital elements because wrong type of food destroys power to think good which results in bad company and bad action (Baba, 1996). This understanding demands purity of body, control of senses and mind and use of intellect, and belief in the commonality of the soul (*daivam manusya roopam*), righteous earning, and proper use of earning, avoidance of wastage of money, energy, food, time and desire for liberation are the important values for spiritual living (Ibid).

Here I found *Satsang* or good company is highly preferred as a value of spirituality. It is said that one can know the character of a person by the company that he or she makes (Baba, 2005). He says, "Tyaja durjan sansamsarga, bhaja sadhu samagamam Kuru punyam ahoraatram, smare nityam anityatam" which means leave the bad company, seek the company if the good, do virtuous work and remember the eternal. The famous spiritualist Shankaracharya (Baba, 1971) also says, "Sat sangatwe nisangatwam, nisangatwe nirmohatwam, Nirmohatwam nischaltatwam, nishaltatwe jeevanmukti" meaning the company of good (it may be people, books, movies, activities) is the foundation of liberation.

Spiritualism considers that god is the epitome of perfection so the other important value associated with human beings is to seek perfection from their lived life (Baba, 1965). For Baba this value exemplifies that life is a mixture of happiness and sorrow, success and

failure, good and bad thoughts, forgiveness and revenge, challenge and surrender. And human beings should overcome the excitement and despair during these two opposite pairs of life and heed towards perfection by trading the path of five most important intrinsic human values truth, righteousness, love, peace and non-violent actions. Being a human one should never forget that Goodness reaps happiness and bad work results unhappiness which ultimately depends on his/ her thought, word and action (Ibid).

In this regard Krishna says in Gita, "Samah shatrau cha mitre cha tatha manapamanyoh; Shistoshna sukhadukhasu samah sangavivarjitah (12/18), tulyaninda stutirmauni santusto yena kenachit; aniketah sthirmatih bhaktamanme priyo narah (12/19)". These two lines in short means a person who is same to friend and foe, honor and dishonor, in heat and cold, in pleasure and pain and who is free from attachment, to whom censure and praise are equal, who is silent, content with anything, homeless, steady, full of devotion is dear to me. This implies that the beauty of a human being lies within. This "within beauty" takes him or her towards *satyam, shivam and sundaram or the* eternity. The well wishing of the Veda like, *Loka samastaa sukhini bhavanto* or May all be happy; its direction like, *Asatoma sadgamaya, tamasoma jyotirgamaya, mrityorma amritam gamaya* or lead us to the path of untruth to truth, wisdom from ignorance and death to immortality; its suggestion for social good like, *Paropakaaraaya punya, paapaaya parapidanam* or path of nonviolence and virtue; and its cooperative feelings like, *Sahanaa bhababatu...* or protection, nourishment, and sustenance, strength, courage, illumination and no conflict among people in the society are the other values that this text aimed to establish.

My understanding is founded on the ground reality and the will of the creator. Here one can echo my surrenderism or devoteeism (Vedic chants, I, nd). And yet I see them a

necessary belief system to lead the society towards Truth, love, non-violence, peace and right conduct. It is where I see the importance of this study.

Epistemology of spiritualism

Epistemology is the science of knowledge or the process of making knowledge. The subject matter of epistemology is the process, methods (subjective or objective, synthesis or analytical), objects, characteristics, conditions, validity and fallacies of knowledge (Dhakal, Koirala, 2064 B.S.). In general the philosophers have divided knowledge into three categories. The following table that I made provides more details about them.

Table No. 2.5

The general categories of knowledge

A posteriori knowledge	Experiential, observational
Experimental knowledge	Experimentation
Priory knowledge	Based on faith system, self evidence

Source - (Dhakal, Koirala, 2064 B.S.)

From the above table I understood that the source of knowledge of spiritualism could be the faith system, experience and observation. So priori and posteriori knowledge both could be its sources.

In this regard Krishna says in Gita, "Nahin gyanena sadrisham pavitramiha vidyate; tat svayam yogasamsiddhah kaalenaatmani vindati" (4/38) which means there is nothing on this earth as pure as wisdom and it could be realized only through yogic perfection in the course of time. The other lines make it more clear, "shraddhavaan labhate gyaanam tatparah samyatendriyah; Gyaanam labdhvaa param shaantim achirenaadhi gachchati"

(4/39) which means unwavering faith and sense control can help to gain wisdom and attain the peace supreme.

However from this backstop I understood that the knowledge of the reality is the field of concern of the epistemology of spirituality and it could be attained through faith in the God and self-evidence or experience. The authorized ancient texts, *Vedas* and *Upanishads*, are abundant with the knowledge of the *Brahma*. They are the fountains of the spiritual knowledge that is why my study is based on these texts. And I also

Knew that In order to get the knowledge of the reality there is need to reach to the very root of the creation, hence deductive or holistic approach is highly required. Spiritual knowledge is beyond the dogmatism and rigid belief of the religious texts written in the post Vedic stages. While getting knowledge of the reality synthetic as well as analytical method of learning could be applied. Analytical learning is necessary to know whether the values of rituals of religion are still applicable to the changing context and time, whether they are linked with the eternal principle. The values found in spiritual knowledge give strength and courage to spiritual aspirant so he or she can raise the voice to discontinue or reform the prevailing wrong customs and traditions in the society.

What is the concern of epistemology?

Generally epistemological interest revolve around the following questions (Brannigan, 2000)-

1. What are the sources of knowledge?
2. How is it known?
3. What is the ground of valid knowledge?
4. What are the objects of our knowledge?
5. How is it that we know that we know?

6. What are the sources of error?

Looking from the above angle different eastern philosophies has expressed different sources of knowledge and they are as follows-

Nyaaya bases argumentation and correct reasoning as the epistemological source. It believes that right and valid knowledge comes from the four sources perception, inference, comparison and verbal testimony (Brannigan, 2000). And the new *nyaya* believes analytical posture as the source of valid knowledge.

In the same way the *Yoga* philosophy believes that knowledge itself is not enough, it has to be actualized or practiced. It further says that genuine knowledge involves both mental activity and physical expression that means joining together mind and body (Ibid)

Whereas Shankar believed that world is illusion or *maya*. He advocated that there are two sources of knowledge *Apara* and *Para*. *Apara vidya* gives the knowledge that is superficial, which could be known through general experience. And the *Para* gives the knowledge of the deeper genuine reality. The knowledge of *Brahma* could not be attained by the ordinary intellect.

The knowledge of *Brahma* is intensely intimate and permeates experience that is intuitive and immediate. We normally cannot grasp the reality because it is clouded by *maya*, which always distracts us from our real nature. Prof. Radhakrisnan (2002) integrated the view of Shankara and Ramanauj and said that on the cognitive level the qualified non-dualism of Ramanauj makes sense and there appears to be distinction between the world and the *Brahma*. But on the intuitive level ordinary distinctions are blurred and integration between god and world becomes obvious through personal realization. He claimed that it is precisely through intuitive knowledge that we know the self (Ibid).

Ontology of spiritualism

The ontology of spiritualism in my understanding encircles around the usefulness and proper use of human body. The body has been called as field or *kshetra* (Baba, 1990).

The same source reflects that the collective assemblage of different organs has given it more value. There is consensus and cooperation among these organs and is responsible for its proper function. For Sai Baba (1990) body is like a water bubble. The bubble comes from water, stays in water and ultimately merges in water. The human body is also product of god, stays in god and merges back to god when the time is over.

Therefore body is given to use every second in an appropriate way. Further more the same source gives stress on purity of body and be moderate in food habits (*Aahaara*) and company and other habits (*Vihara*). And this source mentions that purification of body, mind and action could be possible through meditation, prayers, *yoga*, and worship.

Shankaracharya (788- 820 C.E.) looked this body as a boat, which helps to cross the ocean of life (Baba, 1970). He has compared human life as very instable water drop on the lotus leaf (Kumar, nd).

The great spiritualist Krishna in *Gita* says work (*karma*), worship (*bhakti*) and wisdom (*gyaana*) as the three pathways to realize the eternal *Brahma*. Spiritualism is based on collectivism and consensus in the social life. Being a spiritualist means forgetting all the hierarchical differences of the external world in class, caste, race, gender, property, status seeking for Universal peace and happiness and working together for the upliftment and transformation of the human life.

From the spiritual ontology I understood that the spiritualists always impart message to make human body and life worthy and useful to all.

The spiritual ontology contains the combination of egalitarianism, utilitarianism, materialist communism and reform and deconstructions. The field of its concern is more on transcending the limit of sense perception and raising the consciousness level through purification of body and mind by the help of prayers, meditation, positive thinking and yoga. My study also focuses on the proper utilization of these instruments in raising the level of consciousness.

Theory of consciousness

Spiritual science is the science that deals with consciousness and advocates that the principle of conscious is present in all living beings (Srivastav, 2002). The same source says that the term science has been defined as systematic and organized body of knowledge which is obtained by empirical studies i.e. observation, experimentation and testing facts and which aims to reveal the underlying principles and laws that govern matter under study and spirituality is a science that studies the inner consciousness of spirit of human and creation and the object of the study is human. The theory of consciousness says that the spirit gives life to the body and mind (Ibid). The same source says that it could be proved when a person dies. The same body, same organs, the same brain, same form made of the same blood, flesh and bones remains in the dead body but it does not function as at the time when it was alive. The previous body is a living body full of life and activity while the other is an inert dead body. From this it could be proven that there is some power within which makes the bodywork. So what left the body is the atman or soul or spirit. In scientific terminology it is called the conscious principle and in general it is known as God (Ibid). From this example it is clear that the power that gives life to the body is the consciousness.

In this regard evolution and envolution, two concepts are found (Ibid). For her Involution means the process in which the conscious principle is completely encased by matter in such a way that it seems to be non-existent. Involution believes even the inert matter also possess consciousness, but in the dormant state. The great spiritualists have already proven this.

Evolution means progress from the lower forms of life to the higher and more complex forms showing better organization, cooperation and unity. Jadish Chandra Boss (1901) experimented that plant respond according to the surroundings (Ibid). The same source says that they respond positively, grow healthily and produce much to the love and care and soothing sound. But they show fear when there is absence of love and serenity in the environment. In regard to J.C Bose's discovery Jitatmananda (nd) adds that he went through a series of 321 open experiments in London in proving that the same life and consciousness is present in living, the plants and even metals.

The conscious principle active in birds and animals is limited to the sense and perception only but in the human consciousness is in a developed state (Srivastav, 2002). The source holds view that the rationality, ability to think and judge, reason and discriminate right and wrong are higher in human. The human beings can speak, imagine, create new things and have insight and intuition. A human is endowed and gifted with the extraordinary power of consciousness to understand the true self. This consciousness illumines ones mind, intellect, senses, and body and inspires him/her towards getting the knowledge of the relationship between soul or *Brahman* and the creation.

There are three levels of consciousness within every human- conscious, conscience and consciousness (Ibid). The same source says that when the consciousness is associated with the senses it is called the conscious level. In this stage human consciousness is

limited to the sense perceptions and external world. Feeling cold or hot, seeing things beautiful or ugly, smelling good or stinky all are related to the gross body and the world. So it is the lowest level of consciousness.

As the consciousness is associated with the mind, it is known as conscience. Conscience is the inner voice or the voice of god within which always guides human to the correct path. But whether to understand and act according to its instruction depends on the level of human consciousness and attitude.

The highest level of consciousness is the pure consciousness and it is associated with self or the soul. In this stage human is free from the evilness, differences of the outer world and unaffected by the ups and downs of life. He/she realizes the singularity of god and is full of love towards the creator and the creation. This stage is also called the stage of self-realization or the fullness.

The *Mundakopanishad* states that the same consciousness gets two names – the original consciousness or *paramaatmaa* and the witness consciousness or the located consciousness or *shakshi* (Prasad, 2003). For Prasad the consciousness at the individual level works as witness and is the creator, sustainer and ruler and when it is at the world level it is *Brahma* or the original consciousness. This implies that consciousness is available in the body as well as in the universe.

The consciousness within could be experienced through three states in the daily life of humankind (Srivastav, 2002). They are called the *awasthaatrayaatitah* and they are presented in the following table that I made-

Table No. 2.6

The three states of human body

<i>Jagrat</i> or waking state	The action done in the external world
<i>Swapna</i> or dream state	Working through mind
<i>Shushupti</i> or deep sleep state	Blissful state

Sources - Srivastav (2002); Visuddhadev, (2055 B.S.), Singh, (2005).

The *Brahmopanishad* states that *aatmaa* has four states of consciousness and they are waking, sleep, dreamless sleep and the transcendental state (Prasad, 2003).

The conscious mind works in awakening state and the work done by the senses in this stage brings results (Visuddhadev 2055 B.S.). In this state the *jivatma* enjoys the gross objects of the senses such as sight, sound, taste etc through the fourteen organs including the mind (Prasad, 2003). Srivastav, (2002) also holds the view that in waking state the body functions through senses. The same source says that in this state human is conscious of the external world as well as the inner feelings and emotions.

When the human is in asleep His/ her body is not active but the mind still works and conjures up dreams (Ibid). For her this state is called the *swapna* or the dream state. The same source says that the senses are inactive and the mind does the cosmic function and the action done during this period does not yield any results. The psychologists take this state as the result of the subconscious mind as the good events that happens helps to make the waking and the deep sleep state joyful while the wrong thoughts and events may disturb the peace in the waking state. For Srivastav (Ibid) as we wake up the events do not appear in front of us but we still remember the things we saw in the dream and Sometimes it is clear and sometimes it is not.

Sometimes the mind is also completely tired and falls silent; at that time we experience deep sleep (Ibid). The same source says that in such state both body, senses and mind do not experience anything or are unconscious of the things happened around. During this time the only thing that is awake and aware is the self or the pure consciousness. It is there undisturbed and blissful state. This is the pure conscious state. In this state the senses, mind and intellect gets the energy, and that is why we wake up fresh and happy after the deep sleep. For Prasad (2003) the *jivaatmaa* experiences the dreamless state without any special enjoyment of consciousness on account of the absence of the active sense organs. It is known fact that any disturbance in this state will affect in the regular activities of the daily life in the waking state (Visuddhadev, 2055 B.S.).

Beyond the three states there is the fourth state also. In This state one is conscious about ones owns consciousness so it is known as the super conscious or turiya state (Ibid). But for Prasad (2003), it is the uninterrupted stage of consciousness where the jivatma is a mere witness.

This *atmic* or *turiyaawastha*, or the transcendental state or the full awareness state is the state of spiritual consciousness or spiritual awakening when the reality of I. is known (Srivastav, 2002). For (Visuddhadev, 2005 B.S.) this is the same state of *Brahman* as explained in the great book *Yogavasistha*. Visuddhadev, (Ibid) further adds that this stage is the state of true peace and happiness and attainment of fullness of the human personality. In *Maandukya Upanishad* *turiya* is described as the unperceived (by any sense organs), incomprehensible (to the mind), unrelated (to any object), uninferable, unthinkable and indescribable state (Nikhilananda, 2006) and it is peace, bliss and the one without a second. Therefore the spiritualist advocates that peace and happiness is not found in the external world it is within us. So there is no need to roam about in the

outside world in search for peace and happiness. Exploring within is most necessary and it is a must for every one to realize this truth of life. For Srivastav (2002) this is what spirituality aims at. But it is not as easy as we think because it is encased by the five cells or coverings which are called the *Paanchakoshas* in every human personality (Singh, 2005). They are presented in form of table as follows-

Table No. 2.7

The *Panchakoshas* in human body

<i>Annamayakosha</i> or the sheath of food	Gross aspect
<i>Praanamakosha</i> or the sheath of vital air	Systematic aspect
<i>Manomayakosha</i> or the sheath of mind	Mental and emotional aspect
<i>Vigyaaanamayakosha</i> or the sheath of knowledge	Intellectual aspect
<i>Aanandamayakosha</i> or the sheath of bliss	Causal aspect

Source - Shrivastav (2002), Visuddhadev (2055 B.S.), Singh (2005).

The body made of food is known as the *annamayakosha* or sheath of food (Visuddhadev 2055 B.S.). The sheath of food is the outermost or the gross body or physical body with different organs (Shrivastav, 2002). The same source says that it is made of flesh and bone and is subject to decay and disease. It is inert and does not have any consciousness without the vital factor. The gross or physical body takes the shape according to the food taken. Inside it there is the sheath of vital air. It provides energy to the gross body by activating the systems of various internal organs like the respiratory, digestive, circulatory, excretory, reproductory and the nervous system. In this regard Visuddhadev (2055 B.S.) says this sheath is made up of the ten vitals and work as the life energy in the body.

The third is the sheath of mind. It is the mental and the emotional aspect of the gross body (Srivastav, 2002). The same source says it carries out the function of mind, the feelings, emotions, sentiments etc. For Visuddhadev (2055 B.S.), this sheath is made up of mind and the ten sensory organs where the mind is present as power of determination or *sankalpashakti* and sensory organ as power of action or *kriyaashakti*. These three aspects are found in the animals too.

But the fourth and fifth aspect is not found in the animals and other creatures. It is found in human only (Shrivastav, 2002). The same source says that the fourth aspect is the sheath of knowledge. It is the intellectual aspect and the higher level of mind, deciding things after weighing the results. According to Visuddhadev (2055 B.S.) this is the reasoning power in human.

The fifth one is the sheath of bliss. This is called the causal body and contains the latent tendencies and impressions carried over from the previous birth. These latent tendencies are the cause of the human birth (Srivastav, 2002).

The sheath of bliss is the centre of consciousness or the pure *aatmaa* (Visuddhadev, 2055 B.S.). The same source says that the Purity and healthiness of this sheath depends upon the purity and sacredness of the other sheaths. The purity of this sheath makes one a perfect personality or a divine person.

Though encased by these five sheaths the atman or the soul is distinct from them. The atman is the individual consciousness and is the part of the all pervasive, all knowing consciousness (Srivastav, 2002). The same source says that all beings are part of the same consciousness, hence all are one. The pain or suffering, joy or happiness in one part of either individual body or the people of the world has its effects on the others too.

Therefore in spiritual plane it is always emphasized that all there is no distinction inwardly, all are equal and like brothers and sisters.

From the above backstop I understood that In short the theory of consciousness reflects the fact that all human are divine as they all have the same one divine consciousness. The name and form are different but he is the same *Aatmaa*, Spirit, Soul, *Paraamaatmaa*, Divine, God, *Bhagvaan*, *Allaah*, Cosmic consciousness, Light, *Narayana* or *Shiva*, *Omkaar* or *Buddha*.

I also found that the theory of consciousness seems one-sided without the help of the knowledge of the theory of relativity and the Quantum theory of the modern science. So I have used them in my study.

The Karmic theory

Karma yoga or the path of action, *bhakti yoga* or the path of devotion, and *gyaana yoga* or the path of knowledge is presented as the three paths of developing consciousness in *Upanishads* and *Gita* (Srivastav, 2002). The same source says that the *Bhagavad-Gita* is told as the science of *Brahma* or the consciousness, the creator. It is also known as the science of *yoga* in the sense that it connotes the union of the individual soul with the divine soul. So from this angle it can be said that *Gita* is not the scripture of a certain sect or religion, it is the universal scripture.

The *karmic theory* says physical world runs under the law of *karma* or action of a human being (Ibid). From her lens action plays very crucial role in a person's life. The consequences of action determine the cycle of birth and death. Good actions result well whereas wrong actions are the cause of sorrow and unhappiness. And the most vital fact is there is no escape from the consequences of human action. Therefore action, resound

and reaction are the ways of life of the human (Singh, 2005). In the same way Nikhilnanda (2006) holds a view that the law of *karma* is application of the law of cause and effect in the moral world as no action is exhausted without producing its effect both on body and mind. At the time of death the actions of human remains in the seed form and the seed becomes a plant and tree when he or she assumes a new body on earth. The same source further says that in *Brihadaraanyaka Upanishad* (4.4.2.6) it is stated that human is altogether and throughout composed of desire (*Kaama*), as is the desire so is the discretion (*kratu*), as is the discretion so is the action (*karma*) and as is the action so is the result. Thus the theory of rebirth and immortality of soul is the necessary counterpart of the *karmic* theory (Ibid).

Gita stresses on *Niskaam karma phala* or action to be done without the hope of the fruit of action or expectancy. This will not bind the person or the doer and drag to the cycle of rebirth (Ranganathananda, 2002).

In the twelfth chapter of *Gita* Krishna says, "Shreeyohi gyanam abhyasat gyanat dhyanam visisyate; Dhyanaat karma phala tyaagat shaantiraantaram" (12.12) which means actions done by a person without the hope of the return of the work becomes an offering to god. The work done with the feeling that the doer is not the body but the same consciousness within and surrender enables a person to raise the level of consciousness which ultimately helps revelation of *Brahma* within.

The second path is the path of devotion or *bhakti yoga*. In the ninth chapter Krishna says, "Patram puspam phalam toyam yo me bhaktyaa prayacchati; Tadaham bhakti uphrtam asnaami prayataatmanah" which means whoever with devotion offers me a leaf, a flower, a fruit or water, I accept them as devout gift of the pure minded. The path of *bhakti* therefore reduces ritual, reduces expenditure, and reduces show. That is the greatness of

bhakti. It brings all closer to divine (Ranganathananda, 2002). From this lens God is all love. A sincere devotee does not have to offer many things to the divine; the pure and unsullied heart is enough for him. He sees the purity of the offering but not the quantity and the money spent on them. The belief that every thing happens by the will of God, and whatever is eaten, given away, and practiced is an offering to him is total surrender. Once a person realizes that divinity is present within every one seems to him/her as God, like or dislike, praise, or insult will not affect him/her.

The *gyana yoga* or the path of wisdom is the third pathway to God. In regard to the path of wisdom Krishna says, “Nahi gyanena sadrisham pavitramiha vidyate: Tatsvayam yogasamsiddhah kaalenaatmani vindati” (Gita, 4.38) which means there is nothing in the world as purifying as *gyana* or spiritual knowledge and this knowledge is acquired when one gets perfections in yoga in course of time (Srivastav, 2002). The same source says that this knowledge is not the second hand knowledge. It comes from within. In this level a person realizes the underlying divine conscious principle, comes close to the reality, and reaches to the level of self-enquiry. It is the path of negation i.e. I am not the body, not the mind or intellect but the pure consciousness within and *sat, chit, ananda* (truth, awareness, and bliss) is my nature. Human personality thus is the combination of these three levels, the *karma yoga* or the physical personality, *bhakti* or the mental or emotional personality and the *gyana yoga* or the intellectual personality (Ibid). The same source says that in general the hand is the *karma yoga*, the heart where the highest self seated is the *Bhakti yoga* and the head, which is the cause of knowledge and the memory is the *gyana yoga*. Thus individual *brahma* and the cosmic *brahma* blend with each other.

Thus from the above literature I understood that it is all in the hand of human beings whether to go ahead inwardly to know the real self i.e. the consciousness within, which is all powerful, all knowing and full of love, peace and bliss.

Literature on research approach

Qualitative research is a situated activity that locates the observer in the world (Lincoln and Denzin, 2005). The same source says that it consists of a set of interpretive and naturalistic approaches with case studies, personal experiences, introspection, life story, interview, artifacts, cultural texts and productions, observation, interaction and visual texts etc. It works in the natural settings and attempts to make sense of or interpret a phenomenon in accordance with the meaning the people bring to them.

Qualitative research is phenomenological and is insiders centred and understands actors view (Luitel, 2062 B.S.). From his lens this research covers the exploration beyond the so-called scientific/ positivistic aspect. There are no privileged methods; structure and quality criteria are subject to construction. He agrees with Denzin and Lincoln in concern to the situatedness of qualitative research. The tools and data sources according to him could be any one or more - interview, observation, dialogue, field notes, discourses, survey, introspection, artifacts, inter-personal experiences, international and visual texts and photographs and film. For him the data analysis is in form of writing, so could be a continuous process.

Phenomenological approach to inquiry belongs to the qualitative researcher, which focuses on investigating ways in which people create meanings about their experiences and the surroundings in which they live (Rana, 2005). For Mason (1996) it is an interpretative research which is based on interpretation and is concerned with how the social world is interpreted, understood and experienced or produced. He also says that

the data generation method is flexible and sensitive to the social context. And about the method of analysis he says it is based on understanding the complexity, detail and context and is a holistic form of analysis (Rana, 2005).

From the above views I understood that qualitative research involves the fact that it is holistic, subject centred and its findings are presented not in numbers but in words.

Following these understanding I decided to observe classroom atmosphere, interview the teachers, interact with the students and teachers in the hope that this will make me easy to understand the views and beliefs and the values that they inherit quite deeply.

Hermeneutical approach to research

In the process of this review I came across with the hermeneutic approach to research.

This approach according to Thompson, (1990) has a Greek origin which means “to interpret” (Awasthi, 2008). For him this term is connected to the name of Greek god Hermes who is believed to be acted as an interpreter in conveying the message in a very clear way. Thus the basic meaning of hermeneutics becomes the capacity to understand others view and work (Ibid). It is also the process of applying the understanding to interpret the meaning of written texts, and symbolic artifacts, which may either, be a historic or the contemporary (Awasthi, 2008).

Like wise Moustakas (1994) believes that hermeneutics focuses on how we put together the phenomenon we experience, make sense and develop the worldview (Rana, 2005).

The review of both phenomenology and hermeneutics helped me understand that

Even though the philosophical belief differed there is a close link between phenomenologist and hermeneutic philosophers (Byrne, 2005). The same source says that phenomenologist focus on the lived experience of person eliciting shared meanings

and commonalities whereas hermeneutics is simply an interpretation of language.

Husserl (1859-1938), Heidegger (1889-1976), and Hans-George Gadamer (1960) are the three notable figures in this field (Awasthi, 2008).

Husserl is a phenomenologist (Byrne, 2005). As a phenomenologist he believes that Phenomenology studies how people describe things and experience them through their senses (Rana, 2005). From this angle interpretation of the certain phenomenon plays an important role in understanding the experience.

This Husserlian phenomenology is based on three things (Thompson, 1990)

1. Analysis of the subject and object- as object appears through consciousness.
2. Emphasis on bracketing or epoch as a method for suspending naïve through consciousness.
3. An emphasis on describing the full appearance of the object of enquiry which means it studies the wholeness of experience than on the objective part only (Byrne, 2005).

On the other hand Martin Heidegger, his junior did not see the practicality in bracketing the assumptions of the world (Awasthi, 2008). The same source says that Malony (1993) defined Heideggerian hermeneutics as the way to interpret the shared meanings, practices and our experiences within a context.

This shows that Heidegger believed on language as the main constituent and preceding factor of our being, which enables people to identify the phenomena (Byrne, 2005).

Anells (1996), Pascoe (1996) say that Gadamer (1975, 1976) extended Heidegger's work on hermeneutics and he believed that understanding as a historical, dialectic and linguistic event and about the occurrence of understanding he was of the view that it depends on the language and cultural tradition (Awasthi, 2008). He argued that people

have “historically affected consciousness” and it is shaped by the history and culture of the group. He asserted that true conversation is occurred when the people involved are open and equally participative as well as interested in achieving common understanding (Ibid).

The hermeneutical theorist taught me that clearance of interpretation is the basic theme of hermeneutics. By agreeing the view of Gadamer I decided to go to schools without any predetermined concepts and generate open and friendly conversation from the people.

The review of phenomenology and understanding of hermeneutics gave me a methodological varied framework. Following the framework I decided to use phenomenological hermeneutic approach to integrate spirituality.

Literatures on theories

The third set of literatures that I reviewed helped me to get the knowledge the theory of relativity and quantum theory of science and theory of cultural pluralism, egalitarianism and utilitarianism and globalization.

Theory of relativity

The classical physics believed in absolute space, time and motion. In 1905 AD Albert Einstein presented his special theory of relativity (Srivastav, 2002). The same source says that after ten years he presented the general theory of relativity, which brought the revolutionary change in the concept of space, time, and motion. The absolutism was replaced by the relativism. It advocated that the phenomena of space, time and motion are three structures of human mind and they are only relative realities on mental plane of human consciousness. Absolute reality lies beyond the dimension of the relative reality.

The concept of space is neither infinite nor absolute but relative i.e. we can say an object near or far, west or east, south or north only with the reference to some point (Ibid). The same source further adds that this theory believes that time is also the construct of the human mind. Time is the interval between two events and has no absolute existence. It is measurable by some particular frame of reference. For example 24 hours a day is the time interval between one sunrise and the next. The relativity of Einstein says that time is infinite and has no flow or movements. It is only the perception of the human mind to express conscious of changes in the outer world of things. On the other hand the classical physics in regard to time says that time flows more or less like a river.

The relativity theory considers present alone as the independent and the eternal reality, takes past and present as the conception of the human mind while the classical physics says that past is the seed, present is the plant, and future is the fruit, so these three are inter related (Ibid). The source says that Einstein's theory of relativity considers the whole universe in a single unbroken four-dimensional thread of space and time and they are connected in such a way that we cannot think one without the other. This theory regards space and time entities as the only elements of language, which we use to describe events and things according to our sense perception. Einstein pointed out that it is impossible to transmit any signal or event with infinite speed to all parts of the world in zero time. Relativity theory considers that events appear in different sequences to different observers depending on their position or the velocity of the motion.

The spiritual science also agrees with the fact that everything is creation of the mind *maanomulam jagat* and the world is also the playground of mind-the mind of the eternal (Ibid). The same source says that is the reason why everything runs in perfect order. It is not the projection of the human mind. Human mind have the wavering tendency so

things created by the human mind are limited to the sense perception only and temporary and imperfect.

Although the present is the fact but we cannot ignore the seed that is the past or the root. This seed is the absolute reality or the conscious principle in all. So from this theory what I understood is human should not limit to the sense perceptions only as it could not take us to explore the true self identity which science and the scientific development is unable to reach.

Quantum theory

The materialist doctrine believes that consciousness is the product of the matter (Singh, 2005). Like wise Paudel (2064 B.S.) holds the view that the materialist believes that change and its development in matter determines the level of consciousness. The materialists are of the opinion that consciousness or energy is not created by god but it is the result of evolution. So they hold the view that since mater creates energy it is the primary factor in the universe.

But the spiritualists do not agree this and they believe that matter is finite and limited and consciousness is infinite so it is the consciousness, which animates the matter (Singh, 2005). They believe that material universe has emanated from the universal consciousness (Ibid). The same source further states that human are consciousness incarnate and it is the presence of consciousness that has given the power and capacity to human to create big things. Likewise Maharshi Kanad holds a view that god is the efficient cause of the world while atoms are the material cause (Radhakrishnan, 2002).

Like the quantum theorists the *Smriti* declared that all the objects are made up of atoms or *Anu* and god is present in them as *Anuswaroop*. So the ultimate reality is the energy of the atom (Ibid).

The inner meaning of the concept of *Ardhanaareswar* is similar to the ideas of modern science regarding the atomic principle (Ibid). The same source says that every object is composed of atom and in every atom there is a proton and electron. The electron (female power) is the left side or *Vehaaga* and the proton (male power) is the right (*Dhanabhaga*) of the atom. The coming together of these two constitutes the material base of the object. This process is called the concept of *Ardhanaareswar*.

The quantum theory relates to atomic physics and deals with the inner world of matter at the subatomic level (Shrivastav, 2002). The same source says that by the close of the 19th century, Michael Faraday discovered that atoms contain charged particles of electricity. From that time science has been able to create more mysteries of the world within the atom. Ernest Rutherford, who later carried out his work, was of the opinion that the atoms consist of the vast region of the space, with a nucleus (unfailing positively charged particles called protons and charge less particles called neutron) and electrons (negatively charged particles) which whirl around nucleus. The protons inside the atoms show the sign of consciousness. The electrons have an anti-election, called the positron, with the same mass but with an opposite charge and so on. So we see that the universe is made up of both particles and the antiparticles

The process of matter emerging from the space within the atom consists of the following three steps- radiations, vibration and materialization of matter (Ibid). The same source says that the ultimate constituent of the physical universe is energy. As a result of this dynamic energy from the space within the atom, particles spontaneously come into being

and again vanish into the same void again. Creation, preservation and annihilation of the particles goes on continuously. Thus it is only energy in action that is at the base of all living organism, giving rise to a boundless variety of structures and phenomena in the universe (Ibid).

In this regard Visuddhadev (2005) also holds view that the interaction of proton, electron and neutron produces energy.

The quantum theory reflects that energy packets in form of consciousness are present in all (Shrivastav, 2002) from her lens it is because of the continuous work of the consciousness that material bodies are getting energy to function and experiencing new changes within and outside world. The same source says that it is the interplay of negative and positive forces.

The creation, preservation and annihilation is similar to the three alphabets in the word GOD - generation, organization and destruction which represents the principle of *Brahmaa, Vishnu* and *Maheswor*. These three events are happening in a continuous way (Ibid).

Atomic power comes from the atmic power (Visuddhadev, 2005). The same source says that this pranshakti or atmic power works like the electric energy and is responsible for the creation of human. For him matter is the product of the cosmic energy.

The atomic principle believes that macrocosm is present in microcosm. In the same way the spiritualist believes that god (macrocosm) is present in human in subtle form like fire in the matchstick (Singh, 2005).

From the above explanation I found that in every human there is negativity and positivism. The interaction of the two creates a human personality. The victory of the

positivism leads to the inward path or towards pure consciousness or inner reality whereas the victory of the negativity takes towards the sensory and material reality. In fact all scientific theory has the same hidden reality but they are limited to the sense perception so unable to reach to the reality.

Theory of Pluralism

The oneness of creation is the basic truth of the spirituality (Singh, 2005). The same source says that “*Ekam sat vipra bahudha vadanti*” which means reality is one but the wise call it by different names. The mental reaction is responsible for giving rise to multiplicity. The outer appearances look different but atman is common to all. Birth and death, hunger and thirst, joy and sorrow are common, whether rich or poor are born from the mothers’ womb. The same source says that all are birds of the same family, children of the same mother, flowers of the same creeper, and citizens of the same nation (human race). So there is essential unity among all human. When this spiritual unity is recognized the physical, social, political, economic, the ethical differences will vanish (Singh, 2005).

The *Vaisesika* philosophy aims at the harmony of different members of the universe (Radhakrishnan, 2002). He holds the view that the world is a matter of change in which the existence of various things and beings depend on the complicated relationship of all kinds with one another. The *Mimaansaks* also believe that because of the presence of plurality of selves, human is able to gain varieties of experiences (Ibid). The same source says that Ramanuj’s theory also admits plurality as the supreme spirit subsists in a plurality of forms as souls and matter.

In the same way Subedi (2061 B.S.) says that Universe is diverse but it was created by the unity or the one entity and emerges in the same entity and diversity is only

manifestations as there is unity in diversity and diversity in unity. For Subedi, (2061 B.S.) the eastern world believed that the world is running because of consciousness and without it there will be no earth, sun or universe. But Galileo and Newton changed this belief and brought a new methodology in analyzing and explaining the rules of nature based on mathematics and language. They believed that the world can exist without consciousness. And human consciousness is the relative sensate consciousness only. Thus they lead the humanity towards diversity and particularism.

According to Shirin Ebadi (2004), the noble peace prize winner pluralism means different cultures, civilizations, dialectical variations in language, several religions, people of different colours, societies practising different traditions, different ways of adapting to their environment, peoples expressions in different ways and music, literature and art reflect different attributes.

Pluralism, according to Merriam Webster (nd) is a state of society in which members of diverse ethnic, racial, religious, or social groups maintain in autonomous participation in and development of their traditional culture or special interest within the confines of a common civilization.

Thus from the above two definitions I knew that pluralism mainly focuses on people's religion, sex, age, family, status and multiplicity of languages with regard to diversity. In every society there are people of multiple interests. These diversities affect every field of society. If these diverse groups are not treated equally the peace and prosperity can not be established. There will always be unhealthy competition among the various groups of the society. The case of exclusion and inclusion always arise and create groups and conflict which, if not controlled or solved in time may cause destruction. The feeling of I, Mine and Me will be very dangerous in a pluralist society. The feeling of Us, Ours and

their should always prevail in such society. So in order to smoothing running of the pluralist society the spiritual knowledge will be a great help as the base of spiritualism is the indispensable relation between creation and the creator. The underlying subject of spirituality is one human caste, one language of heart, religion of love and one supreme power, the creator with different names and forms (Singh, 2005).

These discussions imply that Pluralism is based on the following six principles (Kafle, 2008).

- Allowing kaleidoscopic perspectives, which means free play of different views
- Embracement of pluralistic view point which means including many voices and many viewpoints.
- Embracing the spirit of carnival, that is, acceptance of the theory of renewal, change, and becoming.
- Building a foundation of understanding and hope. It means listening to others and understanding their feelings and desires.
- Defragmentation of the vision, which means trying to find break the fixed position and reframing the worldview.
- Using images and metaphors to show the meaning.
- Finding unity in diversity through co-operation, collaboration, open-minded dialogues, sharing culture and keeping a sense of humour.

In regard to pluralism the pluralist theory of power distribution believes that the state should take into account three important factors (Dhakal and Koirala, 2064). They are -

- a. Use Power according to the Nature of society and for good of all through harmony and equal participation.
- b. Bring social change through consent and consensus and help of all groups, which could give the equal happiness.

- c. Create Social mobility by involving the so called higher class for the good of the lower class and establishing democratic norms and values in the society

In short the underlying principles of pluralism is unity in diversity i.e. let all of us blossom in the garden of God by enjoying all the differences of language.

Theory of Utilitarianism

It is an influential theory of justice and a dominant ethics of the west (Marshall, 1998).

The same source says the classical utilitarianism theory was given by Jeremy Bentham and that means taking and seeing the physical and mental the well being of each person.

Later the modern utilitarianism is concerned with the subjective and material oriented factors. It is now concerned on fulfilment of desires, person's choice and behaviours. It

has three components and they are:

1. Consequentialism or the action is judged by state of affairs
2. Welfarism
3. Sum ranking- in which utilities of different people are ranked together and an aggregate merit is taken out, without paying attention to the distribution of the total over the individuals.

This theory is concerned more on the greatest happiness of the greater number. This theory views, humans as people rationally seeking to maximize their benefits or utility from transactions and exchange with others in a free and competitive market place.

From the theoretical backstop of the utilitarianism I found that there is closeness in principles of sense control and ceiling on desires of spirituality.

The theory of Egalitarianism

This theory is based on equality of condition, outcome, reward and privilege as a desirable goal of social organization (Marshall, 1998).

The same source says that the base of such beliefs has been arisen from the religious beliefs and secularism. The egalitarianism has changed the Marxian thought- from each according to their abilities to each according to their work to from each according to their abilities to each according to their needs. It advocates that prestige, income, education, and any other goods could be arranged in such a way that their various levels of distribution be balanced out and thus will be able to minimize any sense of relative deprivation.

In this regard Ember, Ember and Peregrine (2002) say that egalitarian societies contain no social groups with greater or lesser access to economic resources, power or prestige. The same source says that the global spread of market; centralized political system, social stratification and ethnic diversity are the main cause of disappearance of egalitarianism from the societies.

Theory of socialization

Socialization is a process by which we learn to become members of society, both by learning to perform our social roles (as worker, friend, citizen, and so forth (Marshall, 1998). So it is a two way process and continues throughout life course. It is the process when one knows the ways to fit in the context.

Sharma (2004) also holds view that socialization brings balance to ones personality as he/ she learns to control herself / him in the interest of the society and realize his/ her responsibility towards others. And it develops in a person the community feelings and learns to cooperate with others.

Liberal theories

Classical liberalism of John Lock, David Hume, Jeremy Bentham and John Stuart Mill emphasize social contract theory, a world where human beings are guided by enlightened self interest, rationality and free choice and argue for the minimum intervention of the state in the lives of the individuals (Marshall, 1998). For Marshall this theory holds citizens in inalienable rights to certain freedoms- right to life, to property, to free speech, association and religion and right to vote and opposes all forms of absolutism.

Theory of globalization

The Blackwell Dictionary of Sociology (1998) holds view that Globalization is a process in which social life within societies is increasingly affected by international influence based on every thing from political and trade ties to shared music, clothing styles and mass media.

But for Aryal, Bhojendra (2059 B.S.), Globalization is the monopoly of organization of capital, technology, knowledge, information, goods labour and people in the borderless world manifested in turns of the market economy wedded with liberal democracy, high technology and media revolution.

Globalization was first used in the economic term. But now it has covered the cultural and educational fields also. The globalization is the homogenization of economy, culture, language of the west. It is based on the borderless nation states, which mean the world under the roof of the American hegemony. But globalization, if learned to take it positively and rationally could be beneficiary to all too.

In the field of education, according to Dr. Dixit (nd) it has three meanings. The first is the spread of western developed notion of education to the rest of the world, especially

the underdeveloped world. Secondly it means rise of western educational institutions whose motive is to generate national income and attracting the cream students from all over the world. The third is incorporation of the best practices of education from around the world by establishing of western schools and universities, onto our own.

Thus globalization in the field of education has benefited the developed countries. As the students have grown trend to go there and spend the part of their lives to working for the benefit of these countries, the underdeveloped countries have not able to take advantage of it.

The review of the above theories enabled me to reread my field findings from the following way

From the relativity theory I would see how people were myopic to their sense perceptions only.

From the liberal theories I would see how people looked others rights

From the theory of socialization I would see how people cooperated with each other.

From the utilitarian theory I would see how people saw the utility of spirituality

From the egalitarian theory I would see how a human respected other human

From the plural theory I would see how people accepted others culture and tradition

From the global theory I would see how people were affected by the global environment regarding behaviour and manners.

Literatures on education

The fourth set brought reflection over education, its aim, and the methodologies and teacher's qualities and duties of teachers in the *Sanatana gurukul* system along with the modern theories like progressivism, existentialism and constructivism.

The Sanatana philosophy and education

The aim of education in the *Vedic* era was to achieve liberation (Sharma, 2004). The same source says that education was given free of cost and was free from Government or any external control. In those days there were the following three types of educational institutions

1. *Rishikulas or Gurukulas*
2. *Parishads*
3. *Sammelans*

The same source says that The *Rishikulas* and *Gurukulas* were like schools. They were established to give education to children. The *Gurukulas* were actually the homes of the *rishis* and the students stayed there like family members of the teachers during the period of their learning. The students had to work and serve in the household besides learning. They had to go to forest to fetch fuel sticks, tend the cattle, and do washing and cleaning. Much emphasis was given to discipline while attaining knowledge.

The students had to discard the five As- *Asuya* (jealousy), *Ashabhayata* (lack of etiquette), *Abhinaya* (disobedience), *Aalasya* (laziness) and *Ahamkaar* (ego). Once the *guru* saw these qualities in the students, they were dispelled from the *Gurukulas* (Baba, 1990).

The students gained knowledge by following three steps (Sharma, 2004)-

1. *Shravanam* or hearing
2. *Mananam* or mediation
3. *Nidhidhyasanam* or realization

Sharavanam was meant by listening to the *Vedaanta* through a *guru* which included understanding the meanings of the *aupnashadic* interpretation, asking questions and clearing the doubts and the essence of teaching them (Prasad, 2003).

Sharma (2004) says that *Shravanam* was further divided into six types-

1. *Upakram* or a formal ceremony that is performed before learning the *Vedas*.
2. *Abhasya* or recitation of the texts
3. *Apurvata* or a ready grasp of the meanings
4. *Phala* or a comprehension of the outcome
5. *Atharvada* or the reading of the elucidatory books
6. *Upapatti* or attainment of the final conclusion

Mananam was meant as analytical thinking (Prasad, 2003) and *nidhidhyasanam* is a way of thorough understanding of *aatmaa and anaatmaa*. The same source says that it involved a mind that is alert even while conducting day to day worldly activities. In short *Shravanam* is done with the help of the *guru* and the scriptures; *mananam* is done by oneself or with the help of *guru* whereas *nidhidhyasanam* involves self effort in study (Ibid).

In the convocation address of *Shikshvalli*, one of the parts of the *Krishna Yajurveda* the word *Svaadhyaya* is stressed many times. *Svaadhyaya*, has two meanings- the first is self study or individual effort to further ones knowledge or practice of the knowledge and secondly it means not to neglect the study of the self within (Vedic chants, v, nd).

Education according to the *Vedic* system was the sole aim of the *Brahmacharya aashram* (Sharma, 2004). The source further states that there are four ashrams in every man's life and they are *Brahmacharya aashram* or the time of celibacy, *Grihasthaashram*

(householder), Vaanaprastha (forest dweller) and Sanyaasa (a renunciate). The whole of the student life falls under the first stage i.e. *Brahmacharya*. It starts with the *upanayan* ceremony of the child. This life ends at the age of twenty-five. The education gained in this period shaped the future life of the learner. During this period the students had to observe four rules *aachamana*, *gurusurusa*, *vaaksamyam* (Silence) and *samidadhana* or avoidance of certain food and drinks.

The students had to refrain themselves from the sexual matters and they had to adhere purity of mind and body. Prayers, meditation, recitation of the mantras were part of their daily chores. Students learnt theoretical as well as practical knowledge in the *gurukulas*.

The teacher played a pivotal role during this period. He had the sole authority over his students. He was responsible for their well being. He treated all his children equally. The educational relationship was two-way traffic. It was reciprocal. The duty of the teacher was to give full attention, love and care to all the students. He was not supposed to use them personally. The teacher had to give education to enhance moral and intellect quality of the students. The educator and the educand both had to maintain duty and discipline.

There was no co-education system. The entire education system circled over the Brahmin boys (Sharma, 2004). The same source says that there were no books and no fees taken from the students. After the completion of studies the student offered something so as to show gratitude to the teacher according to his capacity and will.

In course of the time 6 schools of thoughts emerged to shape education. They are-

1. *Vaisesiki* of *Kanad Rishi*
2. *Nyaaya* of *Gautam Rishi*
3. *Yoga* of *Patanjali*
4. *Saankhya* of *Kapil Muni*

5. *Mimaansa of Jaimini*
6. *Vedaanta or the Upanishadic philosophy*

1. *Saankhya* Philosophy and education

According to this philosophy the work of education is to bring out the latent capacity of human to the fullest extent. It should make the student be able to distinguish *Prakriti* from the *Purusha* i.e. transient from intransient (Sharma, 2004).

The same source says this philosophy focuses on developing all the basic elements of a human. They are the mind (*mana*), ego (self) and intellect (*buddhi*). It also says that the goal of education should be liberation. The founder has emphasized that in order to attain the goal students should practice yoga and for practice Yoga moral conduct is necessary.

According to *Shaankhya* the aim of education should be physical, mental, emotional, intellect and moral development of a child (Sharma, 2004). The source further adds that the education according to *Shaankhya* should help in -

1. The physical growth of a child by developing senses of perception (*Gyaanendriyas*) and organs of action (*Karmendriyas*).
2. Mental development by practicing positive thinking.
3. Emotional development by following the righteous path.
4. Intellectual development by listening and following to the intellect which will make students come out of the spell of being the slave of the senses and experience the latent spirit (*purush*) in them.
5. Moral development, by practicing *brahmachaarya* (continence) and *asteya* (refraining from lies, violence, stealing) and *Aparigrah* (accumulation of excessive and unnecessary wealth and sexual matters).

The concept of curriculum according to *Saankhya* was to mean to achieve the aim of education. It admits both physical and spiritual aspects of life.

The *Saankhya* thought towards infant education is similar to the Maria Montessori of Italy. It says that during infancy sense organs grows rapidly so environment should be provided to children to develop their physical growth. (Chaube A, Chaube, 2006)

The same source says during childhood, children need over all development so they should be given education such as language, literature, social studies, maths, physics etc. according to their interest. It further adds that during adolescence the education should be given in such a way that they are able to develop their reasoning power, recognize the self and distinguish matter from spirit.

There are two method of imparting knowledge in *Saankhya*- external and internal (Ibid). The source says that External method means the development of senses of perception and actions. Internal means to give knowledge in such a way that the learner could control the mind (*manas*), develop self consciousness (*aham*), use intellect (*mahat, buddhi*) and realize the inherit soul in him/her. But it in blending both the external and internal knowledge so that the knowledge attained becomes stable and permanent. From the Sankhya philosophy it is found that when material and spiritual education go together human will be able to achieve his/her goal (liberation)

The *Saankhya* has given three means of acquiring knowledge, they are; direct (*pratyaksha*) through senses, inference (*anumaan*) through experiment and proof and the third is authoritative by *vaachanam* or reciting the words of the Vedas or the ancient scriptures. The Inference (*anumaan*) method is closer to the scientific or secular education of today. *Vaachanam* is learning through oral recitation, question answer and interpretation or exposition method of modern teaching. This method is learning through Textbooks.

Likewise the *Shaankhya* philosophy says that the teacher should be a role model- trust worthy and ideal. It accepts discipline advocated by the Yoga philosophy (Ibid)

2. *Nyaaya* philosophy and education

Maharshi Gautam the profounder of this philosophy holds view that knowledge is gained by perception, inference, comparison and verbal testing. This philosophy believes that there is only one god and he is the source of bliss. The Objective of education for the *Nyaayikas* is attaining nearness to God.

3. *Vaisheshika* philosophy and education

Maharshi Kanaad, the profounder of this philosophy says that knowledge can be attained by substance, quality, action (*karma*), generally, particularly, inherence, non-existence etc. The *Vaisheshikas* believe that mind is the cause of suffering so the objective of education to them is controlling mind and senses.

4. *Mimaamshaa* philosophy and education

Mimaanshaa is propounded by *Jaimini*. Through This philosophy the profounder blindly accepts of the dictums of the *Vedas*. This philosophy gives emphasis on the action or karma. Knowledge is compared with light. It believes that the natural and moral rules are the main cause of the running of this world.

5. *Yoga* philosophy and education

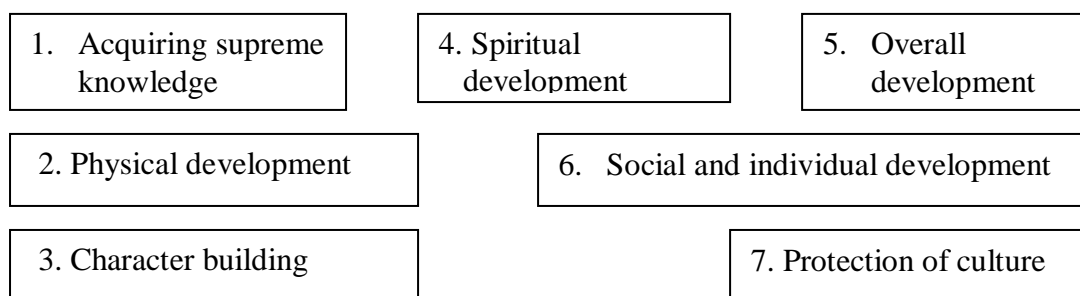
The *yoga* philosophy propounded by *Maharshi Patanjali* is a scientific philosophy (Ibid). It is popular and practiced till now throughout the world. The main theme of this philosophy is healthy mind and body by following the eight paths *yama*, *niyam*, *aasan*, *pranaayam*, *pratyahaar*, *dhaarana*, *dhyaana* and *samaadhi*. This philosophy believes that regular practice of yoga is necessary for physical, mental, emotional and spiritual

development of an individual and solves many mental problems and physical disorders. The objective of education of this philosophy is wiping -out the ignorance and attaining wisdom through the above-prescribed eight paths.

6. *Vedaant* or *Upanishadic* Philosophy and Education

It stresses that education should be given according to the dictates of the *Veda* and *Upanishads*. The *vedaanta* philosophy of the *Upanishad* says that aim of education should be attaining knowledge of liberation (*Mokshya*). *Upanishad* has divided knowledge into two parts- *Vidyaa* and *Avidyaa* or *Paravidyaa* (spiritual knowledge) and *Apara vidyaa* (material knowledge). It says that *Paravidyaa* or spiritual knowledge helps to grow insight towards introversion and drags people towards the path of self realization which ultimately leads to *Brahma* and liberation.

Apara vidya attracts people towards the external objects and distract from *Brahma*. It is responsible for the downfall of man. According to the *Upanishad* the principle aims of education in *gurukul* were;



In this way the aim of education in *vedaanta* philosophy is physical emotional, mental and spiritual development of child (Ibid). The same source says that it believes that for the full development of children, they need the knowledge of man (*jeeva*), world (*jagat*) and God (*paramaatmaa*) and their relationship of *Paravidya* as well as four *vedas*, six *vedaangas*, phonetics, knowledge of rituals, grammar, astronomy, and matrices, *itihaas*, *puraans*, ethics, military science etc contained in the *Apara vidyaa*.

From this it is understood that both spiritual and formal education was given in *gurukula* but in a different form. They received both man making and mind making education in *gurukula*.

The *Vedaanta philosophy* emphasises on an authoritarian teacher. The teaching in the Vedic days was heart to heart. The teacher imparted the instructions orally to students, explained the meanings and the student listened to him attentively. Later the students practiced or used to recite the text taught, studied meanings, thought about them and came to conclusions.

This philosophy believes that students should regard and serve the teacher as he has full authority on them as long as the students stayed in the *gurukulas*. The students did the household chores in *guru* house and were under the direct observation of their preceptor. Feeling of love and service prevailed between teacher and students. The teachers in these days were considered as God. They were humble and truthful, simple and men of high intellect, disciplined routine, refrained from pleasures and always concerned about their students' welfare. Teacher never concealed anything from his disciple and the student too did not conceal anything from the teacher.

The teacher told stories, parables and illustrations in difficult matters. From time to time discourses and disputation (*shaastraartha*) were also organised for the benefit of the pupils.

The examination

There was no arranged examination the *gurus* evaluated students by his day to day performance and activities (Ibid). The same source says that there was no prejudice done to students and the students stayed in *gurukula* till they were perfect before they leave. After completing education the *Guru* used to give a convocation address on which the

students were told to revere parents, teachers and guests as god, Speak truth, be modest and righteous, fear of doing sinful act and to be kind and dutiful and continue self study as well as study of the self (svaadyaaya).

From the above literature I understand that the education in the *Vedic* era fully recognized the spiritual development of the students. The teacher tried to balance both spiritual and academic side of education. Education was given for life as well as for living. The students not only gained knowledge but the skill of doing the household work. They learnt the art of the division of labour, co-operation, sharing and helping. The focus of different schools of thoughts are presented in the following table that I made-

Table No. 2.9
Focus of different schools of thoughts in relation to education

Schools	Focus of schools	Relation to spiritual education
Vedanta school <i>Gurukula</i> and <i>Rishikula</i> . <i>Parishad</i> <i>Sammelan</i>	Morals and ethics Discipline Specialization Competition, discussion, exploration	Character/liberation Independency, social welfare holistic development Practicality, gratitude to god, Knowledge of self
<i>Shaankhya</i> school	Bring out the latent capacity	Discriminate transient and intransient
<i>Nyaaya</i> school	Exploration within	Oneness of god
<i>Vaisheshika</i> school	Uniqueness of the beings	Control of mind and senses, unity in diversity
<i>Mimaansaa</i> school	Action	Control of mind, body and senses
Yoga school	Healthy mind and body	Self realization

Source: Chaube and Chaube (2006).

From the above philosophies I found that knowledge of the relation between mind, body and soul should be part of study so that a holistic personality could be made.

Progressivism in education

The theory of utilitarianism is similar to the progressivism in education. This theory also believes that those objects, thoughts and actions are right that are useful and are needed for the human (Dhakal and Koirala, 2064 B.S.). The same source says that the values are got from the society and so society shapes the human personality. The values according to this theory are not rigid but they change according to time and contest

Thoughts and actions are the two main factors but actions play the vital role between the two (Ibid). The same source says that this theory of education is humanistic, experimentalist and instrumentalist believing in the relative truth and ignoring the absolute factor. The source further states that whatever useful to the human is the truth but not the world which is changing. Change is the natural action. This theory is more on present oriented and believes that knowledge is gained by the interaction of subject and object.

This theory stresses that the knowledge gained through education should make a person able to manage the difficult situations. In regard to education this theory believes that education should be life itself rather than preparation of life and encourage cooperation, creativity and new experiences (Ibid). The same source says that For John Dewey (1859-1952) practical learning was more important so he stressed on utilizing the whole body in the process of learning.

Likewise Chaube and Chaube (2006) hold view that progressivism recognizes child as a complete, dynamic and living organism. The progressives believe that education should be organized to cater to the needs of different phases of growth and utilize all aspect growth for the well being of the society. They emphasise on development of human

personality and cooperative social participation which means education should develop the whole personality of children.

Constructivism in education

According to Jean Piaget (1896-1980), child develops and builds cognitive structures or mental maps or schemes or networks concept for understanding and responding to physical experiences within his or her environment (Parajuli, 2062). The same source says that Constructivism identifies four stages of development and processes by which children progress through. They are:

1. Sensorimotor (from birth to about age 2) in this stage learning encircles around sensory perception.
2. Pre-operational (2-7 years) in this stage learner uses language, thinking and imagination.
3. Concrete (1st grade to early adolescence) in this stage learning takes place through reasoning. So it is a stage where the learner reaches near to the reality.
4. Formal operation (adolescence) in this stage learner is able to make rational judgements. He/she is able to doing hythotical and deductive reasoning.

So this theory holds the notion that children are not empty headed. They can construct their own knowledge according to their age and context.

Existentialism in education

This theory holds the view that truth can be realized in the higher state of misery (Dhakal and Koirala, 2064 B.S.). The same source says that human existence is more important factor and with the latent ability he/ she can take the place of god. So this theory advocates that god is not the cause of human existence, the feeling of death and the realm of god make human weak and bars him or her from existence. It goes against dogmatism

and prefers individual freedom and independency on doing his /her work and struggle with feeling of responsibility.

The self-identity or I is considered as the main factor in life. It considers "I" as subjective but not an object (Dhakal, Koirala 2064 B.S.). From their lens it sees world as useless and meaningless but gives emphasis on attaining fullness of life.

The existentialist believes that education should able the children to be aware of their rights, use reasoning and be able to face the consequences of their actions and develop the power of making choices. In this regard Chaube and Chaube (2006) believe that the existentialist focus self-existence, human weaknesses and insecurity, freedom and individual responsibility. This shows that they are concerned much on the subjective knowledge and self-realization.

By studying the above theories of education I made the following table before going to the field.

Table No. 2.9

Focus on education in theories

Theories	Basic focus in education	My decision to study in the field
Progressivism	Development of human personality	Practical application in society
Constructivism	Knowledge is constructed	Everyone is unique, unity in differences
Existentialism	Awareness of ones identity	Aware of being human

On the basis of the above table I looked whether my informants -

- a. Were aware that every individual action affects the life in the society
- b. Respected others feelings realizing that the capacity of understanding a thing differs from people to people.

- c. Were applying the knowledge given by the society for the welfare of the society with no grudge and selfish mentality.

Theoretical framework

I knew that there are many theories that have connection in the field. At the same time I was aware that many theories could make me complex. This is where I decided to use theory as per when the field demanded.

While forming my conceptual framework about spiritualism I used the theory of consciousness of Gita as the driving force of life. *Gita* focuses on the same conscious principle in all and unity in plurality. In this connection Srivastav (2002) holds view that the plain level of consciousness could not go beyond the physical relativity as it is limited only within the human existence, mind and senses. The same source says that in order to experience more of the reality human beings have to raise their level of consciousness. The prophets, saints, sages or some gifted people of east and west from time to time with their raised level of consciousness possessed the power of looking back at the past, see the future ahead as a screen picture and be present to many places at the same time. From *Gita* I understood that when one raises the level of consciousness and explores within things appear different and more holistic. All the outer differences will vanish as soon as human beings realize the one and only unifying factor (the Brahma) and his relationship with the fellow human creation. So raising consciousness only can establish peace and harmony and universal brotherhood in the real world.

For Srivastav (Ibid) both the quantum and relativity theory lead to the conclusion that consciousness is the basic stuff of the universe. The classical material knowledge looked cause and effect as separate entity. But Einstein replaced this thinking by providing that matter is the effect and the cause is the consciousness or the underlying principle within.

So they are one and not separate entities (Ibid). And Max Plank (1931) also arrived to the spiritual version of consciousness and regarded consciousness as fundamental and matter as derivative from consciousness (Jitatmananda, nd). The same source holds view that the uncertainty principle of Werner Heisenberg (nd) says that it is the consciousness, which decides the nature of the world. In this way the human and the phenomena being studied both are made of and bound together by consciousness. Thus the whole universe is on indivisible whole on the account of the underlying conscious intelligent principle, which pervades all. It is a dynamic play of mind and matter i.e. *manomoolam jagat* or the interplay of the mind and the material world.

The western or modern science is now confessing and has realized that to understand the phenomenon and the mystery of the nature one has to go a step beyond experimental observational methods (Srivastav, 2002). The same source says that one has to observe not only interaction of the matter, but also grasp the higher dimension i.e. the interaction of mind and matter and the underlying play of consciousness as the basis of matter and events. The west has now begun to realize that eastern wisdom is more holistic and whole, more broad and fundamental.

Though the theory of relativity has taught me to suit with the context, people and time but since my aim was to reach to the absolute I thought that I should not limit myself on sense perception and relative truth only. This view helped me to form my second theoretical frame, which is to expand and broaden the limit of my sense perception.

In the same way from quantum theory I found the fact that human body is the field of energy and it is the duty of humankind to realize it and use this energy in correct way. Misuse and wastage of such precious energy will turn human away from the knowledge of reality and proper use of it will raise the human merge with the eternal. For my third

theoretical framework I used this theory to find whether people are aware of the presence of cosmic energy working within or not.

From The karmic theory of Gita I found that every action has reaction. On this basis I constructed my fourth theoretical framework.

In the mean while the theory of progressivism gave me the knowledge about present oriented action. Its emphasis on society, flexibility of values and utility based thought, the changing feature of the world and the aim to make courageous and fearless children in solving problems of life all are very close to the spirituality. But my spiritual inclination found that all these thoughts of this theory are founded on materialism. What it lacks is addition of spiritual knowledge and gain a new look to it. Then only, in my view, John Dewey's dream would be achieved. On this backstop I chose spiritual progressivism in education as my fifth theoretical framework.

In the same way in my understanding the theory of pluralism also could achieve its speed only through internalization and realization of the hidden unity in diversity. So the need is to turn towards spiritual pluralism so that it would be easier to unite and create peace and harmony among the groups of different cultures and religions. Unless one enters the realm of the heart it is almost impossible to achieve anything from this theory. Beside it without getting closure to the absolute reality all theory will be superficial and provide momental satisfaction only. And my fifth theoretical framework is relies on spiritual spiritualism.

Likewise two important and useful points I found in the theory of utilitarianism are welfarism and consequentialism. But utilitarian theory is material oriented and it is not possible for the state also to judge the need and mental happiness of its people. It is totally internal and relies in the level of satisfaction and the feeling of sacrifice. In

connection to it Vivekananda was of the view that utilitarian standards can not explain the ethical relation of human as it is driven by want and distress of human (Jitatmananda, nd). So I also agree with him and prefer spiritual utilitarianism as my seventh theoretical framework thinking that it would be the best help for the state to provide justice to all and for people to achieve happiness.

However I understood that the theory of egalitarianism counts on the abilities and skill of human beings and rejects the discrimination on caste, creed, and gender and of any kind. On this basis I found that for the successful egalitarian society the principle of physical, mental, cultural diversities are utmost essential. This could be possible when people know the underlying unity of the creation. So my eighth theoretical frame favours creating an egalitarian society in the world through spiritual egalitarianism.

In my understanding the existentialists view on the world is same as the Buddhist philosophy. They both believe that the world is full of miseries. On the contrary the Jews look upon this world as a beautiful place with full of opportunities and happiness. But for the spiritualist this world is beautiful as well as difficult and full of sorrow as well as happiness. S/he also emphasizes on Humans, as the existentialist so in this regard it is close with the spiritual philosophy. But about the theory of creation existentialist differ from the spiritualists because they believe that world is created by the human and human came before god. Their principle of Fighting against dogmatism, overcoming the difficulty, realization of the latent ability and realization of the truth could be possible with the help of spiritual knowledge. So my ninth theoretical framework is based on spiritual existentialism to make it more practical.

In the same way, Globalization, as I understood is not bad in itself. But the way it is happening has not been beneficial to the poor countries. The trend seems that it is

planned to make the poor poorer and backward and widening the gap more and more. In the field of education globalization have given much more benefit to the western countries than the developing countries. They are earning huge sum from educational field and the students. The youth of the developing countries have been contributing skill, knowledge as well as physical labour to these countries. The western education could be bliss for all if the rich country's material and hegemonic attitude could be replaced by taking the help of the rich eastern philosophy of *Sarvaam khalvidam Brahma* and *lokaa samastaa sukhino bhavantu* and implement it with the purpose of selfless service and sacrifice and universal brotherhood. From this angle my tenth theoretical framework stresses on the need of spiritual globalization followed by material globalization.

In this way my spiritual theory is holistic, deductive, practical, goes beyond sense perception and tries to find the one single force hidden in diversity. It is more on utilizing the wonderful cosmic energy and on the fact that result of any action depends on the quality of action and attitude of the doer. The sell fish (selfish and wavering) mentality of the present world weighs everything with the material view. Once the spiritual knowledge paints the life of humankind they would be able to replace it by selfless mentality. So my conclusion is that with the spirituality added in every social institution the social harmony and progress will be unhindered by even the Weberian hierarchy, conflict of Marx or any stratification in the society.

Going through the above theories I developed the following scheme to use them for my field interpretation. The table below gives the rundown of it.

Chapter III

RESEARCH METHODOLOGY

This chapter presents the procedures adopted during the study period. It deals with the introduction of the study area, selection of the research design and research areas, nature of data, sampling techniques, population and sample sizes, research tools and techniques, data collection procedures, data analysis procedures, validity and reliability of the study.

Study area

This study was carried out in Kathmandu, Bhaktapur and Lalitpur three districts of Kathmandu valley. These districts were selected because of easy access from my place.

Research design

There are mainly three types of research designs: the quantitative, qualitative and the combination of the two designs, which is called, third wave research design. According to Thakur, (1997), "a research design is the arrangement of condition for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure."

My study was based on the perception of the selected population. I have chosen qualitative design for my study because it was intended to know the attitude and opinion of the population towards spirituality and possibility of its integration with the prevalent secular curriculum. I used phenomenological and Hermeneutics methods for my study to understand the lived experience as well as past knowledge linked with the present of my informants.

Study group

Identification of the study group is the process by which a relatively small number of individuals or event is selected and analysed to find out something about the entire population from which it was selected. It helps to collect vital information more quickly (source). This means it is a process of getting information about the entire population by studying and observing only a part of (Kothari, 2004).

Since this is a perceptive study I used Purposive sampling out of the huge mass or units as the typical or representative of the whole. In purposive sampling, study populations are chosen from population through researcher's intuition or some other subjective basis (Wolf and Pant, 2005). They further state that the intent is to select elements that are believed to be typical or representative of the population in such a way that errors of judgement in the selection will cancel other out. I tried to maintain flexibility and be impartial and free from biasness as far as possible while designing the sampling procedure.

Because of the time constraint my study included three schools each of Kathmandu, Lalitpur and Bhaktapur districts of Kathmandu valley.

Study population

In the studied schools, the head teachers, teachers, parents and students were considered as the universe of the population of the study. Out of this universe I managed to generate information.

Table No. 3.1

Studied groups

Subjects	Kathmandu	Lalitpur	Bhaktapur
Number of schools studied	3	2	2
Number of students interviewed with	6	6	6
Semi structured questions	18	12	12
No. of head teachers	3	2	1
No. of parents	3		
No. of teachers	3	3	3
No. of class observation	1	1	1

The head teacher of each studied schools of Lalitpur and Bhaktapur was interviewed with semi-structured questions and the head teachers of Kathmandu district were given a questionnaire. Three teachers from each school were chosen purposively. Priority was given to teachers teaching different subjects. The three teachers of Lalitpur and Bhaktapur were interviewed with semi-structured questions and the teachers of Kathmandu district were given a questionnaire.

Six students from each studied school were chosen purposively. They represented class five to class ten. Three parents from different professions were chosen purposively. The sample students and the parents of the sample schools of Kathmandu were given questionnaire while the students of other two schools each of Lalitpur and Bhaktapur were given open- ended questions to write their perception during the interview. But before giving the questions, I organized an exhibition on 'Human and Spirituality' in each sample schools.

Research tools

The study included both primary as well as secondary data. For the primary data I visited the study schools to collect necessary information. I made three sets of questions in order to capture greater depth of perception. The first set of question was prepared for the students during the interview in order to know about their perception on spirituality.

The second sets of questions was for the, teachers and the third was for the head teachers. The main purpose was to know their perception about spirituality and to surface out the problems that they are facing because of lack of spiritual knowledge... However the primary information was further supplemented by other secondary source of information. The following were the tools that I used for this study.

a. Interview

Interview method is a way of collecting data by oral- verbal stimuli and reply in terms of oral-verbal responses. In this method personal interview and telephone interview could be performed (Kothari, 2004). Both qualitative and quantities researchers rely on interview as the basic method of data gathering and the inherent fact that the results are trust worthy and accurate and not unduly biased (Denzin, Lincoln, 2005). The source further adds that the most common form of interview involves face-to-face personal one but face-to-face group interchange and telephone surveys are also common along with it. In regard to the personal interview Kerlinger (1986) describes The interview as a face to face inter personal role situation in which one person, the interviewer, asks a person being interviewed, the respondent, questions designed to obtain answers pertinent to the purpose of the research.

By following the above understanding, I choose Personal interview to get the information from the respondents. I conducted face-to-face personal interview in a structured as well as unstructured form. I developed an interview guide for myself during the field visit. I conducted interviews along with the questions (appendix I). The questions used were open ended with space for the respondents to write their views with the hope that it would help them to motivate their feelings, experiences, implementing conditions and real situation of the study area.

Observation

The observation method is the most commonly used method in studies relating to behavioural sciences and under this method, the investigators generates information through direct observation, without asking from the respondent (Kothari, 2004).

In line with this I made observations in regard to the attitude and behaviours of children and teachers in and out of the classroom in study schools. The observation was non-participatory one.

Questionnaire

This method is quite popular in case of big enquiries and in economic and business surveys (Kothari, 2004). From his lens in this method questionnaire consisting objective type of questions, is sent to the persons concerned with a request to answer the questions and return the questionnaire. But I used it for my informants of the Kathmandu district (appendix II). The reason for not using it in other two study areas was because of the unfamiliar environment in these areas. I want to keep in touch with them be acquainted with them.

Data processing, analysis and interpretation

Technically speaking processing implies editing, coding, classification and tabulation of collected data so that they are amenable to analysis. The term analysis refers to the computation of certain measures along with searching for patterns of relations that exist among data- group (Kothari, 2004). With this understanding I edited the data. I coded them in a descriptive way. I classified them thematically and described them chronologically. Then I used my theoretical frame to interpret the field findings.

Ethical issue

The research itself is my journey to examine spirituality in the schools of Nepal over the duality, false promises and fabrications. And I also knew that my informants were the main actors on which the success and failure of the study depends and I required good relations with my informants and the cordial love and trust during and after the accomplishment of my research. With this insight I let my informants well informed about the nature and consequences of the work they were involved and got their good help and support. Once I found in them that there are not any fabrications, fraudulent materials, omissions and contrivances in the study I began to ask them. I treated them well and respected their opinions and views. My process of unveiling perception made them much enthusiastic and eager to help in my study.

Table No. 2.10

Theoretical scheme of the study

Studied theories	My approach to use the theory for field interpretation
Consciousness	Consciousness within as the main actor
Relativity	Present is the relative truth only, search for the reality
Karmic	As is the action so is the result
Quantum	Energy creates matter
Socialization	Identifying oneself with the society
Liberalism	Broadmindedness
Utilitarianism	Need according to utility
Egalitarianism	Human welfare, classless society, equanimity
Progressivism	Fearlessness
Existentialism	Individual identity
Constructivism	Uniqueness of human knowledge
Globalization	Universal progress by protecting diverse skill, language, knowledge and culture

Chapter IV

SPIRITUALITY DOWN THE AGES

Spirituality down the ages

The founders of religious sects have guided human beings, towards the only one supreme reality in various ways, depending on the context, time and situation (Srivastav, 2002).

The same source says that these founders were the enlightened beings who came to the earth for enlightenment of mankind. Some even had to face the tragic death because the men and women of that time could not understand them nor did they want to give up the ways of their life. This implies that Human ignorance; lust for power, property and position have created this misunderstanding

The glory of eastern knowledge has attracted writers and philosophers of the world from time to time. They were inspired by the knowledge and worked to make it available to their people. I made the following table to present the views of people of different times:

Table No. 4.1

Views and work of people about spirituality in different time

Scholars/philosophers	Views and work
Alberuni (11th century), Arabian scholar	Studied Sanskrit and praised the <i>Gitaa</i>
Darashikoh (1640-1659), eldest son of Sharjahan	Translated 50 Upanishads into Urdu with the help of scholars of <i>Kashi</i> , tried to find common mysticism between <i>Hinduism</i> and <i>Islam</i> .
Akbar (1556-1585)	Translation of some of the <i>Upanishads</i>
Schopenhauer (1788-1860)	Studied Oupnekhat (1801-2) a Latin translation of the <i>Upanishad</i> , regarded <i>Upanishads</i> as solace of his life and death, Creator of <i>Upanishad</i> as the work beyond human mind, Predicted <i>Upanishad</i> wisdom as destined to be the faith of the people of future world, a medium in bringing change in European knowing and thinking
Schelling (1844)	Oriental ideals as the noon day sun with heavenly glory in comparison to the feeble western philosophy
Kajins (Nd), a French philosopher	Eastern idealism as super and like a bright sun
Hockley (Nd), ancient writer	Impressed by <i>Tatwamasi</i> principle of the east
Max Muller (1879)	Learnt Sanskrit, translated all four <i>Vedas</i> in English
Sara Bull (nd), an American disciple of Vivekananda	<i>Vedantic</i> thoughts pervade the western thoughts of today
Dr. Anne Besant (nd)	Regards <i>Upanishads</i> as the highest product of the human mind, the crystallized wisdom of divinely illumined men,
Paul Deussen (nd), a German philosopher	The principle of <i>Upanishads</i> as the doctrine of emancipating knowledge of the <i>aatmaa</i> (<i>Muktidaayani Aatmavidyaa</i>)

Source: *Upanishad Vishesanka of kalyan*, 2005.

Even The scientist like Einstein realized the one reality of the east. According to Subedi (2006), Einstein ended the classical view of duality of matter and energy. And it has established a new era on the explanation of main and dynamic role of nature. The

Newtonian mechanist view of life has been slowly changing and being replaced by the organic view of phenomenological existences (Ibid). Now the western neo modern philosophy has also accepted the organic view of the truth of the east.

In fact after the Mahabharata war Aryans' ancient *Vedic* and *satwik* or spiritual culture was eroded and in that place the religious rituals got the priority in the life of the people (Sharma, 1964). The same source says that the *rishis* who lived in the forest lived the life of serenity and wisdom and devoted their life in imparting the knowledge of the highest reality according to the *Upanishad*. But this was slowly changed and replaced by the ritualistic gross worship methods.

The ideal of Hinduism became the victim of the dogmatist thoughts and ritualistic discipline (Poudyal, 1977). The people with demonic attitude, whether may they be great scholars could not leave *dehavimaan* or the egoism and *dehaashakti* or bodily attachment. They study the *shaastras* to mould the meanings and present according to their thought and benefit. The misinterpretation of words is a great fraudulent to other people. The Veda is godly wisdom so the *vedhaartha* should be presented in its true form; it is the duty of the scholars (Dutta, 2005).

So from the saying of the above people I understood that the *Vedas* and *Upanishads* have been misinterpreted and misused by the *Braahmin* scholars from time to time. They are responsible for the devaluation of the glory of such legendary texts and spiritual knowledge.

With the realization, Dayananda Saraswati (1828), tried to revive the glory of *Vedas* by saying that *Veda* can be studied by any person. His *Brahma samaj/Arya samaj* (1828) fought against the ritualism, orthodox and dogmatic vision of the Braahmins and spread

the presence of singularity of god and tried to spread the universal fraternity and acceptance of the principle of *Sarva dharma* or harmony of all religions.

The theological society of Dr Anne Basent (1882) in India with the aim, *Satya naasti paro Dharma* tried to spread the *Upanisadic* principles in the country and outside.

The philosophy of indigenous groups like the Native Americans, Maori, Hawaiiin, and Native Canadian is based on spirituality. This spiritual pedagogy demands a politics of hope, of loving, of caring, and nonviolence (Denzin, Lincoln, 2005). The source further provides that the red pedagogy of the Native American regards earth as a spiritual centre. In the same way the Hawaiian pedagogy considers spirituality as the base of culture. So from this angle we can say that spirituality is still the life of the indigenous people of and around the world.

Now days also the spiritual organizations like *Brahma Kumari*, *Osho*, art of living of Ravi Shankar, *Maharsi Mahesh Yogi*, Asharamji, Ram Krishna Mission, Sri Sathya Sai Organization and Ramdev are trying to provide spiritual knowledge to people around the world. They have their own educational institutions which are providing the *Vedic* spirituality and material education to the children and youth. They are moving ahead successfully in bringing spiritual awareness around this material world and binding people under one infinite umbrella of eternity and humanity. They are trying to build the base of the so-called golden age in which spiritual knowledge, belief in the eternal and social welfare will glow again like in the ancient days.

Spirituality and social philosophy

The development of society depends on the social structure, culture, social values, politics and development of science and technology (Sharma and Sharma). These factors

decide the kind of education needed in the society. And these factors are internally woven with the spiritual science. For Thapa (2005) the social science deals with the knowledge of disciplines like political, economic, historical, cultural, geographical, psychological and anthropological sciences. The same source says that social science is the treasure of knowledge of human beings and their journey till now. The central actors of social philosophy are human and their activities.

In the same way spirituality too focuses on human, and its relation with the universe and the creator, god. The only difference is spiritual science focuses on internal purification and realization of oneself whereas social philosophy deals with the external activities (Thapa, 2005). But both are the inseparable part of the society and the individual.

The realization that whole of the humankind is one divine family is the means to understand the basis of society. And the society is a manifestation of the divine purpose that individuals are enjoined to realize the divine through living in society and not getting away from it. But the link between social life and spiritual life is not a causal connection. Social life is the very basis of the spiritual life (Baba, 2006). It is with the understanding I tried to examine spirituality that travels between the cosmos and human as a divine link.

In connection with the relation between society, education and spirituality Baba (1998) says that education is meant for life. Life is for human. Human is for society. Society is for science. Science is for spirituality. Spirituality is for nation. Nation for him is for the world and world ultimately is for peace. Therefore spirituality is the core of the social philosophy (Ibid).

Role of culture in spiritual education

There are the two types of culture Material and immaterial (Dhakal and Koirala, 2064 B.S.). For them the material culture is the physical goods and social norms, philosophy, education, literature and art are the immaterial culture. In this Nirvedananda (2000) says that the *Upanishads* has shown two distinct cultural ideals – the *shreyas* or the eternally good culture and the *preyas* or the temporarily pleasing culture. The *shreyas* culture inspire human to eliminate his or her ego, restrain his or her brutal impulses and manifest the divinity within. The second one or the *preyas* culture is on the other hand driven by ego, prompts human to remain brute, with all its greed, lust, ferocity whose only business is to cater for selfish ends, to fulfil the lower self. From the above lens it could be understood that the *preyas* is the material culture and the *shreyas* is the immaterial culture.

But both the cultures are learned behaviour as it could be transmitted from generation to generation (Dhakal and Koirala, 2064 B.S.). For them Education plays important role in protecting, transmitting, transferring or continuation of the culture. Cultural Transmission from one generation to the other is possible through direct and indirect education. For direct transmission school, Curriculum, method of teaching, discipline, textbook and teacher, do this transmitting action in the society and for indirect transmission of culture home, family and community play vital role. So education and culture are inseparable factors (Ibid).

Sharma and Sharma (2063 B.S.) hold the view that culture consists inventions, social arts, important events in human history, human development, social behaviour and social values. For them Culture as a whole is human made affair and human is manifestation of god. So culture and human are socially, individually, internally and emotionally linked

with each other. The transmitted culture helps to shape the human personality. At the time of worry, danger, happiness or fear one needs to take refuge of culture. This implies that culture and spirituality are the interrelated factor.

And as for Baba (1981), culture is the realization of the inherent divinity in man and making it manifest in one's way of life. For him life without culture is a house without light. Culture seeks to integrate the various aspects of daily life and develop a unified outlook. It should enable to transcend the divisions of caste, creed and community and realize the divine unity that underlies the apparent divinity (Ibid).

Culture helps to refine the human spirit and makes one a complete human being (Baba, 1990). For him the bridge that links culture and spirituality is the human body. He says that but today no attempt is made to understand the truth relating to the body, the mind and the soul or the *atma*. The educated urban population think that they are more civilized and cultured and ignore the illiterate and uneducated village people (Baba, 1988). He further adds that if we look at the virtue and loyalty of the villagers and the illiterate, they are far more superior to the town folks. In different places of urban areas such as schools, colleges, courts, and administrative offices an increased corruption, injustice, and wickedness is witnessed because of lack of cultural values.

Culture is the most important especially in relation to one's character (Baba, 1997). From his lens in seeking to lead a free and unstrained life, people are falling prey to the desires of their senses. Education institutions are haunted by the fears of insecurity. The culture of Science and technology have made great advances in recent years and have a prominent place in education too. Despite the known fact that it has helped to improve the conditions of living but at the same time the harm it has caused outweighs the benefits. Because of this Human has lost peace of mind and the sense of security (Ibid).

The middle class people, who have moderate incomes, wish to acquire the things which they cannot afford to buy from their regular incomes (Baba, 1988). For him this leads to corruption and bribery. Education has become expensive and far beyond the means of middle class earners. There is a tendency to show off before others, to appear to be better off than one really is. So this kind of ostentation is another cause of fall in moral standard among professional people. So there is nothing wrong with science but the consequences it produces or has been producing needs to be reformed and for this students should learn about the right use of science. This could be helped by the atmic education or *aatma gyaana* or the knowledge of the self (Ibid).

Culture is the life- breath and blood of any human being. A country is there as long as its culture is preserved (Ibid). According to him if the culture is lost, the country may cease to exist. So the receiving degrees only could not save the culture of the country. The life of the people with morality, service and character could save and strengthen the country's worth.

In this regard (Baba, 1999) says the real significance of culture lies in giving up bad thoughts, and bad actions and cultivates sacred thoughts and doing noble actions.

Spirituality helps cultural development in the following ways-(Human values in relation to politics, unanimous, nd).

1. Establishment of cultural equilibrium

In a multicultural country like ours cultural balance is very necessary. All cultures should deserve protection. Spiritual knowledge stands as a strong pillar in maintaining and harmonizing the diversity by providing the holistic knowledge.

2. Individual values of the people and the groups will be in balance and in harmony when everyone or group gets respects and dignity.

3. The universality of god helps to make disciplined habits among people which will help to follow the laws and order of the land honestly.
4. Spiritualism fosters non-violent ideas. Mahatma Gandhi's philosophy of non violence taught the world about bringing change without resorting to war tactics. The spiritual knowledge will help to stop the violence on females, the dowry system and other unproductive customs in the marriage. The sacred system of marriage will not be victim of greed and selfishness.
5. Spirituality will help to develop the communication to be heart to heart affair and people will not suffer from the language diversity. It will help in imparting the one unifying principle in the society.
6. Good thoughts, good food habits, disciplined way of life and good actions ultimately help to maintain good health and develop feeling of welfare of all.
7. The marginal or the exclusive group like dalits will come out of the spell of fatalism and involve themselves in seeking the answers of the question like was it the creator or the god who made and degraded them as dalits or the untouchables? If it was done by god why did he do so and if it was the hand of humans what was the reason behind? Is change in their status possible, if yes then how? The spiritual oneness and unity will help in the inclusion process and remove the superstitious feelings and narrow mindedness from the heart of the people.

Lastly the spiritual knowledge supports to love the culture of the country and check religious transformation. The morality and character is the essence of the glorious culture of the Nepalese people. And the Nepalese cultures always laid emphasis on simple living and high thinking and revere as well as serve parents, welcome guests and treat them well.

Role of religion in spiritual education

The *Vedas* teach human should adore and worship god as an offering of gratitude for his benevolence (Baba, 1978). The same source says that The Bible teaches that we should

pray for peace and practice charity. The *Quran* tells human to show mercy to the suffering and to surrender his will to all-high. The Buddhist texts teach the lesson of detachment and sense control. The *Zend-Avesta* exhorts human being to get rid of evil propositions and shine in his/ her own innate glory.

For Visuddhadev (2055 B.S.) the life force, which originates from the *Brahma* takes four form heat, energy, time and mercy. It sustains and organizes as well as destroys the creation. This act of *Brahma* is called religion. He further says that in this way it bears the cosmos and organizes it in proper order. The work of the *Brahma* is faultless and perfect. In this sense the meaning of *dharma* becomes continuation of any work without fault. Therefore religion is the union with the perfection – the one and only *Brahma*. Religion is the symbol of unity in diversity.

In the same way Radhakrishnan (2002) holds a view that a theologian is different from a philosopher because a theologian tries to expand and defend the particular religion he or she follows while a philosopher does not confine on the religion he or she is born or accepts and always thinks that he/she belongs to all religious sects and loves all creatures as his or her own people. The same source further adds that Adi Shankara was the man who realised the greatness of the Hindu philosophy and said that the Hindu religion is always readily accepts all religious philosophies and there is no trace of compromise and superstition in it. Shankara further inculcated the *advaita* doctrine in order to help human to interpret god in terms of spiritual value. This shows that he was the man who spiritualised Hinduism (Ibid).

Likewise for J. Krishnamurti, (2002) religion is the search and not the performance of rituals or not following of a *guru*, teacher or saviour. The source holds view that it is the uncovering of the reality. But for Vivekananda rituals, mythology and philosophy of

universal truth form the three steps of every religion (Jitatmananda, nd). The source says that Vivekananda looked religion as concretization of the philosophy through rituals and symbols. He regarded religion as pleasure of self and life itself but not bundle of thoughts.

In the same way Swami Sivananda (2007) looks philosophy and religion as faith and reason respectively. For him religion without spiritual philosophy is dogmatic, superstitious and jejune and in the same way spirituality without religion degenerates into insane and dry intellectualism. Religion for him is mere sentimentalism so spirituality is needed to strengthen it. Therefore the Hindu seers harmonized in *Vedaanta* both religion and philosophy, faith and reason and this has made it universal.

Spirituality in worship

Spirituality preaches the reality of *Brahma* and illusoriness of the world and is iconoclastic and intolerant of worship (Nikhilananda, 2006). The source further says that only a highly qualified spiritual aspirant can conceive the impersonal absolute and realize it directly through meditation. For the general the approach to impersonal reality lies through the personal god. Therefore worship of god is recommended at the beginning of spiritual life. Worship, prayers and devotion enable a beginner to fix his or her mind on god and strengthen his or her power of concentration and belief. Because of the body consciousness and attachment to the world and the worldly the beginner needs prayers and worship personal god for protection, guidance and grace. But in the end both the personal god and worship merge into the absolute. So worship of personal god is the staircase to the realization of the impersonal god which is none other than the one and only *Para Brahma*.

Likewise Baba (1991) also holds view that rituals and *pujas* are like the kindergarten of spiritual education. The rules and regulations regarding the rituals must be transcended and sublimated into acts, words and thoughts which promote universal love, egolessness and equanimity.

In this connection Radhakrishnan (2002) says that human can realise the oneness of god only after a good deal of discipline and effort to reach at the ideal of religion. The higher one goes in the religious experience, the more is perceived between the worshipper and the object of worship till at last one is able to become one and then there is no need of worship in the traditional sense of the term (Ibid). The religious limits will be overcome and all the outer differences, duality, narrow mindedness and defects that it creates in the beginning will dissolve and vanish in the single power (Ibid) The same source further says that in this stage the absolute is felt as a boundless spirit pervading the whole universe and flooding the soul of humankind Radhakrishnan further reiterates that the religious worship which starts from the worship of *Vedic devas* and other deities with fear and duality passes through reverence, love and communication with the eternal and at last reaches to the state where there is union of soul and god. The Upanishads too consider spiritual meditation on the absolute as the highest form of religion (Ibid). For him this is the point where religion meets with the spiritual principles Therefore he agrees that religious worship has to be accepted to enter the realm of spirituality.

Spirituality in ethics and morality

Ethics is related to metaphysics in various ways (Lillie, 1967). The same source says that ethics makes judgements of value, on the basis of intuition and provides them as data for metaphysics and metaphysics determines their validity. Metaphysical beliefs affect

ethical beliefs by providing the valid knowledge that the nature of goodness in real depends on the nature of the universe and nature of god.

From the above view of Lillie I understood that Ethics and spirituality are interlinked. Ethics judges that certain values are right or wrong according to time and context and spirituality determines whether they are valid or invalid with the help of reason and logic of the cosmic theory of the creator.

In the same way Morality and religion have a very close connection (Ibid). The same source says that the moral customs are developed from religion. But the distinctions were made by saying that moral duties are directed towards ones fellow being and religious duties were regarded as duties directed towards god. For Lillie (Ibid) moral duties take high place in religious duties. The Hebrew prophets taught that god wishes human to work for justice, love and mercy to fellow beings instead of rites and sacrifices. They taught to reject the immoral rite and practices of religion. Here I found the interconnection between spirituality and morality because spirituality is not only the science of god but human as well.

In my understanding morality like spirituality implies belief in the existence of individual selves as doer of all other actions, in the reality of time and in the existence of the evil. And Spirituality gives objectivity to the moral values. It shows the relation of moral laws with the laws of nature and shows that god is concerned with the moral laws. Morality like spirituality implies an impulse or initiative that is beyond nature. It makes one feel that there is more in living than the satisfaction of the animal instincts in human, provides instinctive to be better, to reach something new in way of good actions and move towards higher (Ibid). Morality like spirituality implies a personal loyalty rather than obedience to the impersonal law and obligation to a personal god. It tries to give

spiritual outlook of the world and life to humankind (Ibid). In this way I found that morality and ethics are part and parcel of spirituality and so obviously play important role in spiritual education.

Spirituality in secularism

Secularism was first used by George Jacob Holydake in the context of social and ethical values or system (Sharma, 2004). The same source says that it is a term used for a system where a nation has no state religion and treats all religions equally. Secularism has two chief characteristics rules of reason and discarding of superstition. It respects differences and does not allow any confusions and unnecessary issues.

From the above view of Sharma I understood that spirituality is present in secularism too so it does not affect in the promotion of spiritual education in schools. In this sense, Spirituality in secularism is in the form of reducing ritualistic dogmatism and the superiority of a particular religion and tries to strengthen the feeling of unity in cultural and religious differences.

Spirituality in psychology

There is no systematic psychological analysis in the *Upanishads* but the entire *Upanishad* philosophy is based on the relation between body, mind, senses, intellect and soul (Radhakrishnan, 2002). The source further adds that in *Prashna Upanishad* (4.2) it is said that five sense organs and five organs of actions work under control of central organ - the mind. The chief function of mind is perception and action. It is also stated that without mind the senses are useless. And mind and senses are activated by the self or consciousness.

Likewise Sandweiss (2007) holds view that the relationship between psychology and spirituality can be best understood by seeing these fields with the help of different approaches to the study of evolving consciousness. The same source further adds that Spirituality and the stage theories of psychiatry are closely related because both deal with the consciousness and behaviour. Concepts of evolution are common to both psychology and spirituality. Many psychologists' views can be linked with the levels of consciousness of spirituality. But still the psychologists have not reached to the level of super conscious principle or the underlying oneness in the diverse world.

Freudian psychosexual psychology is very close to the lower stages of consciousness described by the *yogis*, is the opinion of Sandweiss (2007), a psychiatrist. The same source says that Ken Wilber's view of psychological development is similar to the evolution of consciousness. Ken has made a balanced figure between the west and eastern philosophical interpretation of the levels of consciousness. According to him it is not necessary that people at higher levels of development show higher degrees of spiritual insight. Instead people who are highly emotional may have a very high degree of spiritual insight. A scholar with high degrees may possess very little interest in spiritual matters and show very few spiritual qualities than a drunken man or a disabled person or an uneducated one. In this regard William James says that the psychologically ill person have more authentic mystical experiences than a normal person. Christ also has said that the meek shall inherit the earth. It is easier for a camel to pass through the eye of a needle than for a rich man to reach the kingdom of god (Ibid).

In Freudian psychoanalysis on development to object relationship, he has dealt with the five stages where as Eriksson has classified eight stages of psychological development in human's life (Ibid). Similarly Jean Piaget has described the four major stages of

cognitive development (Ibid). From the above understanding I have made the following table, which will present these stages in detail-

Table No. 4.2

The psychological development stages of Freud, Erickson and Piaget

Stages of development	Stages of development	Stages of development
Freudian psychoanalysis	Ericksons analysis	Piaget's analysis
a. Autocratic stage Birth - three years b. Narcissistic Three - six c. Homoerotic Six- puberty d. Heteroerotic -During adolescence e. Alloerotic -maturity	a. Trust vs. mistrust- 1 st year b. Autonomy vs. doubt- 2 to 3 years c. Initiative vs. guilt- 4 to 5 years d. Industry vs. inferiority- 6 to 7 years e. Identity vs. role confusion – 12 to 18 years f. Intimacy vs. isolation- adolescence to early middle age g. Generality vs. self absorption- middle age h. Integrity vs. despair- old age	a. Sensory motor - birth to 18 months b. Preoperational- 18 months- 7 years c. Concrete operational- 7 to 11 years d. Formal operation- 11 years onwards

Source: sandweiss (2007).

From the above table I understood that Freudian analysis claims that a person expresses his or her needs in accordance to the environment and condition in different ways. The changes of the innate impulses and drives in relation to reality also differ with the stages (Ibid).

From Eriksson's lens the psychological development from the primitive stage to the developed stages during adolescence, generally from twelve to eighteen years human seeks his or her identity (Ibid). From his lens in this stage people develop abstract

thinking and appreciate the complexity of life. There is external awareness, social consciousness, self-conscious and search for his or her self-identity. From adolescence to early middle age, middle age to old age people develop the habit of sitting in isolation, want to absorb within and becomes quite despair. It might be because of the fear of death and ignorance of the reality of life.

Like wise Piaget's sensor motor stage is the trial and error stage where children are able to form the mental image of the objects seen. In the second stage symbolic play, graphics imagery, mental imagery, and language play effective role for these children are unable to use logic and reasoning (Ibid).

During the period of seven to eleven children are able to apply reasoning but are not bound by their perception only.

During the stage of formal operations which is from eleven years onwards the young adolescent can not use hypothesis, experiment, make deductions and manipulate ideas (Ibid).

The same source says that Lawrence Kohlberg of the Harvard University has defined six stages in regard to the development of sense of morality in human. In the same way James W. Fowlers, of the Harvard divinity schools defines six stages of faith development. And these stages correlate with Piaget's cognitive, Kohlberg's moral development, and Eriksson's psychosocial stages. Though these theories are based on number of parameters like, age, body location, dependency, trust, autonomy, specific needs, drives, desires, behaviours, socialization, thoughts and feelings, motivation, environment influences, level of maturity, conflicts and emotions etc, they are unable to show the relationship among many of our therapeutic practices.

For a psychologist physical posture, breath practices do not seem to be clinical but for spiritualist all these count much in life (Sandweiss, 2007). The same source says that spirituality asserts the dynamics of mind. The aspects of consciousness with which psychology deals do not entirely apply to vaster and more fundamental spirit from which mind arises.

From the above backstop I found that In fact spirituality helps to make these theories more effective by taking them within a more complex system for understanding human behaviour. The *Vedic* concepts of the sheaths or *koshas* or the layering of human consciousness, the vital or the *praanas*, *kundalini jaagaran* (knowledge energy in human), *yoga*, the law of *karma* (action, cause and effect), the *chakras*, all give the minute details to understand the inner and the outer attitudinal affairs of a human.

Spirituality and personality development

Personality and goodness are interlinked. Human is a seed and the personality is the fully grown tree (Visuddhadev, 2005). The same source says that personality development refers to the adherence of good qualities. For him Physical health, mental balance, Intellectual development, Self-realization, Social efficiency and lastly the most important internal peace help to develop a human personality. The highest achievement of human Personality is internal peace. It is the fruit of personality development Visuddhadev (2005). For this he suggests that a human has to make balance on the following factors

1. Balance of five sheaths (food, life, mind, knowledge, bliss)
2. Balance of life system (working of different human organs)
3. Balance of mind and soul (control on sense organs, good habits and manners, good food habit and good company).

4. Balance of four stages of self (waking, dream, deep sleep and *turiya* or super conscious stage)

Visuddhadev (2005) says that education should aim in the full personality development of a child. Without the full personality a human is compared as a living dead. And it is possible by development of character and character could be formed only when the human community work effortlessly on the enquiry of the self (Ibid).

Likewise Yogi (2059 B.S.) holds view that every human has two personalities- the inner personality and the outer personality. The outer personality means the gross body, scholarship, certificates, status, riches, clothing etc and the inner personality means the way one thinks, habits and manners, knowledge, the power of discrimination (Vivek), concentration, love, peace, compassion and intelligence. The inner personality is the real recognition of a human being and could be built by the help of spiritual knowledge. And for him spiritual knowledge in the language of the Vedas is known as *Dhi* and in the language of *Gita as pragyaaanam*, which means the education that makes a human, *dhimaan* or *sthithpragya* or spiritualist. So from his view this *Dhi* or spiritual knowledge is the base for development of both inner and outer human personality.

In this regard Baba (1979) assumes that the absence of spiritual and moral values in education is responsible for social, religious and racial turmoil and degeneration of the human personality in the present world. From his lens modern human has though mastered science and technology but has become the servant of the mammon so gloats over the apparent success and is living as a moral dwarf.

Science and spirituality

I have started this part with the saying of the famous scientist cum spiritualist Albert Einstein, who said, "A positive aspiration and effort for an ethical-moral configuration of

our common life is over-riding importance. Here no science can save us. I believe, indeed, that overemphasis on purely intellectual attitude often directed solely to the practical and factual, in our education has led directly to the impairment of ethical values" (Gokak, 2005, p. 205).

In the same way the same source says that Schumer (1973) was of the opinion that the western civilization is in the permanent crisis and it was possibly because of the wrong education.

To the general people Science and spirituality seems to be separate factors but in fact they are intertwined (Ibid). The same source says that spirituality is the super science which is not the product of human but divine, himself and science and spirituality both have one single aim and that is discovering the truth by refining human.

The spiritualist regards the breathing system as cosmic life principle or *praanayam*, and believes that it is nothing but ventilating lungs with fresh air (Ibid). The same source says that the decoration of green leaves in the festival time, the plantation of *Tulsi* leaves in front of the houses, steamed cooked food all have scientific importance. The concern of science is the outer world and spirituality goes beyond that and penetrates the inner self, hence both are equally important. In this regard Jitatmananda (nd) holds view that the cosmology of spirituality is to establish relationship between human and the ultimate reality but not explaining the universe. It considers *Brahma* as the most important entity.

Like wise Mitra (2007) says that Science and spirituality are in fact not two distinct factors the same source says that where there is science there is spirituality and where there is spirituality there is science. Science is the knowledge within us. It is in form of the sense of discrimination. But due to ignorance we take it as a newly developed part of knowledge and become systematic and formal, more myopic and narrow depending on

outer experiments and limited to the sensory and material aspects only and unable to take to the ultimate reality.

The superstitions, rituals and the practices of the Hindus made many people converting to Buddhism. Adi Shankara (8th century Ad) debated the Buddhist scholars and demonstrated the power of *Vedaanta* philosophy and at the same time he also debated the ritualistic Brahmins and insisted that *Vedaanta* was superior to the blind faith in rituals. Thus he shifted focus to the philosophical aspect of the *Vedas* (Mitra, Ibid). In this regard the same source says that since the hold of the *Brahmins* was strong in the society rituals and ritualistic were rooted in the society it difficult to shift the attention of the people to the spiritual aspect of these texts. Thus gave way for the rise of different religious philosophies Buddhism, Jainism, Islam, Christianity etc.

The Greek philosophy originated in early 6th century. This philosophy opened the path for investigation of both outer and the inner world. It is the inspiration of scientific principles like the Pythagoras theorem in geometry and the 'isms' like mysticism, idealism, materialism, skepticism and dogmatism.

According to Mitra, (Ibid) the Greek philosophy attempted to help the masses through the use of reason, logical ideas rather than religious scriptures. This served as seed of modern science. Science and technology development was there at the time when the great Wall was built, the seven wonders existed which is hundred BC before. From 40 BC to 100 AD, the Romans build many roads and highways. The current paradigms in thought, culture, ethics, methods, logic and systematization have these ancient ideas into their foundation.

Aristotle (384-322 BC) was the forefather of the scientific thought (Ibid). The same source further says that Plato and Aristotle initiated the trend of formal curriculum and

the systematization of knowledge and information. The Hellenistic age which started from 323 BC was the time when the ideas of the Greek philosophers spread all over the world.

In the 5th century BC Buddhism came into existence and it spread from king Ashoka of India to Nepal, Burma, Srilanka, Thailand, Indonesia, Persia, Afghanistan to China and Japan (Ibid).

The same source says that Confucius (551-479 BC) focused on the Jen, the attributes of sainthood or virtues. His teachings were social and political in nature and aimed at restoring the perfect order of heaven on earth through virtuous living. He said that the relationship between the ruler and the ruled, father and the son, older and younger siblings, husband and wife, and friend to friend should be based on virtue. But after the communist revolution in china his teachings were condemned.

Taoism in china promoted the transcendentalism through self-awareness and *yogic* type of practices (Ibid). The same source adds that Taoism advocated that the best government is the one that have least rules and regulations. Nature and the natural ways were studied and given attention in this philosophy, which led to the progress of science and technology including chemistry, biology and astronomy. Later gunpowder and magnetic compass were discovered in china (Ibid). From his lens the gunpowder was used to scare away the ghosts and the magnetic compass was used to identify appropriate location for graves. The concept of yin and yang revealed to balance these opposing forces .The Taoist philosophy looks the body, energy and spirit as the three treasures.

When the roman civilization was at the peak the roman societies were intellectual and rational, highly sophisticated and materialist (Ibid). The same source says Stoicism was

the predominant philosophy among the elite. It was built upon the reasoning of Aristotle and laid emphasis on duty. With the advent of Nero spirituality suffered in Rome.

4000 years back Judaism was famous among the Jews. The Jews believed that god is loving, compassionate and bountiful. On the background of Judaism and Roman Empire, was born Jesus of Nazareth. He gave much emphasis on purity, love, non-violence, renunciation and simplicity. The Romans did not like his ideas because they were prone to luxuries, militarism and materialisms.

Slowly and in an unnoticed way a new religious philosophy of the prophet Mohammad was born in the name of Islam (Ibid). For him this faith spread to Indian subcontinent, Europe and Indonesia. Mohammad denounced any form of idol worship. But he emphasized on unity with both Christianity and Judaism. But with the passage of time this unifying principle of the prophets are seemed forgetting. And religious conflicts grew all across the world.

On the other side science and technology continued its advancement. In the ninth century the Arabs discovered the astrolabe, which is used to know the position of the stars and date, navigate the location on the sea and earth (Ibid). The same source says that this prompted the growth of trade and commerce and exchange ideas. The papermaking opened the chapter of exchange of ideas and literacy. The invention of gunpowder the warfare technology was developed. Around the 14th century town clocks became popular in Europe and people started and finished work by the clock and life became more regulated. But in the 15th and 16th century religion remained central to an average life and religious strife continued all over the world. Around 1450s or the period of renaissance Roman Catholic Church was evident, the pope was entangled in politics and monastic life had become corrupted. Spiritual and higher values were replaced with the

stale dogma and the oppression of the masses. This led to Renaissance, a period of the rebirth of the classical ideas that had been lost in Europe. This movement based on humanism was against the dogmas of the church, heaven, hell, salvation, and judgement brought science and art closer. The scientific technology in the 15th and 16th century brought major development in the world. And laid the foundation of the globalization and the Europeans became the super power.

Nicolas Copernicus, a polish astronomer (1473-1543), shook Europe and the church by stating that the earth encircled the sun (Ibid). From his lens in 1564-1642 Galileo Gailes who introduced the law of deduction based on scientific observations invented telescope, reinforced Copernicus theory and made contribution about gravity, which served as the base of Newton's law of gravitation. Both science and technology continued to move leaps and bounds after the industrialization, American Revolution (1775-1783), French revolution (1789-1799), fail of European colonialism and rise of nationalism and world wide reform movements with the aim of changing the orthodox habits from societies

The same source says that The Jewish immigrants to USA tried to adopt Zionism to change the western society. Then several movements like the Ralph Emerson (1803-1882) and Henry Thorean (1817-1862) initiated a philosophical movement called American Transcendentalism. Then it borrowed the ideas of the *Bhaagvad Gitaa* and other eastern texts. It is the cause that put the background stone in making the first world parliament of religions in Chicago in 1893. But the disharmony among different religions was standing as a barrier so no one was able to find the common platform in the world. Ramkrishna Paramhamsa (1836-1886) came with the spiritual philosophy of oneness of the religions and his disciple Vivekananda opened his speech in the parliament by addressing the American people as brothers and sisters. There he proclaimed singularity

of god focusing on the pure *Vedaantic* philosophy (Ibid). The same source says that he was the first one to rediscover and bring the hidden spiritual knowledge of the *Vedas* in the western world. He was against the orthodox ritualistic practices and thought that the glory of ancient *Vedaanta* was clouded by these practices.

For Mitra (Ibid), the world wars I and II brought USA and the then Soviet Union emerged as the worlds two leading super forces and the dropping of the atom bomb induced fear for a future war. In spite of death, destruction and horror of the World War II scientific and technological development progressed in all fields. The cold war between the two great countries raised competitive feelings in many years. People wanted a change from regimentation and the strict conformity of militaristic and religious societies. Individual philosophies like existentialism began with the emphasis on individual uniqueness in experiencing things. It advocated that individuals define their own reality and find the meanings of their own lives. Soren Kierkegaard brought ahead the theory that the opinion of the group is always wrong. Frederic Nietzsche (1844-1900) vision of slave morality of the Christian Puritanism and suggestion to rise above being the herds, Heidegger's (1889-1976) being there philosophy and nihilism, Jean Paul Satre's idea that hell is other people are the main themes of existentialism. Camas and Satre of the view that human should know his or her infinite power and be able to survive and overcome all the odds that come in life. They said that a person has to take responsibility of his or her own actions and not waste time blaming society or God. Mitra (Ibid) further adds that During 1960s and 1970s Communist revolution in China, Vietnam, Laos and Cambodia targeted Buddhism by destroying temples and attacking monks. The third world or the newly developed countries began to change by adopting western education ideas and focused their attention more on science. Here were liberal

movements in Europe and North America. Sexual freedom, rock and roll music, the use of recreational drugs began to be practiced by many. The hippie movement started during this period wanted to promote peace and love and go against excess hoarding of the material wealth. They were inspired by the Vietnam War and so their slogan was love not war. Though this movement led many youths on a wrong path but it aroused the feeling of the need of something, which could give the desired happiness. The western world looked east for the philosophical guidance through Zen Buddhism, transcendental meditation of Mahesh Yogi, and the Hare Krishna movement of Sri Prabhupad.

The era of 1980 and 1990 is the beginning of the computer age. Money became the focal matter of all the countries. The world focused on the economical aspect.

Slowly the globe started to be one market place where money and the products flowed from one place to other around the world in a greater speed. The money economy rose as the new imperial and colonial power than the military.

In the mid 1990s the information technology brought tremendous progress. It brought the world much closer than before. But this development cost the loss of the diversified culture and ethnicity of the world.

Spirituality in politics

Every aspect of life is affected by politics of the country. The education system too is not away from political influence. (Sharma and Sharma, 2063 B.S.). For them there are three types of political systems, monarchy, aristocracy and democracy.

Monarchy, tyranny and dictatorship are the three that type of political system which gives the education to produce obedient or blind follower and not the critical thinkers.

The second type political system is the aristocracy, plutocracy and oligarchy and in this education system becomes the medium of lengthening the rule. And In third type of political system, the democratic, people rule for the people. In this system everyone gets equal opportunity of education and personality development. The government is always concerned for the welfare of the entire mass.

From the above definition of the political system it is known that the first type of political system encircles around the body attachment and in the education does not include the broadmindedness of the spirituality. In the second the education system encircles around the power and status and is narrow-minded.

But the democratic education is that kind which aims to develop the entire personality and make the people mentally and physically competent and healthy.

And since spiritual knowledge is linked with the way of life of human and society it cannot be separated from the political, economic and the cultural system of the country. It helps in these areas in many ways. Spiritual education helps a state to strengthen its democracy by making its citizens aware of the duties and rights of others and their own, developing human qualities like benevolence, brotherhood, sympathy, generosity, patience, faith in democratic ideals, protection of culture, good leadership and prevention of inequality and exploitation (Sharma, 2004).

Though politics is considered as a very dirty game where there is no love but hatred and fowl play but the history of the world tells that political leadership is necessary to run the country (Baba, 2002). The radical spiritualist and the utopian Y.J. Krishnamurti (2002) holds view that the leader is created by the followers and he or she is supposed to represent them. A human who is confused about himself or herself and has feelings like desire for power, violence, greed, acquisitiveness and separatist view obviously creates a

confused leader which brings about political divisions, chaos and misery in the country. He also says that human has to be free from this divisibility and develop oneness. For Krishnamurti (2002) Knowledge of self would be helpful in producing good leaders. The right use of political power, justice, individual freedom and personal responsibility could be possible when the leaders and the citizens know that s/he is not separate from her/his society, state, fellow people and god. The spiritual knowledge will assist in raising the quality life, spread of ethics and moral and order and stability in the country. The politics of the country will go in a systematic way with the right kind of government. Human beings will be careful in using natural resources to the sustenance level only and protect them for the future generations. People love and work for the country having the feeling of sacrifice and selflessness. When politics is fair and righteous it will help in shaping the economic, social, cultural and educational fields correctly.

Baba (2005) says that today spiritual knowledge in the political life has become utmost necessity as the present politics is driven by selfishness, resulting in corruption and evilness. For him all the evilness has entered politics because of those politicians who do not understand the meanings of politics. Politicians of the present have been busy in breaking up the nation and its villages on language spoken, blocking the feeling of unity of brotherhood and distributing fragments among themselves for their selfish ends. They are harming those whom they are supposed to serve (Baba, 2002). For him it because of the pride of power that they think people should run after them obtaining favours, which as a matter of fact are their rights. So the knowledge of essence and significance of politics is necessary before entering politics. From his lens it could be said that knowledge of self is necessary for the well being and prosperity of the country (Ibid).

And I came to the point that in order to establish welfare state spiritual ideals are necessary and it could be possible only through Spiritual education.

Patriotism in Spirituality

The education of the self enables human to realize that humankind is one family of god (Baba, 1988). For him reverence for mother, motherland, mother tongue, forgiveness and peace are the heart of the spirituality. He further says that there are two main aspects of life righteousness and truth. These two give valour and courage to meet the problems in the daily life. Science and technology have given big contribution in the development of human civilization but not within human. The absence of human's inner development declines spirituality. Declination of spirituality leads to greater attachment to the outer world and the external body, which makes a human selfish and forgetful of his or her duty to the country and god.

The students must understand the state of the country (Baba, 1990). The same source says that they must love the motherland. They should serve the motherland first. In the context of India Baba says that at present young people are crazy, to go abroad as soon as they get the degrees and leave the motherland behind the in the same condition.

Students do not feel that their knowledge is needed in the motherland more than in abroad. The honour and respect a person earns in the motherland is more than in abroad.

But Baba (1990) also holds the view that for the degradation of patriotism among the students, they are not only to be blamed, the government is also responsible. It should provide the necessary things and attract them to stay inside. Ram Chandra of the *Treata Yuga* declared that the mother and the motherland are greater than the heaven itself. The country (*Desha*) and the body (*Deha*) are intimately related to each other (Baba, 1990).

From his lens the government, educational institutions, parents and society should create

such situations that they develop patriotic feelings. They realize the ideal culture of the country. They develop the spirit of sacrifice and confer immortality. And this is possible through the spiritual knowledge.

The students should not get into politics and in entering politics after completing studies must serve the nation and promote its welfare and dignity (Baba, 1990). They should grow to be the guardians of the people. They should eschew all the differences of caste, creed and cultivate oneness of spirit, all are one, be alike to everyone, realize divinity within and recognize that it is one and all.

Spirituality in economics

In every society there are different groups of people specially the rich and the poor (Sharma and Sharma 2063 B.S.). The same source says that the rich enjoy the things but the poor are deprived of the necessity things of the life. So there is a big gap between the two in the society. People are deprived of food, shelter, education, job, and other birthrights because of the gender, caste, property and creed. There is exploitation, humiliation, superiority and inferiority complexes in the society because of the material possession and economic status. In order to remove this difference and let people enjoy the necessity of life and develop their personality mentally and physically education system whether of the agrarian oriented, trade oriented or industrial economy oriented should not ignore the spiritual aspect.

In the field of economics spirituality will be very supportive. It will help to develop the broader vision in the economic policies. The thought of unity in diversity helps to establish the entire world as a global village in the real sense (human values in relation to politics, unanimous, nd) When the people of world grow the feeling that world is one, the economy too becomes one with the rest of the world. So addition of spirituality helps

to grow strategic vision in shortening or even filling the gap between the economic statuses of the two worlds- the rich or the developed and the poor or the underdeveloped. The difference between modern globalization and the spiritual globalization is recognition for existence, sustenance and respect of local and ethnic knowledge and occupation.

When people of a country work with a view that work is worship, duty is god, it will help in increasing the efficiency and people will grow the feeling of belongingness which may ultimately result in increase in qualitative productivity of a country, increase in the gross domestic product, heighten the level of independency and standard of living (Ibid)

Likewise transparency and fiscal discipline which are the vital elements in the field of economics could be applied in the country. It helps to share profits with the people, give remuneration to the people, create jobs, entrepreneurship, collective ownership, and empowerment, develop leadership and managerial skills and thus increase in the wealth of nation (Ibid). The same source holds view that as peace in the heart of an individual helps to spread world peace, harmony in one country will spread harmony among nations. It will help to enhance trade with the rest of the world. The source further states that it helps to share profits with the people, give well remuneration to the people, create jobs, entrepreneurship, collective ownership, and empowerment and thus increase the wealth of the nation.

Roger Babson (1929), a noted economist who for saw the great depression of 1930 because of the crash of stock market, predicted depression as inevitable in the future and warned the world government to regulate the tariff and immigration, the businessmen to stop worrying about profits, the working men and women to think less about their wages and the politicians about their votes as measure to check it And the only solution for the

forth coming problem in the world was spiritual awakening (Nirvedananda, 2000). The great depression of the present in U.S. has made his prediction true. This depression has affected the whole world in the field of economics. The same source further adds that Vivekananda had also felt that the western materialism seemed to be sitting on the top of the volcano which might burst any moment and destroy it and the measure to prevent this crisis was readjustment of systems on firm spiritual base.

Like wise John Rockefeller (1965) realised that life does not mean accumulation of money for human is only a trustee to use it properly and live with others (Jitatmananda, nd). The above views give the knowledge that there is integral link between spirituality and economic life of human.

In short by learning different aspects of social institutions I came to know that human involving in different fields should cooperate with the feeling of spiritual oneness for the welfare of all. The following table that I made provides the nutshell of association of the social institutions with spirituality.

Table No. 4.3

Spirituality in nutshell

Philosophies	Spirituality in it	Practical appliance
Social philosophy	Humanism	Care of nature and natural things and people
Cultural philosophy	Acceptance	Unity in diversity, happiness
Political philosophy	Integrity, charismatic leadership, aware of duty	Patriotism, righteousness, peace
Religious philosophy	Love, non violence	Respect, harmony
Philosophy of science	Discrimination (right or wrong)	Welfarism
Philosophy of economics	Equal opportunity, Independency	Removal of mental poverty, generosity
Philosophy of psychology	Evolution of consciousness	Understanding

Sources: Dhakal & Koirala (2064 B.S.), Sharma & Sharma (2063 B.S.), Radhakrishnan (2002), Sandweiss (2007), Mitra (2007), Gokak (2005), Jitatmananda (nd), Nirvedananda (2000), J. Krishnamurti (2002).

The above table shows that spirituality is present in all social philosophies but it could not be seen by the material eyes, it needs spiritual or inner eyes to know it. The hidden spirituality in social philosophy is humanism, which is based on love all, care and serve all. The spirituality in Culture philosophy is acceptance of all cultures and ethnic characteristics, and lives in harmony. This implies that all religious philosophies are based on love and respect. And the spiritual philosophy in politics is integrity. The table above also helps to understand that unless all work in unity with the feeling of patriotism no country could progress. This opens the gate of understanding that spiritual philosophy hidden in science is in form of discrimination to the right and wrong, the permanent and transient, the correct and incorrect, which works for the welfare of humanity. The spirituality in economics is based on independency and equal opportunity to work and develop. Independency on the other hand is the only way to develop financially. It is where the spiritual philosophy in psychology looks for the evolution of consciousness. It believes that People are not empty headed, the consciousness within acts according to the stages of life so this should not be neglected. This feeling broadens the mind of the people and help to understand and accept other's feelings.

Chapter V

SPIRITUALITY AND EDUCATION

Spirituality is part of Philosophy and philosophy of education is considered as a part of philosophy so there is close link between spirituality and education. In general the philosophy of education is based on the seven important questions starting with w and they are why to educate? (Aim), who is to educate (teacher), what is to educate (curriculum), when is to educate (motivation), whom to educate (children), where is to educate (school), and how is to educate or the methodology (Dhakal and Koirala, 2064). The same source says that these seven main questions of education depend on the philosophical background of the society. From the history also it is seen that the philosophers of the east and philosophers of the west have made profound influence over the education system of the country. The philosophers does the work of studying cosmology of the universe, nature, existence of god, truth, and existence of human, values of the society and education does the work of transporting the theories, views, to the life of the human and help to adopt and change themselves accordingly. In this regard John Adams (nd) views education as the dynamic and the active aspect of philosophical belief as well as the practical mean of realizing the ideals of life (Ibid). With the help of Adams view I continued to study how spiritual philosophy helps in assisting the modern education. Then I found that spirituality demands control of sensory organs, discipline and a separate curriculum, which connects, and life and living.

a. Spirituality through sense control education

Nikhilananda (2006) holds view that self control is the very core of spiritual discipline without which there no progress in the spiritual life. He further adds that self-control in reality is the development of will - power and strengthening of the discriminative faculty

or the intellect. So it is distinct from the meaningless austerities and the practice of mortification.

The same source says that in *kathopanishad* (1.3.3-9) sense control is illustrated by comparing the body with a chariot (Ibid). Here the human body is compared to a chariot, self inside it as the master, intellect (*buddhi*) as the charioteer, mind as reins and the senses as the horses. In order to reach the goal a well-developed intellect, which holds the rein of mind and senses, is needed so that a spiritual aspirant does not astray from the correct path and reaches to the ultimate goal of life.

Like wise Dr. Hebert Benson holds view that meditation one of the medium to control mind and way to mental concentration has helped more than 66 percent of the students to give up drug addiction and 97 percent to give up using LSd (Ibid). The source again says that in the same way many institutions like the Manchester Business School have started brain calming or brain stilling session of meditation before subjecting the students to brainstorming session of the day.

In this regard Baba (1997) says that Spiritualists believe that true education destroys narrow-mindedness, develops equality and ultimately leads to peace in the world. The same source says that education is not meant for satisfying the sense organs but to use it in an appropriate way for the welfare of all and set an ideal in the society. For this truly educated person is expected to one who control his or her senses.

By studying the spiritual philosophies I found that according to them People obtain spirituality through different ways. Control of mind, control of sensory organs, understanding the passion, repressing the passion, neglecting the passion, disciplining the self, re-educating the individuals, using the light to travel in the inner world, observing the breath etc.

b. Spirituality through disciplinary education

Discipline is an avoidable and critical part of classroom management (Mehra, 2004). He is of the view that sound theory and effective practices and use of common sense are the effective ways to discipline children. The same source says that the three schools of thoughts the interventionist, interactionist and non-interventionist believe in carrot and stick method, supportive environment and shared responsibility and participation respectively as the effective methods of providing disciplinary knowledge in class. The source also agrees that these three cannot function alone because they are interrelated and depend on time and context.

As a spiritual believer I understood that spirituality believes in the harmony of the three thoughts as well as the sound theory and practices. It also advocates disciplining children through meditation with musical tapes or listening the breathing of his or her own or travelling light or through an imaginary trip or memorizing the favourite people or auditing the habits or work.

But however in schools the interventionist approach is in practice. So the discipline maintenance has become a severe problem at present.

Like other spiritualists Baba (2002) holds view that the aim of education is development of character. For him there are two strong limbs which carries a human towards attaining this goal and they are *satya* and *dharma* or truth and duty. To realize this truth discipline is regarded as necessary which is external as well as internal. Disciplining the senses and mind is the internal discipline that helps to experience the *aatmic* principle and knowledge of *aatmaa* (Singh, 2005). The same source says that Human is the master of the senses. A true education thus should help the individual in disciplining the mind and senses.

Chaube and Chaube (2006) further say that spiritual philosophy reflects the values of life and education helps to use the values in practical life. For him the aim of education is character making. Character is always depended upon the knowledge of the self. They further add that discipline is necessary for spiritual foundation in education. But the western philosophies like Naturalism stands for unhampered freedom for children, Realism wants to discipline the student's objectivity, Idealism relies much on personality of the teacher and Pragmatism stresses on individual development of the child (Ibid). These philosophies think that discipline is an imposition so it should not be there.

On the contrary the *Vedaanta* stresses more on discipline outwardly and inwardly. The *Upanishads* say that Meditation, *Yoga*, silent sitting, prayers and worships are the various forms of spiritual disciplines to control mind and body (Radhakrishnan. 2002). He says that these external steps are needed to form habit and build character.

For Radhakrishnan (2002) the outer laws, rules regulation and disciplinary pressures all appear as external commands which human has to obey with pain and effort. But they are necessary in the beginning to let people know the dictates of life. They are necessary to arouse the inward acceptance. Once the spiritual life is won there is no need for such outer disciplines because the mystic law becomes his or her life. He also says that there is no possibility of evil doing in them because the internal awareness of the spirit starts working out unconsciously and spontaneously.

For discipline the individual Buddha prescribed *samyak Dristi* (right vision), *samyak sravanam* (right hearing), *Samyak Vaak* (right speech, *samyak Bhav* (right feeling) and *samyakam Chintanam* (right thinking). He holds the view that the spiritual wisdom is not begot from academic scholarship, it could be got only by the mastery of the senses

(Singh, 2005). The same source says that to master the senses one has to develop a broad view, enter into the spirit of enquiry and find out what *aatmaa* is and what *anaatmaa* is.

This shows disciplined habits, concentration of mind, renunciation of sensual pleasures and faith in *aatmaa* are necessary for spiritual progress and spiritual bliss.

The student who masters the senses can be a real hero/ heroine in the real life with power of intelligence and discrimination but one who has no control over the senses becomes slave of the world and the worldly, whatever extent of knowledge he or she may have (Ibid). If we examine this knowledge against *Vedaanta* and the Buddhist philosophy they too reiterate the need of discipline in the educational field.

c. Spirituality through curricular provision

Smith, Stanley and shores speak of moral authority as one of the chief guides of curriculum making (Chaube and chaube, 2006). The same source says that the naturalists like Spencer favour that the present experience, activities and interest of children should be the guiding factor in forming the curriculum. The idealists on the other hand said that humanism should be the main matter in curriculum. The pragmatists emphasized on the utilitarianian view regarding the curriculum, and the Vedanta advocated there should include interest, context, human values, human welfare, utility and need, and knowledge of the reality.

In regard to the choice of the textbooks the spiritual philosophy says the contents of the text should keep the society and educational institutions healthy and serviceable (Ibid).

For the teaching methodology the same source says that there should be contact between method and the matter and it should be able to establish harmonious atmosphere with students. And the teachers should be able to visualize the life ideals and subject matter.

Need for spiritual education

Literatures show that the ancient axioms emphasize the need of spiritual education. Baba (1981) reiterates this and says –

"Education imparts humility

Humility ensures credibility

Credibility brings wealth

Wealth induces charity

Charity confers peace and joy

Here and hereafter"

This implies that for Baba the main purpose of education is to make person humble and charitable. But the slogan of the present education institutions is just the opposite that is “Become wealthy through the easiest and the quickest methods (Baba, 1981).

The same source says that the modern education is bookish and cramming on formulas. It does not have the practicality. For example today we know that O_2+H_1 make water, but when we feel thirsty we can't mix the two and produce water. We will have to depend on the natural source.

This modern education according to Baba (1981) explores the answers of the questions like, how does earth rotate and why? How long does it take to complete one rotation? How far is the sun from the earth and stars? How far do the rays of the sun reach? To what distance do they travel in a minute? But the spiritual education enables one to find the answers of questions like, how broad is our heart? How much benefit society has got from us? What is the way that makes us better and useful? What is the purpose of our existence? How much we are aware of the inner principles? Commonsense and mastering of general knowledge is equally important in the field of education. The study

of material world is important but the study of the knowledge of the self is essential to support it.

So in the present context spiritual knowledge is highly needed in every country (Baba, 1988, 1990) to-

1. Purify the impulses and emotions and equip the children with mental and physical disciplines needed for drawing upon the springs of calmness and joy that lie in their own heart.
2. Explore the spiritual realm, which is the reality of the human.
3. Enjoy the spiritual adventure.
4. Change their vision and enable them to witness unity where formerly they were confounded by diversity- language, religion, nationality, creed, colour, and caste.
5. Separate education and place it under the control of experienced and dedicated educationists. Without this basic change whatever may be done to increase educational is a waste of money (Baba 1990)
6. Give emphasis on upliftment of the quality of education than increase the number of educational institutions (Baba, 1990).
7. Restore discipline and the bond of love that existed between teachers and students in the past, arouse the feeling of duty in teachers and carrying out his command in students (Baba, 1988).

In this regard Visuddhadev (2055 B.S.) advocates the theory of scientific spiritual materialism, which balances the two aspects of life as the content of spirituality. He further adds that body should not deserve negligence because it is vesture worn by *aatmaa*. For him Body is the material aspect with sense organs, mind and intellect of the atman whereas atman is the spiritual aspect of the body.

In the same way J. Krishnamurti holds view that understanding life is more important than merely preparing for examinations and become very proficient in subjects taught in

classes (Joshi, 2005). The same source says that for Krishnamurti learning is not mere acquisition of information, facts and skills. It means the art of thinking clearly, having no illusions, and false beliefs and being free from fractious goals and ideals. He talks of integral intelligence, which arises not only from the bookish knowledge but also from being selfless and study of the wonderment of nature. Self-knowledge understands oneself from moment to moment in daily life (J. Krishnamurti, 2002).

Likewise wise for Jitatmananda (nd) the result of education without spirituality is the birth of human as political – animals of Aristotle, biological- animals of Freud, tool making animals of Benjamin Franklin or economic animals of Alvin Toffler. In the same way Prof. Allegra Fuller Snyder, an American Film maker was of the view that the left-brain oriented education of the west is one sided as it teaches to use the one half of the fuller capacity of brain. So he prefers the right brain education or *Para Vidya* of the *Upanishad* days to be taught along with it (Jitmananda, nd).

Vivekananda told in 1890 that education, which has western science coupled with *Vedaanta* or spirituality, and *brahmacharya* as the guiding motto and *shradda* and faith in ones one self as the best (jitatmananda, nd). The source further says that Vivekananda always advocated the harmonious growth of both educations. He considered education necessary for man making. He wanted to produce students who possess the perfection of art and science of the Greek but studded with morality, like Romans perfect in law and administration but with love and compassion and like Hindus perfect of spiritual ideals but with practicality.

Like the eastern literate, the Delores Commission Report of UNESCO (1995), has given four pillars as the task of education for Asia and the pacific region (Gokak, 2005). The same source reflects that its four pillars are learning to know, learning to do, learning to

be and learning to live together. The first refers that every human should know the reason for learning and understand and discover the real goal of life. Learning to do refers to be able to act creatively on ones environment, learning to live together means to able to participate and cooperate with others and learning to be is to be able to develop human potential to the fullest which means development of holistic personality.

This commission believes on development of individual and at the same time focuses on the individuals place in the society. These pillars provide for the reformation of the education and seek to integrate ethical and moral values in the present education.

For Jitatmananda (nd) the education which began as *learning to do* several decades ago has produced students into tool- making animals so a new ideal *learning to be* in education was the brought by UNESCO report (1982). And its goal is to make the complete man. From spiritual view the main purpose of UNESCO's *learning to be* is to educate human to be the infinite human, the complete human, the Christ- Buddha human.

Importance of spiritual education

"Sargaanaam aadiraanantasch madhyam chaivaaham Arjuna;

Adhyaatma vidya vidyanaam Vaadah pravadataam aham" (10/ 32, Gita)

The above lines of Krishna says that on this projected universe Krishna, himself is the beginning, end and middle and among all the sciences he is the spiritual education.

Vidyaa means science and it also means the precise knowledge, which we can communicate and verify (Ranganathananda, 2000). The same source says that there are many *vidyaas* like *Rasaayan vidyaa* (chemistry), *Bhuta vidyaa* (physics) etc. spiritual science is beyond these sciences because it is the science of human, who has the power

and ability to create the chemical and physical science, the science which tells the uniqueness and supreme characteristics of human.

In connection to spirituality, the Electromedia, the journal of the Siemens which is a X-ray firm of the Germany, published an article of a scientist in which he wrote (nd) that human has reached deep down the sea, the top of the Mt. Everest to the space (Ibid) But one exploration they are waiting and have not done and that is ones own consciousness, the fact behind mind, knowledge and the knower. This knowledge is in the spiritual science, which was developed ages ago in the *Upanishads*. It is behind the body, senses and mind and discovers the pure, ever free and infinite *aatman*. This understanding reminded me a verse that says, *Etatjgyam nityamevaatm sanstham; Naatah param veditavyam hi kinschitam (svataasvatara Upanishad, 1.12,)*, which means after gaining the knowledge of *aatmaa* there is no need to know anything. Like wise in the *Chhandogya Upanishad (3.14.4)* it is written that when the knowledge of *aatman* is acquired, all knowledge is revealed. In the same way in *Taitariya Upanishad (Brahamananda Valli, 1)* it is said, "Satya gyaanam anantam Brahmaa and Yato vaa emaani bhutani jaayante yena jaataani jivanti; Yatprayantyabhisam vishanti, tadvijigyaasa satva" or Brahma is the only truth, wisdom and infinite and the entity from which all creatures are created, after birth sustains life and at time of dissolution emerge. Human should desire to know such *Brahma*.

In the west the Aristotelian view is the study of metaphysics should be conducted after physics (Sharma, 2004). The same source says that Physics studies the external form of existence whereas metaphysics thinks over the real essence of things. The metaphysics in short deals with the reality of human, world and hereafter (Ibid). In this regard Sharma says educational aims are closely related with the ideals of the society. And the human

personality depends upon one's nature and place in the universe. There again Character formation is the ultimate aim of education which is a form of personality and Knowledge of the self is the basis of the development of character. In this way character, personality and knowledge of the self are interlinked with education.

The discussion above implies that the universe, nature, society, and individual are interconnected like thread and cotton in a handkerchief. No one entity can survive in alienation. The spiritualists enjoy the harmony and understanding, consensus and cooperation between human and other factor. The spiritual knowledge system is founded on the whole part relation and is synthetic, synergic and deductive as well as subjective. Exploration of the mystic work of god in relation to the creation of human and nature is done establishing harmony with nature. Spiritual theory is reality based and grounded knowledge. Its success lies in the practicality of the learners. The contents of this theory are beyond the boundary of any particular religion.

And for Sharma (2004) today's education is based on realism and pragmatism. From his lens Realism has big hold in education concerning science and technology. Pragmatism is the other influential metaphysical theory in the field of education of the present and it is closely linked with instrumentalism and humanism. As far as about idealism in education, in my understanding it is close to spiritualism because there is subjectivism, objectivism, phenomenology and absolutism in it.

Likewise the educational epistemology of spiritualism is subjective and advocates that knowledge is got by revelation, faith system, observation and experience (Dhakal and Koirala, 2004). The Spiritualist also thinks that every thing in the creation has certain uniqueness so could be part of learning. In this regard the whole world looks as an open university and the nature is the open storehouse of knowledge.

Schools are like the society where children learn good manners and behaviors and form character not only from the books but from the activities of the teachers. The more sincere, honest and well-mannered and virtuous the character of the teacher, more will be the production of human with goodness the reason behind this is children are the silent observers and follow what the teacher says and does very quickly. But spirituality does not ignore the objectivity as well (Baba, nd). From his lens it favors that education should serve the purpose of life as well as living.

By studying the axiology of spirituality I found that spiritualism favors inductive method of education. Questioning, simulation, discussion, brainstorming and logic and reasoning are used to generalize the matters correctly, avoid the errors and doubts, point out fallacies and eradicate blind faith and superstition from the heart. Sharma (2004) also agrees that Morality and conduct is of great concern of spiritual education as these are seen as the mirror of character

My understanding also says that Spiritual education is an inseparable part of social philosophy. A Society is functioned by the network of the social relations and the subject of the social philosophy is the human society as whole, with the feelings, emotions, instincts, passions, coexistence and cooperation among the actors of the society. In fact unity in diversity is the basic principle of the social philosophy. The existing Interaction and interrelations among the people of the society is the study of the social philosophy. So spirituality and social philosophy both are concerned with the human development and human welfare and opines that without the knowledge of the real identity (who am I?) and the underlying unity in differences no society will acquire the desire goal of peace, happiness and prosperity.

The following table that I made provides the views of philosophers and different philosophies in the need for spiritual education:

Table No. 5.1
Need and importance of spiritual philosophy

Philosophies/philosophers	Need and Importance of spiritual education
Adi Shanker (778-820 A.D)	<ul style="list-style-type: none"> - Realization of <i>Brahma</i> or liberation. <i>Apara vidyaa</i>, knowledge having relation between soul and human only can help to realize the god within. - Necessity of both <i>Apara</i> and <i>Para vidyaa</i> (material knowledge).
Vivekananda (1863- 1902)	<ul style="list-style-type: none"> - Self development and man making - Holistic development is possible only by balancing scientific and spiritual education
Sri Aurobindo (Nd)	<ul style="list-style-type: none"> - Liberation - Physical, vital, mental, psychological growth - Supramental education
Brahmakumari Raj yoga	<ul style="list-style-type: none"> - Transformation through - Universal fraternity, practical and scientific thinking, cultivation of feeling of welfare of society and good qualities - Development of broader vision
Sathya Sai Baba (1926)	<ul style="list-style-type: none"> - Realization of <i>Brahma satya</i>, <i>jagat mithya</i>, - Formation of character, salvation, Realization of god within. - Necessity of both material and spiritual education
Mohan das Karamchand Gandhi (1869- 1948)	<ul style="list-style-type: none"> - Attain liberation - Spiritual growth - Spiritual as well as material education
Jainism	<ul style="list-style-type: none"> - Liberation through non-violence, adherence of truth, not stealing, observation of continence, non-hoarding of wealth. Education as life oriented and life related
Buddhism	Teaching moral ways of life, reformative, liberation
Islam	Self realization, realization of compulsory and social duty

Sources; Upanishad Viseshanka (2005), Sharma (2004), Singh (2005).

From the views of the above philosophers and philosophies I felt that all felt urgency of spiritual knowledge in the field of education. And I found that their only concern of education is for liberation and right living. Live in the world but do not drown in it is the hidden essence of all the above philosophers and philosophies.

There are formal and informal agencies of education. The formal agency includes the school, which plays active role in providing education. The home and family, newspaper, films or dramas, TV or the radio and religious organizations are the informal agencies (Sharma & Sharma, 2063 B.S.). Both, the formal and the informal agencies are equally important for the healthy growth of children as they are interrelated. Regarding the importance of these agencies sir Godfrey Thomson (nd) holds view that the whole of environment is the instrument of man's education in the widest sense But certain factors in that environment like the home, the school, the church, the press, the vocation, public life, amusement and hobbies have more concern in it (Ibid). His view agrees with the spiritual view, which advocates that world itself, acts as the agency of education.

Role of stakeholders in spiritual education

Home, school, and community are the stakeholders and they have important role to play in providing spiritual education. The following table that I made displays their anticipated roles for the promotion of spiritual education.

Table No. 5.2

Anticipated roles of stakeholders

Stakeholders	Anticipated roles
Home	Transmission of culture and values, formation of habits Serve family and community, avoidance of duty, responsibility and possessiveness
School	Development of skill, formation of Character, transmission of culture and values
Community	Shaping the personality (thoughts, manners, habits), providing serene environment
Teacher	Development of overall human personality of students (physical, mental, emotional, spiritual) by imparting knowledge, understand students, be a role model, avoidance of partiality, laziness and apathy,
Student	Acceptance of culture and values of society, regard for the ancient work, development of broadmindedness and curiosity, avoidance of arrogance and laziness.

Source: *Gems of wisdom* (1999), *Sharma and Sharma* (2063, B.S.), *Mitra* (2003).

From the above table it could be known that one of the important stakeholders of education, Home and family play active role in providing spiritual education. For Sharma & Sharma (2063 B.S.) family is the oldest and the most important unit of society.

In line with it Ogburn (1886-1959) has also given 7 functions of home and family and they are affectional, economic, protective, educational, recreational, family status function and the religious (Ibid). The same source further says that home is the moral

and the primary social training ground where a child learns to develop the behaviour and forms habits.

In this regard Baba, (1968) says that home is the first school of a child and the parents are the first teachers. So the role of father and mother is crucial in shaping the spiritual personality and customary habit of a child. For him home should be aware of the previous and the present behaviour of the children. And Parents should give spiritual guidelines while bringing up their children and pass family ideals to them. Likewise he also holds a view that the child should not be given unnecessary freedom at home.

From Baba's lens the home of the children should be clear with vibration from hatred, greed, envy, and hypocrisy (Baba, 1978). For him in between the age of two and five children's mind is affected very much by the behaviour of those who are nearest to them. So parents should be very careful in setting good example by being role model. He also says that It is the duty of the parents to monitor the progress of their children from time to time, inculcate virtues in them and mould them into responsible citizens. And the parents must be aware that skill and studies are meant for shaping material things and attitudes and impulses.

The same source says that Prahlad, the son of a demon king of legendary India once told his father that the father who leads son to god is the only father who deserves the reverence due to that status. He further said that Fathers who lead children into the game of sense pleasure, passion, pride and pomp are unaware of their duties and responsibilities so there is a danger that their children astray from the right path.

In the same way in connection to the role of mother the ancient holy books has said that among the five mothers *Dehamaataa*, *Gomaataa*, *Bhumaataa*, *Deshmaataa* and *Ved maataa* that every human has, *Dehamaataa*, one who gives birth is regarded as the first

because she is the one who reveals the importance and glory of the other four (Baba, 1968). He further says that the human being is grateful to all these mothers because the cow sustains life by providing nectarine milk, earth or *Bhumaataa* gives land to grow crops which feed the body, the mother land protects, cares and loves by providing rights and opportunities to uplift oneself. The fifth mother *Vedmaataa* is the spiritual heritage and is the treasure house that reveals the aim and purpose of human life and takes one step by step towards the goal of self-realization.

The other stakeholder of education, the school where there is interaction of thoughts and ideas between different groups of people is a miniature of society so it plays formal as well as informal role in providing education (Sharma and Sharma, 2063 B.S.). It acts as the transmitter of culture and prepares a child to be a youth with specialized qualification and good character to meet the challenges of society as well as provide service to the society. So the school has a great responsibility to develop full human personality that the society expects. John S. Brubacher (nd) also advocates also that school generally has four important function and they are (Ibid)-

- a. Conservative (transmitting the culture),
- b. Neutral function (equity and equality based activities),
- c. Progressive function (fulfilment of desire and need of the society)
- d. Revolutionary function (assimilation of tradition, development, construction and reconstruction of new social pattern).

From the above statements I understood that school has crucial role to play in providing spiritual knowledge so that the children could make balance between their living and life when they into grow young adults.

Concerning about the role of community in imparting spiritual education, Sharma and Sharma (2063 B.S.) hold view that a child is the member of a community. For them community environment plays a vital role in shaping the personality of a child. The social, political, economic and cultural environment of the community educates informally in formation of the habits, thoughts, and manners of children. So when the community environment is clean and there is unity and harmony children too become responsible and moral citizens. So the role of community in providing the spiritual education is to prepare and maintain serene environment in the community so that children could see and feel the learnt knowledge in their practical life. This will help to grow commonality of the soul, social belongingness and feeling of equality and equity in them.

The *rishis* or *gurus* of ancient days have emphasized consistently on the prayer, “live together, revere each other, let no seed of envy and hate grow and choke the clear stream of love (Baba 1968).” For him Unity, divinity, charity and harmony in thought, word and deed from breath to last were the teachings of the past.

The teachers transmit the glory of past and the usefulness of present and the pleasantness of the future. They are the transmitters of the spiritual heritage of the culture (Baba, 1968). From this angle the *guru* or the teacher is the most important person in imparting the spiritual education. The *Upanishads* convey such message that the *guru* or teacher and the disciple have the relation like that of the god and the devotee and it is *Tat Twam Asi* or you are that. Here *Guru* is *Tat* or that and the student is *Twam* or you; that speak and you listen. The lesson is the humility, which Students should strive to earn estimable virtues, good reputation and avoid remarks and strive to earn a good life, good conduct, good thoughts and good opportunities. The teachers’ role here is to contribute to the

progress of their students. So they should bear trials and tribulations with calm and content manner, do work more efficiently so that the children under them will learn the same good things from them but when the teachers are easily carried away by the torrent of triviality and are unable to control their emotions the students will learn the same.

It is common to everyone that children not only learn the part taught by the teachers in class but they also pick up mannerisms and habits of which the adults are quite unconscious (Charles Desforges, 1999). The source further states that they resemble and are heavily influenced by the physical characteristics of the parents and teachers.

Therefore the parents and the teachers should be careful about this hidden curriculum.

Desforges (1999) holds the view that Teachers should know the following five things while imparting education and it could be applied to the spiritual education also -

- a. Content knowledge
- b. General strategies of the classroom management
- c. Curriculum knowledge
- d. Pedagogical content knowledge
- e. Knowledge of the learners.

But it is also a very important that teacher alone cannot work effectively in imparting the spiritual knowledge, they need the help of the home and community.

In the same way students too have key role to play in acquiring spiritual knowledge because the whole teaching learning process encircles around them (Baba, 1997). He holds the view that students must bear three things in mind in the process of getting spiritual education and they are -

- a. *Sarvabhuta hiteratah* or to rejoice in the well being of all living creatures.

- b. *Sarvajnaana samyuktah* or to have comprehensive knowledge of all things.
- c. *Sarvaguna samyuktah* or to develop all virtues.

For Baba (1978) the students have to cleanse and polish their heart into a clear mirror then only they are able to intake and digest the spiritual knowledge. They must keep in mind that only the knowledge of the self could make them understand the struggle of their parents, problems of society and anxieties that pester the country and realisation of their responsibility to society which will able them to work for the progress of the society and the nation and thus bring good name to the parents (Ibid).

The students' role is to be the dream children for *swami* Vivekananda (Jitatmananda, 1998). The same source says that Vivekananda wanted the students to be as perfect as the Greeks in arts and science minus immorality, like the Romans with perfection of law and administration minus brutality, and like the Hindu with perfection of spiritual ideals minus impracticality. He desired the students to adapt calm virtues of the Hindus while getting the knowledge of the active and heroic knowledge of the west. From his saying I understood that he advocated the children to show the ascetic spirit in acquiring spiritual knowledge.

Likewise in the *Vedaanta* philosophy four disciplines known as *sadhanachatustaya* are given for the students and they are (Nikhilananda, 2006)-

- a. *Viveka* or discrimination between the real and unreal
- b. *Vairaagya* or renunciation
- c. *Satsampatti* or six treasures-*sama* or calmness; *dama* or self control; *uparati* or self settledness; *titikshaa* or forbearance; *samaadhaana* or complete concentration and *shraddhaa* or faith.
- d. *Mumukshatvam* or longing for liberation.

Schooling for Spirituality in Nepal

Nepal has remained a centre for generating spiritual knowledge from time immemorial. The social practices, family, parents, religious teachers, peers and the schools have contributed significantly in the process of building spiritual knowledge. So the spiritual undercurrent is with all the Nepalese people.

Nepalese culture is based on spirituality. It is seen in the life of the Nepalese and no one can deny this fact. The great spiritualist like, King Shirdwoj Janak, the king of Mithila and the father of great Sita advocated and demonstrated spiritual knowledge in the land. They had their own process of imparting it. And it was being as example. For instance King Janak though, lived in palace was undrowned by the material luxuries of the royal life because he was *videha*, above the body attachment. The second approach was by holding discussion about the mysteries of life among the scholars in his palace. His palace was the centre of spiritualism where the *Mantra drastaa* great *rishis* like Viswamitra and scholars like Yajnavalkya, Astavakra, Gargi, Maitriye used to discuss about the *Brahma* (Baba, nd). The Great compassionate and founder of Buddhism Gautam Buddha, the product of this land advocated spirituality based on sense control cessation of desires and this was the third approach in promotion of spirituality in Nepal. The fourth approach to institutionalise spirituality was inclusion of spirituality in day to day rituals (Prasad, 2003). The same source holds the view that the fifth approach to pass spiritual education was also by blending it in art and craft.

Establishment of *gurukula*, *rishikula*, *devakula* and *pitrikula* are the sixth approach to promote spiritual education in Nepal (Adhikari, 2060 B.S.). The same source says that in the *gurukula* system children used to go in the *aashrams* of learned people or *rishis* to acquire education. The students used to stay their during the entire study period. The aim

of education was to produce a human who possess character as well as skillful in putting into practice the knowledge learnt for livelihood. In Medieval period *devakula* education and religious system was in practice. The place to impart education was temples, *mathas*, and the methodology was listening to the discourses of the religious persons of the related fields based on religious texts.

The medium of learning in such *kulas* was Sanskrit (Sharma and sharma, 2063). Hindus Sanskrit education contained grammar, philosophy, astronomy, literature, rituals, of *Veda*, *aPuran*, *Sanhita*, *Nitishaastra* or the moral code and discipline. This means the traditional education system was based on religion. The priests, *Braahmin* scholars, *rishis* were regarded as the gurus and leaders in the field of education. The prime emphasis was given on the *guru* (teacher) and *shishya* (pupil) relationship (Bista, 2008). From his lens, in regard to education the role of first guru was generally the father the traditional education was founded on learning, ritual, prayer and reading of religious texts (Ibid).

After the advent of *Varnaashram* the *Vedic* learning was given to the occupational group and the contents were in accordance to their *varnas*. For instance The *Braahmin* children were given the knowledge of *Karmakaanda* or the ritualistic education. The *Ksatriyas* got the knowledge of how to use the weapons, move ahead in the battle field, the ways to protect people and the country. The education of trading was given for the *Vaishyas* and for *Shudras* service oriented education was imparted. In this way the contents and curriculum of education was not same or universal in the society.

The lamas in the Buddhist tradition used to impart spiritual education based on Buddhist texts like *Tripitaks*, *Dhammapad* in *Vihaars*, *Bahaals*, and *Gumbaas*. They used to give the *Mahaayaani* and *Vajrayaani* shipshape. The students used to get knowledge of

language, morals, music, medicine, paintings and literature in addition. There was balance of moral and worldly education. The *Bhringi Vihaar*, *Khajur Vihaar*, *Gum Vihaar* and the *Kakre Vihaar* are some of the main places of Buddhist spiritual education (Adhikari, 2060 B.S.).

Jung Bahadur Rana opened an English medium school in Thapathali after his visit to UK (Ibid). This school has been recorded as the first school with the formal curriculum. But this school was meant for the Rana family only. But later his brother Ranodip shifted this school to Ranipokhari. In this school there used to be teaching of language, mathematics, history, civic education. Rote learning dominated the teaching methodology. English was given more emphasis. The books were brought from India. This school was started as primary but five more classes were added later on. So this era is the start of modern education in Nepal. Despite the emphasis was given in English language, civic education worked as a protective shield to guard the morals of then learners. This period also seemed to have concern over the character of the students.

The behavioral or the basic education was also implemented in Nepal in the past. This education was meant for imparting vocational skills to people. Till 2016 BC there were 55 such schools in Nepal (Ibid). Vernacular education or *Vaashaa Paathshaalaas* were also opened at the time of Dev Shumsher in different parts of the country to impart knowledge of Nepali, Math, and social studies. The places of such education were temples, *dharmashalaas*, and *paati pauvaas*.

In the period of Juddha Shamsheer the Islamic spiritual education or Madarsaa education was established (Ibid). It later spread in Sunsari, Banke, Dhanusha, and Parsa. Urdu, Arabic, and Kuran were taught along with Nepali, English, social and science and health. During the time of Bir Shumsher basic primary school was established for the females.

The modern schools in national level were available to all from the advent of the democracy in 2007 with modern curriculums. The curriculum had civic education and Sanskrit and the contents of the selected textbooks were full of values before 2028 B.S. Thus there was a continuity of spiritual knowledge in education though in guise. But the new education system of 2028 changed the entire curriculum in the sense of improving the quality of education and producing students fit for and the modern world. The new change brought modernity in education and the knowledge of the ancient Vedic and moral values confined to *vedapaathasaalaas* and *gumbaas*. With the development of capitalistic economic system of the west the Nepalese education system met further drastic changes. The modern technology and empirical science occupied the dominating role and the moral education was sidelined as indigenous and subject to scrutiny in the country.

The historical and pre- historical evolvement of spiritual education in Nepal made me interested to draw the following table that gives the pedagogy, content, and classroom management of the spiritual education.

Table No. 5.3

The Pedagogy, content and classroom management for spiritual education

Spirituality for	Pedagogy of	Content for	Classroom management
Controlling senses	a. Meditation and silent sitting for regulation of the senses b. Recitation of prayer or quotation for development of concentration c. Simulation, role play, games, discussion, experiences, historical	Relation among mind, body, senses and soul	a. Audio aid for meditation so that the children enjoy the music with closed eyes for five or ten minutes. No separate room is needed but children need to sit apart and separate sitting arrangement is more

	<p>references, speeches by famous people developing feeling of cooperation</p>		<p>preferable.</p> <p>b. Teacher asking the children conducting silent sitting turn by turn.</p> <p>c. Children can be asked to recite the best lines of the poem or the prayer that they like the best.</p> <p>d. Forming groups to involving the whole class</p>
Inculcating the ancestral values	<p>a. Observation and learning by the family and in the community</p> <p>b. Telling stories, historical references, parables, experiences containing these values</p> <p>c. Group singing. containing values</p> <p>d. Attitude tests to know whether the children have accepted them</p>	<p>Axiology of different religions of the world and festivals celebrated in the society</p>	<p>Chart, audio, video</p>
Disciplining the child at home	<p>a. Modeling by the teachers and parents</p> <p>b. Group work to find the practical application of the matter</p> <p>c. Discussion on the finding the ways for effective application of discipline in the different fields.</p> <p>d. Observation of their behaviors and manners</p>	<p>The relation between individual, home and society, unity of thought word and deed, how to be a good parent</p>	<p>a. Division of children in groups</p>
Internalizing the human values	<p>Meditation role play, social service</p>	<p>The principle of creation, human and human values</p>	<p>a. Taking outside the class for social work</p> <p>b. Involving the whole class For meditation</p>

			and make them feel the values within. Charts to show the ways of meditation
Promoting patriotism	Social service, discussion, role play, group songs and group activities for testing their patience and feeling of sacrifice	The five mothers of every human being, importance of nature and things of nature, human as the protector of nature	a. Letting the students to draw pictures reflecting the beauty of motherland. b. Films reflecting love for motherland c. Patriotic songs
Balancing traditional and modern education	Practical work memorizing the lessons taught group activities, games, brainstorming, discussion, observation, meditation	Unity in diversity, god as the great scientist, the essence of learning history, geography and mathematics.	Division of class into different groups and telling them to draw the faces or dress of different cultures.

Source: Sharma & Sharma (2063 B.S.), Baba (1997, 1998), Jitatmananda (N.D.), Adhikari (2060 B.S.)

The above table shows that the teacher is acting as a facilitator and guide only. The pedagogy is child centered. It is done with the purpose of taking out the latent potentialities from within and internalizes the feeling of oneness. With the help of this understanding I went to schools.

Chapter VI

PERCEPTION AND INCLINATION OF STAKEHOLDERS TOWARDS SPIRITUAL EDUCATION

My first objective of this study was to get the perception of my informants about spirituality. In order to find the perception I used the hermeneutic phenomenology in the field. The tools I used for this type of research were questionnaires, and interview. The general perception of my informants as I found were orthodoxy, hedonistic and lacked dynamism. I found them more inclined on the intellectual aspect (sensory perception, empiricism, and experimentalism) than on the intuitional knowledge (self inquiry, retrospection, self audit, prospection and introspection). The following paragraphs display the result of my deeds.

A. Teacher's perception towards spirituality

“I don't believe in god because I have never seen it.” said one of the teachers.

Teachers Like him believed that the world is not created by any hidden power known as god. Some believed god as unknown separate identity and imagination of the mind. They believed in the Darwinian principle, for them the world is the result of evolution. They viewed that matter is primary force and it creates energy. They believed the body as the main doer and were not ready to accept the existence of cosmic energy within. Some said that they believed nature and loved it as god. For some of them spirituality is synonym of religion. But for some Spirituality was not rituals in different religions but it is a way of living.

Likewise “Spirituality is the concentration of mind, belief in god, a state free from mental tension, love for humanity, sincerity in profession, work without expecting any

results”, said another teacher of Shree Bajrabarahi Higher secondary School, Chapagaon. The other teacher from the same school holds a view that spirituality is an individual concept and depends upon the person’s attitude.

But they all have common perception about prayers, meditation, and knowledge of spirituality and they believed that these all are concern of the aged. They believed that they are performing their duty as a teacher just for living and for satisfaction. They are less known about the greatness of their work. They become happy when students pass with highest marks. Very few were serious about the holistic development of the students.

In concern to the application of the spiritual education except one or two all teachers felt that they really needed it. One of the teachers thought that spiritual education would be beneficial to the interested devotees of god only.

But for others, “It’s a good idea. It will help our students, the future leaders of the world, to be disciplined, patriotic and dutiful”, a teacher of Om Gyan Mandir School, Lokanthali said.

The teacher with spiritual background said, “We feel that we could teach the spiritual knowledge but we need counseling and training.” They also preferred that this knowledge should be given to the students in a more interesting and practical way and they believed that teachers should act as facilitator in class. The teachers who teach science and computer said, “it should be given in a research based way and should include field work, reporting and observation.” The others said that different methodologies could be applied in class; some times it needs lecturing and some times activities.

From the perceptions of the above teachers I found materialist and orthodox perception among them. The teachers at first did not show any interest or did not believe that spiritual knowledge could bring reformation and change in the field of education. But later they showed interest after the interaction with them. Their way of talking made me realized that the structure of the society, the modern trend of material pursuit, the economic state of the country, the family background, the responsibility of maintaining family, religious belief, feeling of insecurity because of too much reliance on the sensory knowledge and body consciousness, fear of losing job, lack of intuition, the effect of the advancement of science and information technology all have played important role in forming their perception.

B. Students' perception towards spirituality

The students also thought spirituality as religion. But the brighter side was the belief in the existence of god. They believed god to be everywhere but still not within as soul. For instance, a student, of Tri-star secondary school, Lokenthali said "God is everything for me. He is the creator of this universe" he further said, "My duty is to give love to everyone and serve the nation". The same idea holding groups of students were aware that they should serve parents and the motherland. But I found that they did not have the habit of praying to god or expressing thankfulness. Like the teachers they thought these things are of the concern of the aged. From the above saying of the students I found that their thoughts and ideas were shaped by the materialist life style of the society. The media, cybernetics and other medium of information or the parents desire to make their children to study hard for getting high paid jobs and accumulating riches have good influence in their lives. With effect of the environment I felt that their purpose of life also was beyond personal profit, moneymaking, and power grabbing and sensate enjoyment.

During my interaction with them at first the students were receptive only and they hesitated to be open to me. I found it as because of the lack of experience in this field and family background. But later they started to speak openly and expressed that the concept of spirituality was a new thing for them. In connection to their perception of the unproductive values and customs in the society and discrimination regarding the creed (*Varna*) and gender they headed towards equity and equal opportunity. This showed that they needed change in social structure and sought for a society where rights and duties are in balance and people live in peace and harmony without any social and economic discrimination.

C. The head teachers' perception towards spirituality

The head teachers were more concerned on the number of passed students and their marks. They showed that they were much worried about the physical progress and less on the spiritual progress. They spared less time in listening to the problems of students understanding their feelings and on formation of character because of their busy schedule. Though they believed in god but they were still not ready to accept the presence of the cosmic energy working within. They perceive that body and mind as the main factor and not the soul. They also perceived material well-being and sensate pleasure as the primary factor in life.

But they happily approved the inclusion of spiritual education in the present curriculum because they also realized that it is the most necessitate factor in the modern context. Some of them even perceived that science and spirituality are interrelated and one is incomplete without the other and it will be beneficial not only to the students but from policy makers to the guardians as well as themselves. So they were ready to apply in

their schools if they get cooperation from the concerned area and training programmes for the teachers.

In short the head teachers' perception was totally materialist or hedonistic. I found them cooperative but driven by the material benefit only. I found the family background; orthodox mentality and status consciousness are the reasons behind this.

D. Parents' perception towards spirituality

Regarding the parents like the others they also felt god as a separate identity and concern of the religion. They thought spirituality is a religious ritual.

Some parents were contents with the present education whereas some were worried of their children as they felt that they were not developing in the desired way. They felt that the children lack socialization and character. But all of them were positive in the application of spiritual education in schools.

The parents as I found were still imposing their ideas to their children to be studios so that they could take a technical line in the future and be a good earner more than a good human. It may be because they wanted to fulfill their unfulfilled desire to be such person through their children.

However from the field I found what is common in all was the expression that the some religious rituals and culture are unjust and unproductive so needs to be reinterpreted or deconstructed. They all believed in one human race and were against the racial, religious, caste discrimination. But because of lack of knowledge of spirituality they neither were they able to develop the capacity of using logic and reasoning nor did they have the courage to fight and bring change in present societal structure.

The overall knowledge that I got from the field was that my informants like other general people loved to be rich and gain post and power and their thoughts and attitudes were encircled round themselves or their family well being only. The reason for this as I found was too much reliance on senses or direct perception, social structure, religious belief, tradition and custom, poverty, unemployment, sanskritization, westernization political instability, love for material happiness, body consciousness and ignorance of the divine power within.

Magnitude of Interdisciplinary Linkages of Spirituality

Spirituality is the science of life (Baba, nd). He holds view that it covers the knowledge of metaphysics, morals and ethics, aesthetics, religion, economics, politics, education, society. These all are like the pillars of a house and the foundation is the spiritual slogan *loka samasta sukhino bhavantu* (peace and happiness of all) and *paropakaarya punyaaya paapaaya parpidanam* (service is virtue and hurting other is a heinous act) as all are reflections of the same one divinity. So it is coiled with all fields of life.

In my fieldwork I also explored the connection of spirituality with the different disciplines of the day today life with the following frame-

Table No. 6.1

The degree of connectivity between spirituality and other disciplines

Disciplines	Spiritual connectivity	Degree of knowledge regarding connectivity	Remark in connectivity
Economics	Equal distribution, equal opportunity, equal happiness	No	Economic progress depends on economic policies, material accumulation
Politics	Good leadership, aware and moral citizenship, patriotism	Partial	But it more depends on the work of the party in power
Religion	Respect of all religious beliefs, love, humanness	High	Spiritualism and religion are synonyms
Psychology	Attitudes, thoughts and habits	High	Formation of habits
Culture	Acceptance of diversity, modification of old customs and traditions	No	Culture has nothing to do with spirituality
Society	Welfare and service	No	Money is every thing, spiritual knowledge could not be useful for survival in the society

Source: Baba, (N.D.), Adhikari (2062 B.S.), Jitatmamanda, (N.D), Sharma & Sharma (2063 B.S.)

From the above table it is seen that my informants found spirituality linked with religion only and it has very low even no degree of linkage with the other disciplines.

Politics without morality is one of the six sins as told by Mahatma Gandhi (Adhikari, 2062 B.S.). From his lens political immorality is the main cause of the backwardness of our country. Morality, righteousness and justice in bureaucracy enhance political stability. And establishment of the moral and welfare state is the basic principle of

politics. The source further holds view that Morality is one of the parts of philosophy and spirituality is an inseparable part of philosophy.

So from the above statement it is understood that politics and spirituality have integral link. Some of my informants in the field pointed out that political stability of a country are the responsibility of the politicians and the government in power. But some unknowingly expressed that spiritual knowledge helps in the development of leadership quality, patriotic feeling and morality is linked with it.

Economic prosperity in general depends on the four pillars *dharma*, *artha kaam* and *moksha* principle of spiritual philosophy (Baba, nd). From his lens earning through righteousness and seeking for the peace and happiness of all is the economic philosophy of spirituality. *Dhyaana* and *dhaanya* are the two main factors related to economic well being and *Dhyaana* is related to the realization of real identity and *dhaanya* is related to the sustenance of the body so both are equally important in the philosophy of economics (Baba, 1965).

The economic systems are formed for human and economic institutions run for human sustenance and material comfort and well-being. There are mainly three types of economic structures, agrarian, trade and industrial. The agrarian structure survives on the toil and sacrifice of the farmers. They are the one who feed the gross body of the people and make their life possible. So they directly serve the humanity.

In the same way the principle of trade and commerce is based on moral values, law and order, service and welfare of the mass (Baba, 2007). Likewise earn righteously and serve humanity is the saying of *Upanishads*.

In regard to the link between spirituality and economics my informants had different view from what has been advocated by the spiritual leaders like Baba. And they held the view that money is the primary factor for the economic progress. Spirituality is a renunciates concern, which has nothing to do with the economics.

The discussion above reminded me R. D Laing, a famous British Psychologist who said that inner illumination is the end of psychology and Jacob Needleman who thought of inner transformation as the chief aim of psychology (Jitatmananda, nd). By their saying also it could be said that, The psychological philosophy is grounded on the theory of mind management (Baba, nd) and the spiritual philosophy is the base of it. The psychologists accepted the propagation of Baba and agreed that the main problems that the world is facing are lack of understanding thoughts and feelings of others and no patience while listening to others view.

F.B. Taylor (1832-1883) also says that culture is combination of knowledge, belief, art, moral, law, custom, habits and capabilities of human (Sharma & Sharma,)

From the saying of Taylor I realized that Culture is as important as soul in body and a country becomes lifeless without culture and there is close link between culture, religion and spiritual philosophy. And I also understood that for the continuity and discontinuity of the culture spiritual knowledge plays vital role.

In the same Vivekananda also says that art, science and religions are the three different ways of expressing the same truth and knowledge of the theory Vedanta or spirituality is the basis of all these three. But my informants did not see the link of spirituality in cultural development and preservation.

Likewise I found them unknown of the fact about the integral relation between society and spirituality. They thought human as a social being not as a divine being.

The field finding was quite different from the framework that I made.

So I felt that the field needs knowledge of spirituality in connection to other important fields of daily life.

Chapter VII

FINDINGS, DISCUSSIONS AND CONCLUSION

Findings Generated from the literature

The literature that I came across yielded the following findings-

Spirituality is the science of soul and universal solidarity (Swami Vivekananda), which is based on the most important truth *ayam aatma brahma or aatmaa* or self is within and part is connected with the whole (*Brahma*).

For the westerners human is a body with soul but for the east human is the non physical self which is the source of infinite bliss, strength and energy as well as knowledge, every finite has infinite in it and everything in the holistic universe is interconnected by the same infinite and all the energy or force in the universe is derived from the one cosmic energy (Jitamananda, nd).

But The conscious principle within, god as a doer and body as inert, singularity of god, the presence of cosmic energy and feeling that human is divine this absolute truth is clouded because of the material attraction in this world. Human beings are happy with the limited knowledge that body is the doer, no body is conscious about the consequences of his or her action, and satisfied with the short happiness and do not believe that there is permanent happiness and peace within oneself. And above all the young mass of today still doubt about the existence of god.

The religious groups have feelings of the superiority and are in the competition of convergence rather than spreading the singularity of the god and respecting others religions and culture. Common people are in the wrong notion that there are many gods and are separate from human.

The Quantum theorists like Max Plank (1931), Eugene Wagner (1960), Neil Bohr (nd) later agreed to the saying of Vedanta and came to the point that consciousness is the fundamental and primary principle and matter as the derivative from it (Ibid). And the famous scientist Einstein (nd) has also said that field is the only reality and all particles are the temporary condensation of the field energy, which is similar to the saying of the phrase *kham Brahma* or space is *Brahma* of the *Chhaandogya Upanishad* (4.10.4) and *Pranavai satyam* or space is verily the play of cosmic energy of the *Brihadaraanyaka Upanishad* (2.3.6).

The modern development in sciences has created temporal plurality in human, separated nation from nation, human and human, earth and moon and moon and sun (Ibid). But the source again says that according to Vivekananda the scientists have come to the point that physical individuality is a delusion and human are universal and individual at the same time. He further adds that the British scientist J.C Bennet offered the concept of the fifth - dimension, called eternity- dimension behind all four dimensional mater- energy of the space time world. In the same Hans Driesh, the 19th century biologist thought of the trans- temporal factor as the fourth cause acting on the physical system separately. Therefore it is seen that science has slowly moving ahead to from relativity and quantum mechanic to the eternal conscious principles.

In the same way Vivekananda holds view that utilitarian standards cannot explain the ethical relation as it is driven by want and distress of human (Jitatmananda). The socialist

and communist theories are found to be based on spiritual philosophy like equity and equality in social, economic, political religious and educational aspects of life but those who follow the Socialistic and communistic principles lack equal mindedness and social justice, so the spiritual essence of the theory is moulded by the material inclination at the time of implementation. Globalization is the new word for *vasudhaiva kutumbakam* and *lokaa samastaa sukhinobhavantu* of the ancient texts but the capitalist have commercialised it and are busy in widening the gap between rich and poor and the homogenization of globalization based on their material benefit and gaining power is killing the ethnic rich culture and feeling of harmony and brotherhood and drowning people more and more in the ocean of materialism. Globalization, for John Galraith is economic imperialism or the private sponsored imperialism, which does not harmonize the nations but leads to the economic cold war (Ibid). And the reason I saw is that the world is running under the guidance of senses and the mind of human and ignoring the real doer.

Likewise I found that the pluralist theory is based on the principle of singularity in plurality. But there is conflict over religious, cultural, ethnicity, colour, caste and creed because of absence of the knowledge of spiritual theory of *Chhaandogya Upanishad* which asserts that the entire universe is the interpretation of the all pervading, *Brahma* or *Sarvam Khalu Idam Brahma* (Ibid).

From The theories regarding education I found they all are based on the left brain based education which is meant for individualistic success and selfish wealth generation in external life and it seems that a child for the west is only a biological animal (Ibid).

The constructivist theory as I found comes very near with the spiritual theory which says that child is the repository of all knowledge, purity, excellence and perfection (Ibid). But it is also encircled around the sensory perception.

Moreover I found that the essence of all these theories is spirituality but what lag is the right application and interpretation which could achieve it perfection only with the aid of the right brain spiritual knowledge or the culture which advocates- within human is all knowledge and it requires only an awakening.

Finding generated from the field

From the field I found that there is a need to -

1. Impart the knowledge of cosmic reality to the children so that they could perceive the presence of god and unity in the human race and work for the welfare of human race.
2. Grow patriotism in those involved in the education sector so that they all can fulfil their duty by internalizing the usefulness of their work and social belongingness.
3. Make students and teachers aware that spiritual knowledge helps in the development of the economic, political, cultural, educational, social development of the country.
4. Encourage for *Svaadhyaa* which is stressed in *Taittiriya Upanishad* (part I *Shikshavalli*) as necessary for the students and the householders. *Svaadhyaa* here means self study and getting the knowledge of the self. It will help to unveil the hidden spiritual knowledge covered by the veil of the modernity and religious superstition from the hearts of the people and uplift poor economical condition of the country.

The school authority of the private and government schools were quite optimistic in adoption of the spiritual education in their schools. The teachers felt sorry for misunderstanding such great part of life so were happy to be involved in imparting this

education. The children showed much Interest to get this knowledge so they gave me full support during my field visit. The parents also showed interest to implement it in schools. I also found that the religious background, tradition, level of intelligence, way of perceiving things, the economic background, social strata, responsibility, age, the information technology, development of science and technology all were crucial for the difference in the saying of teachers, parents, students.

But the field provided the knowledge that the legacy of spiritualism is still in the Nepalese heart though in a dormant state and it needs to be activated and now is the correct time to launch the programme.

Findings generated from my reflection

Before entering the field I thought that my informants are unknown of the spirituality. When I met them I was happy to find that I was quite wrong. The spiritual knowledge was in them but as religious values and in a dormant form. They showed kindness to others, helped and served in need, very cooperative, loved parents and motherland. But what I felt lacking was the absence of awareness of the principle of reflection, resound and reaction in them. They were performing their duties just to satisfy others and in the hope of return and I felt that this is not enough for the welfare of human and the country. I felt the need to bring out the latent spirituality in them.

My experience with them reflected four things very necessary in life to bring out the latent of spiritual knowledge and they are the principle of to be, to do, to see and to tell. First of all human should try to be a human with humanness, then lead others by personal example, feel things and people as of ones own reflection, and lastly tell others to do the same. This is what I found lacking in the field of educational leaderships as well as in home and society where I did the research.

The outer differences between rich and poor, caste and creed, religions, cultures, girl child and boy or son and daughter, high grade and low, all will be visible till leadership is driven by the monetary force or the accumulation of wealth. The educational leadership must adopt the above four principles of life as they are the builders of the future politicians, economists, teachers, businessmen and the leaders of different walks of nation. The following table that I made shows the difference in spirituality in the text and in the lived context-

Table 7.1

Spirituality in text and Spirituality in the lived context

Spirituality in text	Spirituality in the lived context
<i>Satyam Vada, Dharmam chara</i> or Speak truth, follow righteousness	<i>Satyam vadah</i> (kill the truth), tell lie to please others or fulfil ones desires Earn by any means
Body is inert, it is workable because of <i>aatmaa. aatmaa</i> or soul is important in the body	Body is everything, it is the body which does everything
The purpose of human birth is to share and care others and attain liberation	The purpose of human is individual happiness through acquisition of power, wealth and status.
Theory of equity, the creation is the manifestation one <i>Brahma</i> , unity in diversity	Social Discrimination in the name of <i>varna</i> and caste. <i>Braahmin</i> as the highest, male as superior, the practice of touchability and untouchability
The aim of all religion is love for creation, and oneness of god	Convertibility of religion, religious conflict on the base that one religion is superior and the other is inferior
Property is to serve others but not to hoard	Property is for personal gain and welfare only, hoarding for the children
Education is for life as well as for living	Education is for living, cashing the certificate
Regard for god, teachers, parents ancient texts	No existence of god, no respect for teachers, no regard and gratitude for the parents and the ancestors
Meditation, prayers are good for mental and physical well being	These are the package for the old age
God is omnipresent	No body has seen god.

Peace and prosperity depends on disciplining senses and the mind and controlling desires	Happiness comes from Sensory pleasure and fulfilment of desire
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Source: *Baba, (N.D.), Radhakrishnan, (2002), Shivananda, (2007), Kalyan Upanishad Visesankha I, (2005)*

From the above table it is seen that the saying of the ancient spiritual texts and the practice in the lived context is just opposite. This demand for the need to unveil the fact in the context and lead the society, the youths and children to the path as directed by the great religious texts.

Discussion on the findings

Perception is said to be developed because of the proximity of the senses to their objects and sense perception is the only form of knowledge where matters cognised by the senses becomes reality (Radhakrishnan, 2002). The source further says that according to *Aiteriya Upanishad* perception, conception, ideation, understanding, insight, resolution, opinion, feeling, volitions all are the function of the intellect. When the intellect turns towards the consciousness or *aatmaa* the ideas become uniform but when it turns towards senses and the mind people perceive differently. In the same way Jadunath (1999) also says that for Shankara (8th century) perception, inference, scriptural testimony, comparison, presumption and non-apprehension were the sources of valid knowledge. Shankara also holds the view that perception could be of two types-external and internal. In external perception mind goes out to an empirical object through sense organs and is modified into form. This type of knowledge is object consciousness or *visaya chaitanya* and *pramaana chaitanya* which is sensuous detrimental or *savikalpa*. Such perception lack intuitory perception and is ridden by the cosmic nescience (*maya*). So people with this perception do not find the link of spirituality with other disciplines and agree with *That Thou Art* and *Sarvam Khalvidam Brahma* principles of the

Upanishads (Ibid). From the above sayings I understood that my field informants too understood the things arrived at by the direct perception as real and non-perceivable *Brahma* became the non-existent and doubtful. So they gave me the conflicting views in regard to the spirituality.

I also found axiological, ontological and epistemological differences in them. It may be so because values are the abstract factors and except certain common values other differ with time, context, situation and education. The faith system within the family, experience and observation in the society depends on the inborn capacity and inclination or thoughts of human as every human perceives and understands things differently.

In the same way their epistemological differences depend upon how and what one was the source of knowledge and the way s/he perceives it because Perception, experience and inferences are felt and developed by the context, time and situation. So I found time and the environment they are brought and senses have greater influence in the field.

There is also a lack of dynamic thinking and intuition because of the absence of reading habit in teachers, parents and head teachers at free times so they all believe in the objective relativity, which encircles around the senses and mind.

In the same way the ontological difference arose in the answers of my informants because of the belief that I am the body, and the body is the doer and the primary factor in keeping the life alive. This self-consciousness over the body and matter is responsible for creating mine and thine complex and differences.

The philosophical literatures that I studied raised human as divine entity because of the conscious principle working in it. But the field did not show any sign that the life is working because of the conscious principle or atman. It has been providing the necessary energy and is responsible for creating matters. I found social belongingness and social

welfare in a dormant state in the hearts of the informants except the children. Like wise my informants thought that there is no hand of god in the human progress. In the field also I found the same perception. All the people I talked, interviewed, discussed were very cooperative, gentle, intelligent, hardworking but there is some are confusion and doubt in the work and omnipresence of god. The relation between god and human are misinterpreted, misguided by the social structure and prevailing customs and rituals. Material benefits got primary position my informants' life and hence they were found less interested in getting the knowledge of their real identity and thinking and enquiring about the miraculous hidden power. These people think that money could give all the happiness not the knowledge of the reality of life and god. Money, post and certificate these three are the concern of the people of my field

Regarding the religious theories they all gave an important place to human. As I understood all them were directed towards the human welfare and external happiness. But I found the absence of the application of these theories in the field that I studied. Material and individual welfare had played key role in the thought, word and deeds of my informants especially in the teachers, parents and the head teachers. I also found the field with the status co mentality. The teachers of the government schools were felt secure with the job so they showed no interest in change and reconstruction. *Jo Holaa Dekhaa Jaayagaa* (lets accept what happens tomorrow) mentality prevailed in the field. This means there is an absence of as is the action so is the result principle of *Gitaa*. In other words the commercialized globalization is have rooted in all hearts so the principle of Charvak seems to be under high effect.

Education in my understanding aims at the overall development of child. By studying the educational theories I found that they all stress on child centred methodology and in

understanding the attitude, mental capacity and interest of the child. But there was a great gap between theory and practice in the lived context. The education that the children got there was totally after material pursuit. It had proudly announced about the success of human in the material field and felt that it is because of the modern education that human are making great achievements. The field also lacked the knowledge that everyone is born unique and has different way to perceive and understand things. As I found that the parents, teachers and the head teachers treated the children as the empty headed and themselves as the container of knowledge.

The informants were ignorant of the fact that spiritual knowledge is integral part of all the disciplines of life and would be a great help for the development of economic, political stability, preservation culture, religious harmony, social unity and for further advancement in science and technology. In this regard I found Baba (nd) aptly fitted who says that politics without principle, education without character, business morality and science without humanity is not only dangerous but also destructive.

As a spiritual believer I found the cosmology of the spiritualism as a wonderful practical force in unifying the differences between the human and ontologically valid about the one reality. It is the need of the day where a human fight and kill in the name of religion, race, caste and creed. The spiritual culture is the only way to cleanse the prevailing duality of thought, word and action. It is the only way to save children from the gun culture (shooting in American schools) and madness as is felt by the British Psychologist R.D. Laing (nd) who holds a view that a child born in the united kingdom has ten times greater chance of being admitted to mental hospital than to a university and the reason he finds is in the one sided education system (Jitatmananda, nd).

So the most challenging part that I experienced from the above discussion is that the field is a silent sufferer by the improper application of the one sided material driven theories which looks human as material being rather than divine being. The theories as I found are the product of the left brain oriented education system or *Apara vidyaa* which caters primarily to YAN of Chinese thinking and meant for individualistic success, external perfection, aggressive dynamism, (Jitatmananda, nd). This means education lacks internal excellence with higher ideals, service and sacrifice which could be found only in spiritual culture.

Here my field experience sees that field and theories need to be led from duality and untruth to the path of truth and, from ignorance of materialism to the light of spiritualism, from the doer ship of body mentality to the immortality and universality of the soul and from objective intellectualism towards intuitional insight.

Conclusion

At the end I want to repeat again that being a human is the first step in the spiritual path and showing humanness is the second. And this humanitarian act will take to the eternal by developing devotion and providing wisdom. The name, status and property all are temporary and goes along with the body. The body is useless when the driving force the self or the soul or the *aatmaa* leaves it.

But it is equally important as it is has two very important instruments- the intellect and divine insight or mystic intuition (Radhakrishnan, 2002). According to him both of them are needed to lead a good life because the results of intellect only will be dull and empty, unfinished and fragmentary without the help of intuition, while intuitional insight will be blind and dumb, dark and strange with the help of intellect The intellect leads to the plurality and competition and struggle whereas intuition transcends the distinction of

intellect and solves the riddle of reason created by the intellect (Ibid). In *Chaandogya Upanishad* (6.13) and *Brihadaraanyak Upanishad* (2.4.5) it has been said that with the help of the intuitive knowledge the unheard could be heard, the unperceived could be perceived and the unknown things could be known which means intuition leads one to the knowledge beyond the senses towards the singularity of the universe.

As I understood the knowledge contained in the *Vedas*, *Upanishads* and *the Gitaa* is the best. They contain the knowledge of the reality or god, the creation process, the relation among the created beings and their relation to god, the ways to attain peace and happiness and liberation from the cycle of birth and death. This knowledge cannot be found in the modern texts nor does it be gained easily as the external knowledge. We have to take support of these texts and experience our real form within. The spiritual awareness would be effective at the time when the heart is less burdened and polluted by the glitters of the external world. It needs Purity of body, mind and action and discard of all the evilness and attachment to the outer realm. It needs to go inward or in the inner realm.

Radhakrishnan (2002) cites *Kathopanishad* (2.23) and says that aatmic realisation is gained not by learning, not by genius and much knowledge of books. The same source says that the *Upanishads* say that to know the reality or the self identity one has to lay aside his/her pride of intellect and self consciousness and be like simple and pure minded child with the fresh outlook from the above I understood that childhood is the best time to sow the seed of spirituality. The seed sown in this period will produce personalities who will be able to balance mystic intuition and logical analysis in life and become a perfect human. They will be able to find the link of spirituality with modern science,

philosophy, education and social, economic and political field and realise that everything is emerged by this theory and merge in spiritual theory.

Research as I understood is an unaccomplished task and I believe that my present research also has opened a door to do further research in this particular case. The outcome of the study is positive. The parents, students and teachers who were in favour of spiritual knowledge also suggested that the exhibition related to spirituality should be done in every school, so that they could arouse interest in this subject. But the ball is in the hands of the experts, curriculum makers, educationists and planners.

Before concluding this study I want to present the following three points that I found from my study -

"The first is that there is need of the knowledge of relation between body, senses, mind and soul. This will help to rethink about the perception of god and the importance of human life".

The second is the need to know the interrelation between spirituality and other social institutions so that people could accept that spirituality as an inseparable part of life.

The third is the implementation of spiritual education as soon as possible in schools to protect the great and glorious diverse cultural values and ethnical skills.

Chapter VIII

SUGGESTED MEASURES TO PROMOTE SPIRITUALITY

The review of the literatures, the field analysis and my personal reflection as spirituality believer helped me derive some measures for curricular and non curricular ways. Let me begin with the suggestions of my informants regarding to the promotion of spiritual education in schools. As I found the teachers suggested for spirituality related training programmes, textbooks, teachers guide for them.

On the other hand Students suggested that they did not need any examination on spiritual education and preferred the daily evaluation and grading system. They suggested that the text- books should be more activity oriented written in simple language. Likewise the teacher, students and head teachers suggested that this education should not be given in an integrated form but in a separate class in the regular school schedule.

By studying the suggestions of my informants the reflection over the literatures and my personal understanding I found that the following measures would be very beneficial in the promotion of spirituality.

A. Curricular measures

Curriculum is the plan of implementation of educational aims (Winch and Gingell, 2004). From their lens such aims can vary widely according to the articulation of knowledge (Hirst, 1965), the development of autonomy (J. P. White, 1973), a preparation for adult life (C. Winch, 1996). The same source says that It is the best set of planned activities to implement in order to achieve the educational aim which include the content to be taught, knowledge, skills and attitudes which have to be fostered, the

teaching methods, teaching materials and evaluation. In line with this I related the importance of activity based and student centred spiritual curriculum and it should support the core- curriculum. There should be synthesis of subjects and life. For this I came up with the following, objectives, contents, materials, teaching activities and evaluation that could be more helpful for the successful application of spiritual curriculum at the school level.

a. Objective

For a good curriculum there should be a firm objective and the spiritual curriculum should aim at development of holistic (both outer and inner) personality of children. Since this education is for the children of all human community it obviously should cover the matters related with human life and its relation with the creator. As objective varies according to the age and level of children, in the lower level the subject matter should be introductory only and as the level moves up the matters should be able to cope with the desires of the individual and society and need of the country.

b. Content of the Spiritual curriculum

The present Nepalese curriculum as I found does not have spiritual education in the school level. In this consideration the first measure would be the introduction of spiritual education in school curricula. The curricula should incorporate the following contents and it should vary with age and level of the children.

- 1) The cosmology of the universe, the relation between god and human being along with other creations. The epistemology, axiology and ontology of spiritualism founded on the ancient *Vedas* and *Upanishads*. The lessons should be multidimensional and should cover all the aspect of life.

- 2) The knowledge and practice of doing prayer, yoga and meditation. This knowledge and habit will help in increasing power to concentrate, control the agitations and emotions and growth of good physics and realize the humanness and work according to the dictates of the human values which are within every human.
- 3) Knowledge of the underlying oneness of the soul and unity in diversity. The lessons should be pluralistic in nature.

I believe that lessons of spirituality cannot be like that of other subjects since it is education through experience and practice. Lessons have to be structured in such a way that students do not find them burden and instead learn them with joy and enthusiasm.

c. Resource and materials

The next is the availability of the text in simple language and it should be relevant to the context. These teaching materials need to be more demonstrative and practical where teacher works as a facilitator and guide. More use of the audio, video, models, charts and child centred activities will be easy to motivate the modern children. When there is more involvement of the students in class there is great possibility of applying the learnt good things in practical life. Through them the parents and their neighbours could learn to use the good values in daily lives. A teachers guidebook and curriculum guidebook is also equally necessary for the effective implementation.

d. Teaching learning activities

I have already mentioned that the teachers here cannot simply lecture to the students. They should act as guides and facilitators and focus more on student centred activities in class while transmitting the knowledge. There should be formation of the habit of silent

sitting, meditation, doing prayers, role play, stories, group songs, games, discussions, debates, recitations of poems, miming, sharing experiences, group work, attitude tests and outdoor activities such as inspecting places, cleaning the school, gardening, visiting to the orphanages and old age homes, participation on eye camps, old clothes and food donation programmes, celebration of festivals of different groups of people, aid programmes for the victims of natural disasters, health awareness programmes in nearby village, cleaning temples, making gifts for others with the local materials. From these activities the children will be aware of the social and individual responsibility.

The teaching learning activities can begin with the student reading and absorbing the context narrated in the text- book followed by five or ten minutes silent sitting, discussion, analysis or group activities and lastly piecing the ideas together by the teacher.

e. Evaluation

The evaluation system that I propose for spiritual education requires practicality such as observation of manners and behaviours of the students, project works, class work, homework and students' participation in and outside the class. It should not be based on the time based written examination system.

B. Pedagogical measures

In the widest sense pedagogy means the method of teaching (Winch and Gingell, 2004). For them conditioning, training, supervision, facilitation, modelling and erotetics are some of the teaching methodologies. Like wise the same source holds view that Self respect of the children is the worth pedagogy for Rousseau and Socrates to find out the recollection of what children already knew before was the best teaching pedagogy (Ibid).

For them the progressive's pedagogy is erotetics and facilitation. They further add that the traditionalist on the other hand believed in instruction and training and the behaviourist believed conditioning as the suitable pedagogy of teaching (Ibid).

From the above views I came to the point that pedagogy depends on the subject matter. A teacher can use any methodology in class but whatever intended to impart should reach the heart of the children so that they can apply in the practical life. But the most important methodology I felt is the modelling while imparting spiritual education. This means teacher should be the role model because the students follow what the teacher says and does. Apart from this he or she can alter his or her role according to the content, context, age and interest of the students.

In some of my studied private schools moral education textbooks have been applied but pedagogy was not found effective. There I realized that the texts and the classroom practices do not match. Teachers too were applying the lecture method of teaching and memorization and rote learning was still effective in class. These books were also taught as other regular subjects and under the constraint of examination. These books in fact lacked the cosmological, epistemological, axiological and ontological aspects of the ancient texts of the east. They do not contain the knowledge of the reality and the underlying oneness of the soul. And the teachers who played the most important part were not trained to impart the knowledge accordingly. At this point I feel that pedagogical change is needed while imparting spiritual education as it is not as interesting as other subjects. It needs more concentration and effort.

In the meanwhile I found that for the effective implication of this education and to spread this unifying spiritual knowledge to schools throughout Nepal a text is needed. The text should be student centred and if possible should be written in different languages and the

teacher should apply various methodologies while imparting this knowledge. So that it would be easy to understand. Examples should be given linking with the context and prevailing practices of the language group. The study of spiritual education could even go beyond the classrooms and to the various social institutions.

But also I found that it would be easy for the teacher to teach those who already

Believe in the existence of god but for those who do not believe in him, the teacher has again to think for the various ways so that he or she could comprehend and satisfy them without hurting their feelings. For them as I understood one of the ways is take the help of the value of Love. For this, the teacher has to travel back to the ancient seers, their dependency and belief in nature, their inquiry of the working hand in the natural set up and human life (birth, growth, decay and death), the love for parents, attachment to children, feelings of compassion, service, and gratitude. My realization thus identified a methodology that meditation with and without an audio, stories and parables, drawings and interaction would be the most suitable. And while imparting this knowledge the effective way is to use the positive values in the beginning and then progress with the effect of the negativity of life without love and faith of the super power behind. In this regard I saw the importance of a study which was done in the purpose of evaluating human right education for Indian schools in 2008 by the office of the UNHCHR, Geneva could be of great help. The study stresses on imparting positive values in the lessons at the beginning and as the lesson proceeds introduce the negativity of life with prevention and ways to protect human rights.

As far as the role, attitude and skill of a spiritual teacher are concerned first of all the teachers should be endowed with humanness so that they could teach children by his/her own example. The attitude required is openness, trustworthiness, moderate, democratic,

compassionate, loving and caring, sincere, firmness, self confident, polite, temperate, intelligent, cheerful, and reverential, honest, energetic, inquisitive and so on.

Likewise the spiritual teachers should possess the skill of observation, analysis, synthesis articulation and art and creativity. They should be able to observe the students activities, understand them and guide them wisely. They should be able to take critical and constructive outlook and synthesize and integrate different views, ideas and information into the general theme. They should be able to motivate and create enthusiasm in the students towards the spiritual matters through their artistic verbal and written skills, creativity and expression.

And lastly the spiritual teachers are expected to work as enabler, animator, educator, integrator, and motivator and guide in and outside class. They should encourage students by making effort in active participation of the whole class. They should provide equal opportunities to read the school textbook, recall experience or narrating incidents, lead the group in producing creative work or reciting the prayers or singing value songs, tell stories and raising questions. As an educator they should work to bring out the latent potentials of the students. As an integrator the spiritual teachers are expected generate 'we' feeling and create the atmosphere of fatherhood of god and brotherhood/sisterhood humankind. They should motivate the students with their noble ideals. And lastly they should guide the students to be free and fearless in following the dictates of their conscience and establish friendly atmosphere so that even the timid or marginalized students too will not hesitate to respond and produce their creative ideas.

C. Religious measures

Sanatana dharma is regarded as the source of eastern philosophy. The great western philosophers of the past studied the texts like the *Vedas, Upanishads and Gita* and found

these texts as very practical and wonderful source to know the reality of human life.

Dayananda saraswati (1824-1883) holds view that the duty of the noble persons is to read the *Vedas*, to teach them, to listen to them, and to recite them to other as he found them the words of god and are absolutely free from error (Ahuja, 2006). In the same way swami Vivekananda also says that the mankind is to be taught that religions are only expressions and realisation but not talk, not doctrine, nor theories (Jitatmananda, nd). The truth for them is based upon the eternal nature of man, the eternal relation of god, soul and nature found in the *Vedas* and *Vedas* are the final goal and the authority and their teaching is one and same so they have to be known and followed by all. There is a provision that if the *puraans* and the *shrutis* differ from the saying of the *Vedas* they should be rejected (Ibid). In line with this acceptance and rejection the same source says that Vivekananda suggested for creating newer and fresher rituals by reconstructing the existing rituals to make them timely and contextual

But it is not realized in the country like ours where ritualistic mentality and the modern context has narrowed down this *sanatana Vedic* religion as dogmatic, superstitious and unhealthy, and subject to pomp and pride. Therefore in order to restore the great spiritual values contained in these great texts incorporation of spiritual education is necessary.

Here I came up with the knowledge that the religious measures are converging all belief systems. This demands teaching the commonalities of different religions, co- existence of all religious beliefs and celebration of religious festivals of different sections in and outside the classroom and serve work the community on these occasions so that children could feel the presence of same *Brahma* in all humankind.

In nutshell I hereby made the following table showing the connection between objective, research questions, and findings and measures from and for the field.

Table No. 8.1

The objectives, research questions, findings and measures in Nutshell

Objective/research questions	Major findings	Measures
<p><u>Objectives</u></p> <p>To find the perception and inclination of the stakeholders (head teachers, principals, teachers, students and parents) towards spirituality</p>	<p>My field says that the stakeholders of education are Inclined towards materialism and spiritual consciousness is in hidden and in dormant state.</p>	<p>Equip the stakeholders of education with spiritual knowledge. and meditation can be the best way to begin with</p>
<p>To find out the magnitude of the interdisciplinary linkage of spirituality with other social institutions (economics, culture, religion, social philosophy, politics, science and psychology).</p>	<p>Spirituality has connection with religion and psychology but it has no degree of connection with the other disciplines.</p>	<p>People need to know the interdisciplinary linkages and apply religious measures by -</p> <ol style="list-style-type: none"> 1. Celebrating religious festivals and knowledge of the life style of the people of different religious groups and finding commonalities. 2. Involving people in the social service and field visits in places like the home for the aged, orphanage, slums, church, mosque, temples, vihar and gumbas.
<p>To provide measures to ensure holistic personality of children through spiritual education</p> <p><u>Research questions</u></p> <ol style="list-style-type: none"> 1. How does spiritual education help in the development of the holistic development of children 	<p>Curricular and pedagogical reformation is essential</p> <p>Both literatures and field advocated for the Formation of character of the students through-</p> <ol style="list-style-type: none"> a) Physical development that include good food 	<ul style="list-style-type: none"> - Books on spiritual philosophy should be prepared for students, teachers and other stakeholders of education - Evaluation of daily activities of students in and outside class should be done - Local materials as well as audio, video, charts should be produced - Practice of silent sitting, meditation, doing prayers, auditing one –self should be

<p>2. In what way does the present education system respond to the quest of spiritual education?</p>	<p>habits, good habits and practice of yogic exercises</p> <p>b) Mental and emotional development that consists of practice of prayers, silent sitting, meditation, self audit spiritual development-</p> <p>c) Knowledge of consciousness that works within to understand the oneness of god, unity in diversity, nature of human (humanness, love, service).</p> <p>2. Both the literature and the field Showed Positive response towards the need of spiritual education</p>	<p>encouraged</p> <ul style="list-style-type: none"> - Provisions for teachers' guide books should be made - Student friendly atmosphere and activities should be promoted in class for cultivating the interest, inclination and perception and bringing out creativity of the learners - Teachers should work as facilitator and interactionist. <p>Enablement of students to understand the cosmos with the help of the knowledge of <i>Brahman</i> (the creator) and his relation with the universe and human being through the knowledge of action and reaction.</p> <p>Application of spiritual education in schools as a separate subject to go side by side with the material education</p>
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Targeted programme for spiritual education

Finally I suggest that the first targeted programme to promote spirituality is to hold exhibition on, human and spirituality in government schools and arouse interest in this matter and request the concerned authority in the field of the quality development in the government to think of applying spiritual knowledge in the Nepalese schools.

The second is to organize talk programmes on existence of god and relation of human with god and the universe with the teachers in schools and make them clear that spiritual science is not divorce from the daily life and it is the only way to get rid of the outer differences and uniting the heart.

Third is to train and prepare teachers for imparting this knowledge.

Fourth is providing specially designed textbooks for the students according to their interest and need and language.

Fifth is to organize talk programmes or quality circles on spirituality for the parents and community so that they too would help in reviving the glory of the ancient living.

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