

HOW CAN WE BALANCE BETWEEN MATERIALISTIC AND SPIRITUALISTIC ASPECTS IN OUR LIFE – SOME VIVID THOUGHTS OF SRI SRI THAKUR ANUKUL CHANDRA AND SWAMI VIVEKANANDA

Abstract

Always there is a conflict between the champions of materialistic and spiritualistic people. In the 17th century mathematician Rene' Descartes created-Cartesian split, which essentially established the division between mind and the body as well as matter and spirit. Out of which body and matter could be studied by science but the other domain i.e. mind or spirit was to be known through religion. Swami Vivekananda one of the pioneer of Rama Krishna order told that a spiritual person sees that a divine consciousness creates the world, while the materialist feels that matter is the fundamental reality. Spirituality seeks happiness with in internal world, whereas materialism seeks happiness outside in materialistic world.

Spirituality teaches us to aspire for a better life, a more illumined life, while materialism express us to desire more material goods and wealth. Idealism argues the exact opposite of materialism: that the foundation of reality consists only of what is mental, such as the mind, spirit, reason and will. For sublimation, adjustment and redirections of passions (otherwise called complexes). Sri Sri Thakur Anukul Chandra also has given three simple steps for human beings- **Jajan**(Self reformation and expansion), **Jaajan** (Nurturing of the environment), **Istavriti**(Love offering) by following these, a man can experience a hygienic life with full of satisfaction.

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I. INTRODUCTION

According to Ramkrishna wisdom, men are not just physical and materials beings that exist to satisfy their sense but spiritual beings as well. It is this spirituality that unites humanity across the world at a higher level. But according to Vivekananda mere spirituality is not enough. He was well aware about the condition of suffering humanity; living in fawning poverty (Prabuddha Bharata, 1997). Vivekananda understood that we need spirituality as well as material growth to eradicate hunger, poverty from the society. Vivekananda interprets spirituality in humanistic way, which gives emphasis on the dignity (by fulfilling material needs) and divinity (by arousing spiritual fire) of human beings through his various writing and speeches. For him human beings are not only created for material development, they need to develop their mind and body on the basis of spiritualism - by which they will be a "Total Man" who can sacrifice their life for social development. Here spirituality is not intended to underestimate the power of this world's human being but to make them realize their real inner strength. Vivekananda was acclimatized himself with practical vedantic habits. He is very much concerned with the practical needs of human life. It is strange but true that a strong materialist (as industrialist or entrepreneur) is more effective in solving the problem of a society than a weak spiritualist, but Swamiji's motto was not to convert an established entrepreneur into spiritualistic pathway by leaving his successful work but to follow the spirituality as well in his real life by which he can develop our society (Burke, 2013).

II. DISCUSSION

No activity is inherently by spiritual or materialistic. It is our approach to each activity that makes it spiritual or otherwise. When we are centre within ourselves, our material life gains, a spiritual orientation. Then the two domains become balanced and we become integrated.

Sometimes we are boastful of being staunch materialists. As a materialist we generally hate the spiritualists or idealists and think ourselves very much progressive. Thus we see a world wide discontent, controversy, conflicts or even wars over spiritualism and materialism, which is debasing humanity. The whole universe appears as void with specks of matter scattered here and there but it is one and unique in truest sense. There is no scope to understandings such as there is no demarcation in three states of matter all being in dynamic equilibrium. Let us peep in to the subject matter from modern scientific views, matter is composed of atoms. Atoms are formed of subatomic particles. From the concept of high energy particle physics we have come to know that subatomic particles under high speed be decomposed into hundreds of transitory subtle existences.

Matter annihilation and pair production reveals another dimension of our existence. According to Albert Einstein, void is not emptiness; rather it is the pulsating source of all creation.

Thus existence is nothing but inter penetrated multi-dimensional fields, not one above the other, but one inside the other i.e. inwardness is the basic characteristic of depth so gross subtle, more subtle energy state, void and super void creates the whole spectrum of our

existence. The substratum on which all the visible and invisible things are floating in 'Brahma' and it is providence. Sri Sri Thakur Anukul Chandra explains the spiritualism on the basis 'Sadachar'. 'Sadachar' means to inculcate good and hygienic habits to make one disease free and healthy (Tripathy). Once a disciple asked a question to Thakur Anukul Chandra, "what is the best quality of a human being?" Sri Sri Thakur gave a short reply, 'cleanliness' and clarified that physical cleanliness and mental cleanliness are interwoven, leading to spiritual cleanliness. Most important for the physical well-being is the food served in the clean place. It should be cooked in clean environment and by a person with clean habits. According to Thakur 'Dharma' is always one; "it means the laws that sustain life and growth", with ever effulgence of personality both individually and collectively i.e. he wants to make an equilibrium between materialism and spiritualism because both are essential for us as these two terms exist in colloidal state. Sri Sri Thakur told that "No existence no Ism"- The Gita says: there is no intelligence or becoming for one who is not attached, no peace for one who has no becoming, and no enjoyment for one who has no becoming, and no enjoyment for one who does not have peace (Gita). So attachment to superior to individual leads to achievement, achievement leads to peace and peace provides enjoyment- this is spirituality of a person.

III. CONCLUSION

From the above discussion we can conclude that we cannot separate matter and spirit. The difference lies only on the degree of vibration as vibration is treated as the basic of all creation. Out of an absolute quiescent state of existence desire generates vibration and drags it into grosser form through partial transformation of the existence. The advent of absolute into material form (Materialization of spirit) is devolution and reverse motion from gross to subtle (Spiritualism of matter) is evolution. The total cycle forms creation.

The Purans proclaim that "Brahma" was created from navel region of "Vishnu". This is practically symbolic. Vishnu represents absolute quiescent existence (super void). "Navi" means eddies and vortices produced by motion. Desire coarsens spirit which forms pallets of existence. These in turn under optimum speed descends to matter which then gradually produces material display. Here is a quotation from the "Message" by Thakur Anukul Chandra what comes down through motherial unison is matter, what respire to exist in spirit; I think everything comes down through motherial unison and respire to exists so everything includes matter and spirits" they are inseparable. (Message, 2012)

Sodecoration of material display in accordance with the laws of spiritual kingdom with the help of living realised mar is known as Aryan Culture- which is proper blending of materialism and spiritualism the only path for survival of the whole world civilization. (Nana Prasange, 2012) There is no contradiction. In another message of Thakur Anukul Chandra where he expresses his concept about spiritualism – spiritualism as I mean spiritualism is investigation and invention of the how's and whys by which matter extends and grows to the acceleration of our being and becoming. This is nothing but a scientific analysis of spiritualism. Spiritual becoming denotes to a spirit of broadness of mind, full of love and affection for all and sense of oneness with the rest of the world and without any sort of meanness etc.

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