

Multidisciplinary Approach and Literature as Knowledge Area

- Bir Singh Yadav

Abstract: Knowledge is the grace, glory, and dignity of human beings as it leads to peace, progress, prosperity and happiness of the world, thereby in its holistic form it creates a halo of admiration with magnetic aura around the human face elevating and uplifting the mortal beings to divine status. Hence the flow of the entire peace and sustainable development emerges out of the holistic whole of the knowledge that comes through the pipelines of the multidisciplinary approach. In this holistic system of multidisciplinary approach, different branches of knowledge crossing their boundaries are merged together in such a harmonious way that without harming one another they form a broad system to generate pure knowledge with zero or minimum negative effect coupled with maximum welfare of the human and non-human world. When knowledge of one discipline crossing its boundaries goes to the other discipline, it does not harm that discipline but enriches it through idealization by adding something of nobility to it that makes its knowledge more beneficial, valid, vast, true and useful. But the wrong thing happening in the present world is that knowledge is being abused and misused in the name of the specialization. Currently in the epistemological field the main problem is that the modern scientific culture accomplished with modern technology and blinded with material progress is rapidly moving towards its own annihilation without caring and curing the loss of the non-human world as well as moral and spiritual values.

Literature which has the right to say everything in any way provides fertile ground to multidisciplinary system of knowledge for the welfare of the world as a whole. Hence this paper concentrating on the seminal works of some literary bards intends to reflect how different disciplines interwoven in the web of literature create a whole of holistic knowledge that shapes better and bright future for humanity on this planet.

Keywords: Deep ecology, Interdisciplinary approach, Holistic knowledge, Science, Spirituality, Technology.

Knowledge is the grace, glory, and dignity of human beings as it leads to peace, progress, prosperity and happiness of the world, thereby in its holistic form it creates a halo of admiration with magnetic aura around the human face elevating and uplifting the mortal beings to divine status. The Vedas also assert that knowledge is the pivot of all kinds of progress. Hence the flow of the entire peace and sustainable progress emerges out of the holistic whole of the knowledge that comes through the pipelines of the multi-disciplinary approach. In this holistic system of multidisciplinary approach, different branches of knowledge crossing their boundaries are merged together in such a harmonious way that without harming one another they form a broad system to generate pure

knowledge with zero or minimum negative effect coupled with maximum welfare to promote peace, progress, prosperity and happiness of all including humans and non-humans at global level. With such knowledge life becomes happy and successful, as William Wordsworth asserts, "When every hour brings palpable access/ Of knowledge, when all knowledge is delight/ And sorrow is not there." (*Prelude*. II:305-307) This good-promoting nature of knowledge coming from the multi-disciplinary approach has also been the ideal of Indian philosophical thought as its lofty aim has been the welfare of all beings including human and non-human world. This notion is different from the European humanism in which almost all crimes have been committed in the name of humanity as Huggan and Tiffin, taking into account Europe's atrocities against its advancement show the "unwanted evidence of the inhumanity done to humanity in the name of Man". (Huggan and Tiffin, 208) This philosophy of Pan-humanism and deep ecology crossing the western boundaries of the humanist philosophy and accommodating the non-human within humanistic thought may lead to sustainable development of the Mother Earth with its unique blend of scientific and spiritual thinking..

When knowledge of one discipline crossing its boundaries goes to the other discipline, it does not harm that discipline but enriches it through idealization by adding something of nobility to it that makes its knowledge more beneficial, valid, vast, true and useful. But the wrong thing happening in the present world is that other branches of knowledge are being ignored by a particular branch, hence knowledge is being abused and misused in the name of the specialization. Currently in the epistemological field the main problem is that the modern scientific culture accomplished with modern technology and blinded with material progress is rapidly moving towards its own annihilation without caring and curing the loss of the non-human world as well as moral and spiritual values. Pratibha Ray has beautifully described it in her novel *Yajnaseni* for which she was presented the Bharatiya Jnanpith's Moortidevi Award in 1993. Articulating her voice through Draupadi she says:

lord Vyas I have heard that five thousand years from now man will reach the pinnacle of achievement of civilization, culture and science. With the help of science he will establish contact with planets and stars. Then if, because of a wrong decision, power hungry persons launch a great war, what a terrible situation will arise on account of the weapons created by that very science. O Saviour in distress, Krishna, on the destruction of this world it is you who will labour for a new creation and civilization.

O Creator! Therefore, as you went to Hastina in Dvapara for establishing peace, similarly, for giving warning in advance, why do you not whisper into the ears of the thoughtful people of Kaliyuga in the honeyed tone of your flute, *Shantih! Shantih! shantih!* (396)

Our great masters--the Greek and the German philosophers, scientists,, saints and seers, poets and writers--all were multi disciplinary personalities., therefore, through their works they reflected the holistic view of knowledge for the well being of the world as a whole. Almost all

writings of Plato are of multi-disciplinary nature. In *Republic*, taking morality as the central idea Plato has linked it with different branches of knowledge to promote the happiness of all. Reflecting on Plato's multi-disciplinary skill Robin Waterfield rightly asserts, "Reading Plato could be easy; understanding Plato can be difficult. He wrote philosophical literature, not philosophical textbooks." (Introduction xv) In his writings, there are many 'soft' layers containing different branches of knowledge under the hard cover. In *Republic* when Plato envisages a community ruled by philosophers it reflects the color of his multi-disciplinary personality as Waterfield states that "In *Republic* Plato is not primarily interested in politics in the real world: he is constructing an imaginary community, to serve as a paradigm....Plato is considerably less interested in external politics than in individual psychology" (xvii, xviii) In the end of the book Plato's assertion that "Morality is assimilation to God" presents the holistic view of knowledge from which proceeds all kinds of happiness to everyone. His concept of the philosopher king endowed with a unique blend of knowledge is also a step towards his multi-disciplinary thinking as he states that "Philosophers have to become rulers because they, with their knowledge of goodness, are the only ones who can produce goodness and happiness in everyone in a community...The philosophers are to rule because only they have the kind of overview which enables them to regulate the happiness of the state as a whole and to preserve its stability and unity." (xviii) Thus Plato like Socrates is a moral egoist who holds that, "It is good for me to do good for others. My happiness increases by increasing others happiness." (Lviii)

Newton and Johannes Kepler also give inkling to multi-disciplinary approach when they talk about "the rationality of the universe and a yearning to understand it" (Einstein 39). They regard this universe as the holistic whole containing different branches of knowledge connected together harmoniously as Paul Davies opines that, "The universe is, in reality, an interconnected whole." (Davies 157) Newton connects theology and science when he proclaims that "the success of his physics proved the existence of God" (Sarukkai 12) and also states that, "This most beautiful system of the sun, planet and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being" (qtd. in Davies 201). He also gives inkling to the vast sea of knowledge of different disciplines when he says that with his knowledge of science his position is just like a child picking up some pebbles sitting near the shore of the vast sea of knowledge. Albert Einstein who takes the universe as the 'self consistent whole of reality' also observes the interconnectedness of different disciplines in this universe as he thinks that everything is connected to every other thing in this universe. Stressing on the point he also asserts that "The cosmic religious feeling is the strongest and noblest motive for scientific research." (39) In this holistic view of knowledge he also sees a unique blend of science and

spirituality as he states, “I can not conceive of a genuine scientist without that profound faith. The situation may be expressed by an image: science without religion is lame, religion without science is blind.” (Einstein 46) In this way science not only purifies the religious impulse of the dross of anthropomorphism but also contributes to the religious spiritualization of our understanding. Moreover, in the absence of moral and spiritual values the results of techno-science progress are most baneful as they provide the means for the destruction of human as well as non-human world and the hard won fruit of all our toil in the world. This was the reason that Alfred Nobel who invented the most powerful explosive for destruction had to atone for it in order to relieve his human conscience, resultantly instituted his awards for the promotion and achievement of peace in the world. It is the multi-disciplinary thinking of the personalities like Alfred Nobel upon which our destiny rests; otherwise human civilization will be doomed. It is only through widening the horizon of knowledge by adopting multi-disciplinary approach that the peace of the world can be ensured as Einstein opines, “If we want to overcome the horrible obstacle of national frontiers, we must build spiritual and scientific bridges linking nations of the world.” (149)

The texts of the different disciplines are inextricably interwoven in the world of nature as well as in the system of the universe Therefore; this universe is the biggest library containing knowledge of different disciplines as Pratibha Ray in *Yajnaseni* depicts it through a scholarly conversation between Draupadi and Vedvyas. Draupadi asked the sage, “If this life is not long enough to acquire the knowledge of all the books and sciences of the world, then what should man do?” (Ray 14) Smilingly a prompt reply came from the sage as he said;

It would have been better if your name had been *Trishnaa* [thirst] instead of *Krishnaa*. Daughter thirst gives pain, but the thirst for knowledge is full of bliss. It is not quenched in a thousand births. Thirst is quenched by drinking water. But on drinking knowledge, the thirst for knowledge becomes yet stronger. Once this thirst is quenched the road to knowledge is blocked. The life that ends while gathering multicoloured shells of knowledge from the shores of eternal time—that is a meaningful life. (14-15)

Delighted with the answer given by the sage, Vedvyas, reflecting on the blissful nature of the multi-disciplinary knowledge, Draupadi further asked, “I have finished all the books given by my tutors. Now what book I should read?” (15) On this Vedvyas again smiled and said:

Is there any paucity of books of knowledge? This vast cosmos is a library. From each atom and molecule to every planet and star, all are books of His creation, its pages are the experiences of every moment linked to this earth's dust particles. Therefore, every experience of life is a subject for study. Innumerable scholars, poets, sages, seers, wise men have not been able to unveil the mystery of life. Daughter, what is the need for any more books? Study life. Substantiate the nobility of life. God has created each of us for a particular purpose. Many incident of your life are waiting

for you---they will be your life's supreme study. Go, prepare yourself for them and prove your worth (15)

Scientists also observe this multi-disciplinary system in the universe and the world of nature. Especially from Galileo onwards they hold the view that "Nature is an open book written in the language of mathematics and the job of scientists is merely to read this book implying thereby that to be a scientist it is necessary to be a mathematician" (Sarukkai, 2008, 113). Astronomer James Jeans also proclaimed that "the universe appears to have been designed by a pure mathematician" as it 'begins to look more like a great thought than like a great machine.' (137) Einstein also wondered how "it is possible that mathematics, a product of human thought that is independent of experience, fits so excellently the objects of physical reality." (qtd. in Kline 1985, 216) Thus mathematics has a special capacity to unravel the secrets of nature. Mathematics functions like language as it "sustains metaphoric imagination" (Sarukkai, 2008 115) Kant also regards induction as the necessary way of understanding the world. He derives from induction a synthetic and empirical statement that 'Every event has a cause' is applicable to spiritual and real world as Lord Krishna's *karama theory* exhibits the same relationship. But this principle of causality is also connected with the principle of randomness or the free play of the universe wherein lies freedom and creativity.

Adam Smith, Marshal, Robinson, Keynes, Malthus, J.S. Mill and Jeremy Bentham adopted this multi-disciplinary approach for development as all of them thought of human welfare as a whole. Keeping in view the non-human world Bentham raised his voice against the cruelties on animals done in the name of development. Both Bentham and Mill even went to the extent that mere economic development is not the real development in absence of the moral and spiritual values, hence the slogan of green and white revolution also stands at stake. In the anthropocentric world of modern culture it seems difficult for animals to save their skin, our reading habits from the very childhood train our minds in such a way that we interpret our texts of all kinds about animals in anthropocentric standpoint that radically demands fresh reflection in the light of multi-disciplinary approach with creative imagination to invent a new way of relationship so that the happiness of the planet may remain intact. In the name of 'white revolution', harmful food contents and milking of the animals with poisonous injections causing sterility and barrenness in them is unethical practice in the name of progress. The ethical acceptability of killing of the 'designated non-human others' and exploitation of the marginalized human beings in the name of development and betterment is against the notion of progress and happiness.

William Wordsworth in the poem "Nutting" also reveals a sense of guilt emerging out of the wrong done and wrongness of the notion in the shape of 'worrying definitions'- that everything has been created for the

enjoyment of man, and man has the right to exploit and destroy everything for his self interest. He also experiences a sense of pain and futility after mutilating the bower and issues a warning against unrestrained capitalism which has caused havoc in the human as well as in non-human world. After having exploited this world by collecting a heap of wealth, man feels exulted thinking that he has become 'rich' beyond the 'wealth of kings' but at the same time before taking the final departure from this world when he casts a glance over his misdeeds performed by him in this world, he experiences a sense of pain on realizing that he has disgraced his manhood by his evil deeds by means of exploiting and destroying the human and non-human world. Hence it gives the reflection that the heap of wealth either public or private is dependent on the exploitation and ultimately the destruction of nature. Shakespeare in *The Merchant of Venice* also imparts this message through Gratiano to Antonio when commenting on the wrong shape of the materialistic progress he says: "You have too much respect upon the world; / They lose it that do buy it with much care"(Act-1.Sc.1,L74-75) and Antonio realizing the true nature of the world affirms it by saying: "I hold the world but as the world Gratiano"(Act.1 Sc.1,L.77). In *As You Like It* Shakespeare through Duke Senior passes a message of spiritualism by way of Romantic and Transformative Pastoral Ecology when he says: "And this our life, exempt from public haunt//finds tongues in trees, books in the running brooks,/Sermons in stones, and good in everything."(Act.2 Sc.1.L.15-17). Wordsworth also imparts a powerful message of Deep-Ecology to the entire humanity through his dear sister, Dorothy:

I felt a sense of pain when I beheld
The silent trees, and saw the intruding sky
Then dearest Maiden, move along these shades
In gentleness of heart; with gentle hand.
Touch- for there is a spirit in the woods.(52-56)

Wordsworth with the 'philosophic mind' describes his feelings of guilt and pain at the devastation done by him as an ignorant boy. Actually he probes into the guilt-ridden psyche of a person who is about to take final departure from this world after exploiting and committing cruelty to human and non-human world. Such a person experiences a sense of guilt and pain on pondering over his misdeeds when he is about to turn his back on the world at the time of death. The silent trees are suggestive of the innocent helpless exploited beings that fall easy victims of cruelty and the 'intruding sky' is suggestive of the omniscient power that evokes a sense of divine punishment waiting for the wrong doer. The poet's advice to his dear sister Dorothy in a kind and polite way is, of-course, the poet's exhortation to the entire mankind about Deep-Ecology. The poet also gives inkling to Social Ecology as he emphasizes the link between human environmental degradation and the exploitation of human beings advocating that better treatment of the environment can only be possible

with the abolition of oppressive hierarchy in human society. There is also the reflection of Marxist Ecology in the poem that emphasizes the mind-body relationship between man and nature, capital and labor. The mind has to be very careful about the body or it will die. The last three lines addressed to his sister Dorothy contain a message of great universal significance pregnant with the philosophy of Deep Ecology against Anthropocentrism—'exploitation of non-human for human benefits' is not a right ethical notion that requires rethinking about this 'worrying definition'. While living in this world, we must treat the other beings living with us or the non-human world including vegetative and bestial form of life in a kind and gentle way by displaying kindness of our heart and gentleness of our actions thinking that they have the same divine fraction within them. Like Wordsworth, S.T. Coleridge also articulates his deep ecological voice through the mariner in *The Rime of the Ancient Mariner*:

He prayeth well, who loveth well
Both man and birds and beast.
He prayeth best, who loveth best,
All things both great and small;
For the dear God who loveth us,
He made and loveth all. (615-620)

The wedding-guest, like the boy Wordsworth, becomes a changed person after listening to the deep ecological sermon of the old mariner. God has created all the great and small things out of love hence man's greatest prayer is to love and respect life in all forms. In fact this well contemplated and deeply meditated notion of Deep Ecology propounded by Indian saint, Adi Shankar, articulated in Mundaka Upanishad "sarve bhavantu sukhinah, sarve santu niramayah / Sarve bhadrani pashyantu, ma kaschit duhkha bhaag bhaveet / Om shantih, shantih, shantih" (3.1.6) in Indian philosophy is seen reflected in the works of the great literary figures like Shakespeare, Wordsworth and Coleridge. In his poem "Ode to Duty" Wordsworth also gives vent to the highly coordinated interdisciplinary system of nature in these lines:

Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee, are fresh and strong. (45-48)

Wordsworth envisions how the dutiful, coordinated and cooperative system among the natural elements and objects in this universe does create wonders in the world. The sun gives heat resultantly the air becoming hot rises up, fresh air passing over the oceans and taking water-vapors forms the clouds in the sky, water is taken to such a height in the sky without any pot, it falls back on the earth in the form of tiny rain-drops as a result of that the mother earth becomes happy with greenery, plants grow and flowers bloom and they spread their sweet fragrance everywhere, it is the blessing of duty inherent in the natural agents.

Wordsworth conveys this divine message to all human beings that the secret of the peace, prosperity and happiness of this world lies in the sincere performance of one's respective duty with a sense of proper coordination and cooperation in this world and this pragmatic application of the idealistic vision can make a paradise of this world.

No doubt, science and technology have made remarkable advancement in their respective field and also contributed a lot in making physical and material life rich and comfortable, but if the fragmented knowledge of these specific fields doesn't take the other fields within its fold, the consequences would be dangerous. In case the minds of the budding scientists and technocrats are not saturated with moral and spiritual values through multi-disciplinary system of knowledge, the world is sure to move towards badness, sadness and madness. This kind of knowledge focused on narrow ambition has never been beneficial to the individual and the world as we see in great Indian epic *Mahbharata*. Karna's desire to prove himself as the most powerful and matchless archer in the world reflects his ambition focused self-esteem without taking into consideration the discipline of justice, morality, truth, righteousness and dharma as he never thought of using this knowledge to protect them. He was merely exercising this highest kind of knowledge to prove his superiority over the rest of the world with his overambitious mind without fitting it in the holistic system of knowledge which aims at the welfare of the world. Karma never thought whether he was using this highest power of knowledge for promoting institutions of truth, justice and dharma on the land or for destroying them which are supposed strong pillars of civilized society. Such ambition focused knowledge encouraging evil and injustice takes us to disappointment and even to tragic end as it happened with Karna. While Karna was fighting with Arjuna in the battlefield, Karna asked Krishna about the reason of praising him as the great archer but at the same time intended to get him killed. Krishna explained that he acknowledged his power and knowledge but since it was narrowly focused on selfishness of self esteem without caring justice, morality, truth and dharma, therefore he intended to get it destroyed with a heavy heart. Dronacharya also imparted knowledge of a specific field to his son, Aswathama and embellished him with the extraordinary power of Brahmastra but he did not saturate his mind with moral and spiritual values for which that power was to be used, therefore, he exercised that power to destroy the seed of mankind that was in the womb of Utra. Today this advanced specialized knowledge of science divorced of moral and spiritual values is also being misused resulting into female foeticide and different kinds of violence. Thus power if it is narrowly specialized and does not come out of the holistic whole of knowledge becomes a curse causing a slur on the fair face of mankind. Wise and judicious persons never recommend the specialized knowledge of science and technology if it is not in the welfare of the world. Yudhishtira refused to put the fabled jewel (mani) symbolizing the apex power of science and technology which was taken out of the forehead of Aswathama in his

crown arguing that foul smell of infanticide is emitting out of it. The discipline of law, justice and dharma are interconnected for maintaining peace, harmony and safety of the society. But if the law moves towards specialization without dharma it will give only 'decisions' in place of imparting justice as it is happening in the present day world. The literary artist of *Mahabharata* reflects this interdisciplinary system in a very powerful way by projecting Lord Krishna and Yudhishtira as the symbol of dharma and justice respectively. With the demise of Lord Krishna, dharma disappeared; Yudhishtira, an embodiment of justice, realizing that he would not be able to impart justice without dharma abdicated the crown and renounced the world leaving only 'decisions' on the land divorced of dharma and justice- this is the predicament of the modern world wherein judges pronounce 'decisions' in the light of narrow legal system without taking into consideration dharma, justice and truth.

From the Deep Eco-critical point of view a philosophic probe projects Draupadi in the image of Mother-Earth with a motherly mind giving love and affection to Adivashis, Non-Aryans removes the conflict between the Aryans and the Non-Aryans and establishes harmonious and sweet relations between them and Pandavs for the peaceful co-existence. She becomes peace, prosperity and harmony promoting power on the globe. Draupadi's inexhaustible cooking vessel provides food to all Aryans, Non Aryans, birds, animals, insects and worms thereby as a woman she becomes, "*amaritaful, nourisher, Annapoorna*" (Divakaruni 268). Deep Ecology, which Draupadi represents, what Richard Kerridge calls is "a bio-centric view which recognizes the non human world as having value independently of its usefulness to human beings" and also emphasizes "moral and spiritual awakening." (Waugh 536). But the main predicament is that first of all man shaped the world as Anthropocentric locating man in the centre and thereafter led it to Androcentrism by constructing a strong patriarchal system. Eating from the cooking pot, offered by the sage Vyasa, a grain of rice, Lord Krishna also gives the message of deep ecology by saying, "May all beings in the world be as satisfied as I am." (Divkaruni 202). He also humiliates Bheema, Arjuna and even Draupadi for their personal feelings of hatred and vengeance as they have no place in the spiritually designed multidisciplinary system of the universe. Human psyche becomes perturbed with the breach of spiritual spontaneity and strives to regain it through repentance. When an ambition focused person ignoring the other branches of knowledge moves in a narrow specialized direction, feeling of disgust and agony are the waiting agents. When Draupadi realizes that her personal feelings of pride and vengeance are responsible for blood shedding, a deep sense of guilt and remorse starts from her unconscious as she finds herself in Lady Macbeth like condition about whom the doctor in *Macbeth* states that "Unnatural deeds / Do breed unnatural troubles; infected minds / To their pillow will discharge their secrets; / More needs she the divine than the physician" (Shakespeare, Act V, Sc.1: 68-71) and further he asserts that

“As she is troubled with thick-coming fancies, /that keep her from her rest.” (Act V. Sc.III:37-38). Draupadi also narrates that

The girl told me later that I often wept or laughed, scaring her. Sometimes I chanted in an unknown language. I have no recollection of this. But for the rest of my life, I wouldn't forget the images that came to me—those that I would try to find words for later, and those that were so terrible that I left them locked inside me. (260)

Ambitious Duryodhana, like Macbeth, realizing his folly also recognizes this tragic waste at the fag end of his life when he tells the messenger giving a jewel from his headdress “ Give this to Bhanumati. Tell her I'll come as soon as I can.”(261) Yudhishthir, as a true penitent with pale and drawn face, realizes that so many thousands have died in the war for his sake whereas Draupadi repeats the words of Krishna to other women:

The pleasures that arise from sense objects are bound to end, and thus they are only sources of pain. Don't get attached to them. And: when a man reaches a state where honor or dishonor are alike to him, then he is considered supreme. Strive to gain such a state. (263)

She deduces the conclusion from Krishna's words that “Wisdom that isn't distilled in our own crucible can't help us”, hence Krishna, the great embodiment of knowledge, gives his confirmation to multi-disciplinary system of holistic knowledge. Great personalities like Alfred Nobel, Albert Einstein, Newton, Galileo, Jermey Bentham, J. S. Mill, Abraham Lincoln, Akbar, Asoka and Gandhi all were visionary and multi-disciplinary personalities as they were dedicated to the well being and welfare of the human and non-human world based on the holistic view of knowledge. On the other hand, persons like Hitler, Colonel Tibet, Alexander the great were the ambition focused persons whose specialized knowledge proved a curse to mankind. We have come to this world in human form to love and create, not to hate and destroy. Therefore, the most challenging task of the day is how to transform this rational and intellectual man accomplished with techno-science knowledge into spiritual and moral being by eliminating all kinds of baser passions from its nature. Socrates was also of the considered opinion “that there could not be fulfillment of human personality without adequate attention to the spiritual dimension of man.”(Radhakrishnan 1976, 14) Alexander when he invaded India was also impressed by the austerity of the majestic wisdom of spirituality as he realized that natural desires like thirst and hunger are quenched by water and food but the craving for possession ,being an artificial one, can never be satisfied, therefore shortly before his death he celebrated a banquet inviting nine thousand people and prayed for peace , for the partnership of all peoples of the world to live in amity and concord. Ashoka was also impressed by the spiritual power as he realized that real victory could not be established by war and violence but by the power of *dharma*, therefore after Kalinga war he made a declaration that hence onward the drums of *dharma* would be beaten in place of the drums of war. So far as the impact of spirituality is concerned, it won't be an exaggeration to state that the hoary wisdom of ancient Indian culture

emerging out of the minds of its sages, saints and seers not only shaped the mind of her people, but also influenced the mind of Asia, and in turn Asia influenced the mind of Europe and the world as a whole in the light of multi-disciplinary way of thinking.

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