



“VIVEKANANDA’S IDEOLOGY ON SOCIAL ASPECTS AND HUMAN DEVELOPMENT”

PRADEEP KUMAR MAURYA

Research Scholar
C.M.J. University
Shilong Meghalaya

DR. TIRYUGI NARAIN

Supervisor
New Era College of Science & Technology
Shastrinagar Ghaziabad

ABSTRACT

This land is sacred to philosophy, to ethics and spirituality, to all that tends to give a respite to man in his incessant struggle to the preservation of the animal, to all training that makes man throw off the garments of brutality and stand revealed as the spirit of immortal, the birth less, the deathless, the ever blessed the land where the cup of pleasure was full, and fuller has been the cup of misery, until here, first of all, man found out that it was all vanity.

Here, in this ocean of humanity, amidst the sharp interaction of strong current of pleasure and pain ,of strength and weakness, of wealth and poverty, of joy and sorrow, of smile and tear, of life and death, in the melting rhythm of eternal peace and calmness, across the throne of renunciation! Here in this land, the great problem of life and death, of the thirst for life, and the vain and struggles to preserve it only resulting in the accumulation of woes, were first grappled with and solved. This is the land where alone religion was practical and real, and here alone men and women plunged boldly into realize the goal, just as in other lands they madly plunge in to realize the pleasures of life by robbing their weaker brethren.

Here and here alone the human heart expanded till it included not only the human, but birds, beasts and the plants; from the highest gods to grains of sand, the highest and lowest, all find a place in the heart of man, grown great, infinite. And here alone, the human soul studied the universe as one unbroken unity whose every pulse was his own pulse.

Ay, a glorious destiny, my brethren, for as back as the days of the Upanishads we have thrown the challenge to the world: “Not by progeny, not by wealth, but by renunciation alone immortality is reached.” Race after race has taken the challenge up and tried their utmost to solve the world riddle on the plane of desire. The question has yet to be decided whether peace will survive or war; whether patience will survive or non-forbearance; whether goodness will survive or wickedness; whether muscle will survive or brain; whether worldliness will survive or spirituality. We have solved our problems ages ago, and held on to it through good or evil fortune, and mean to hold on to it till the end of time. Our solution is unworldliness-renunciation.

KEY WORDS: Spirituality, Buddhism

INTRODUCTION

India is one of the fastest developing countries of the world today. Though some people want to always superimpose a negative self-image on Indians, saying that we are poor, helpless, beggars, and so on, no one can deny the progress India is making in every field. But this progress hasn’t come without sacrifice. Numerous leaders have striven towards this end. The blood that has been spilled on this sacred land for the good of the nation has been immense. It is necessary that we remember those great men and women with reverence who, by their ultimate sacrifice, brought about such a change in India. From slaves to masters—we are seeing a glorious change now. Swami Vivekananda was one of the greatest leaders of pre-independence days to have a positive view of India. While India struggled under the yoke of slavery, he alone said that India has a bright future. When no one hoped that India would ever be rich and great, Vivekananda alone

said India would once again sit on the throne. He struggled in cold and hunger, poverty and misery—so that India could stand on her own feet again, the masses be awakened, and the glorious Vedantic message of his country could reach the whole world. While most other reformers and leaders sought to solve national problems through superficial means, Swamiji effected the ‘root-and-branch’ reform, as he called it. National leaders like Gandhiji, Nehru, Patel, Netaji said that their inspiration was Swamiji.

ROOT-AND BRANCH REFORM

Swamiji’s root-and-branch reform consisted in considering the nation as a whole. Vivekananda’s approach to life was not piecemeal; he considered all the three: the body, mind and self. More essentially, he considered the Atman or Self, because he knew that once the Atman is awakened, all power, all glory and all success were sure to come. This Atman, again, was the key to oneness and unity. Human oneness and equality can never be achieved at the bodily level or the mental level. It is only at the level of the Self or Atman that oneness can be achieved.

How could Swami Vivekananda understand the problem? Swamiji was *the* prophet and so he knew this secret. He went to the root of everything, and thus became the greatest reformer India ever produced. His teaching is simple. His important teaching, which is an echo of the Vedanta, is that ‘Each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy--by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.’ (*Complete Works of Swami Vivekananda*, Vol.1, p. 132).

Our nation has tremendous potential within. Nations, like people, are trichotomous too. They too have the body, the mind, and the Self. Indian mind is the religious mind. Indian Spirit is the religious Spirit. So India has tremendous potential. Its constituents, we the people, too have tremendous potential within, waiting to be brought forth. For a thousand years we were told we were nothing. We were humiliated and tortured. So we had forgotten that we had innate potential. Swami Vivekananda reminded us of that potential. Once we got freedom, we began to manifest that potential. And today, India is about to sit at the top of the world. A century ago, Swami Vivekananda had prophesied that ‘India will be raised, not with the power of the flesh, but with the power of the spirit....’ And that is happening now. When everyone criticized religion, Vivekananda said: ‘Here in India, it is religion that forms the very core of the national heart. It is the backbone, the bed-rock, the foundation upon which the national edifice has been built. Politics, power, and even intellect form a secondary consideration here. Religion, therefore, is the one consideration in India.’ (*Complete Works*, Vol. 3, p. 208).

FOOLS DECRY RELIGION

Even though fools decry religion because they can’t understand a word of it, and they confuse religion for politics, religion is helping us rise up once again. By religion, the ideal of the Spirit is meant. True to Vivekananda’s words, India has awakened once again. She is thriving today, with her scientists, engineers, farmers, and others contributing abundantly to her glory. She is becoming a world leader in IT, while in science, art, culture, economics, and other fields she is an international success. From being a ‘beggar’ in the 1960s, when we had to beg for food, to being the producers of at least 200 million metric tons of rice each year now, India has come a long way. Our intellect is set to conquer the different nations of the world, as Indians are leading in many institutions the world over.

THE PROBLEM OF THE RULING CLASS

However, our progress doesn’t seem to affect the masses. Prof Amartya Sen and Jean Dreze comment: ‘Despite “local booms” in a particular range of high-skill industries, the overall growth rate of the Indian economy and that for the industrial sector as a whole are still rather low. ... Inequality in basic education thus translates into inefficiency as well as further inequality in the use of new economic opportunities.’[see

Amartya Sen and Jean Dreze, *India: Economic Development and Social Opportunity* in *The Amartya Sen & Jean Dreze Omnibus* (London: Oxford University Press, 1999), pp. 39-40].

THE ADMINISTRATORS WE NEED NOW

Once Swami Vivekananda asked a certain General Strong as to why India was defeated during the sepoy mutiny. General Strong replied that their leaders, instead of advancing forward, only kept shouting from a safe position in the rear, "Fight on, brave lads," and so forth. They did not fight from the forefront. So Swamiji adds: 'It is the same in every branch. "A captain must sacrifice his head," they say. If you can lay down your life for a cause, then only you can be a leader.' Such leaders are needed now.

India has been rowing an anchored boat because a few boatmen are weak. Strong and weak administrators are worlds apart. Weak administrators are power-hungry, self-conscious, punishers of the good and slaves of the wicked, listeners of their sycophants' songs, scared of uprising, and they don't update themselves with the current trends and developments.

VIVEKANAND CONCEPT OF STUDENT

In true with his philosophy, Swamiji defines education as 'the manifestation of the perfection already in man.' The aim of education is to manifest in our lives the perfection, which is the very nature of our inner self. This perfection is the realization of the infinite power which resides in everything and every-where-existence, consciousness and bliss (satchidananda). For achieving this, one will have to eliminate one's ego, ignorance and all other false identification, which stand in the way. Meditation, fortified by moral purity and passion for truth, helps man to leave behind the body, the senses, the ego and all other non-self elements, which are perishable. He thus realizes his immortal divine self, which is of the nature of infinite existence, infinite knowledge and infinite bliss

Brahmacharya, in a nutshell, stands for the practice of self-control for securing harmony of the impulses. However, along with physical culture; he harps on the need of paying special attention to the culture of the mind. According to Swamiji, the mind of the students has to be controlled and trained through meditation, concentration and practice of ethical purity. All success in any line of work, he emphasizes, is the result of the power of concentration. Concentration, which necessarily implies detachment from other things, constitutes a part of Brahmacharya, which is one of the guiding mottos of his scheme of education.

VIVEKANAND –CONCEPT OF TEACHER

When the lotus opens, the bees come of their own accord to seek honey so let the lotus of your character be full blown and the results will follow.

The educator should present high ideals before the educands. The best way to develop a character is the personal example of high character set by the teacher. In ancient Indian system of education, the teachers used to present high ideals before the pupils, who in their turn imitated these ideals according to their capacities. The person from whose soul such impulse comes is called the Guru – the teacher; and the person to whose soul the impulse is conveyed is called the Shishya – the student. To convey such an impulse to any soul, in the first place, the soul from which it proceeds must possess the power of transmitting it, as it were, to another; and in the second place; the soul to which it is transmitted must be fit to receive it. The seed must be a living seed, and the field must be ready ploughed. And when both these conditions are fulfilled, a wonderful growth of genuine religion takes place.

But nowadays, as formal education has become more and more institutionalized. Teachers are expected to play a more significant role. A teacher needs to help a student learn how to think, what to think, how to discriminate and how to appreciate things. This is not just a matter of intellectual manipulation. This kind of teaching requires moral conviction and the courage to continuously pursue one's own course at all costs.

The teacher must not only possess the knowledge he is to transmit to the student, but he must also know how to transmit it. And, in addition to the content of the teaching, what the teacher gives or transfers, to be truly

effective, must possess some other elements. For instance, the teacher should share with the student the conviction that they are both truly one in Spirit – at the same time cultivating in the student a feeling of dignity and self-respect.

The old system of education in India was very different the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge should be given freely and without any price. The teachers used to take students without charge and not only so, most of them gave their students food and clothes ,to support these teachers, the wealthy families made gifts to them and they in their turn had to maintain their students. The disciple of old used to repair the hermitage of the Guru, fuel in hand, and the Guru, after ascertaining his competence, would teach him , fastening round his waist the threefold filament of Munja, a kind of grass as the emblem of his vow to keep his body, mind and speech in control. The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well. Do not try to disturb the faith of any man. If you can, give him something better, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment's notice. The true teacher is he who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand through his mind. Such a teacher can really teach and none else.

VIVEKANAND – CONCEPT OF DISCIPLINE

Vivekananda is a staunch champion in education. Freedom is the first requirement for self development. The child should be given freedom to grow according to his own nature. The teacher should not exert any type of pressure on the child. The child should be helped in solving his problems himself. The teachers should have an attitude of service and worship.

That system which aims at educating our boys in the same manner as that of the man who battered his ass, being advised that it re grow .Could thereby be turned into horse, should be abolished. Owing to undue domination exercised by the parents, our boys do not get free scope for growth. In every one there are infinite tendencies which require proper scope for satisfaction.

Vivekananda was very critical about this scheme of education. He compared it to the person who wanted to turn his ass into a horse, was advised to thrash the ass in order to achieve this transformation and killed his ass in this process.

The teacher spoils everything by thinking that he is teaching. Within man is all knowledge, and it requires only an awakening, and that much is the work of the teacher. We have only to do so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears and eyes.

VIVEKANAND-EDUCATION OF WOMEN

“There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing.” - Swami Vivekananda

Vivekanand strongly believes that “All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women Real Shakti have never become great, nor will ever be in future.

There is no chance for the welfare of the world unless the condition of women is improved. Swami Vivekananda rightly observed that the condition of women in Mughalruled and British-ruled India was deplorable. Swamiji said, “It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious self is present in all beings. You always criticize the women, but what have you done for their enlistment?” Swami Vivekananda glorified Indian women of the past for their great achievements as leaders in various walks of life. He proudly states that “Women in statesmanship, managing territories, governing countries, even making war,

have proved themselves equal to men, if not superior. In India I have no doubt of that. Whenever they have had the opportunity, they have proved that they have as much ability as men, with this advantage – that they seldom degenerate. They keep to the moral standard, which is innate in their nature. And thus as governors and rulers of their state, they prove-at least in India far superior to men..” Vivekanand strongly reasoned the cause of such degradation of Indian women “ The principal reason why our race has so degenerated is that we had no respect for these living images of Shakti. Manu says,” Where women are respected, there the Gods delight, and where they are not, there all work and efforts come to naught.”

“In India the mother is the centre of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. It was a female sage who first found the unity of God, and laid down this doctrine in one of the first hymns of the Vedas. Our God is both personal and absolute, the absolute is male, the personal, female,” he said.

Swami Vivekananda glorified Indian women of the past for their great achievements as leaders in various walks of life. India’s reverence for women as the symbol of chastity brought such words from Vivekananda’s lips: “I know that the race that produced Sita – even if it only dreams of her – has a reverence for woman that is unmatched on the earth.” The women of India must grow and develop in the footprints of Sita. Sita is unique. She is the Very type of the true Indian woman. She has gone into the very vitals of our race.

VIVEKANANDA– THOUGHTS ON MASS EDUCATION

Swami Vivekananda strongly believes that a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India’s ruin has been the- monopolizing of the whole education and intelligence of the land among a handful of men. If we are to rise again, we shall have to do it by spreading education among the masses. The only service to be done for our lower classes is to give them education to develop their individuality. They are to be given ideas. Their eyes are to be opened to what is going on in the world around them, and then they will work out their own salvation.

The one thing that is at the root of all evils in India is the condition of the poor .Suppose you provide a free school in every village, reach everywhere still it would do no good, for the me’ poverty in India is such that the poor boys would rather go to help their fathers in the fields or otherwise try to make a living than come to the school. Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor boy cannot come to education, education must go to him .They have worked so long like machines and the clever educated section have taken the substantial part of the fruits of their labor. But times have changed. The lower classes are gradually awakening to this fact, and making a united front against this. The upper classes will no longer be able to repress the lower, try they ever so much. The well being of the higher classes now lies in helping the lower to get their legitimate rights. Therefore I say : set yourself to the task of spreading education among the masses. Tell them and make them understand, ‘You are our brothers, a part and parcel of our bodies.’ If they receive this sympathy from you, their enthusiasm for work will be increased a hundredfold.

VIVEKANANDA ON PERSONALITY DEVELOPMENT

The metaphysics, in which Vivekananda strongly believes, hold that, every soul is destined to be perfect, and every being, in the end, will attain a state of perfection. Whatever we are now is the result of our acts and thoughts in the past; and whatever one shall be in the future will be the result of what one think and do now.

“Now, to take a concrete example: a man comes, you know he is very learned, his language is beautiful and he speaks to you by the hour but he does not make any impression. Another man comes, and he speaks a few words, not well arranged, ungrammatical perhaps; all the same, he makes an immense impression. Many of you have seen that. So it is evident that words alone cannot always produce an impression. Words, even thoughts, contribute only one-third of the influence in making an impression, the man, two-thirds. What you call the personal magnetism of the man that is what comes out and impresses you.”

Vivekananda strongly feels the necessity of presenting an ideal personality for moldings in desired direction. He suggests the personality of great leaders of mankind of the development of personality in desired format. "Coming to great leaders of mankind, we always find that it was the personality of the man that counted. Now, take all the great authors of the past, the great thinkers.

In the former we touch the intellect; in the latter we touch life. In the one case, it is simply a chemical process, putting certain chemical ingredients together which may gradually combine and under proper circumstances bring out a flash of light or may fail. In the other, it is like a torch that goes round quickly, lighting others. The man who influences, who throws his magic, as it were, upon his fellow-beings, is a dynamo of power, and when that man is ready, he can do anything and everything he likes : that personality put upon anything will make it work.

Swami Vivekananda envisioned a rejuvenated India: '... a wonderful, glorious, future India will come. I am sure it is coming – a greater India than ever was. ... Arise, awake and see her seated here on her eternal throne, rejuvenated, more glorious than she ever was – this motherland of ours.' Seeing the degeneration and degradation all around – moral and spiritual poverty, value erosion, corruption, selfish aggrandizement, unabashed dishonesty, glorification of muscle and money power and lack of indigenous cultural moorings, one naturally heaves a deep sigh and wonders if Swamiji was carried away by his innate predilection for oriental hyperbole. When will such a glorious India come, if at all? Or is it mere wishful thinking?

This, then, is the background of Swamiji's constant emphasis on the rejuvenation of India. This was his favourite theme and he would return to it again and again. It moved him, on the one hand, to heights of eloquence as seen in the passages above; and, on the other, stirred him to the inmost depths of his sensitive soul, crying with impatient longing for the early rise of an awakened India, *prabuddha bhārata*. For he felt that if such an India failed to rise, then all spirituality and high moral values would vanish from off the face of the earth. 'Such a thing can never be,' he said:

Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all sweet-souled sympathy for religion will be extinct, all ideality will be extinct; and in its place will reign the duality of lust and luxury as the male and female deities, with money as its priest, fraud, force, and competition its ceremonies, and the human soul its sacrifice. Such a thing can never be. (4.348)

If this is true, it is temptation enough for the mind to exert its highest. But as with every other science it is very difficult to make any great achievement, so also with this, nay much more. Yet most people think that these powers can be easily gained. How many are the years you take to make a fortune? Think of that! First, how many years do you take to learn electrical science or engineering? And then you have to work all the rest of your life. While appreciating and applauding the inner scientific discoveries – advances in the mental and spiritual sciences – Swamiji realized that the time was come to correct this lopsided growth. Ignorance of the physical sciences engendered any number of superstitions, which in turn adversely affected the pristine conclusions of the mental and spiritual sciences.

THE GUIDING SCIENTIFIC PRINCIPLES OF INDIAN THOUGHT AND THEIR REJUVENATED APPLICATION

Swamiji identified certain distinctive characteristics of Indian scientific thought that enabled the Indian mind to investigate into the inner sciences; he was convinced that these selfsame scientific principles, when applied to the outer sciences, could unravel many a mystery of the universe – both in the microscopic realm of the atom and the nucleus as well as in the macroscopic domain of the outer space, massive planets and so on. Swamiji envisaged a rejuvenated application of these principles – hitherto used by Indian spiritual scientists (*rishis*) only in the inner scientific realm – to investigations in the physical sciences also. Since the passing away of Swamiji, these principles have indeed been successfully applied in the physical sciences.

Within a few years of Swamiji's passing away, Einstein's relativity theory, basing itself on the famous Michelson-Morley experiment, dealt a deathblow to the ether theory. Our common-sense conceptions of space and time underwent a radical change. Einstein successfully applied the Equality Principle to discover the now famous principle of special relativity theory that there is no preferential frame in nature so that all laws of physical phenomena must be invariant when referred to different frames of reference. This Equality Principle is a particular application of a more general principle, namely the Symmetry Principle. There is an underlying symmetry in nature, which gives rise to the following string of characteristics: symmetry a impartiality a impersonality a equality (*samatva*). In its application to investigation into the nature of matter, the Symmetry Principle has led to some startling discoveries, which we will discuss presently. It is worthwhile to note here that the Generalization Principle and the Symmetry Principle are related to another important principle, namely the Unification Principle.

The Generalization Principle is about trying to see the particular as a special case of the general. One simple example that school physics would give you is that of the neutron and the proton. These are the well-known constituents of an atomic nucleus. The neutron, as the name implies, is neutral while the proton is positively charged. Interestingly, both of them are almost of the same mass. Taking this sameness as the key to generalization, we could say that these two particles are just two manifestations – two different charge states – of a single particle called the 'nucleon'. A nucleon, then, can exist in two charge states: in its positive charge state, it is called a proton and in its neutral state, the same particle is a neutron. Two is thus reduced to one – rather, the two particles are unified into one. This can be viewed in terms of the Symmetry Principle as follows: there is an underlying symmetry into which these two particles could be subsumed and the manifestation as two particles is simply that the same nucleon exists in two different charge states. We could then enlarge this concept to accommodate more particles (with a common key, like mass in the case of the proton and the neutron) and subsume them into a larger symmetry. Since this symmetry is quite different from the kind of symmetry we ordinarily see in space, we could call it some kind of internal symmetry. Such symmetric schemes are well known in elementary particle classification. Larger and larger unifications have been attempted over the years by developing super-symmetric schemes. The hope is that ultimately all particles could perhaps be considered as the manifestation of one particle.

Science is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus Chemistry could not progress farther when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations, and the science of religion becomes perfect when it would discover Him who is the one life in a universe of death, Him who is the constant basis of an ever-changing world. (1.14) In modern times, physicists are vigorously pursuing the very same idea to find a Unified Theory. Einstein attempted it years ago, but in vain. This Theory of Everything (ToE) is the Holy Grail of physics in this century. In the words of Stephen Hawking, 'The eventual goal of science is to provide a single theory that describes the whole universe. ... And our goal is nothing less than a complete description of the universe we live in.'

WAVE-PARTICLE DUALISM AND THE DEVELOPMENT OF WAVE/QUANTUM MECHANICS

The dawn of the twentieth century saw the birth of a remarkable theory that revolutionized our concept of matter and radiation. Max Planck propounded the Quantum Theory of Radiation, according to which radiation occurs not as waves, but in discrete energy packets (which are like particles) called '*quanta*'. The energy content of each quantum, however, is proportional to the frequency of the radiation – the particle concept is thus wedded to the wave concept. The quantum theory was applied with remarkable success to a large number of phenomena like photoelectric effect, Compton effect and Bohr atom model. Thus quantum theory came to be established on a firm footing as the theory of radiation. Now, these two, namely matter and radiation, being the two fundamental manifestations of nature, the Symmetry Principle (and the concepts arising therefrom (symmetry a impartiality a impersonality a equality) immediately forces us to the following

conclusion: If radiation has a particle aspect as a quantum, it should naturally follow that matter should have a wave aspect.

In Vedanta, the micro-macro equation has come to be applied only at the highest spiritual level. The other two levels, the physical and mental, have found very little application. Perhaps for the first time in the modern age, Swamiji wanted a revival of this equation even at the physical and mental levels. Thus, apart from the spiritual monism which Advaita Vedanta propounded, Swamiji spoke about two other kinds of monism: monism at the physical level and monism at the mental level. In his famous '*Paper on Hinduism*' at the Parliament of Religions in Chicago in 1893, he called these two levels of monism as 'materialistic monism' and 'philosophical monism'. This revival of physical as well as mental oneness has profound implications for modern society. In fact, physics had shown clearly the reality of physical oneness and Swamiji was aware of this. Very soon after Swamiji's passing away, Einstein propounded his Special Relativity Theory, followed by the General Relativity Theory. The latter theory was also a theory of gravitation. In formulating this theory, Einstein drew great inspiration from the philosophical thought of the German philosopher Ernst Mach. In his autobiographical sketch, Einstein mentioned that his reading of Mach's philosophical writings decisively furthered the critical reasoning required for the relativity theory. He further said that his whole direction of thinking was along the lines of Mach's thought, so that if one considered Mach to be a precursor of the General Relativity Theory, one would be perfectly justified. Mach's thoughts reflect nothing but the physical monism that Swamiji spoke about. In fact, Swamiji forcefully described this in his lecture on '*The Mission of the Vedanta*':

The other great idea that the world wants from us today, the thinking part of Europe, nay, the whole world – more, perhaps, the lower classes than the higher, more the masses than the cultured, more the ignorant than the educated, more the weak than the strong – is that eternal grand idea of the spiritual oneness of the whole universe. I need not tell you today, men from Madras University, how the modern researches of the West have demonstrated through physical means the oneness and the solidarity of the whole universe; how, physically speaking, you and I, the sun, moon, and stars are but little waves or wavelets in the midst of an infinite ocean of matter; how Indian psychology demonstrated ages ago that, similarly, both body and mind are but mere names or little wavelets in the ocean of matter, the *Samashti*; and how, going one step further, it is also shown in the Vedanta that behind that idea of the unity of the whole show, the real Soul is one. There is but one Soul throughout the universe, all is but One Existence. This great idea of the real and basic solidarity of the whole universe has frightened many, even in this country. It even now finds sometimes more opponents than adherents. I tell you, nevertheless, that it is the one great life-giving idea which the world wants from us today, and which the mute masses of India want for their uplifting, for none can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things. (3.188-9)

The microcosm and the macrocosm are built on the same plan. Just as the individual soul is encased in the living body, so is the universal Soul in the Living Prakriti [Nature] – the objective universe. Shiva [i.e. Kali] is embracing Shiva: this is not a fancy. This covering of the one [Soul] by the other [Nature] is analogous to the relation between an idea and the word expressing it: they are one and the same; and it is only by a mental abstraction that one can distinguish them. Thought is impossible without words. Therefore, in the beginning was the Word etc.

This scientific principle of micro-macro projection that Swamiji actually saw in an intuitive vision, he was boldly applying even in the socio-politic realm. We refer to his statement quoted at the very beginning: 'Thus, everyone born into this world has a bent, a direction towards which he must go, through which he must live, and what is true of the individual is equally true of the race.'

Swamiji was here relying upon this scientific principle of projection, which has been responsible for many a path-breaking discovery in physical science. We see here two more examples.

SYMMETRY AND CONSERVATION PRINCIPLES

We could briefly mention here the crucial role played by what is known as the principle of conservation and discuss its relation to symmetry. Conservation of certain well-known physical quantities is the bedrock of science; conservation of mass-energy and conservation of linear and angular momentum are too well known. Now, there exists an intimate connection between symmetry and conservation (invariance) laws. This connection is embodied in what is known as Noether's Theorem. In the micro-world-the sub-atomic realm of elementary particles – the charge (C) conservation, left-right (parity) symmetry (P) and time-reversal symmetry (T) have played a vital role in our understanding, leading to what is called the CPT theorem.

Swamiji has tried to apply the principle of conservation to socio-political situations and tried to derive some remarkable conclusions. The intimate connection between symmetry and conservation could be invoked to reinforce his theses and enunciate generalized theorems in the socio-political sphere. While a detailed discussion of this topic is beyond the scope of this paper, we mention this just to show how Swamiji wanted scientific principles to be applied to society as well: for all human existence forms one coherent whole.

CONCLUSION

The scientific rejuvenation in Swamiji's vision of a rejuvenated India, therefore, is twofold: (1) the revivification of the fundamental scientific principles discovered by our ancient rishis, and (2) the practical application of these principles to every department of human activity and every sphere of human endeavour – in one word, their application in everyday life, for universal well-being.

Swamiji has identified some of these fundamental principles, like the ones mentioned above, the most fundamental, according him, being the solidarity or oneness of the universe. He called these 'life-giving principles'. It behoves us, then, to: (1) discover what these principles are (apart from the ones Swamiji himself mentions specifically); (2) reverentially contemplate them to find out how they could be applied to every department of human activity and to every sphere of human endeavour, for the welfare of the entire humankind; and Test their effectiveness by actual application, individually and collectively.

If we, as a nation, apply ourselves to this noble task, realizing the power of thought in bringing about individual and collective welfare, social change and uplift, India could hope, in the not-too-distant future, to become a superpower – not for bullying other nations or for bulldozing them to accept our own ways of thinking or to dominate over them, but for establishing a reign of peace and blessedness. The great treasures in the form of 'life-giving principles' and powerful ideas that we have inherited from our forefathers in this blessed land should be spread broadcast all over the world. Swamiji's prophetic utterance in this context should fill us with fresh zeal and redoubled energy to accomplish this task:

For a complete civilization the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has still clutched to her breast. The world is waiting for that treasure; little do you know how much of hunger and of thirst there is outside of India for these wonderful treasures of our forefathers. We talk here, we quarrel with each other, we laugh at and we ridicule everything sacred, till it has become almost a national vice to ridicule everything holy. Little do we understand the heart-pangs of millions waiting outside the walls, stretching forth their hands for a little sip of that nectar which our forefathers have preserved in this land of India? (3.317)

If only we could deeply share this agony that Swamiji felt, and awaken without delay to this enormous national responsibility, a rejuvenated India of Swamiji's dreams would become a reality. The entire world is waiting with bated breath, anxiety and panic writ large in its wrinkled forehead, for peace and blessedness. It is India, and only India, that can create such an atmosphere of peace and benediction. For it is from India that noble ideas, powerful thought currents, expressive of joy and immortality, have emanated since time immemorial: '... ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it.' (3.106) May we endeavour tirelessly to actualize Swamiji's dream of

a rejuvenated India; and may the entire world be deluged with the waves of love, peace and benediction flowing out from this rejuvenated, glorious India, as from an eternal spring.

REFERENCES

1. *The Complete Works of Swami Vivekananda*, 9 vols. (Calcutta: Advaita Ashrama, 1-8, 1989; 9, 1997), 3.154.
2. His Eastern and Western Admirers, *Reminiscences of Swami Vivekananda* (Calcutta: Advaita Ashrama, 1999), 151.
3. *CW*, 3.108-9.
4. *Bhagavad-Gita*, 13.2.
5. *CW*, 2.20-2.
6. Stephen W. Hawking, *A Brief History of Time* (London: Bantam, 1989), 10, 13