Swami Vivekananda was very proud of Indian heritage. In his words, “When a man has begun to hate himself, then the last blow has come. When a man has begun to be ashamed of his ancestors, the end has come. Here am I, one of the least of the Hindu race, yet proud of my race, proud of my ancestors. I am proud to call myself a Hindu, I am proud that I am one of your unworthy servants. I am proud that I am a countryman of yours; ... You, the descendants of the most glorious Rishis the world ever saw. Therefore, have faith in yourself; be proud of your ancestors, instead of being ashamed of them”.¹ When one disconnects himself from one’s past he loses the direction of his future. As history is a continuous chain from past, present to the future. It becomes more important to live in the present by learning from the past and aiming at the future. “So long as they forgot the past, the Hindu nation remained in a state of stupor; and as soon as they have begun to look into their past, there is on every side a fresh manifestation of life. It is out of this past that the future has to be moulded; this past will become the future. The more, therefore, the Hindus study the past, the more glorious will be their future, and whosoever tries to bring the past to the door of everyone, is a great benefactor of his nation”.²

The word Hindu, by which it was the fashion to style themselves, in the nineteenth century had lost all its meaning, for this word merely meant those who lived on the other side of the river Indus. The ancient Persians pronounced the name Sindhu as Hindu, and all people living on the other side of the river Sindhu were called Hindus.³

Historically, past of India means the composite culture, spanning through a period of many centuries engulfing many races. Spangler interprets cultures as spiritual phenomena, rooted in a definite landscape. Culture is a spiritual

---

orientation of a group of people who have achieved some unitary conception of
their world which is reflected in and which shapes all their activities, such as art,
religion, philosophy, politics and economics. Man’s innate spirit—the
personification of life, energy and consciousness—has always been goading him
to rise above nature by struggling against it and not by being in conformity with
it. This struggle results into progress, external and internal. External progress
leads to a better standard of living, that is, civilization. Internal progress on the
other hand, results in greater refinement of the whole personality, that is, culture.

Arnold Toynbee terms civilization as an essentially a religious and ethical
system with influence over a larger area than a nation. Such a system is unified
by customs, institutions, and ideologies. Some others think civilization as a
political connotation. Culture is the pulsating organism with immense flexibility
and vitality in a state of constant irrepressible growth. Civilization on the other
hand is the rigid crystallization of a peculiar society; it is the unavoidable
horizontal trace on history’s stairway, the inevitable pause of society whose
creativity has been exhausted by its cultural growth and which seeks to digest,
duplicate, spread and distribute mechanically the output of its present culture.
Culture lays emphasis on the original and unique, civilization on the common
and general. Culture seems to be more comprehensive term as compared to
civilization. It is the highest organic system consisting of material achievements,
politics, religion, economics, society, philosophy, art, and every possible
achievement of mankind. Sorokin observes that in the broadest sense it may be
the sum total of everything which is created or modified by the conscious or
unconscious activity of two or more individuals interacting with one another’s
behaviour.

4. Quoted in Satish K. Bajaj, History: Its Philosophy, Theory and Method, Indian
Institute of Language Studies, New Delhi, 1986, p. 66.
5. Swami Harshananda, An Introduction to Hindu Culture (Ancient and Medieval),
p. 1.
6. Santwana Dasgupta, Social Philosophy of Swami Vivekananda, Ramakrishna
Mission Institute of Culture, Kolkata, 2005, p. 159. Ogburn and Nimkoff,
confine the term civilization to only a part of culture such as government, art,
ethics and religion.
7. Amury de Reincourt, The Soul of India, Sterling Publishers, New Delhi, 1986,
p.xiv.
Etymologically, the word culture has been derived from the Latin word ‘agriculture’ which means to ‘to till or cultivate’. Latin term of culture is cult or cultus, meaning, tilling, care, refinement and worship’. It means cultivating and refining a thing to such an extent that its end-product evokes our admiration and respect. This is practically the same as ‘samskriti’ of the Sanskrit language. Samskara refers to the process of cultivating, preparing or refining. Its German equivalent is ‘Kulture’ which is more comprehensive in scope and meaning.\(^8\)

Culture is which develops into a rich civilization flowing out in philosophy, drama, literature, art, science and mathematics. Thus culture is the sum total of the people’s endeavour in different fields of life.\(^9\)

Culture analysis can be defined in three ways such as: 1. Ideal; which views culture as a state or process of human perfection in terms of certain absolute or universal values. 2. Documentary; in which culture is the body of intellectual and imaginative work recording in detailed way the human thought and experience. 3. Social; in which, culture is the description of way of life, which expresses certain meanings and values not only in art and culture but also in institutions and ordinary behaviour.\(^10\) In fact, history includes culture and civilization and any history without any reference to these two is bound to be only fiction consisting of an account of the loot and plunder of the conquering armies. Culture is the prime phenomenon of all the past and future world history.\(^11\) This universe is simply a gymnasium in which the soul is taking exercise…culture is a process of spiritualization of man.\(^12\)

Environment plays an important part in the formation of the culture of a nation because the soil and heredity factors contribute much in determining the characteristics of the people. Intellectuals as product of these characteristics give a definite shape to the contemporary culture. So the culture of a country is known by the contribution of intellectuals.

Arnold Keyserling defines culture as the transformation of the uncultivated into cultivated humanity.


\(^11\) Giri Raj Shah, *Indian Heritage*, p. 5.

\(^12\) *Complete Works of Swami Vivekananda*, Volume V, p. 308.
Swami Vivekananda had postulated six formative forces or the forces of rise and fall of the cultures. These include Natural Environment, Fusion of races, Conquests, Religion, Commerce, and Role of the downtrodden.\textsuperscript{13} Natural environment provides the greater facilities with less struggle and thus fine atmosphere for thought process. Fusion of races led to the development of new acquisitions in different fields, leading to the highest. Invasions too led to assimilation of values due to many reasons. Religion had always played an important role in the civilizing factor as it enables man to control himself. According to Vivekananda, commerce, particularly the Indian commerce, has been an important factor in the growth of civilizations since very ancient times.

..From time immemorial India has beaten all other countries in point of fertility, and commercial industries.\textsuperscript{14} Up till a century ago, the whole of the world’s demand for cotton cloth, jute, indigo, lac, rice, diamonds, and pearls, etc., used to be supplied from India. Moreover, no other country could produce such excellent silk and woolen fabrics, like the Kincob, as India. Naturally, therefore, from ancient times, whatever country became civilized at any particular epoch depended upon India for these commodities.\textsuperscript{15}

There are four main cradles of civilization, from which the elements of culture have spread to other parts of the world. These are, moving from east to west, China, the Indian sub-continent, the Fertile Crescent, and the Mediterranean, especially Greece and Italy. Of these four areas India deserves a larger share of the credit as she has affected the religious life of most of Asia as well as extending her influence, directly and indirectly, to other parts of the world.\textsuperscript{16} Neither the Hindus nor their religion and culture were wiped out of this land – on the other hand, they are still going strong- is proof enough of the wonderful religio-cultural resilience of the Hindus.\textsuperscript{17}

\begin{footnotes}
\footnote{15} \textit{Ibid.}, p. 357.
\footnote{17} K. N. Panikkar, \textit{Colonialism, Culture and Resistance}, p. 111.
\end{footnotes}
Swami Vivekananda found in peaceful existence of India its strength to survive for centuries. The debt which the world owes to our Motherland is immense. Taking country with country, there is not one race on this earth to which the world owes so much as to the patient Hindu, the mild Hindu. Civilizations have arisen in other parts of the world…it has been always with the blast of war trumpets and with the march of embattled cohorts. … in a deluge of blood. Each war for power had to be followed by the groans of millions, by the wails of orphans, by the tears of widows. This, is the main, other nations has taught. However, India has for thousands of years peacefully existed. Here activity prevailed when even Greece did not exist, when Rome was not thought of, when the very fathers of the modern Europeans lived in the forests and painted themselves blue. Even earlier, when history has no record, and tradition dares not peer into the gloom of that intense past, even from then until now, ideas after ideas have marched out from her, but every word has been spoken with a blessing behind it and peace before it. We, of all nations of the world, have never been a conquering race, and that blessing is on our head, and therefore we live.\textsuperscript{18}

No land on earth has such a long continuity as India, since, though, there were more ancient civilizations, notably in Egypt and Iraq, and these were virtually forgotten by the inhabitants of those lands. Those were overlaid by new intrusive cultures, until nobody remembered the Book of the Dead or the Epic of Gilgamesh, and great kings such as Ramesses II or Hammurabi were not recorded in any living tradition.\textsuperscript{19} The spirit behind this continuity of Indian culture all through these thousands of years is religion. Though culture and religion seem to be different terms but in fact, culture and religion are so much inter dependent that religious reformation or decay may coincide with the cultural efflorescence or degeneration.

Each nation, like each individual, has one theme in this life, which is its centre, the principal note round which every other note comes to form the harmony. In one nation, political power is its vitality, as in England, artistic life in another, and so on. In India, religious life forms the centre, the keynote of the whole music of national life; and if any nation attempts to throw off its national

\textsuperscript{18} Complete Works of Swami Vivekananda, Volume III, pp. 105-09.

\textsuperscript{19} A. L. Basham (ed), \textit{A Cultural History of India}, p. 2.
vitality -- the direction which has become its own through the transmission of centuries -- that nation dies if it succeeds in the attempt. And, therefore, if you succeed in the attempt to throw off your religion and take up either politics, or society, or any other things as your centre, as the vitality of your national life, the result will be that you will become extinct.\textsuperscript{20}

In Indian culture, that is Samskriti, three words have a direct bearing on our culture: Prakriti (matter or condition), Samskriti (refined matter or condition) and Vikriti (modified or decayed matter or condition).\textsuperscript{21} The aim of culture is lasting and permanent happiness which can be either human or sub-human. Human happiness is of three types: Placid (Satwik) which appeals to intellect and its rationale; Active (Rajasik) which appeals to intellect and is passionate; and Inert (Tamsik) which appeals to senses and is malignant. The aim of Indian culture is Placid while that of the West is Active. Similarly, Sorokin after identifying three universal types of culture-patterns known in history, viz., sensate (materialistic), ideational (spiritualistic) and idealistic (a mixture of the two), makes it clear that the ideational or the spiritualistic culture makes a man a man with control not only over external nature but also over himself. In order to make the achievements of the sensate culture, viz., science and technology safe for humanity, this spiritualistic culture is absolutely necessary.\textsuperscript{22}

A proper training in culture means the balanced development of human personality. It can be on the following lines, observing the rules of health and sanitation, yogasanas, practising the art of speaking the truth at the right place and time in a graceful manner; training the mind to develop discrimination, to rouse our finer sentiments, that is, music, art, faith in God and a regular habit of prayer.\textsuperscript{23} Civilization, true civilization should mean the power of taking the animal man out of his sense life- by giving him visions and tastes of planes

\textsuperscript{20} Complete Works of Swami Vivekananda, Volume III, p. 220.
\textsuperscript{21} Swami Harshananda, An Introduction to Hindu Culture (Ancient and Medieval), p.5. Block of stone is Prakriti, the sculpture made from it is Samskriti while the broken stone is like Vikriti. Similarly rice and sugar are Prakriti; while the pudding made is Samskriti.
\textsuperscript{22} Giri Raj Shah, Indian Heritage, p. 9.
much higher, and not external comforts.\textsuperscript{24} Religion, in its truest sense of \textit{adhyatmavidya}, has been the basis of Hindu culture. Vivekananda says, “He (Hindu) does everything in a religious manner. He eats religiously; he sleeps religiously, he rises in the morning religiously, he does good things religiously; and he does bad things religiously”!\textsuperscript{25}

Religion is often interpreted to mean a given set of rules and regulations which stand for certain dogmatic ideas which are assiduously followed by a devoted set of people. Religion is not an idea but a power, not an intellectual proposition, but a life conviction. Religion is consciousness of ultimate reality, not a theory about God. The religious genius is not a pedant or a pundit, not a sophist or a dialectician, but a prophet, a sage or a rishi who embodies in himself the spiritual vision.\textsuperscript{26} Contrary to it Marx opined that religion originated in fear and it is the opium of the people.\textsuperscript{27} Swami Vivekananda pointed out that religion originated in fearlessness, in man’s bold attempt to go beyond the limitations of nature. A tremendous statement is made by all religions; that the human mind, at certain moments, transcends not only the limitations of the senses, but also the power of reasoning. It then comes face to face with facts which it could never have sensed, could never have reasoned out.\textsuperscript{28} Religion amounted to a struggle to transcend the limitations of the senses. It did not consist of doctrines, dogmas or pedagogic knowledge.\textsuperscript{29}

In India, emphasis has been not on any ‘ism’ or ‘faith’ but on dharma. The law of \textit{dharma} proclaimed, “Let noble thoughts come to us from all sides. These noble thoughts were to ennoble and embellish our life in this and other world”.\textsuperscript{30} The great majority of Indians still believe in the concomitant doctrine of \textit{Karma}, that man is reborn in happy or unhappy conditions according to his works.

\begin{itemize}
\item \textsuperscript{24} Complete Works of Swami Vivekananda, Volume IV, p. 284.
\item \textsuperscript{25} Swami Harshananda, \textit{An Introduction to Hindu Culture (Ancient and Medieval)}, p. 13.
\item \textsuperscript{26} S. Radhakrishan (A. L. Basham (ed), \textit{A Cultural History of India}, p. 63.
\item \textsuperscript{28} Complete Works of Swami Vivekananda, Volume II, p. 58.
\item \textsuperscript{29} Christopher Isherwood, \textit{Ramakrishna and His Disciples}, Advaita Ashrama, Kolkata, 2001, p. 105.
\item \textsuperscript{30} Giri Raj Shah, \textit{Indian Heritage}, p. 30.
\end{itemize}
Materially speaking, V. G. Childe thinks civilization means ‘Urban Revolution’, but Vivekananda considers that the germs of civilization are to be found with the development of art of agriculture. That is what at least history of Asian Civilizations reveals. Egypt was the granary of the world and this development of agriculture helped its civilization to grow. Toynbee points out that the non-economic specialists – the professional soldiers, administrators and perhaps above all, the priests have certainly been city dwellers in the cases of most of the civilizations known to us.\(^{31}\) In case of India, urbanization came later when the kingly class attained supremacy in society superseding the Brahmins. Instead, India attained a high level of civilization in the Vedic age when cities were unknown.

The most distinguishing feature of Hinduism was that religion permeated the social order. It was the dynamo of society, the ideology of everyday life. Its ordinances were social binding. Art and Literature were essentially religious. Institutions were accepted as divinely inspired. The whole structure of Hindu life-the joint family system, the village community, the caste system, had the sanction of the gods.\(^{32}\)

In the nineteenth century, India was passing through a very critical phase. Western influence had greatly over shadowed the intellectuals who in turn defending their biases in the masses. Calcutta, the metropolis of the British India, had witnessed unprecedented scenes when nearly half of the four hundred bright and educated students of Calcutta Presidency College left Hinduism under the modernizing influence of Derozio!\(^{33}\) Western knowledge symbolized omniscience. Modern western educated Indians of those years saw religion in

---

31 Arnold Toynbee, *A Study of History*, Volume II, Oxford University Press, New York, 1963, p. 47. There has been city less societies that has nevertheless been in the process of civilization’. Also see, A. L. Basham, *The Wonder That Was India*, p. 43.

32 Michael Edwards, *British India 1772-1947*, Rupa & Co. New Delhi, 1993, p. 2. K. N. Panikkar, *Colonialism, Culture and Resistance*, p. 35. In Nineteenth century, religious sanction was invariably sought as an instrument for bringing about social change. Vidyasagar though agnostic confessed that he had not taken up his pen in defense of widow remarriage till he was convinced of Vedic sanction.

33 See, R. C. Mazumdar (ed), *The History and Culture of Indian People, British Paramountcy and India Renaissance*, Volume X, Bhartya Vidya Bhavan, Bombay, 1981, p. 90. These young Bengalis paraded the streets of Calcutta with brandy bottles and beef baskets shouting slogans against Hinduism, which was considered only a religion of superstition and idolatry.
superstitions and for them the philosophy of Indian scriptures was outdated thought. On the other side, there were men educated, but a sort of monomaniac. Every little village superstition was to him a mandate of the Vedas, and upon the carrying out of it, according to him, depend the national life. Vivekananda cautioned against this. The brain which cannot think high and noble thoughts, which had lost all power of originality, which had lost all vigour, the brain which was always poisoning itself with all sorts of little superstitions passing under the name of religion, we must beware of.\footnote{Complete Works of Swami Vivekananda, Volume III, p. 278.}

While the learned Hindus were bogged in the religion of don’t touchism\footnote{Complete Works of Swami Vivekananda, Volume V, pp. 226, 405, 410.} and kitchen pot, the vast majority of Hindus, especially those belonging to the lower castes were living like next door neighbours to brutes, their individuality totally lost in abject poverty and exploitation by the so-called upper castes. For these hungry millions in Hinduism, one meal a day was the only religion and only God. Hinduism needed overhaul reforms and change. The need of the hour was to restore the pride and glory of the ancient civilization of India. There was need to find the truth of the high acclaimed superiority of classical Indian philosophy in an unbiased manner. The classical civilization of India developed from the earlier Vedic civilization, the creation of the Aryans, whose first arrival in the sub-continent is probably to be dated 1500 B.C.\footnote{T. Buurrow, (A. L. Basham ed.), A Cultural History of India, p. 20.} Apart from the thinkers and historians, like Max-Mueller, A. Weber, Monier Williams, Indian historians, like Romesh Chandra Dutt find proof of the invasion of aboriginal India in the Rig Veda itself. Romesh Chandra said, ‘we find the Hindu Aryans as conquerors and settlers on the banks of the Indus and its five branches’.\footnote{R. K. Dasgupta, Swami Vivekananda on Indian Philosophy and Literature, The Ramakrishna Mission Institute of Culture, Kolkata, 2005, p. 206.}

Swami Vivekananda in his lecture on the harmony of religions at the Academy of Music on 21 March, 1894, which was reported in Saginaw Evening News on March 22, said, “The first invaders of India, the Aryans did not try to exterminate the population of India”.\footnote{Complete Works of Swami Vivekananda, Volume II, 482. What your European Pandits say about the Aryan's swooping down from some foreign land, snatching away the lands of the aborigines and settling in India by exterminating them, is all pure nonsense, foolish talk! Strange, that our Indian scholars, too, say amen to them; and all these monstrous lies are being taught to
Veda, is mentioned ‘kill them, destroy the Dasas race’. Vivekananda says that it was quite possible that in a few places there were occasional fights between the Aryans and the aborigines. Again, in another lecture he said, ‘To the great table lands of the high Himalaya mountains first came the Aryans’. In his lecture on the Mahabharata delivered at Shakespeare Club, Pasadena, California, February 1, 1900, Vivekananda said, “The Aryans came into India in small companies. Gradually these tribes began to extend, until, at last, they became the undisputed rulers of India”.

Dravidian word has a very long history as a referential term for the southern portion of India. Greek geographers knew the area as Damirica or Limyrike. Sanskrit sources have Dravidi and Damili, and later Dramida and Dravida, the immediate sources of Dravidian. It seems that all these words are to be connected ultimately with a non-indo- Aryan word, possibly in the form in which we have it today, namely, Tamil.

In his address on the ‘Future of India, Vivekananda said, “There is not one word in our scriptures, not one, to prove that the Aryans ever came from anywhere outside India and in ancient India was included Afghanistan. There is a theory that there was a race of mankind in Southern India called Dravidians, entirely differing from another race in Northern India called the Aryans, and that the Southern Indian Brahmins are the only Aryans that came from the North, the other men of Southern India belong to an entirely different caste. This is entirely unfounded. Brahmins are a race that came here speaking the Sanskrit language! They took up the Dravidian language and forgot their Sanskrit. Why should not the other castes have done the same? Why should not all the other castes have come one after the other from Northern India, taken up the Dravidian language, and so forgotten their own? That is an argument working both ways. It is quite our boys! This is very bad indeed. Complete Works of Swami Vivekananda, Volume V, pp. 534-35.

40 Complete Works of Swami Vivekananda, Volume IV, p. 78. Also see Complete Works of Swami Vivekananda, Volume VI, p. 85.
41 John R. Marr, in A. L. Basham (ed), A Cultural History of India, p. 30. R. K. Dasgupta, Swami Vivekananda on Indian Philosophy and Literature, p. 207. In twentieth century works like J. D. Anderson’s Peoples of India (1913), R. P. Chanda’s The Indo-Aryan Races (1916) and N. K. Dutt, Aryanisation of India (1925), Gordon Childe’s The Aryans (1926) provided new insights in the ethnological studies of ancient India.
possible that the language may have been taken up, but all these are *Aryans* who came from the North. The whole of India is *Aryan*, nothing else.

The *Aryan* invasion of India is recorded in no written document, and it can not yet be traced archaeologically, but it is nevertheless firmly established as a historical fact on the basis of comparative philosophy. Vivekananda emphasized that the ancient Indians who produced the *Vedas* were single people and that there was at the time of its composition no feeling of hostility between the *Aryans* as immigrants and *Dravidians* as the original inhabitants of India. He does not want to make linguistic difference a reason for dividing the people into two sharply distinguished groups.

In the midst of these debates, in the nineteenth century started an attempt to know the heritage of India. To an average European of the early nineteenth century, it was unthinkable that the Hindus of India could influence any other civilization, for he regarded them as little better than barbarians or even savage. Governor General, the Marquees of Hastings (1813–23) observed, “The Hindu appears a being nearly limited to more animal functions…. With no higher intellect than a dog and an elephant, or a monkey such a people can at no period have been more advanced in civil polity”. Even James Mill's *History of India*, published in 1818, sought to prove that the object condition in which the English found them in the eighteenth century represent their normal condition throughout their history. The Hindu excelled in the qualities of a slave and in the still more important qualities, which constitute what we call the moral character, the Hindu ranks very low.

The Orientalist and paternalistic engagements tended to legitimate the colonial subjection. Colonialism, as a part of its hagemonizing agenda was holding out a future different from the present, by charting out a

---

43 A. L. Basham (ed), *A Cultural History of India*, p. 21. The fact is that ethnological and philosophical research which led to the firm conclusions about the identity of the *Aryans*, *Dravidians* and the *Austro-Mongoloids* developed in the first decade of the twentieth century. *Complete Works of Swami Vivekananda*, Volume IV. A gentle and clear brushing off of the cobwebs of the so-called *Aryan* theory and its all vicious corollaries is therefore absolutely necessary, especially for the South, and a proper self-respect created by a knowledge of the *Aryan* race, the great *Tamilians*...this *Aryan* race itself is a mixture of the two great races, Sanskrit speaking and Tamil speaking.
path without entirely renouncing the past, but firmly locating them within the colonial cultural-ideological world.  

Achievements of the Indians were thought to be borrowed from the Greeks. However, the Trigonometric sign is not mentioned by Greek mathematicians; yet was used in India from about the fourth century. Nevertheless, Paul Tannery, famous for his studies on ancient mathematics, was so firm in his conviction that the Indians could not have made any mathematical inventions that he preferred to assume the Sine was really a Greek idea borrowed by Indians. The colonial state along with coercive, semi-hegemonic and hegemonic roles took initiatives to ensure ideological subjection. They tried to appropriate, marginalize and displace the indigenous culture, simultaneously privileging the colonial.  

Herr Nicse, a German scholar, wrote in 1893, “It may therefore be reasonably concluded that it was from Alexander’s institutions that all further development of the Indian culture was derived”. However, few thinkers were not altogether prejudiced towards Indian culture and heritage. It is said by Hans that ‘I would not wish to underestimate Plato or Aristotle, but I think that the seers of Upanishads and the author of the Gita have dived deeper into the hearts of divinity than the Greek philosophers. These scriptures are for the Hindus, just as much a revelation as the Bible for the Christians. For the Hindu, they are in way something laboriously put together by human thought, but a Shruti, what was heard’.  

The colonial conquest marked a distinct phase in the history of India, ushering in a colonial character which did not exist before, even if there were earlier empires founded and ruled by those who came from outside. African novelist Ngugi Wa Thiongo, in a very insightful analysis of the politics of

---

45 K. N. Panikkar, Colonialism, Culture and Resistance, p. 11.  
46 Swami Vivekananda Centenary Memorial Volume, p. 2.  
47 K. N. Panikkar, Colonialism, Culture and Resistance, p. 11.  
48 Swami Vivekananda Centenary Memorial Volume, p. 2. Such a statement may appear today to be too ridiculous to be seriously considered. It is a curious coincidence that the very year in which Nicse's book was published also saw Swami Vivekananda proclaiming the superiority of Hindu culture in the Parliament of Religions at Chicago (USA) before an august assembly of representatives from all parts of the world.  
49 Hans Tor Western, Ramakrishna and Christ or The Paradox of Incarnation, (tr. John Phillips), Ramakrishna Vedanta Centre, United Kingdom, 1997, quoted by Ananda, A Hindu/Christian Dialogue- Some Recent Outlook and Trends, Indian Publishers’ Distributors, Delhi, 1999, p. 118.
language, identifies the ‘cultural bomb’ as the biggest weapon of colonialism. The effect of the cultural bomb, he argues, is to annihilate a people’s belief in their names, in their languages, in their environment, in their heritage of struggle, in their unity, in their capacities and ultimately in themselves.\textsuperscript{50}

In the beginning of the contact with the West, India experienced a period of bewilderment and confusion. Even the enlightened persons of the age were not able to come out of this confusion without being involved, though for a short span. ‘That day when he (Vidyasagar) went home from the Legislative Council, pondering over the question of whether or not to adopt English dress on such occasions. Suddenly some one came up for a fat Mogul (Muslim nobleman) who was proceeding towards home in leisurely and pompous fashion, in front of him, with the news:’ Sir, your house is on fire’! The Mogul went neither faster nor slower for this information, and presently the messenger contrived to express a discreet astonishment. Whereupon his master turned on him angrily,’ Wretch!’ he said,’ am I to abandon the gait of my ancestors, because a few sticks happen to be burning?’ Vidyasagar walking behind determined to stick to the chuddar, dhoti, and sandals, not even adopting coat and slippers.\textsuperscript{51}

Bankim Chandra Chatterjee was the first to propose an agenda of an Indian historiography. In the opinion of Ranjit Guha, there is not a single work in English that is a true history of Bengal. What has been written is not the history of Bengal, not even the merest fragment of it. It has nothing to do with the history of Bengal nation in it.\textsuperscript{52} James Mill’s periodization of Indian history, Marshman’s description of social customs, Henry Beveridge’s account of religious practices, and Robert Orme’s explanation of the British military success had become integral to middle class vocabulary. The Indian intelligentsia thus viewed its own history through the colonial prism.\textsuperscript{53} In this


\textsuperscript{51} Sister Nivedita, Notes of Some Wandering with Swami Vivekananda, Bangiya Sahitya Parishad, Calcutta, 1983, pp. 31-32.

\textsuperscript{52} Ranjit Guha, An Indian Historiography of India, A Nineteenth Century Agenda and Its Implications, Calcutta, 1988, p. 56.

\textsuperscript{53} K. N. Panikkar, Colonialism, Culture and Resistance, p. 123. The periodization led to a communal view of India’s past, as it assumed that the separateness was innate to Indian society and that it began with the coming of the Muslims to India, terminating the earlier ‘glorious’ period of Hindu rule. It also encouraged
light declared Swami Vivekananda that in the remote past, our country made gigantic advances in spiritual ideas. Let us, today, bring before our mind's eye that ancient history. But the one great danger in meditating over long - past greatness is that we cease to exert ourselves for new things, and content ourselves with vegetating upon that by - gone ancestral glory and priding ourselves upon it. We should guard against that……Imitation is not civilisation. I may deck myself out in a Raja's dress, but will that make me a Raja? An ass in a lion's skin never makes a lion. Imitation, cowardly imitation, never makes for progress. It is verily the sign of awful degradation in a man.  

Mill, Spencer, Rousseau and Tom Paine were heady wine for ‘Young India’ who envisioned the political future of their society on the lines adumbrated by these thinkers. Britain was viewed as the champion of modern democratic liberal principles; a nation of people not only blessed with the enjoyment of civil and political liberty but also interest themselves in promoting liberty and social happiness, as well as free enquiry into literary and religious subjects among those nations to which their influence extends.  

Indians had been invaded by a vast amount of foreign ideas which were eating into the very vitals of our national religion. Unless these were thrown out, there can not be any rise. They were to find their way between the Scylla of old superstitious orthodoxy, and the Cherybdis of materialism of Europeanism.  

Swami Vivekananda tried to restore the faith of the Indians in the heritage viewed differently from the colonial masters. Amilcar Cabral called it as ‘return to the sources’ (cultural enquiry of the past). The task for him was next to impossible. He was tackling the situation on two fronts; within Indian culture of nineteenth century, especially Hinduism, and colonial cultural hegemony. The problems in India were more complicated, more momentous, than the problems in any other country. Race, religion, language, government --
all these together make a nation. The elements which compose the nations of the world were indeed very few, taking race after race, compared to this country.58

Vivekananda pointed out that you cannot put life into this dead mass; dead to almost all moral aspiration, dead to all future possibilities and always ready to spring upon those that would try to do good to them? Can you take the position of a physician who tries to pour medicine down the throat of a kicking and refractory child? The old ideas may be all superstition, but in and around these masses of superstition are nuggets of gold and truth. Have you discovered means by which to keep that gold alone, without any of the dross? Instead of spending your energies in frothy talk, have you found any way out, any practical solution, some help instead of condemnation, some sweet words to soothe their miseries, to bring them out of this living death?59 He was going to lay stress on the basic principles of the religion of the Hindus which is a dynamic one and changing and adapting with the passage of time.

Hinduism is not just a name which covers a multitude of different faiths, but when we turn our attention to the spiritual life, devotion, and endeavour which lie behind the creeds, we realize the unity, the indefinable self-identity, which, however, is by no means static or absolute. These ideas of Hinduism run through all its stages, from the earliest to the latest, from the lowest to the highest. As life is present in every stage of a plant’s growth and it is always the same life, though it is more fully expressed in the developed tree than in the first push of the tender blade. Therefore, in the Hindu religion there must be a common element, which makes every stage and every movement an expression of the religion.60 However, the sources of Indian intellectuals were not exclusively western but traditional influences were also equally present. As a result, the alternate modernity they advocated was a blend of traditional as well as western. Solution was found either in revivalism or in alternate modernity.

60 S. Radhakrishnan, (A. L. Basham ed), *A Cultural History of India*, p. 60. Jainism, Buddhism and Sikhism are creations of the Indian mind and may be interpreted as reform movements from within the fold of Hinduism put forth to meet the special demands of the various stages of the Hindu faith. Zoroastrianism, Islam and Christianity have been so long in the country that they have become native to the soil and are deeply influenced by the atmosphere of Hinduism.
Later developed through three stages: eclectic combination of indigenous and western; general disapproval of colonial culture; and critical interrogation of both western and indigenous.

The cultural alternative, contemporary India was seeking is, therefore, located in a choice between the elements inherited from the renaissance and those promoted by revivalism. Such a view was generally shared by the nationalist intelligentsia, engaged at that time in the search for a common denominator in a multi-religious society, which they identified in a composite culture historically evolved through continuous interaction and mutual influence. Jawaharlal Nehru, for instance, described Indian culture as a palimpsest on which the imprint of the succeeding generations has unrecognizably merged.

Swami Vivekananda found its solution in its natural characteristics. Each nation has its own part to play, and naturally, each nation has its own peculiarity and individuality, with which it is born, and this is its very life, its vitality. In one nation, political power is its vitality, artistic life in another, and so on. Here in this blessed land, the foundation, the backbone, the life centre is religion and religion alone. So in India, social reform has to be preached by showing how much more spiritual a life the new system will bring and politics has to be preached by showing how much it will improve the one thing that the nation wants -its spirituality. When that goes, India will die, inspite of politics, inspite of social reforms, and inspite of Kuber's wealth poured upon the head of every one of her children. Our life blood is spirituality. If it flows clear, if it flows strong, pure and vigorous, everything is right; political, social any other material defects, the poverty of the land, will all be cured if that blood is pure.

The first plank in the making of a future India was this unification of religion. The response of both the Hindus and Muslims to colonial cultural hegemonization was essentially inward-looking, seeking to revitalize the indigenous cultural practices through critical introspection of the cultural resources of the past. In such introspection among the Hindus, culture was treated as synonymous with that of the ancient Hindu past, creating in the process a sense of pride in the achievements of a golden age associated with

---

They started projecting the achievements of Indian sages aware of astronomical facts and phenomenon, round earth rotating on its own axis and also around the Sun, 366 days of a year, high class architecture of the Maurya period, use of canons and poison gases, symbols of Indian culture present in different parts of the world especially South East Asia.

Karl Marx advocated abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusions about its condition is the demand to give up a condition which needs illusion. The criticism of religion is therefore in embryo the criticism of the value woe, the halo of which is religion. Vivekananda contradicted Marx and said, “To the Oriental, the world of spirit is as real as to the Occidental is the world of senses. In the spiritual, the Oriental finds everything he wants or hopes for; in it he finds all that makes life real to him. To the Occidental, he is a dreamer; to the Oriental, the Occidental is a dreamer playing with ephemeral toys. Man is born to conquer nature, it is true, but the Occidental means by "nature" only physical or external nature. Yet there is a more majestic internal nature of man, higher than the sun, the moon and the stars, higher than the earth of ours, higher than the physical universe, transcending these little lives of ours; and it affords another field of study. When the Oriental wants to learn about machine-making, he should sit at the feet of the Occidental and learn from him. When the Occident wants to learn about the spirit, about God, about the soul, about the meaning and the mystery of this universe, he must sit at the feet of the Orient to learn”.

In the nineteenth century the Hindus believed that there was no country like theirs, no nation like theirs, no religion like theirs, and no science like theirs. They were by nature reluctant in communicating with others as they were engulfed with the superstitions of caste etc. To cut these chains, they must come out of their shell and mix with others. ‘Their haughtiness is such that, if you tell
them of any science or scholar in Khurasan and Persia, they will think you to be an ignoramus and liar. If they traveled and mixed with other nations, they would soon change their minds, for their ancestors were not as narrow-minded as the present generation is’.

Before flooding India with socialistic and political ideas, first deluge the land with spiritual ideas. The most wonderful truths confined in the scriptures, in the Puranas must be brought out from the books, brought out from the monasteries, brought out from the forests, brought out from the possession of the selected bodies of people and scattered broadcast allover the land, so that these truths may run like fire allover the country. Vivekananda repeatedly reminded the Hindus of the fundamental distinction between the eternal religion of the Shrutis and the Puranic Hinduism based on Smritis, the essential and non-essential portions of Hinduism. The first class of truth is chiefly embodied in our scriptures; four Vedas: Rig Veda, Sama Veda, Yajur Veda (Black and White) and Atharva Veda; The Brahmanas, The Arnayakas, Upanishads, The Vedangas (Phonetics, Ritual, Grammar, Etymology, Metrics, Astronomy), The Sutras (Shraut, Griha, Dharam and Shulav). The second class of truth is in the smritis, the Puranas along with the Epics (The Ramayana and The Mahabharata) etc.

We must remember that for all periods, the Vedas are the final goal and authority, and if the Puranas differing any respect from the Vedas, that part of the Puranas is to be rejected without mercy.

While speaking to the monks of Belur Math, Vivekananda went even further, and said that even from the Shrutis only those portions should be accepted which do not go against reason. He wanted to evolve new rituals in Hinduism, to put into practice the essential message of Vedanta. ‘Rituals are the kindergarten of religion. They are absolutely necessary for the world as it is now, only we shall have to give people newer and fresher rituals. A party of thinkers must undertake to do this…. My watchword is construction, not destruction; out of the existing rituals, new ones will have to be evolved.

---

70 Ibid., p. 173.
71 Complete Works of Swami Vivekananda, Volume IV, p. 311.
followers, following the new line of rejuvenated Hinduism, started the new rituals of serving the living gods in schools, colleges, hospitals, in natural calamities and man-made disasters. Vivekananda wanted that Hinduism must be aggressive, dynamic and capable of conquering the world with her spiritual truths. He himself stood as the symbol of this new Hindu rejuvenation, and the Hindu renaissance in a global way.\textsuperscript{73}

The highest of gifts, the giving of spiritual knowledge,\textsuperscript{74} the next is the giving of secular knowledge, and the next is the saving of life and the last is giving food and drink. He, who gives spiritual knowledge, saves the soul from many and many a birth. He who gives secular knowledge, opens the eyes of human beings towards spiritual knowledge, and far below these, rank all other gifts, even the saving of life. Therefore, it is necessary that you learn this, and note that all other kinds of work are of much less value than that of imparting spiritual knowledge.

About a thousands years ago, the young Shankaracharya saved Hinduism by preaching \textit{Advaita Vedanta} of the \textit{Upanishads} over Buddhist nihilism. In the same way, Vivekananda saved Hinduism and India in modern times by projecting \textit{Vedanta} as a practical and dynamic religion capable of conquering the world. C. Rajagopalachari wrote, “Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion, and would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us so that we can keep safe the treasure we have received from him”.\textsuperscript{75} The Hindu of Madras wrote, ‘It is from one like Vivekananda that we can form an idea of what ancient ascetics like Shankaracharya was like’.\textsuperscript{76}

\textsuperscript{73} Swami Jitatmananda, \textit{Swami Vivekananda- Prophet and Pathfinder}, Sri Ramakrishna Ashrama, Rajkot, 2001, p. 61.
\textsuperscript{74} \textit{Complete Works of Swami Vivekananda}, Volume VII, p. 256.
\textsuperscript{75} \textit{World Thinkers on Ramakrishna-Vivekananda}, Advaita Ashrama, Kolkata, 2000. p. 54.
Vivekananda laid emphasis on the philosophy of the *Upanishads* which contain suggestions of rationalization as to the nature of reality from concrete experience of dreamless sleep and from ineffable mystical experience.\(^{77}\)

Whatever be his philosophy or sect, everyone in India has to find his authority in the *Upanishads*. Therefore, perhaps the one name in modern times, which would designate every Hindu throughout the land, would be “Vedantist” or “Vaidika”, as you may put it; and in that sense I always use the words “Vedanticism” and “Vedanta”.\(^{78}\) The word *Vedanta* covers the whole ground of dualism, of qualified monism, and *Advaitism* in India. Even in the philosophical writings of the Buddhists or Jains, the help of *Shrutis* is never rejected and at least in some of the Buddhist schools, and in majority of the Jain writings, the authority of *Shrutis* is fully admitted, excepting what they call *Himsaka- Shrutis* which they hold to be interpolations of the *Brahmins*.\(^{79}\)

The *Vedanta* is the philosophy of the *Vedas*, the Indian scriptures that constitute the most ancient religious writings so far known to the world. The *Vedanta* preached by Swami Vivekananda had some features, which distinguished it from the traditional *Vedanta* of Shankaracharya. Swami Vivekananda’s *Vedanta* is referred to as *Neo-Vedantism*. Shankara’s *Vedanta* is known as *Advaita* or non-dualism, pure and simple. It is sometimes called as *Kevala-Advaita* or unqualified monism or abstract monism as *Brahman*, the ultimate Reality, according to it, is devoid of all qualities and distinctions (*Brahma satyam, jagat mithya*).\(^{80}\)

The *Neo-Vedanta* is also *advaita* in as much as it holds that *Brahman*, the ultimate reality is one without a second (*ekamevaadvitiyam*). But it is synthetic *Vedanta* which reconciles *dvaita* or dualism and *advaita* or non-dualism and also other theories of reality. So for him *Brahman* is both qualified and quality less (*saguna* and *nirguna*), it has both forms and is formless (*sakara* and *nirakara*). The germs of *Neo Vedantism* as also the rationale and beginning of its practical application are to be found in the life and teachings of Sri Ramakrishna. It was

\(^{77}\) A. L. Basham (ed), *A Cultural History of India*, p. 113.  
\(^{79}\) Complete Works of Swami Vivekananda, Volume IV, p. 334.  
\(^{80}\) R. C. Majumdar, *Swami Vivekananda- A Historical Survey*, p.95.
left to Swami Vivekananda to develop them into the philosophy of Neo-
Vedantism and lay the foundation of practical Vedanta.\textsuperscript{81}

Swami Vivekananda wrote to his disciple Alasinga, “He (Ramakrishna) showed by his life what the rishis and avatars really wanted to teach. The books are theories, he was the realization.”\textsuperscript{82} This great life, Vivekananda feared, would not be understood by a thoroughly materialistic world. He said to an Indian, “If I had spoken of these acts to them (the Westerners) they would have thrown me and my Guru into the nearest ditch”.\textsuperscript{83} But to his utter surprise, Vivekananda saw that Ramakrishna had already preached himself in the West through Max Mueller, Europe’s greatest contemporary savant and scholar, who wrote the first biography on Sri Ramakrishna, ‘The Real Mahatman’.\textsuperscript{84}

To the Indians and Hindus who were trying to rejuvenate the Hindu religion by a flight to an archaic past, Vivekananda categorically pointed out that they would have to come back to the life and message of Sri Ramakrishna, ‘the living present of Hinduism. He wrote, “The dead never return; the past does not reappear, a spent up tidal wave does not rise anew; neither does man inhabits the same body over again. So from the worship of the dead past, O man, we invite you to the worship of the living present”.\textsuperscript{85} One cannot understand the Vedas, the Vedanta, the Incarnations, and so forth, without understanding his life. Whatever the Vedas, the Vedanta, and all other Incarnations have done in the past, Sri Ramakrishna lived to practice in the course of a single life.\textsuperscript{86} Vivekananda told Nivedita (Miss Margret Noble) that while orthodox Hinduism considered the One as real and the Many as unreal, he and his Master Ramakrishna considered the Many as only various manifestations of the One reality. Nivedita summed up her Master’s unique contribution to this new dimension to Hinduism: “If the many and the One be indeed the same Reality, then it is not all modes of worship alone, but equally all modes of work, all modes of struggle, all modes of

\begin{thebibliography}{86}
\bibitem{81} Swami Vivekananda Centenary Memorial Volume, p. 260.
\bibitem{82} Complete Works of Swami Vivekananda, Volume VI, p.183.
\bibitem{83} Ibid., p. 53.
\bibitem{84} Swami Jitatmananda, Swami Vivekananda- Prophet and Pathfinder, p. 46.
\bibitem{85} Complete Works of Swami Vivekananda, Volume VI, p.186.
\bibitem{86} Teachings of Swami Vivekananda, Advaita Ashrama, Calcutta, 1971, p. 227. Michael Edwards, British India, 1772-1947, Rupa & Company, New Delhi, 1993, p.259. Even Keshub Chandra Sen had played a valuable role in publicizing the ideas of Ramakrishna Paramhansa (1836-1886) and there were signs of Ramakrishna’s influence in the New Dispensation.
\end{thebibliography}
creation, which are paths of realization. No distinction, henceforth, between sacred and secular. To labour is to pray. To conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid.  

Vivekananda used his Neo-Vedanta to arouse the inner feelings of the people towards the goals of life including one’s responsibility towards one’s nation, not only in India but also went in the West to exchange Indian spirituality with their material progress. He aggressively declared in the world Parliament of Religions at Chicago, U. S. A. in 1893 that Indian culture is the most ancient, most open minded, most tolerant and all embracing. He even attacked the Westerners for defaming India.  

Vivekananda was the most prominent among those who dispelled the myth of Christian superiority over other religions. It was widely felt that heathendom was not simply a conglomeration of debased and putrid superstition and must not be judged by its idolatry and savage rites any more than apple trees should be judged by their worst fruit. When you judge my religion, you take it that yours is perfect and mine wrong: and when you criticize the society of India, you suppose it to be uncultured just so far as it does not conform to your standard. That is non-sense.  

He said to sister Nivedita, “Social life in the West is like a peal of laughter: but underneath it is a wail. It ends in a sob. The fun and frivolity are all on the surface: really it is full of tragic intensity. When Adam plucked the forbidden fruit from the Garden of Eden, he was punished for his misdemeanour. But it proved to be a blessing in disguise for mankind. The fall of Adam signified a fall upward’. It marked the birth of civilization. Swami Vivekananda too plucked a fruit from the ‘Garden of the East’. It was not an apple to satiate the palate but a system of thought, the quintessence of the wisdom of sages, a

88 Duration of the Parliament was from 11th September to 27th September and Vivekananda addressed here five times on 11th September-Inaugural address, 19th September-Paper on Hinduism, 20th September—Religion nit the crying need of India, 26th September- Buddhism the fulfillment of Hinduism, and on 27th September at the final session.  
90 The Boston Herald, May 15, 1894.  
palliative for the enervating mind and a tonic for the forlorn soul. Tradition enjoined the Swami to taste the fruit in his own land. But the Swami defied the admonition, traveled to the West and disseminated the seeds of the fruit he had relished. The mythical Prometheus stole the fire from Olympus and gave it to mankind in defiance of Zeus. Swami Vivekananda carried the torch of Indian spiritual light to enlighten the West in defiance of a tradition. It was a gargantuan task, skillfully performed.  

The only condition of national life, of awakened and vigorous national life is the conquest of world of Indian thought. By preaching the profound secrets of the *Vedanta* religion in the western world, India shall attract the sympathy and regard of these mighty nations, maintaining forever the position of their teacher in spiritual matters, and they will remain our teachers in all material concerns. Swami Vivekananda initiated this process in the world parliament of religions at Chicago, U. S. A. in 1893. No religious body made so profound an impression upon the Parliament and the American people at large as did Hinduism......and by far, the most important and typical representative of Hinduism was swami Vivekananda, who, in fact, was beyond question, the most popular and influential man in Parliament. The people thronged about him wherever he went and hung with eagerness on his every word. ... the most rigid of orthodox Christians say of him, ‘He is indeed a prince among men. 

Vivekananda was the first Hindu to claim hundreds of Europeans as his disciples, the first to establish a society for the propagation of *Vedanta* in America, the first to give an articulate expression to the *Vedic* vision of divine in man, and the fellowship of all the faiths. He personified a conservative and reactionary force trying to bring back the vanished past. C. E. M. Joad called

---

it as ‘counter attack from the East’.\textsuperscript{97} In the words of Christopher Isherwood, “No Indian before Vivekananda had ever made Americans and Englishmen accept him on such terms- not as a subservient ally, not as an avowed opponent, but as a sincere well-wisher and friend, equally ready to teach and to learn, to ask for and to offer help.\textsuperscript{98} He stood impartially between ‘East and West praising their virtues and condemning the defects of both cultures.

Swami Vivekananda was some times very aggressive in his arguments. In support of his arguments, he used to put counter questions particularly in relation to bigotry and fanaticism to his counter parts. Addressing a vast audience at the World’s Congress of Religions in America, in the city of Chicago, in 1893, pausing in the midst of his discourse, the speaker asked that every member of the audience who had read the sacred books of the Hindus, and who, therefore, had first hand knowledge of their religion, would raise his hand. Only three or four hands were raised, though the audience represented, presumably, the leading theologians of many lands, glancing benignly over the assembly, the Hindu raised himself to his full height, and in a voice, every accent of which must have smitten the audience as a rebuke, pronounced simple words,’ “And yet you dare to judge us”.\textsuperscript{99}

He minced no words while showering praises on her motherland. “If there is any land on this earth that can lay claim to be the blessed Punya – Bhumi (holy land), to be the land to which all souls on this earth must come to account for Karma, the land to which every soul that is wending its way to Godward, must come to attain to last home, the land whose humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, the land of introspection and of spirituality, it is India”.\textsuperscript{100} The great difficulty in the way is the Sanskrit language– the glorious language of ours; and this difficulty cannot be removed until, if it is possible, the whole of our nation are good Sanskrit scholars.\textsuperscript{101} The ideas must be taught in the

\textsuperscript{98} Christopher Isherwood, \textit{Ramakrishna and His Disciples}, Advaita Ashrama, Kolkata, 2001, p. 323.
\textsuperscript{100} \textit{Complete Works of Swami Vivekananda}, Volume III, p. 147.
\textsuperscript{101} \textit{Ibid.}, p. 290.
language of the people; at the same time, Sanskrit education must go on along with it, because the very sound of Sanskrit words gives a prestige and a power and strength to the race.

Swami Vivekananda’s intellectual attainments were recognized, when he was invited to lecture before the Harvard Graduate Philosophical Club and offered the chair of Eastern Philosophy, an honour which he declined being a monk.\footnote[102]{Satish K. Kapoor, \textit{Cultural Contact and Fusion: Swami Vivekananda in The West (1893-96)}, p. 179. The terms Sannyasin and saint appear synonymous but they convey different meanings. The former is the product of the orient, the latter that of the occident; former must be renunciator while the latter may or may not be; former depends on begging, latter may thrive on salary; former is mendicant at one time and recluse at another but never a house holder, the latter has no such binding. The essential traits of a monk are fearlessness, self-imposed, poverty, purity, celibacy and pursuit of knowledge. A saint must go through the process of canonization before being officially recognized as saint, while it is not so in the order of Sannyasin.} He was also offered the chair of Sanskrit at Columbia University.\footnote[103]{Romain Rolland, \textit{The Life of swami Vivekananda and The Universal Gospel}, p. 82. He became so popular that his name was selected for inclusion in the national Encyclopaedia of the United States of America. \textit{The Indian Mirror}, June 25, 1896.} In fact, Swami Vivekananda did not initiate a new process, but unconsciously revived an old one, which had been at work for nearly a thousand years and then remained in abeyance for an epical length of time. Rooted in the past and full of pride in India’s heritage, Vivekananda was yet modern to life’s problems and was a kind of bridge between the past of India and her present.\footnote[104]{J. L. Nehru, \textit{Discovery of India}, p. 400.} Swami Vivekananda proved to be India’s greatest cultural ambassador to the West in modern times. He smothered the storm of missionary criticism against Hinduism, elevated the image of India in the eyes of the world, and initiated a religious dialogue between the East and the West.

In Ramakrishna’s realization, the constant result was that Mother has become everything. The world was a manifestation of God as the saint, the sinner, the sick, the have-not, and the ignorant.\footnote[105]{Swami Jitatmananda, \textit{Swami Vivekananda- Prophet and Pathfinder}, p. 47.} Shankaracharya defined the four Cardinal Truths or Mahavakyas of the Upanishads: Aham Brahmasmi (I am Brahma), Tat Twam Asi (Thou art that), Prajnanam Brahma (Pure consciousness is Brahman), Ayam Atma Brahma (This individual self is none but Brahman). Sri Ramakrishna could not utter the word- ‘I’. For him ‘Thou’ was the only
reality.\textsuperscript{106} The message of Ramakrishna –\textit{Shiva jnane jive seva} (serve shiva in living beings), brought the importance of practical \textit{Vedanta} for the first time in Hinduism. The \textit{Upanishadic} message of \textit{Matrudevo bhava, Pitrudevo bhava, Acaryadevo bhava, Atithidevo bhava} (\textit{Taittiriya Upanishad}: One should respect mother, father, teacher, guest as God) was given a historic widening of range when Vivekananda inspired the world with the message of \textit{daridradevo bhava, Murkhodevo bhava, Papidevo bhava, Tapidevo bhava}, (Serve God the sinner, the poor, the ignorant, and the suffering). Perhaps that is why Vivekananda made the motto of Ramakrishna Mission:

\textit{Atmano Mokshartham Jagat Hitaya Cha}

(For one’s own liberation as well as for the good of the world).\textsuperscript{107}

The essentials of \textit{Vedanta} may be briefly described in its three propositions. First, that man's real nature is divine.\textsuperscript{108} Secondly, the aim of life is to realize this divine nature. Thirdly, all religions are basically the same and lead to same objectives. The universal appeal and applicability of this philosophy is at once clear, provided it is preached properly and applied accordingly not only as a common heritage of all Hindus, but more significantly as a common source of different forms of worship. No wonder there were countless sects among Hindus with different holy texts of each, the \textit{Vedanta} supplies the philosophic basis for all. One's normal duty should never be abandoned. Bearing a body on this earth, no one can completely abandon the work. The whole Universe is working for liberty, from the atom to the highest being working for the one hand, the liberty for the mind, for the body, for the spirit.\textsuperscript{109} The teachings of the \textit{Vedanta} simplified and disengaged from diverse interpretations and difficult scriptural texts are intrinsically suited for the modern man and man of the future.

The \textit{Vedanta} proceeds through the study of mind, through metaphysics and logic. Science begins from external nature. Searching through the mind, we at last came to that oneness, the universal one, the internal soul of everything, the essence, and the reality of everything. Through material science, we come to

\begin{flushleft}
\textsuperscript{107} Swami Jitatmananda, \textit{Swami Vivekananda- Prophet and Pathfinder}, pp. 48-49.
\end{flushleft}
Vivekananda said, “Science is nothing but the finding of unity. As soon as science would reach that perfect unity, it would stop from further progress because it would reach the goal. Thus, chemistry could not progress further because it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfill its services in discovering the energy of all the others, which are but manifestations..., and the science of religion becomes perfect when it would discover Him who is the one life in the universe of death. Religion can go no farther. This is the goal of all science”. He criticized vehemently the attempt that was common in the west in his time, to secularize religion. All emphasis was laid down on humanitarian activities in the West and the name of religion was uttered by courtesy only. But he was not at all aggrieved over the fact that some of the percepts of theology and some religious superstitions were exploded by science rather with these efforts he tried to clear the Augean stable of superstitions, myths and meaningless rituals that came to be associated with religion through the priests. No wonder that Marx declared war against such a religion and Vivekananda did the same, only his criticisms are perhaps much more scathing. He unfolded the dangers of materialism and the great utility of religion to the modern man. Pitirim A. Sorokin, the renowned sociologist, has expressed the same view. In his monumental sociological work, ‘he has made it a point to elaborate that materialism degrades whereas religion ennobles man and therefore religion is absolutely necessary to make a man a man. It is sometimes said that religions are dying out of the world to me it seems that they have just began to grow”.

Swami Vivekananda did not find any fundamental difference between one section of humanity and another, between one religion and other. In his concluding address at the Parliament of religions, he declared, ‘The Christian is not to become a Hindu or a Buddhist, nor a Hindu a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth......If the Parliament of Religions has shown anything to this world, it is this. It has proved to the

---

110 Swami Vivekananda Centenary Memorial Volume, pp. 246-47.
112 Santwana Dasgupta, Social Philosophy of Swami Vivekananda, p. 44.
113 Pitirim A. Sarokin, Social and Cultural Dynamics, p. 628.
world that holiness, purity and charity are not the exclusive possessions of any Church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own dreams of the exclusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion, will be soon written ‘Help and not Fight’, ‘Assimilation and not Destruction’, ‘Harmony and Peace and not dissention’. Thus diversity of religion will remain but the different religions will coexist as diverse courses of worship of the one infinite, as experienced by Ramakrishna. The results will not be a uniform pattern of religion for diverse people but the Universal Religion, a confederation of religions.

Expressing his own wonderful concept of ‘Universal Religion’ he says, “I accept all religions that were in the past and worship with them all, I worship God with every one of them, in whatever form they worship him... The Bible, the Vedas, the Quran, all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. I would leave it open for all of them. We stand in the present, but open ourselves to infinite future. We take all that has been in the past; enjoy the light of the present, and open every window of the heart for all that are yet to come in the future”.

Science is a part of religion, religion being more comprehensive. Religion is the science which learns the transcendental in nature through the transcendental in man”. ‘No man is born to any religion; one has a religion in one’s own soul’. In true religion, there is no faith or belief in the sense of blind faith.

This was the rationalized religion, which was being sought after by the West, but in vain. Rationally, one can deny a creator God sitting in heaven, virtually a tyrant bestowing his mercy and punishment like a wily child. One can even deny a God immanent in nature but can never deny his own self, of whom he has consciousness, in the inner most corner of himself. Therefore, a religion,
which proclaims that this self is existence, knowledge and bliss, is acceptable to him. That is what \textit{Vedanta} teaches directly.\textsuperscript{119}

In Vivekananda’s opinion, religion can satisfy both these cardinal principles of rationality-1. The principle of generalization and 2. The principle of immanent change. The generalization principle ought to be satisfied along with the principle of evolution. The \textit{Brahman} of the \textit{Vedanta} fulfils that condition, because \textit{Brahman} is the last generalization to which we can come to. It has no attributes, but existence, knowledge and bliss absolute. That the explanation of a thing comes from within itself is still more completely satisfied by \textit{Vedanta}. The \textit{Brahman}, the God of the \textit{Vedanta}, has nothing outside himself, nothing at all. He is the universe himself.\textsuperscript{120}

Giving philosophical exposition of religion based on reason, Vivekananda asserts, “Is Religion to justify itself by the discoveries of reason, through which every other science discovers itself? Are the same methods of investigation, which we apply to science and knowledge outside, to be applied to the science of Religion? In my opinion .this must be so; the sooner it is done the better. If a religion is destroyed by such investigation it was then all the time useless, unworthy superstition, and the sooner it goes the better. I am thoroughly convinced that its destruction would be the best thing that could happen.”\textsuperscript{121} All that is dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation. Not only will it be made scientific – as scientific, at least, as any of the conclusion of physics or chemistry has no internal mandate to vouch for its truth, which religion has.\textsuperscript{122}

In the nineteenth century, both science and religion were struggling to have convergence with each another. In the nineteenth century, at the time of Vivekananda's arrival in the West, to the educated people they were incompatible. For this crisis in the western thought at that time, three factors may be held responsible, viz.1. Nineteenth century science; 2. Christian theological doctrines, which were found contradictory to science; and 3. The dualistic doctrines, which had a great influence over the mind of the scientists.

\textsuperscript{120} \textit{Complete Works of Swami Vivekananda}, Volume I, p. 374.
\textsuperscript{121} Santwana Dasgupta, \textit{Social Philosophy of Swami Vivekananda}, p. 51.
\textsuperscript{122} \textit{Complete Works of Swami Vivekananda}, Volume I, p. 257.
Nineteenth century science mainly revolved around the following four aspects.
1. The Nebular Theory of the Universe. 2. The Atomic Theory of Physics. 3. The Darwinian Theory of Evolution or Biology. 4. The Behaviorist Theory of Psychology. 123

Life occupies an infinitesimal small fraction of this cosmic universe, (which has a long process of evolution) and has sprung out of an accidental, chemical and thermal combination. Christian theological doctrines of original sin and the necessity of taking refuge in a monarchial God to save one's soul from hell fire could not show their rational basis and hence were rejected. These doctrines, therefore, contributed towards increasing the rift between science and religion. The development of the philosophical thought in the West led at this time to an extreme formulation of spirit/matter dualism as reflected best in the philosophy of Rene Descartes (17th Century, ‘I think, therefore I am’). This ‘Cartesian view depicted matter as something dead and separate from themselves and to see the material world as consisting of multitude of objects 'assembled into a huge machine'. Such a mechanistic view was propounded by Isaac Newton who laid the foundation of classical physics.124 With this concept of the universe came the concept of a monarchial God. This fragmentation had important social repercussions. Prof. F. Capra says, “The natural environment is treated as if it consisted of separate parts to be exploited by the different interest groups. The fragmented view is further extended to society, which is split into different nations, races and religions and political groups. The belief that all these fragments in our selves, in our environment, and in our society are really separate can be seen as the essential reason for the present series of social, ecological and cultural crisis. It has alienated us from nature and from our fellow human beings”.125

Materialism has led with the aid of science and technology first of all to industrial mode of production and consumption. In spite of its blessings, specialization of skill in a highly industrialized society has led to a reduction of

reason, a reduction of the whole to one of its parts have taken place. Neither the idealistic philosophers, like Kant or Hegel, nor the materialists could close up the rift between science and religion. Galileo retained God as the first cause. His function is to push the mechanical world into action. Kant also divided the universe into two worlds. One was the world of time, space and causation another world, which the senses could not perceive, was the world of God. Showing the logical gap, Swami Vivekananda argued that ‘attempts have been made in Germany to build a system of philosophy on the basis that infinite has become the finite, but the philosophers naturally ask for a logical fundamental basis regarding this. The Absolute or the infinite can become this universe by limitation and for the limited to be unlimited can never be.’

Schrodinger, a well-known scientist, observes, “Consciousness is singular of which plural is unknown, that there is only one thing and that, what seems to be a plurality, is merely a series of different aspects of this one thing, produced by deception (The Indian Maya). The same illusion is produced in a gallery of mirrors…” Science and mysticism are two complementary manifestations of human mind, of its rational and intuitive faculties. The modern scientists have made extreme specialization of the rationalized mind. Mystics have made extreme specialization of the Intuitive mind. The two must combine in future to make man a perfect being and to have a perfect knowledge of the universal reality.

Expansion is life, contraction is death. Love is life, and hatred is death. We commenced to die the day we began to hate other races; and nothing can prevent our death unless we come back to expansion, which is life. ‘Schizophrenic culture’ of the West dealing with physical man and the absolute, dates back from Descartes, Laplace and Newton and in the nineteenth century culminated in an ‘apotheosis’, not of man, but of a science of machine.
Vivekananda called Newton and Galileo ‘Prophets of the physical science’ and the upanishadic seers “prophets of spirituality”. The X-club of London having major scientists its members adopted anti-religious stand. They threatened to displace Christianity in social leadership. The writings of Huxley had references of Church scientific. Thus it is clear that Hegelian dialectics consist of three laws: 1. the law of the unity of the opposites; 2. the law of the negation of negation; 3. the law of transformation of quantity into quality.

Opposites are the internal aspects, tendencies, forces of an object, which are mutually exclusive, but at the same time presuppose each other, e.g., 'north and south poles which are mutually exclusive and at the same time interconnected'. According to Vedanta, what is perfect is always perfect, it can never be imperfect and what is imperfect is always imperfect, it can never be perfect. Therefore, the Vedantic explanation of the co-existence of the opposites is that this contradiction is only seeming and not real. 'Good and evil are not two things, but one, the difference being only in manifestation-one of degree and not of kind.' The second law, the negation of negation, means that when out of a grain of barley a plant germinates, there is negation. The plant produces large number of grains and when these have ripened it dies. This is negation of negation. According to this Vedantic logic, the grain is the finer form of the plant, which is again the grosser form of the grain. Hence, what happens at the time of the germination of the grain is that the finer form of existence becomes grosser. Similarly, when the plant dies leaving several grains there is no 'negation of negation', because the plant is not destroyed, only it re-enters into its finer form of existence. The third law—the law of transformation of quantity into quality, means that when quantitative changes go beyond a certain point, there occurs a qualitative change as if by a sudden leap. The basis of this whole theory is the undeniable truth upheld by the Sankhya philosophy that something can never come out of nothing. What we call instinct in men or animals must therefore be involved, degenerated, voluntary actions, and voluntary actions are

132 Complete Works of Swami Vivekananda, Volume VI, p. 5.
133 Santwana Dasgupta, Social Philosophy of Swami Vivekananda, p. 83.
135 Complete Works of Swami Vivekananda, Volume II, p. 204.
impossible without experience'. According to the law of conservation of energy, the total amount of energy in the universe can never alter, nothing can be added, and no part of it can ever be destroyed. Even in Economics, production does not mean creation of new objects out of nothing, it means transformation of raw materials and other ingredients into new forms, and it means creation of new utilities only.

Scientific materialism declared matter as the ultimate truth. The division of atom, by the discovery of electrons (by Thompson in 1897) moving around nucleus of protons (discovered by Rutherford in 1911) and neutrons (discovered by James Chadwick in 1935), proposed by Neils Bohr put a different theory. Einstein's discovery of photoelectric effect in 1914 showed light waves behaving like particles; Louis de Broglie saw same pattern in electrons too. Schrodinger's wave equation advocated electrons can be quantized. However, Einstein admitted that no one know the true nature of Light Quanta. In the coming years even sub nuclear particles were discovered. These changes in the field of science compelled Heisenberg to declare that we can not exclude the possibility that after some time the current theme of science and technology will be exhausted and a younger generation will turn towards an entirely different approach. The sensible world is real. Bit by bit, chiefly under the influence of physics, this delight has faded.

Vedanta explains that space is Brahman. It is verily a play of cosmic energy. It is the continuous creation-destruction dance of Nataraja Shiva. All the energies in the universe are manifestations of one cosmic energy or prana. The Nobel Prize winning discovery of electro nuclear force by Abdus Salam, Sheldon Glashaw and Steven Weinberg, has already condensed five energies (Electricity, magnetism, weak interaction, strong interaction, and gravity) into three forces. Now the scientists are dreaming of total unification of all forces through the Grand Unified Theory (G. U. T.). According to Vedanta, this one

136 Ibid., p. 221.
137 Swami Jitatmananda, Swami Vivekananda- Prophet and Pathfinder, p. 121.
140 Fritzof Capra, Tao of Physics, pp. 221-22.
141 Swami Jitatmananda, Swami Vivekananda- Prophet and Pathfinder, p. 123.
cosmic energy is activated by infinite Consciousness, which the *Upanishads* describe as the Truth of truths. First of all Max Plank, in 1931, accepted this consciousness as fundamental and matter as derivative from consciousness.\(^\text{142}\) Nobel physicist Eugene Wigner says that thought process and consciousness are primary concepts.\(^\text{143}\) In 1901, through a series of 321 open experiments J. C. Bose proved that the same life and consciousness pulsate in the living, plants and even metals. Increased use of the boot strap approach opens the unprecedented possibility of being forced to include the study of human consciousness explicitly in the future theories of matter.\(^\text{144}\) Consciousness itself lies outside the parameters of space and time that would make it accessible to science. *Katha Upanishad* says the Brahman, the absolute consciousness is all-pervading and eternal (*Nitya Sarvagata*).

In a letter written by him to Mr. Sturdy in February 1896,\(^\text{145}\) he writes, "I am working a good deal now upon the cosmology and eschatology of the *Vedanta*. I clearly see their perfect unison with modern science I intend to write a book later on ...The first chapter will be on cosmology, showing the harmony between the Vedantic theories and modern science. In that letter, he laid down a chart as below:-

\[
\begin{array}{c}
\text{Brahman} \\
\downarrow \\
\text{Mahat or Ishvara} \\
\downarrow \\
\text{Prana and Akasha}
\end{array}
\begin{array}{c}
= \text{The Absolute} \\
= \text{The Primal Creative Force} \\
\text{Force and Matter}
\end{array}
\]

All these spheres on layers of the universe are only so many varying products of *akasha* and *prana*. The lowest or most condensed is the solar sphere, consisting of the visible Universe, in which *prana* appears as physical force, and *akasha* as sensible matter. The next is the lunar sphere...not the moon at all .....*prana* appears in it as psychic forces and *aksha* as *tanmatra* or fine particles.\(^\text{146}\) Beyond

---


this is the electric sphere a condition in which *prana* is inseparable from *akasha*. Next is *Brahmaloka*, where there is neither *prana* nor *akasha*, but both are merged in the mind - stuff, the primal energy. And here there being neither *prana* nor *akasha* the fine contemplates the whole universe and *samasthi* or the sum total of *mahtt* or mind. This appears as *purusha*, on abstract universal soul, yet not the absolute, for still there is multiplicity. From this the *Jiva* finds at last that unity which is the end".\(^{147}\)

Einstein insisted that ‘God does play dice’. Neils Bohr replied, “Nor is it our business to prescribe to God how to run the world”. Vivekananda’s idea that relativity is time-space-causation was found to be a superior exposition of relativity than that of even Einstein who did not accept non-causality as a basic concept”.\(^ {148}\) In the 1970’s, the discovery of minute chemicals called neuron-transmitters have shown the power of thought on human body. These are communicator molecules, whereby the neurons of the brain can influence the rest of body within 1/50\(^{th}\) of a second and these spring into existence in amygdale and hypothalamus region of the brain with the least touch of thought. Positive news creates million of neuron-transmitters of happiness and strength, while disastrous news nearly kills a strong man almost instantaneously. Dr. Cadence Pert thinks that DNA or a neuron transmitter belongs to the mind rather that the body.\(^ {149}\)

According to Hegel, ‘The true reality is reason, all being is the embodiment of a pregnant thought, all becoming a movement of the concept, the world a development of thought’.\(^ {150}\) Watching the distant galaxies receding faster than the nearer galaxies led to the theory of ‘Big Bang’ pondering over the question of creation and destruction of the universe.\(^ {151}\) Vivekananda offered two
Vedic theories regarding the creation and dissolution of the universe. First theory postulates the creation and dissolution and at one and the same time. Second theory advocated that in one part of the universe the process of creation goes on while in other part the process of dissolution may also go on. Today’s physicists and Vivekananda are supporting the second theory. Astrophysicist Fred Hoyle feels that what orthodox Christian theory offered him was ….eternity of Frustration.\textsuperscript{152} Vivekananda’s translation of the Rig Vedic hymn of creation too advocated in the same way.

Existence was not then, nor non-existence,
The world was not, the sky beyond was neither.
What covered the mist? Of whom was that?
What was in the depths of darkness thick?
Death was not then, nor immortality,
The night was neither separate from day,
But motionless did That vibrate Alone,
with Its own glory one --
Beyond That nothing did exist.
At first in darkness hidden darkness lay,
Undistinguished as one mass of water,
Then That which lay in void thus covered
A glory did put forth by Tapah! \textsuperscript{153}

According to Vedanta, Maya is aghatana ghatana patiyasi (expert in making things happen without a local cause). It is both existent and non-existent (Tattwaniyattwabhyam Anirvacaniya).\textsuperscript{154} It is also knowable and unknowable. Nearly a century ago Swami Vivekananda declared to the rational minds of the West, ‘The modern physical researchers are tending more and more to demonstrate that what is real is but the finer, the gross is simply appearance…God must be the material and efficient cause of the universe. Not only is he creator, but also the created. He himself is the universe’.\textsuperscript{155}

\textsuperscript{152} Amury de Reincourt, The Eye of Shiva, p. 79.
\textsuperscript{153} Complete Works of Swami Vivekananda, Volume VI, p.178.
\textsuperscript{154} S. Radhakrishan, Brahma sutra, George Allen and Unwin, London, 1960, p. 34.
Sun, reflected on various pieces of water, appears to be many and million globules of water reflect so many millions of suns, and in each globule will be a perfect image of the sun, yet there is only one Sun, so are all but reflections in different minds. Ramakrishna pointed out that suppose there is a wax garden composed through and through of wax. Everything real there is wax and nothing else. Similar is the existence of God.

India's contribution to the sum total of human knowledge has been spirituality and philosophy. This she started contributing even long before the rising of the Persian Empire; the second time she did was during the Persian Empire; for the third time during the ascendancy of the Greeks; and for the fourth time during the ascendancy of the English. As the Western ideas of organization and external civilization are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West.

Geoffrey Chew wrote, “While I was applying Fermi’s ideas to the structure of nuclear particles that I became aware that within every particle there is a sense in which every other particle resides. I was amazed that this essential aspect of quantum theory has not been emphasized by my teachers”. David Bohm wrote “The essential new quality implied by the quantum theory is non-locality, that is, that a system can not be analysed into parts whose basic properties do not depend upon the whole system…this leads to new notion of unbroken wholeness of the universe. An electron is every where. The microcosm is being identified with macrocosm. Neils Bohr said regarding the location of electron, “To be? To be? To be? What does it mean to be”? Sri Ramakrishna, the greatest of all the modern mystics, said allegorically: 'Once a salt doll went to measure the depth of the ocean. It wanted to tell others how deep the water was. But this it could never do, for no sooner did it get into the water it melted. Now who was there to report the ocean's depth'.
The *Vedantic* utterances like *Aham Brahmasmi* or *Tat Twam Asi* show the fundamental unity between the microcosm and macrocosm. Erwin Schrödinger advocated, “This life of yours which you are living is not merely a piece of this existence, but in certain sense the whole....this, as we know, is what the *Brahmins* express in that sacred mystic formula which is yet so simple, so clear. *Tat Twam Asi*. This is you. “I am in the East, I am in the West, I am below and above. I am this whole world”.163 Vivekananda observed that science had proved physical individuality a delusion. We are universal and individual at the same time.164 Sommerfield called the uncertainty as atomysticism.165 Heisenberg in later years met Tagore in India and while discussing *Vedanta* came to know that not all the strangely new ideas of quantum mechanics like non-causality, non-objectivity and non-locality were crazy but supported by a whole culture backed by Indian philosophy.

Schrödinger affirmed monism or *advaita Vedanta* as the final philosophy emerging out of today’s science. In all over the world, there is no kind of framework within which we can find consciousness in the plural, this is something we construct because of the temporal plurality of the individuals, but it is a false construction. The only solution for this conflict, in so far as any is available to us at all, lies in the ancient wisdom of the *Upanishads*.166 C. P. Snow quoted mathematician Hardy in the presence of Nobel Physicists, like Heisenberg, Dirac, Wigner and others, in an international physicists’ symposium, “The excellence of a religion is inversely proportional to its number of Gods...” “Catholics have four Gods. Churchmen having three Gods and the monotheists having one God”.167 *Vedanta* worships no God, but affirms the eternal existence of one ultimate non-physical substratum of all existence, the *Brahman*. *Vedic* rationalists threw him (the creator of the universe) altogether overboard as

---

useless.\textsuperscript{168} \textit{Vedanta} and modern science both pose a self-evolving cause. In it are all the causes.\textsuperscript{169}

The new paradigm of science is holistic paradigm, as Ken Wilber explained in the book \textit{Holographic Paradigm}. Scientists will not need to be reluctant to adopt a holistic framework, as they are often today, for fear of being unscientific. Modern physics will have shown them that such a framework would be not only scientific; it would be consistent with the most advanced scientific theories of physical realities.\textsuperscript{170}

Swami Vivekananda wanted to bring the convergence of science and religion. Art, science and religion are but three different ways to expressing a single truth. But in order to understand this, we must have the theory of \textit{advaita}.\textsuperscript{171} From its modern awakening with Sri Ramakrishna and Swami Vivekananda eastern mysticism has begun to adapt its revelations to the entirely different cultural framework provided by science and technology, without in any way sacrificing what is valid in the traditional understanding of the phenomenon itself.\textsuperscript{172} Religion propounded by Vivekananda is universal and at the same time it is a science, hence it has been very aptly given the name, ‘Universal Science Religion’ by Romain Rolland.\textsuperscript{173} Vivekananda has given the basic tenets of this religion beautifully in this manner. 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, be free.\textsuperscript{174} This Universal Science-Religion is of supreme significance to modern man who has a scientific bent of mind and relies on reason and not on blind faith. It is a practical science; it is to be real in the life of the modern man every moment.\textsuperscript{175}

\textsuperscript{171} \textit{Complete Works of Swami Vivekananda}, Volume I, p. xvi.
\textsuperscript{172} Amury de Reincourt, \textit{The Eye of Shiva}, pp. 15, 190.
\textsuperscript{173} Romain Rolland, \textit{The Life of Swami Vivekananda and The Universal Gospel}, p.214.
Swami Vivekananda’s claim that Vedanta contained elements of a universal religion was based upon five propositions.

1. It was perfectly impersonal. It was based upon principles and not upon persons.  
2. Other religions have one set of rules while Vedanta was suited to all levels of religious aspirations and progress.  
3. Ethical values of Vedanta could appeal to rational mind of the West. Not universal brotherhood but universal selfhood is our motto, said Vivekananda.  
4. Principles of Vedanta were in harmony with the conclusions of science.  
5. Vedanta created a sharp trichotomy between the three different aspects of religion, namely, philosophy, mythology and rituals.

Vivekananda was confident that some day science will also speak in the language of religion. To bring about this harmony, both will have to make concessions sometimes very large, nay more, sometimes painful, but each will find itself the better for the sacrifice and more advanced in turn. In the end, the knowledge, which is confined within the domain of time and space, will meet and become one with that which is beyond them both, where the mind and sciences cannot reach the absolute, the infinite, the one without a second. He adds in another statement, “This union will give us the highest philosophy-Science and religion will meet and shake hands. This will be the religion of the future, and if we can work it out, we may be sure that it will be for all times and peoples”.

---

177 Complete Works of Swami Vivekananda, Volume VI, p. 120.  
179 Ibid., p. 140.