

Science and Vedic Spirituality in Literary Terms of Swami Ji

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Abstract – Swami Vivekananda was essentially a Spiritual ace. So certainly he looked each change through the eye of otherworldliness. To him each change was nevertheless a push to show the heavenly profound guideline. It didn't have any effect to him whether that celestial rule was inside or outside. To state as such, regardless of whether it was manifestation of Atman as an individual perfect rule or whether it was manifestation of Brahman, the cosmological awesome standard—vyashti or samashti rule, he generally attempted to achieve Spiritual advance in individual and group.

To this end he has stated, "All solid social changes are indications of the profound powers working inside and if these are solid and balanced, society will organize itself as needs be. Every individual needs to work out his own answer; there is no other way, thus likewise with countries. Once more, the immense establishments of each country are the states of its extremely presence and can't be changed by the form of some other race. Until the point when higher organizations have been developed, any endeavor to break the old ones will be awful. Development is constantly slow."

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INTRODUCTION

Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work or worship or psychic control or philosophy-- by one or more or all of these and be free. This is the whole of religion. Doctrines or dogmas or rituals or books or temples or forms are but secondary details.

Swami Vivekananda's moving identity was notable both in India and in America amid the most recent decade of the nineteenth century and the principal decade of the twentieth. The obscure priest of India all of a sudden jumped into popularity at the Parliament of Religions held in Chicago in 1893, at which he spoke to Hinduism. His tremendous learning of Eastern and Western culture and additionally his profound spiritual understanding, fervid expert articulation, splendid discussion, wide human sensitivity, beautiful identity, and good looking figure made an overwhelming interest to the numerous sorts of Americans who came in contact with him. Individuals who saw or heard Vivekananda even once still love his memory after a slip by of the greater part a century.

In America Vivekananda's main goal was the understanding of India's spiritual culture, particularly in

its Vedantic setting. He additionally endeavored to advance the religious cognizance of the Americans through the normal and humanistic lessons of the Vedanta theory. In America he turned into India's spiritual representative and argued expressively for better comprehension amongst India and the New World keeping in mind the end goal to make a sound union of East and West, of religion and science.

In his own particular country Vivekananda is viewed as the loyalist holy person of present day India furthermore, an inspirer of her lethargic national cognizance. To the Hindus he lectured the perfect of a quality giving and man-production religion. Administration to man as the unmistakable indication of the Godhead was the extraordinary type of love he supported for the Indians, gave as they were to the ceremonies and legends of their old confidence. Numerous political pioneers of India have freely recognized their obligation to Swami Vivekananda.

The Swami's central goal was both national and worldwide. An admirer of humanity, he endeavored to advance peace and human fellowship on the spiritual establishment of the Vedantic Unity of presence. A spiritualist of the most elevated request, Vivekananda had a immediate and instinctive experience of The real world. He got his

thoughts from that unfailing wellspring of intelligence and frequently exhibited them in the spirit mixing dialect of verse.

The regular propensity of Vivekananda's brain, similar to that of his Lord, Ramakrishna, was to take off over the world and overlook itself in thought of the Supreme. Be that as it may, another some portion of his identity seeped at seeing human enduring in East and West similar. It might create the impression that his mind only from time to time found a state of rest in its swaying between thought of God and administration to man. Nevertheless, he picked, in compliance to a higher call, administration to man as his main goal on earth; and this decision has charmed him to individuals in the West, Americans specifically.

Swami Vivekananda, one of the best son of India is never forgotten everywhere throughout the world for his address at the World's Parliament of Religions held at Chicago in 1893, which made the western intellectual elite to turnaround to perceive the considerable culture and convention India had since time immemorial. His talks at the World's Parliament of Religions made him renowned as a 'speaker by divine right' and as an 'Errand person of Indian knowledge toward the Western world'. After the Parliament, he spent almost three and a half years, spreading Vedanta logic as instructed and rehearsed by Sri Ramakrishna Paramhans, for the most part in the eastern parts of USA and London.

Multi day in November 1881, Narendra went to meet Sri Ramakrishna who was remaining at the Kali Sanctuary in Dakshineswar. Aside from expelling questions from the brain of Narendra about the presence of God, Sri Ramakrishna prevailed upon him through his unadulterated, unselfish love. In this way started a master follower relationship which is very novel in the historical backdrop of spiritual experts. Sri Ramakrishna imparted in him the soul of renunciation and caring affection for others. In August 1886, Sri Ramakrishna surrendered his mortal body. After the Ace's passing without end, his pupils framed another ascetic fraternity and took the formal promises of sannyasa, in this way accepting new names. Narendra along these lines progressed toward becoming Swami Vivekananda. Amidst 1890, subsequent to accepting the favors of Sri Sarada Devi, the perfect associate of Sri Ramakrishna, referred to the world as Heavenly Mother, Swamiji left on a long trip of investigation and revelation of India.

Swami Vivekananda's commitment to India's renaissance including its rise as a free country is significant. In any case, his commitment to World culture and rationality can be summed up as takes after

- A standout amongst the most significant commitments of Swami Vivekananda to the cutting edge world is his translation of religion

as an all inclusive affair of extraordinary Reality, regular to all mankind. This widespread origination liberates religion from the hold of superstitions, obstinacy, cleric specialty and narrow mindedness, and makes religion the most elevated and noblest quest for incomparable flexibility, preeminent Information, incomparable Bliss that is proficient by understanding one's ATMA as a major aspect of PARAMATMA.

- Our profound quality in both individual life and social life is mostly based on dread of societal rebuke. In any case, Vivekananda gave a new hypothesis of morals and new rule of profound quality in view of the natural virtue and unity of the Atman. We ought to be unadulterated in light of the fact that immaculateness is our genuine nature, our actual awesome Self or Atman. Additionally, we should love and serve our neighbors since we are each of the one in the Preeminent Soul known as Paramatma or Brahman.
- Another awesome commitment of Swami Vivekananda was to construct an extension between Indian culture and Western culture. He did it by translating Hindu scriptures and logic what's more, the Hindu lifestyle and foundations toward the Western individuals in an expression which they could get it. Along these lines he was instrumental in completion India's social separation from whatever is left of the world. He was India's first incredible social minister toward the West.

Swami Vivekananda gave Indians appropriate comprehension of their nation's awesome profound legacy and in this way gave them pride in their past and reinforced the feeling of solidarity as a country. Netaji Subhash Chandra Bose stated: "Swamiji fit the East and the West, religion and science, over a significant time span. Furthermore, that is the reason he is extraordinary. Our comrades have increased exceptional sense of pride, independence and self-declaration from his teachings."At the finish of the nineteenth century, India when all is said in done, and Hinduism specifically, confronted grave difficulties from Western materialistic life, the thoughts of Western free society, and the converting exercises. Vivekananda addressed these difficulties by coordinating the best components of Western culture in Hindu culture.

AN OVERALL SPIRITUAL REGENERATION

Swami Vivekananda cautioned us of the desperate results we look by overlooking the spiritual solidarity everything being equal and things and required a recuperation of our actual self – the obligation of all solidarity. In the event that we neglect to regard this

call, our human advancement will confront the unforgiving law of history. Vivekananda reminded us: "You may not have confidence in the retaliation of God, but rather you should put stock in the retribution of history."

Vivekananda is viewed by numerous as the world educator who demonstrates to us the best approach to recapture our human pride. Today there are a great many keen individuals all through the world who get motivation from his life and lessons. His message has discovered its way into the spiritual current of our circumstances. His comprehensive, all inclusive message has prepared for another age of spiritual searchers who are intrigued not just in religion but rather in accomplishing real peace and self-satisfaction.

Vivekananda is viewed as an extraordinary prophet, both in India and abroad. His birthday is watched all through India as a national occasion. The present administration of India, by a demonstration of Parliament, has built up an all India college in his name – the first occasion when that the common legislature of India has made a college for the sake of a religious identity. There is no pioneer in India on whom his shadow hasn't fallen. His message is the model of instruction and preparing introduced for the new age to find where we bomb and how to ascend to the need of our opportunity.

Vivekananda's message gives us seek after what's to come. His affection for humankind gave him the command for his message, and his inborn virtue gave him an overpowering force that no one could coordinate. A similar love that was conceived as Buddha, the Caring One, indeed accepted human frame as Vivekananda. Despite the fact that he lived just 39 years, he walks like a goliath over the entire of present day history and culture. A flexible virtuoso, Vivekananda's commitment to world idea is colossal. His significant commitments to world religious idea have been his profound majority rule government, spiritual humanism, and a continuing obligation of world solidarity.

Vivekananda's lessons encourage spiritual majority rules system. Vivekananda offers an unbounded assortment of standards and ways to browse keeping in mind the end goal to achieve a similar extreme objective – Self-information or God-awareness. Without this opportunity of spiritual vote based system, religion ends up dictator and severe, demanding visually impaired submission to inflexible principles and authoritative opinions and unquestioning faith in ceremonials and beliefs. Profound opportunity safeguards singularity, basic request, legit question, free decision of the way, and confirmation of truth through individual experience. The thoughts of

selective salvation, a desirous God, and a picked people are for the most part outsider to Vivekananda's idea.

Vivekananda advanced spiritual humanism, rather than mainstream humanism. Profound humanism isn't just doing great to others however rendering cherishing administration to the Awesome, seeing its quality in all creatures. Profound humanism grasps the entire of humankind, paying little heed to race, culture, nation, religion, or social association.

World solidarity in view of political contemplations, financial intrigue, social ties, or philanthropic standards is never persevering. The obligations of such sorts of solidarity are excessively delicate, making it impossible to withstand the burdens and strains of social assorted varieties. Solidarity of the world body, keeping in mind the end goal to be genuine, must be natural – and this requires a world soul that grasps endless decent varieties of human experience and human yearnings. Such a world soul must be the spirit everything being equal. "The God in you is the God taking all things together" Vivekananda says. "On the off chance that you have not known this, you have known nothing." Solidarity of the world-soul incorporates individuals, as well as creatures, plants, and each type of life.

Workplace Spirituality from Vedantic Humanism

While discussing the standards that a man may set out to accomplish as he looks for satisfaction, Swami Vivekananda articulated, The national beliefs of India are Renunciation and Administration. Heighten her in those channels and the rest will deal with itself.

Swami Ranganathananda, a previous leader of the Ramakrishna Mission, expressed in his book, *Philosophy of Service*, that renunciation of the little self with the point of showing the higher self and the soul are the twin beliefs of India. With the appearance of the twentieth century, different opportunity warriors took motivation from the astuteness of the sacred texts and fanned the nation over for the reason for flexibility and country building. Despite the fact that India got opportunity from English business and scholarly control, individuals have been not able draw on their profound assets to reorient national core interest. A noteworthy aftermath of this shortcoming has been the skewed significance concurred to material improvement opposite Spiritual development.

Swami Vivekananda voiced that it is nerves of steel and encounters that lead us to feelings. Keeping in touch with the then Maharaja of Mysore in 1894, he stated, "This life is short, the vanities of the world

are transient, yet only they live who live for others. The rest are more dead than alive." All work, from that of the shoemaker to that of the leader, ends up changed into benefit when honed with the soul of sraddha or commitment. Be it directors, specialists, legal counselors, engineers, wellbeing experts, administrators, teachers, homemakers, industrialists or manual laborers, work finished with the soul of administration produces magnificence. By this, work progresses toward becoming love.

No movement is high or low, monstrous or irrelevant. It is the inspirations driving them that influence them to show up so. Die hard faithfulness hoists and praises all work, where people accomplish a subjective change throughout everyday life. Awesome platitudes in the Mahabharata likewise feature the estimation of an existence drove with greatness as the principal goodness. One of them is that of the ruler Vidula who disclosed to her child Sanjaya, "Muhurtam jvalitam sreynatu dhumayitam ciram"- it is smarter to sparkle splendidly notwithstanding for a moment than to seethe away for a period.

Swami Vivekananda proclaimed that the soul of administration must be profoundly imbued in man's extremely bones, cells, tissues and nerves. The reward is important. Urging man to encounter self-development, he additionally recommended disregarding of sit still chatter. The way of extraordinary energy and eagerness for work, brings about a soul of administration. Karma Yoga is for the most part joined with Bhakti Yoga. A Karma Yogi offers to Unquestionably the each work done by him as an oblation - Isvara Pranidhana - through the soul of devotion and surrender. A Karma Yogi does not expect love, thankfulness, appreciation or profound respect from the general population whom he is serving.

CONCLUSION

The objective of each individual is to achieve this condition of harmony or sthitaprajna. Every individual may stroll on the way at their pace. At the point when there are such individuals in the public arena, there might be fewer requirements for law authorization. The Hindu methods of wisdom trust that society achieves a propelled level when individuals who have understood the Brahman. They are called by the sacred texts as Brahmana. The term does not at all allude to the position of Brahmana. The Brhadaranyaka Upanishad characterizes Brahmana as He who knows Brahman - Brahma Janati iti Brahmana. A person whose contemplations and activities are impeccably in arrangement with the Enormous Will is the genuine Brahmana. He is brimming with learning, love, sympathy, and have no narrow-mindedness. He is really the exemplification of opportunity. The Upanishads, the Buddha and Sankaracharya had been emphasizing that a Brahmana was one who had

acknowledged Truth, and one who had turned out to be brimming with adoration and empathy.

Swami Ranganathananda was tormented to take note of that society has spoilt the immense word Brahmana, which presently infers a standing bound individual with thoughts of prevalence. This debasement of such an awesome word has been continuing throughout the previous thousand years by the Brahmin rank guaranteeing exceptional benefits for itself among masses of less special and unprivileged individuals. The still, small voice of current India has rebelled against it and is finding a way to free Indian culture of this discomfort.

All of mankind is required to develop toward that path. Sri Krishna's life straightforwardly mirrors the accompanying saying: Bhaumasya brahmano brahmanatvasya raksanartham. This implies the man of otherworldliness genuinely mirrors the perfect of Brahmanhood. This certainly goes ahead to imply that anyone can turn into a Brahmana on the off chance that he or she applies his or her will toward Spiritual evolution. A characteristic end product of this announcement demonstrates that genuine Brahmanhood isn't inherited, yet a matter of accomplishment.

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