

THE CONCEPT OF GLOBALIZATION IN THE PHILOSOPHY OF SWAMI VIVEKANANDA

BIBHAS CHAKRABARTY

In the present world, we come across a globalized attitude and practice in almost all aspects of our life all over the world. Some legal steps also have been initiated by different countries to materialize the same. The principal purpose of this attitude and practice is to bring balance and harmony particularly in financial aspect of the different countries of the world through the implementation of the economic development mainly of the undeveloped and underdeveloped countries. But unfortunately we see the opposite picture. Instead of bringing about the financial balance and harmony it results in the financial disbalance and disharmony. The poor countries are getting poorer and the richer countries are becoming richer. This gives birth to more poverty and more unemployment in our society. So the question is: what is wrong with this attitude and practice and how this problem can be solved? I think the root cause which hampers the purpose of this good effort lies in our minds: The cause is nothing but our exclusively individuals, selfish and materialistic attitude. This problem, again I think can be solved following the philosophy of Swami Vivekananda. The essence of the whole philosophy of *Advaita Vedanta* has been beautifully explained only through two Mahāvākyas “*Sarvam Khalvidam Brahman*” Everything is Brahman and “...*Jiva Brahmaivanāparah*”. Most of the thinkers are of the opinion that the philosophy of Swami Vivekananda is nothing but the *Advaita Vedanta* itself with some reformation. If this is so then the essence of the philosophy of Swamiji also is the same as that of *Advaita Vedanta* and has been expressed through the same *mahāvākyas*. Now if *Jiva* is identical with Brahman and Brahman is one, then we all are also one. So, there is no point of individual and egoistic separateness and for this reason there is no room for selfishness. The philosophy of Swamiji is strictly spiritualistic, so material enjoyment cannot be the end of our life; rather self-sacrifice is the ultimate end of us. Thus, the proper teaching and implementation of the philosophy of Swami Vivekananda in our society can show the path for construction of an ideal and true globalized society.

We, the human beings are said as essentially social. So we cannot live without a society. We take our birth in a society, we grow up and live in it, and

ultimately we die in it. So, human life, in true sense cannot be conceived of without society. But society may be either ideal or non-ideal. Accordingly human life also may be ideal or non-ideal. An ideal human life necessarily presupposes an ideal society. But the question is what do we mean by an ideal society? What are its properties? Following the philosophy of Swami Vivekananda, Tagore, K.C.B and many others it can be said that ideal society cannot know any boundary or limit imposed by different communities or countries. The world itself is the limit of it. So, the whole world is a single ideal society. This implies that any sort of division and demarcation goes against the ideology of an ideal society. According to this ideology the whole world is a single society and the whole humanity is a single community living in that society (*Jagatjuriaakjati ache se jatirnammausjati*). Being motivated by the ideology of this philosophy an attempt has been made from the part of the government of different countries to initiate the foundation of a globalized society. Which helps us to transcend the boundary made by different countries becomes a helping condition to construct a globalized ideal society. The principal motive of this society is to bring about a harmony in financial aspect in particular and in all aspects in general all over the globe. To materialize this purpose strong and active initiative is seen to be taken by different leading countries of the world. But in reality the purpose is not satisfied. This society is making the poor poorer and the rich the richer and thereby the financial disbalance is going to be stronger. So, the question arises: what does the reason owe which our mission is not getting successful? And how this problem can be overcome? I think our self-oriented materialistic attitude is responsible for the problem mentioned above and this problem can be solved if our society follows the philosophical ideology taught by Swamiji.

If we define globalization as the process that integrates people across the world and through this globalization if we try to build a single world where each individual will interact with others, how can it be possible then? Because if we see the philosophy of Swami Vivekananda, according to him, there must be food first, then only we can devote our mind to the higher things. Where people in every second are crying for food, how can they think of a united world? How will they spread their ideas, cultures etc? Therefore the question is why are these problems here? What is missing in the today's concept of globalization? The answer is it is due to the lack of

proper religion. Swami Vivekananda understood this problem. That is why he decided to spread the *Vedāntic mantra* all-over the world to arise all human being. To materialize this end, he attended the world's parliament of Religions held in Chicago, 1893. From here he actually had started Globalization of Religion with a new dimension. When he said, "my sisters and brothers of America", he actually tried to drive out the differentiation from all the religious people. For him we all are one and there is no difference among different kinds of religions. The only differences among them are the way to spiritual realization. That is why he talked about the universal religion. For him, "Religion is the manifestation of the Divinity already in man". If we realize this divinity our humanity will awake and we will serve our man in the sense of God.

Swamiji also said, physical weakness is the cause at least of one-third of our miseries. We are lazy and we cannot work and also we do not love each other because we are not physically and mentally stable. Psychologically we are not in a position to love any one, because there is a huge competition of accumulating food and money as wealth across the world and we have to participate in it. By this participation rich persons of the world are becoming richer and poor are becoming poorer. Now in this situation how can we dream of a single or united world? There is no way as such. But in this situation if we see the practical Vedanta philosophy of Swami Vivekananda then I think we can have a beautiful way to solve this problem. Swamiji showed us a way of spiritualism. According to him physically the world cannot be united but spiritually the whole world is already united (*advaita*). Swamiji shows us how we can bring a unity among this world of diversity. That is why he talks about unity among diversity. He says, "*Individuality in universality is the plan of creation. Each cell has its part in bringing about consciousness. Man is individual and at the same time universal. It is while realizing our individual nature that we realize even our national and universal nature. Each is an infinite circle whose centre is everywhere and circumference nowhere. By practice one can feel universal selfhood...*" [1]

For him this diversity across the world is nothing but the law of nature or universe – "*Unity is before creation, diversity is creation. Now if this diversity stops, creation will be destroyed.*" [2] Therefore we cannot deny or ignore it. Though we cannot unite this physical world but we can bring an eternal peace in this physical

world following the practical Vedanta philosophy of Swami Vivekananda. We should respect this diversity of physical world in the sense that, these all are manifesting from the same ultimate or pure reality. Otherwise we cannot bring the unity among the people of entire world. Here what Swami Vivekananda has tried to mean that, true unity can be possible only by realizing our true spiritual nature of unity. For Swami Vivekananda, *“The whole universe is one chain of existence of which matter forms one pole and God the other.”* [3] The question therefore is: how can we then unite this world? To answer this question Swami Vivekananda has spoken of the realization of our spiritual nature that, we are nothing but God or Brahman. And it is said that Brahman is everywhere in everything then everything is Brahman. Therefore we are also Brahman. Brahman is like a sea where each and every individual is like the wave of that sea. Two waves are different from each other as far as their name and shapes are concerned. But from their essence they are nothing but the water itself. Waves come and go but the same water remains there in the sea. Similarly every individual and every object come in this world for a time being and also will go in certain time but same Brahman will remain here in this world. Therefore Brahman alone is real and we ourselves are nothing but that Brahman. Our physical body will be destroyed at a certain time but the soul will remain there as it has neither creation nor destruction, it is eternal. It is our body, name and form which create diversity but they are not real in reality, we all are one. This implies that the whole universe is a unity by virtue of our true nature. One and the same soul or Brahman runs through different individuals. Thus we all are one. Soul is the only reality. So unity or oneness is the only truth.

One who will realize this spiritual nature will have the feeling of oneness. That person will see himself/ herself in everywhere in every being. Thus if every individual sees himself / herself within every being of this entire world, the whole world can immediately be united. In this way we can bring a unity among this world of diversity. Thus true Globalization can be made. The same truth has been reflected in the *‘Srimadbhagavadgita’* – *“Sarva-bhūta-sthamātmānaṃsarva-bhūtānichātmani ikṣhate yoga-yuktāmāsarvatrasama-darśanaḥ”* [4] This world is full of wealth and these wealth are for each and everyone living in this world. Each and everyone have the same right to enjoy this wealth equally. No one has created this wealth, because

these are already there from the very beginning of the creation. Wealth is there but we just have to utilize it in a proper way. According to *Gītā*, when a child takes a birth, he comes with empty handed and when he leaves this world he also leaves this world being empty handed. Therefore nothing is one's own property. One has a duty to share this wealth with others instead of enjoying alone. It will be unfair and unethical if someone enjoys more wealth than one actually needs.

Swamiji always teaches us how each and every people in this world can be the God. Every one of us is God, eternal soul or the *Brahman*. There is no diversity among us in our spiritual nature, whatever diversity we see, these all are due to our lack of perfect spiritual knowledge. There is diversity only in respect of our body and name. But spiritually we have no differences; we all are the same reality. That is why Vedanta says "*tvat tam asi*". If someone can realize this truth, immediately he will find himself in this entire world. Therefore if one cheats someone else, thereby one cheats oneself only. Here what I'm trying to mean is that, in the form of global trading system when capitalist countries are absorbing other weaker countries, it is also like a cheating with them (the weak countries). Because in the name of global trade, capitalist countries intervene in the small industries of the weakest or less advancement countries. Small industrial products of the weaker countries cannot compete with the high subsidized products of capitalist countries and as a result the weaker countries are becoming more weaker day by day. As their economy is not growing up, they are facing a big problem to survive. Therefore of course the capitalist countries can continue their global trading system but the motive of their trade should not be to cheat the weak countries rather they should co-operate them so that the financially weak countries can be economically developed and sound.

Therefore it should be kept in our minds that as we all are the same reality or *Brahman*, there should not be any inequality among us. Every people from the every corner of the world must have the equal opportunity in every field of their life. In this respect, each and every person from all the countries should have the equal opportunity to produce and sell their products in the global market. Thus all persons will be benefited and encouraged to produce and sell their products. They will do so for the welfare of their family, their society and their country as well. After that there will be no one in starving, no one will die from hunger. This is the way, by which we

can serve every people of the world. This is the sense what Swami Vivekananda tries to mean as “*shivajnanejivaseva*”. This is the true sense of service and that is why, “*He who sees Shiva in the poor, in the weak, and in the diseased, really worships Shiva;*” [5] Therefore capitalist countries should help the other weaker countries in the world instead of absorbing them. By this service to man in the sense and name of God, one can kill his egoism and only after that one can be able to achieve or realize the ultimate unity among the entire world. And then only the whole world can be united. Therefore we have to awake our inner spirituality. When our inner spirituality will wake up, we will regain a great strength, vigour and courage within us by which we will be able to fight against every problem in the world. We will help each other in every situation and every family will help another family, likewise every state and every country will help each other like true friend. I think, in this way our world can be united and this can be the Globalization in the true sense of the term.

References:

1. *The Complete Works of Swami Vivekananda / Vol-6/ Notes of class talks and lecture / Notes taken down in Madras, 1892-93, page- 130.* Twelfth Edition, March 2016, second Reprint, June 2020. AdvaitaAshrama, 5 DehiEntally Road, Kolkata - 700014.
2. *The Complete Works of Swami Vivekananda / Vol-4 / Writings: prose / A plan of work for India, page- 363.* Fourteenth Edition, March 2016, second Reprint, February 2020. AdvaitaAshrama, 5 DehiEntally Road, Kolkata - 700014.
3. *The Complete Works of Swami Vivekananda / Vol-6/ Notes of class talks and lecture / Notes taken down in Madras, 1892-93, page- 117.* Twelfth Edition, March 2016, second Reprint, June 2020. Advaita Ashrama, 5 Dehi Entally Road, Kolkata.
4. *Srimadbhagavada Gita /Chapter -6/ Verse- 29*
5. *The Complete Works of Swami Vivekananda / Vol-3 / Lectures from Colombo to Almora / Address at the Rameswaram Temple on Real worship, page- 157.* Thirteenth Edition, May 2016, First Reprint, December 2018. AdvaitaAshrama, 5 DehiEntally Road, Kolkata – 700014.