

5

India's original contribution to Global systems of

- **Clusters and Deep Ecology: Democracy, fraternity and interconnectedness**

“Non-existence can never be the cause of what exists. Something cannot come out of nothing. That the law of causation is omnipotent and knows no time or place when it did not exist is a doctrine as old as the Aryan race, sung by its ancient poet-seers, formulated by its philosophers, and made the corner-stone upon which the Hindu man even of today builds his whole scheme of life.”

HISTORICAL EVOLUTION OF INDIA AND THE WORLD

There was an inquisitiveness in the race to start with, which very soon developed into bold analysis, and though, in the first attempt, the work turned out might be like the attempts with shaky hands of the future master-sculptor, it very soon gave way to strict science, bold attempts, and startling results.

Its boldness made these men search every brick of their sacrificial altars; scan, cement, and pulverise every word of their scriptures; arrange, re-arrange, doubt, deny, or explain the ceremonies. It turned their gods inside out, and assigned only a secondary place to their omnipotent, omniscient, omnipresent Creator of the universe, their ancestral Father-in-heaven; or threw Him altogether overboard as useless, and started a world-religion without Him with even now the largest following of any religion. It evolved the science of geometry from the arrangements of bricks to build various altars, and startled the world with astronomical knowledge that arose from the attempts accurately to time their worship and oblations. It made their contribution to the science of mathematics the largest of any race, ancient or modern, and to their knowledge of chemistry, of metallic compounds in medicine, their scale of musical notes, their invention of the bow-instruments — (all) of great service in the building of modern European civilisation.

It led them to invent the science of building up the child-mind through shining fables, of which every child in every civilised country learns in a nursery or a school and carries an impress through life.

Behind and before this analytical keenness, covering it as in a velvet sheath, was the other great mental peculiarity of the race — poetic insight. Its religion, its philosophy, its history, its ethics, its politics were all inlaid in a flower-bed of poetic imagery — the miracle of language which was called Sanskrit or “perfected”, lending itself to expressing and manipulating them better than any other tongue.

They wrought poetry in silver and gold; the symphony of jewels, the maze of marble wonders, the music of colours, the fine fabrics which belong more to the fairyland of dreams than to the real — have back of them thousands of years of working of this national trait.

Arts and sciences, even the realities of domestic life, are covered with a mass of poetical conceptions, which are pressed forward till the sensuous touches the supersensuous and the real gets the rose-hue of the unreal.

Swami Vivekananda
Historical Evolution of India

The idea and the realization of unity within humanity, the interrelationship between a being and another being; and the complementarities between the world outside and the world within our mind has been the foundation of Indian spirituality, and its first derivate, the social and the ethical order of society.

It is evident in the srutis, the Vedas, the first spiritual literature of the world:

সংগচ্ছধ্বং সংরদধ্বং সং রো মনাংসি জানতাম্ ।
সমানো মন্ত্রঃ, সমিতিঃ সমানী, সমানং মনঃ সহচিত্তমেষাম্ ।
সমানী র আকৃতিঃ সমানা হৃদয়ানি রঃ ।
সমানমস্ত রো মনো যথা রঃ সুসহাসতি ॥

Ideas of planetary consciousness and global ecology

Thousands of years later, after even the Gita, the extended voices of the sovereign altruistic Vedic sages reached the West through the words of the Buddha. The missionaries of Ashoka reached the corners of Asia, like Japan and the eastern Mediterranean.

The presence of earliest Buddhism and their mystic-contemplative presence in the form of an ascetic group called ‘The Therapeutes’ influenced the Greek minds from Plato to Pythagoras. It eventually shaped the gospels of Christ, and finally, it geared the principles of French Revolution and Renaissance under the primordial leadership of Voltaire.

France bestowed the ideas of liberty, fraternity and philanthropy to the making of Great American Dream in the Post-Columbus New world. In 1893, the City Beautiful Movement was celebrated in Chicago under the guidance of great minds like Daniel Burnham, Fredrick Olmstead, and others. As a part of the Address Swami Vivekananda spoke at the Final Session, on September 27, 1893. These were the final words of an organized humanity based on dream vision of planetary consciousness and global ecology:

The World's Parliament of Religions has become an accomplished fact, and the merciful Father has helped those who laboured to bring it into existence, and crowned with success their most unselfish labour.

My thanks to those noble souls whose large hearts and love of truth first dreamed this wonderful dream and then realized it. My thanks to the shower of liberal sentiments that has overflowed this platform. My thanks to this enlightened audience for their uniform kindness to me and for their appreciation of every thought that tends to smooth the friction of religions. A few jarring notes were heard from time to time in this harmony. My special thanks to them, for they have, by their striking contrast, made the general harmony the sweeter.

... If the Parliament of Religions has shown anything to the world it is this: It has proved to the 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 religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of resistance: 'Help and not Fight', 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension'.



Experiments around the world were carried out. But a truly significant one has been Auroville, which wants to be a universal town where men and women of all countries are able to live in peace and progressive harmony. Auroville, garnered by the vision of Sri Aurobindo and his transformative 'Yoga of the Supramental' delineated a dream of harmony above all creeds, all politics and all nationalities.

The purpose of Auroville is to realize human unity. The other experiment was at Santiniketan, an ecological retreat in West Bengal, designed by Maharshi Debendranath Thakur (Tagore) and his son, the celebrated poet and Nobel laureate Rabindranath Thakur (Tagore).

Both the House of Tagore and the vision of Sri Aurobindo forwarded forerunning design scapes of integrated settlement systems intertwined with green and higher living principles. In these experiments, the new doctrine of human livability and sense-ability have been a recovery of India's original Vedic ideals of planetary consciousness and global ecology.