

THE TEACHINGS OF
SWAMI VIVEKANANDA

CENTENARY MEMORIAL EDITION

by SWAMI AVYAKTANANDA

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THE VEDANTA MOVEMENT
Bathaston Villa, Bathaston, Bath, England

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CATALOGUED

INTRODUCTION

The Teachings of Swami Vivekananda is published by the Vedanta Movement, a British organisation in England to preach the psychological and ethical aspects of Vedanta and to establish spiritual fellowship between the East and the West. The Vedanta Movement is inspired by the universal teachings of Swami Vivekananda, and these teachings are discussed in this booklet with explanatory notes to clarify the message of the Swami. The Swami's sayings as used in this booklet are mostly collected from *The Complete Works of the Swami Vivekananda* and *The Life of Swami Vivekananda*, published by the Advaita Ashrama, Mayavati, Almora, Himalayas. The birth centenary of Swamiji is being celebrated this year in many countries of the world, and this Centenary Memorial Edition deals with some of the ideas and ideals which he preached in India and the West.

Swami Vivekananda proclaimed that "Vedanta in the highest form" would provide the spiritual foundation for a society seeking full equality in spiritual and social spheres. In this booklet an attempt has been made to extricate the universal message of the Swami from all metaphysical and theological ideas and to present the scientific spirituality which is at the core of his teachings and which can be beneficial and equally acceptable to all people, no matter whether they are theists, atheists, agnostics, sceptics, or humanists. Evidently by "Vedanta in the highest form" the Swami did not mean the schools of monism, qualified monism and dualism, well-known in India, since these schools cannot be universally acceptable; neither can any of them form the basis of an equalitarian society in which people with various spiritual and secular convictions must live. While his presentation of monistic Vedanta and his interpretation of the theory of Maya is unique, the core of Vedanta that he has discovered is free from metaphysical and theological dogmas, and by dint of his genius he has shown how "Vedanta in the highest form" points to the deepening and broadening of the consciousness, and how the concept of the solidarity of the universe, with all its implications, provides the spiritual basis for a world community seeking complete spiritual and social equality. The Swami's "Vedanta in the highest form" is for the East and the West, for the capitalist world as well as for the communist world.

In the history of Vedantic thought Swami Vivekananda occupies a very significant place. The Vedantic thought has passed through five important epochs: (1) the epoch of the Upanishads, (2) the epoch of the Brahma-sutras in which the ideas of the Upanishads were systematised, (3) the epoch of Buddhism in which Vedanta assumed a new ethical form, (4) the epoch of the great commentators, Shankara, Ramanuja and Madhva, representing three specific metaphysical standpoints, and (5) the epoch of the post-Shankara Vedantic thinkers who showed great devotion and scholarship but at the same time made their systems so complicated and sophisticated that the common people could not derive any inspiration from them. With the advent of Swami Vivekananda, Vedanta has entered into a new epoch to provide a scientific spirituality for the entire

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world, a simple but comprehensive system of thought to the common people, and a spiritual basis for the new world community. In modern times Ram Mohan Roy, Tagore, Gandhi, Aurobindo and Krishnamurti have presented certain valuable aspects of Vedanta. But it is Swami Vivekananda who has enlivened Vedanta in this age and suggested its wonderful politico-socio-economic implications. His original ideas are mixed up with traditional metaphysics, and the supreme task is to extricate his universal message from all traditional ideas.

The message of Swami Vivekananda, as commonly understood, pertains to (1) the harmony of all faiths, (2) the synthesis of the four Yogas, (3) the cultural understanding between the East and the West, and (4) the spiritualisation of life in a comprehensive sense. These are great objectives, but it must be remembered that the Swami's message cannot be confined to these alone. His universal message is free from all dogmas of metaphysics and theology and is meant for all peoples in all countries. It has a revolutionary aim in a spiritual and constructive sense, and all countries with distinctive ideologies and social aspirations should today become aware of it.

The Swami stood for a Vedantic civilisation all over the world, with (1) a scientific spirituality, (2) a uniform society based on social, political and economic equality, (3) a spirit of reverence for life leading to the welfare of all creatures, (4) an ethical and rational way of living, and (5) art and culture in diversified forms but having an international and universal foundation. He fervently hoped that India would, by reorganising herself spiritually and socially, help to promote such a civilisation.

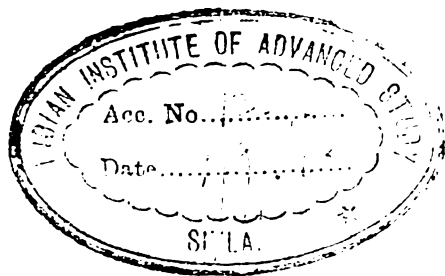
This booklet is an attempt to discuss certain important aspects of the Swami's message. It has two sections: the first dwelling on the Swami's basic ideas on Vedanta, spirituality, ethics, psychology, man's relation to animals, and morality involved in food; and the second concerning the Swami's ideas on spiritual communism, art, and India in relation to the West. The Swami said in a letter that he was a socialist, and although he did not use the term "spiritual communism", he prophesied about the supremacy of the proletariat throughout the world and suggested the highest form of Vedanta as the spiritual basis of the new society.

The booklet is published in a spirit of cultural service to pay homage to Swamiji on the occasion of his birthday centenary, and I shall feel happy if it stimulates people to study comprehensively his life and message from every conceivable standpoint, and to work steadily for the ideal he upheld before mankind.

Swami Avyaktananda

Batheaston Villa, Bath, England

June 17, 1963



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SECTION ONE

VEDANTA AND ITS MESSAGE

Vedanta

According to Swami Vivekananda, Vedanta is the essence of all systems of spiritual thought in the East and the West. From the orthodox standpoint, Veda implies the four Vedas, the sacred books of India, and Vedanta means the knowledge in the Upanishads which are found in the concluding portions of the Vedas. The root-meaning of Veda is knowledge—experience; and the root-meaning of Vedanta, composed of *Veda* and *anta*, is the end of knowledge or experience. The terms Veda and Vedanta are generally used in the sense of the four Vedas and the Upanishads; but the comprehensive meanings given to Veda and Vedanta by Swami Vivekananda are also in full conformity with the Indian tradition. Vedanta implies the synthesis of the spiritual and secular knowledge in every epoch and seeks a synthesis of science and spirituality in this age. Here are some significant words of the Swami on Veda and Vedanta:

“Veda means the sum total of eternal truths.” “All scriptures, all truths are Vedas.” “Knowledge is what is meant by the Vedas (*vid*—to know).” “The Vedas, as the Hindus say, are eternal. We now understand what they mean by their being eternal, *i.e.*, that laws have neither beginning nor end, just as Nature has neither beginning nor end.” “The essence of the knowledge of the Vedas was called by the name of Vedanta.” “Vedanta is the rationale of all religions.” “The Vedanta, applied to the various ethnic customs and creeds of India, is Hinduism. The first stage, that is, Dvaita, applied in the ideas of the ethnic groups of Europe, is Christianity; as applied to the Semitic group, is Mohammedanism. The Advaita, as applied to its Yoga-perception form, is Buddhism.” “Vedanta . . . tells us that we not only have to live the life of all past humanity, but also the future life of humanity. The man who does the first is the educated man; the second is the Jivan-mukta, for ever free.” “The monistic Vedanta is the simplest form in which you can put truth. To preach dualism was a tremendous mistake made in India, and elsewhere, because people did not look at the ultimate principles, but only thought of the process, which is very intricate indeed.” “Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads; aye, this is the one scripture in the world of all others, that does not talk of salvation, but of freedom.”

Origin of the Vedantic Ideas

In several contexts Swami Vivekananda has mentioned the Satya Yuga, the age of Truth (the Golden Age), as described in the Indian epic Mahabharata. Vedanta arose in that age when men and women, unoppressed by caste, creed, property, priestcraft or kingship, enjoyed equality and felt spontaneously their affinity with nature and life. Observations and

investigations continued in that free social atmosphere. We find in the Upanishads that many thinkers observed the existence of breath in all lives and reached the idea of oneness of all. There are mythical ideas about the origin of Vedanta, but the Swami gives his scientific view of the origin of Vedantic ideas :

“ You can see that first these things have been perceived and realised and then written. This world spoke to the early thinkers : birds spoke to them, animals spoke to them, the sun and the moon spoke to them ; and little by little they realised things : . . . not by cogitation, not by the force of logic, not by picking the brains of others and making a big book, as is the fashion in modern times, not even as I do, by taking up one of their writings and making a long lecture, but by patient investigation and discovery, they found out the truth. Its essential method was practice, and so it must be always.” “ The watchword and the essence have been preached since the days of yore, when the Vedantic truth was first discovered,—the solidarity of all life.”

The Solidarity of the Universe

The leading idea of the Upanishads, as extricated from the ideas of ritualism, mysticism, metaphysics and theology, is the idea of the solidarity of the universe, with the peace and tranquillity that accompanies it. When Swamiji's main ideas are extricated from the dogmas of philosophy, this idea comes out very prominently and we find that it constitutes the main theme in the Vedantic teachings of the Swami. The idea of the solidarity of the universe implies the three stages of its unfoldment : (1) the idea of human unity, (2) the idea of the unity of life and (3) the idea of the unity of the-whole universe. The Swami's conceptions of ethics, art, spiritual practice, social institutions, *etc.* centre round this great idea of Unity. When Swamiji's works are read in a superficial way, we are lost in the details, and this idea which should mould our spiritual thought and action is missed by us. He deals with the conception of the solidarity of the universe as follows :

“ The great idea which the world is waiting to receive from the Upanishads is the solidarity of the universe.” “ This universe has not been created by any extra-cosmic God, nor is this thē work of any outside genius. It is self-creating, self-dissolving, self-manifesting, one infinite existence.” “ The universe is infinite in space and eternal in duration. It never had a beginning and it will never have an end.” “ The fictitious differentiation between religion and the life of the world must vanish, for the Vedanta teaches oneness—-one life throughout.” “ There is but one life, one world, one existence. Everything is that one, the difference is in degree and not in kind.” “ What is there to be taught more in religion than the oneness of the universe and faith in one's own self ? ” “ Everything that makes for oneness is truth. Love is truth and hatred is false, because hatred makes for multiplicity.” “ Everything in the universe is yours, stretch out your arms and embrace it with love. If you ever felt you wanted to do that, you have felt God.” “ All are our fellow-passengers, our fellow-travellers—all life, plants, animals ; not only my brother man, but my brother brute, my brother plant ; not only my brother the good, but my brother the evil ; my brother the spiritual and my brother the wicked.”

Collective Liberation

The term *Mukti* (Liberation) is a well-known term in Vedanta. Swami Vivekananda's greatest contribution to Vedanta lies in his emphasis on collective liberation as opposed to individual liberation. The simple idea is that if we feel unity with all we cannot go forward without taking all with us. If we proceed alone and achieve something great, we shall find that a great part of ourselves has been left behind and our great achievement has only been partial. Swamiji's conception of *Sarvamukti* (Liberation for all) is dictated by the feeling of oneness which he has propounded. His conception of *Sarvamukti* is different from the conception of *Sarvamukti* of Appaya Dikshita, a conception dictated by metaphysics and theology. The concept of *Sarvamukti* again has to be taken in a spiritual sense as well as in a secular sense. All should be spiritually liberated by having a new consciousness, and all should have secular liberation by obtaining all the necessary amenities of life and culture. Liberation consists in the full realisation of tranquillity and unity with all. Here are Swamiji's inspiring words about collective liberation :

“ Well, what avails it all to have only one's own liberation. All men should be taken along with oneself on that way.” “ You must liberate the whole universe before you leave this body. . . . You will feel the whole sentient and insentient world as your own self.” “ Do you think, so long as one Jiva (a living being) remains in bondage, you will have any liberation ? . . . Every Jiva is part of yourself. . . . As you desire the wholehearted good of your wife and children, knowing them to be your own, so when a like amount of love and attraction for every Jiva will awaken in you, then I shall know that Brahman is awakening in you, not a moment before. When this feeling of all-round good of all without respect to caste or colour will awaken in your heart, then I shall know you are advancing towards the ideal. . . . Just consider the greatness of his heart who thinks that he will take the whole universe with him to liberation.” “ Those that are working for their own salvation will neither have their own nor that of others.” “ . . . it is wrong to hanker after one's own salvation. Liberation is only for him who gives up everything for others, whereas others who tax their brains day and night harping on ' my salvation ', wander about with their true well-being ruined, both present and prospective, and this I have seen many a time with my own eyes.”

The Real God

Harassed by nature and society we are in need of something on which we can lean. The parents whose child is seriously ill, a bereaved person who has lost his loved one, and an old man who knows well that death is drawing nigh, always feel inclined to depend on some superior power which can heal serious illness, look after the dead and ensure the security of individual existence after death. The popular conception of God has therefore been a healing balm. It is a great shock to people who conceive God as the all-loving, all-powerful, extra-cosmic being when they face the calamities of nature, epidemics, untimely death and oppression and exploitation in society. But as opposed to God as a personal Being, there are other conceptions about Him which may be revealing even to an

atheist or an agnostic, for instance, the conceptions of God as Love, God as pure existence, God as the totality of all beings. Swami Vivekananda's reflections on God are thought-provoking and inspiring :

“ The Jiva (a living being) is an individual and the sum total of all Jivas is the Iswara (God).” “ After so much austerity I have understood this as the real truth. . . . God is present in every Jiva ; there is no other God besides that.” “ The Lord is the essence of unutterable love. But instead of saying, ‘ He is manifest in special objects ’, we should say He is ever manifest as love in all beings. What other God. . . . , the creation of your own mind, are you then going to worship ? ” “ Unselfishness is God.” “ Man creates God after his own image.” “ Of course, the impersonal idea is very destructive ; it takes away all trade from the priests, churches and temples.” “ They go on theorising about old ideals told them by their grandfathers, that a God somewhere in heaven had told someone that he was God.” “ It is better that mankind should become atheist by following reason than blindly believe in two hundred millions of gods on the authority of anybody.” “ May I suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in, the sum total of all souls ; and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.”

The New Role of Vedanta

The orthodox Vedanta with its doctrine of the world as a great lie and the Brahman as the only Reality and the Jiva (a living being) as nothing but the Brahman has a great spiritual charm, and it gives a wonderful feeling of freedom to its advocates who remaining homeless condescend to relinquish only a bit of their freedom while begging alms to keep them alive. Swamiji was moved by its charm and the freedom it ensures. Shankara, however, introduces a new theme when he says that nothing in spiritual life is greater than the feeling of identity with the whole universe. This theme of Vedanta with its ideas of the unity with mankind, with all lives, and with nature is an aspect which has been emphasised by Swami Vivekananda, and here we find a new role of Vedanta to extol this particular theme. The other new role is about the access of people to Vedanta. The old Vedanta is only for the select few. But the new Vedanta which seeks the deepening and the broadening of the consciousness is for all, and Swami Vivekananda is the messenger of the Gospel of this new Vedanta which is free from all doctrines and dogmas, and purely ethical and psychological in character. Swami Vivekananda clarifies the role of this Vedanta as follows :

“ The new cycle must see the masses living Vedanta, and this will have to come through women.” “ Sankara left this Advaita philosophy in the hills and forests ; while I have come to bring it out of these places and scatter it broadcast before the work-a-day world and society.” “ One defect which lay in the Advaita was its being worked out so long on the spiritual plane only, and nowhere else ; now the time has come when you have to make it practical. . . . The time has come when this Advaita is to be worked out practically. Let us bring it down from heaven unto the earth ; this is the present dispensation.” “ Instead of living in

monasteries, instead of being confined to books of philosophy to be studied only by the learned, instead of being the exclusive possessions of sects and a few of the learned, they will all be sown broadcast over the whole world, so that they may become the common property of the learned and of the ignorant."

The New Form of Vedanta

Swami Vivekananda wanted to give a new form to Vedanta. He wanted it to be as simple as possible so that even a child can understand its spirit. He wanted to make it poetic, and he thought that the poetic Vedanta would be inspiring to all. He wanted to free Vedanta from the subtleties of logic which made the Post-Shankara Vedanta extremely complicated. A Vedanta which is free from metaphysical and theological dogmas can be acceptable to all. One may ask if metaphysics and theology are taken away from Vedanta, what will remain of it? Swamiji had a better conception. To him Vedanta is a scientific system of thought based on extended psychology and extended ethics. A Vedanta free from ceremonies will evolve its own forms in innumerable ways of serving living beings. Instead of deriding relationships, it will spiritualise all forms of relationship that are conceivable in society. It will come down to the level of the people and give them a lift from their prevailing conditions. The influence of the old form is too strong even now, but let us try to understand sincerely the full implications of what Swamiji says about the new form of Vedanta :

"You have to keep your eyes fixed on Truth only, and shun all superstitions completely." "To put the Hindu ideas into English and then make out of dry philosophy and intricate mythology and queer startling psychology, a religion which shall be easy, simple, popular and at the same time meet the requirements of the highest minds . . . is a task that only those can understand who have attempted it. The Abstract Advaita must become living, . . . poetic . . . in everyday life; out of bewildering Yogi-isms must come the most scientific and practical psychology . . . and all this must be put in a form so that a child can grasp it. That is my life's work." "All the ratiocinations of logic, all these bundles of metaphysics, all these theologies and ceremonies, may have been good in their own time, but let us try to make things simpler and bring about the golden days when every man will be a worshipper, and the Reality in every man will be the object of worship."

Vedantic Outlook

The Vedantic outlook implies a new conception of man with goodness as his intrinsic quality and with evil in him as the distortion of goodness. It implies that character is far greater than a sophisticated intellect that has certain theological and metaphysical assumptions. It accepts all people, no matter what may be their beliefs. It implies that Vedantic truths can be realised in every station in life. It says that man's consciousness is the repository of all truths. Instead of denying the world, life and society, it explains them. Insight and character being the acid test of spirituality, it discards the fictitious superiority that conventional forms create, and it creates respect for a man in any station if he has character and insight. It holds that every form of self-denial in social

relationships is as good as formal renunciation prescribed by orthodox Vedanta. The Swami expounds his outlook as follows :

“ Darkness is less light ; evil is less good ; impurity is less purity.”
“ Goodness is our nature, purity is our nature, and that nature can never be destroyed.” “ Hate not the most abject sinner, look not to his exterior.” “ It recognises no sin, it only recognises error ; and the greatest error, says the Vedanta, is to say that you are weak, that you are a sinner, a miserable creature, and that you have no power, and you cannot do this or that. The Vedanta also says that not only can this be realised in the depths of forests, or caves, but by men in all possible conditions of life.” “ He is an atheist, who does not believe in himself.” “ Our prophet soul is the proof of their prophet-soul. Your godhood is the proof of God Himself.” “ We reject none, neither theist, nor pantheist, nor monist, nor polytheist, nor agnostic, nor atheist ; the only condition of becoming a disciple is modelling a character at once the broadest and the most intense.” “ The life of Buddha shows that even a man who does not believe in God, has no metaphysics, belongs to no sect, and does not go to any church or temple, and is a confessed materialist, even he can attain to the highest.” “ This is the real practical side of Vedanta. It does not destroy the world but it explains it ; it does not destroy the person, but explains it ; it does not destroy the individuality, but explains it by showing the real individuality. It does not show that the world is vain, and does not exist, but it says, ‘ Understand what the world is, so that it may not hurt you ’.” “ I make no distinction as to householder or Sannyasin (monk) in this that for all time my head shall bend low in reverence whenever I see greatness, broadness of heart and holiness.” “ One must make no distinction between householders and Sannyasins, then only one is a true Sannyasin.” “ The formation of society, the institution of marriage, the love for children, our good works, morality and ethics are all different forms of renunciation.” “ Another truth I have realised is that altruistic service only is religion ; the rest, such as ceremonial observances, are madness.” “ A Sannyasin cannot belong to any religion, for his is a life of independent thought, which draws from all religions ; his is a life of realisation, not merely of theory or belief, much less of dogma.”

The Vedantic World

Swami Vivekananda is very hopeful and optimistic about the new world to come. In many ways his Vedantic world is like the world that the Hebrew prophet Isaiah visualised in the seventh century before Christ. The Swami conceives a world in which men and women have turned into gods and goddesses, competition and struggle in the human family have ceased for ever, universal brotherhood has been realised, and human relationships have become normal without jealousy and rancour. All social activities have become based upon the principle : the well-being of one is the well-being of all, and the well-being of all is the well-being of one. In this society all the spiritual truths have become the common asset of every man and woman. Here is the picture of the Swami's Vedantic world :

“ If all mankind today realise only a bit of that great truth, the aspect

of the whole world will be changed, and, in place of fighting and quarrelling there will be a reign of peace. This indecent and brutal hurry which forces us to go ahead of everyone else will then vanish from the world. With it will vanish all struggle, with it will vanish all hate, with it will vanish all jealousy, and all evil will vanish away for ever. . . . Gods will live then upon this earth. This very earth will then become heaven, and what evil can there be when gods are playing with gods, when gods are walking with gods, and gods are loving gods? That is the great utility of divine realisation. Everything that you see in society will be changed and transfigured then." "The whole vision is changed, and instead of an eternal prison this world has become a playground; instead of a land of competition it is a land of bliss, where there is perpetual sporting, where flowers bloom, and butterflies flit about. This very world becomes heaven, which formerly was hell." "The time is to come when prophets will walk through every street in every city in the world."

Advice and Warning

People should be free from intellectual and moral laziness, and without making any compromise they should give full rein to reason and reach legitimate conclusions without fear. For instance, when Swamiji says one who serves living beings serves God indeed, he means service to all creatures, not merely to men. The ordinary conceptions of God and the Absolute, if they cannot stand the scrutiny of reason, have to be shunned. The essential thing in spirituality is to deepen the consciousness to realise peace and tranquillity and to broaden the consciousness to realise oneness with all. But spirituality becomes unhealthy if uncanny occultism, lazy mysticism, sentimental theology, and elaborate rituals replace the essentials of spirituality, and the ego is thus fattened with the idea of its association with a sect or a church. Tranquillity and universality must mould our thoughts and activities if we are to follow Swamiji consistently. He gives the positive and negative aspects of spiritual practice elaborately :

"Follow truth wherever it may lead you; carry ideas to their utmost logical conclusions. Do not be cowardly and hypocritical." "We must be as broad as the skies, as deep as the ocean; we must have the zeal of the fanatic, the depth of the mystic and the width of the agnostic." "Everything must be sacrificed, if necessary, for that one sentiment, universality." "My Master used to say that these names as Hindu, Christian, etc., stand as great bars to all brotherly feelings between man and man." "If you want any good to come, just throw your ceremonials overboard, and worship the living God, the man-God,—every being that wears a human form,—God in His universal as well as individual aspect. The universal aspect of God means this world, and worshipping it means serving it - this indeed is work, not indulging in ceremonials." "What I am most afraid of is the worship room. . . . I know why they busy themselves with those old, effete ceremonials. Their spirit craves for work, but having got no outlet they waste their energy in ringing bells and all that." "Seeing difference is the cause of all misery, and ignorance is the cause of seeing difference. That is why ceremonials are not needed, because they increase the idea of inequality."

“ It is good to be born in a church, but not to die in it.” “ A believer in one sect can rarely see truth in others.” “ Priestcraft is in its nature cruel and heartless.” “ Seek not, touch not with your toes even, anything that is uncanny.” “ All this false love of mystery should be knocked on the head the first time it comes into your mind.” “ We have become weak, and that is why occultism and mysticism come to us; these are creeping things; there may be great truths in them, but they have already destroyed us.”

SCIENTIFIC SPIRITUALITY

Self-Observation

It is a great experience to feel separate and free from the stream of the ideas, images and impressions in the mind, and from the stream of events continually happening in the external world. We are so much mixed up with the details of the mind and the details of the happenings of society and the world, that we fail to arrive at calm judgment regarding ourselves and others, and to devote all our mental and physical energy to tackle the internal and external situation in a masterly manner. Merely mechanical practice of any kind through doctrines and dogmas cannot help us in facing the problems of life. We are spiritual so far as through awareness and self-observation we can feel inner freedom. There is a temptation to mystify the content of this inner freedom and to turn it into a separate entity from body and mind. The ego is enlightened by detached observation as it finds out the tricks of its own imagination and thus it can transform itself into the free witness and impartial entity to establish correct relationship with all. Detached observation brings calmness within, serenity in behaviour, tenacity and accuracy in thoughts and activities, and enables us to use all our mental and physical resources properly. Conventions, social and family influences, aggressive nationalism, class snobbery, vile racialism and religious fanaticism create emotional complexes in the mind and consequently we are not really humane in our behaviour, overwhelmed as we are by powerful emotions in our thoughts, feelings and behaviour. The instincts of self-preservation, sex, and will-to-power and the herd-instinct exist with strong emotions attached to them, and they normally decide our thoughts, feelings and actions. The ugliness of the instincts is revealed when through detached observation the veneer of the so-called culture is removed. As we learn to look at instincts in a detached way we gain mastery over them and they become more and more refined. We succeed in establishing right relationship as we detect and control all false claims and demands. Self-observation and self-criticism should be the basis of psychological education to make us truly human. Swamiji's following suggestions on self-observation are most helpful to make us truly free and happy :

“ I am the witness. I look on. When health comes I am the witness. When disease comes I am the witness.” “ Let the mind run on, and don't restrain it ; but keep watch on your mind as a witness watching its action. This mind is thus divided into two—the player and the witness. Now strengthen the witnessing part and don't waste time in

restraining your wanderings. The mind must think, but slowly and gradually, as the witness does its part, the player will come more and more under control, until at last you cease to play or wander." "Sit for some time and let the mind run on. The mind is bubbling up all the time. It is like that monkey jumping about. Let the monkey jump as much as he can ; you simply wait and watch. . . . Until you know what the mind is doing you cannot control it. Give it the rein ; many hideous thoughts may come into it ; you will be astonished that it was possible for you to think such thoughts. But you will find that each day mind's vagaries are becoming less and less violent, that each day it is becoming calmer." "The whole ocean is present at the back of each wave and all manifestations are waves, some very big, some small, yet all are the ocean in their essence, the whole ocean, but as waves each is a part. Where the waves are stilled, then all is one : 'a spectator without a spectacle' says Patanjali." "Let any desire whatever arise in the mind, you must sit calmly and watch what sort of ideas are coming. By continuing to watch in that way, the mind becomes calm, and there are no thought-waves in it."

Calmness

Tranquillity that Swami Vivekananda preaches is not passivity or indifference. Generally it is wrongly thought that a tranquil man will not care for the pain and suffering of mankind and the subhuman creatures. Tranquillity comes when inordinate desires have ceased to exist and with the cessation of these desires the aggressive ego has disappeared. The absence of the ego does not mean non-existence but universality. Where tranquillity has not brought into being this universality with all its implications to identify itself with all, that tranquillity should be doubted. When desires are calmed at the intensest moment of aesthetic experience, deep affection or dedicated service, tranquillity is established, even in our normal life. But the tranquillity is not retained. Calmness that Swamiji praises has to be sought for its own sake, calmness itself being a great culmination in our consciousness, bringing a sense of fulfilment, completion, freedom and happiness, and creating a sense of Oneness and calm love without claims and demands. Swamiji lays emphasis on calmness for the sake of calmness and on the blending of intense rest with intense activity :

"As soon as the waves have stopped, and the lake has become quiet, we see its bottom. So with the mind ; when it is calm, we see what our own nature is ; we do not mix ourselves but remain our own selves." "Live in the midst of the battle of life. Anyone can keep calm in a cave or when asleep. Stand in the whirl and madness of action and reach the centre. If you have found the centre, you cannot be moved." "Real activity, which is the goal of Vedanta, is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens. And we all know from our experience of life that that is the best attitude for work." "The ideal man is he who, in the midst of the greatest silence and solitude, finds the intensest activity, and in the midst of the intensest activity finds the silence and the solitude of the desert. He has learnt the secret of res-

traint ; he has controlled himself. He goes through the streets of a big city with all its traffic, and his mind is as calm as if he were in a cave, where not a sound could reach him ; and he is intensely working all the time."

Universal Inter-Relationship

When the ego looks within and without and judges itself, the living beings around it, society and the objects of the physical universe, it finds all these as disjointed entities in constant conflict. But when the ego is turned into the witness, and it dispassionately looks at all these, gradually their inter-relationship is revealed and the awakened reason shows that the whole universe is organic, and in the universal inter-relationship all things and all lives are inseparably related to one another. The true theory of Karma is the theory of universal inter-relationship in which the growth, development and achievement of the individual is closely related to those of all other individuals - in which nature is related to all beings, all beings are related to nature, and all beings and all things are related to one another. This reveals to us the truth of collective responsibility in all corruptions, vices and anti-social acts : and responsibility is not cruelly and mercilessly thrown on individuals. Society, for instance, is unjust when, after creating a murderer, it murders the murderer by means of its legal system and thus shirks its own responsibility. We have a correct philosophical outlook when this law of universal inter-relationship is found in Time, Space and Causation. By discarding the individualistic theory of Karma, we enter into a system of wonderful morality preserved in the heart of Hinduism and Buddhism, which shows the inter-relationship of the individual and the collective. Swamiji's teachings on universal inter-relationship will bring about a revolution in thoughts, judgments and relationships. He affirms :

"One atom in this universe cannot move without dragging the whole world along with it." "We have to understand this that the very asking of the question 'why' presupposes that everything round us has been preceded by certain things and will be succeeded by certain other things. The other belief involved in this question is that nothing in the universe is independent, that everything is acted upon by something outside itself. Interdependence is the law of the whole universe." "The one peculiar attribute we find in Time, Space and Causation, is that they cannot exist separate from other things... 'Time depends on two events, just as Space has to be related to outside objects. And the idea of Causation is inseparable from Time and Space.'" "What is great and what is small? What is high and what is low in this marvellous interdependence of existence, where the smallest atom is necessary for the existence of the whole?" "Each is responsible for the evil anywhere in the world. No one can separate himself from his brother. All that unites with the universe is virtue. All that separates is sin. You are a part of the Infinite. This is your nature. Hence you are your brother's keeper."

Oeness

Self-observation and calmness not only reveal universal inter-relationship but also the oneness of all lives and all things. The absence

of the ego, which is universality, leads to oneness with all. The substance of Oneness is found in Shankara's *Sarvatmabhava*, the feeling of all as one's own self. Swamiji has elaborated it most comprehensively in this age, and the ethics he has preached is based thereon. There is a great longing in each living being to realise oneness with all other beings and all things. This longing is ingrained in all living beings, but frustrations suppress it. As frustrations are removed the feeling of Oneness wells up from within ourselves. An unfrustrated life has a keen sense of affinity with all other lives and this affinity defines the natural behaviour of a living being. An unfrustrated life has a keen sense of affinity with Nature because life has emerged from Nature, and Nature's sound, colour and forms call it to themselves. A life seeks its fulfilment through the realisation of the solidarity of the universe—the feeling of oneness with the universe since the impacts of the gross and subtle aspects of the universe fall on the consciousness and create a disposition in it to feel at one with all. Swamiji shows the rational development of this sense of oneness and tells us about the spiritual culmination that can be reached through its realisation :

“ We are all human beings ; that is to say, each one of us is, as it were, a particular part of a general concept, humanity. A man, and a cat, and a dog, are all animals. These particular examples, as man, or dog, or cat, are parts of a bigger and more general concept, animals. The man, and the cat, and the dog, and the plant, and the tree, all come under the still more general concept, life. Again, all these, all beings, and all materials, come under the one concept of existence, for we are all in it.”

“ The particulars are to be referred to the general, the general to the more general, and everything at last to the universal, the last concept that we have, the most universal—that of existence. Existence is the most universal concept.”

“ Physically this universe is one ; there is no difference between the sun and you. The scientist will tell you it is only a fiction to say the contrary. There is no real difference between the table and me ; the table is one point in the mass of matter, and I am another point. Each form represents, as it were, one whirlpool in the infinite ocean of matter, of which one is not constant. Just as in a rushing stream there may be millions of whirlpools, the water in each of which is different in every moment, turning round and round for a few seconds and then passing out, replaced by a fresh quantity, so the whole universe is one constantly changing mass of matter, in which all forms of existence are so many whirlpools. A mass of matter enters into one whirlpool, say a human body, stays there for a period, becomes changed, and goes out into another, say an animal body this time, from which again after a few years, it enters into another whirlpool called a lump of mineral. It is a constant change. Not one body is constant. There is no such thing as my body, or your body, except in words. Of the one huge mass of matter, one point is called a moon, another a sun, another a man, another the earth, another a plant, another a mineral. Not one is constant, but everything is changing, matter eternally concreting and disintegrating.”

“ We know that the doctrine of equality appeals to our heart. We are all human beings ; but some are men and some are

women. Here is a black man, there is a white man ; but all are men, all belong to one humanity. Various are our faces ; I see no two alike, yet we are all human beings. Where is this one humanity ? I find a man or a woman, either dark or fair ; and among all these faces, I know there is an abstract humanity which is common to all. I may not find it when I try to grasp it, to sense it, and actualise it, yet I know for certain that it is there. If I am sure of anything, it is of this humanity, which is common to us all. It is through this generalised entity that I see you as a man or a woman." " All that we call ethics and morality and doing good to others, is also but the manifestation of this oneness. There are moments, when every man feels that he is one with the universe, and he rushes forth to express it, whether he knows it or not. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the Vedanta philosophy, by the celebrated aphorism, 'Tat Tvam Asi, ' Thou art 'That '."

Love

An intense sense of oneness is love, and this intense sense of oneness can be cultivated by us to reach the sublimity of Love. Love can be cultivated by cherishing good wishes for all beings, by keeping and looking after subhuman creatures and loving them, by eliminating possessiveness, expectation, claims and demands from our relationships, and making the interest of the loved person more important than our personal satisfaction. Love is love so far as it is based on reason, otherwise it will be sentimentality. An important function of art is to enable us to love nature, life and humanity. Love leads to calmness and calmness leads to love. Love of nature comes through the feeling of identity with nature's sound, colour and form ; love of living creatures develops through the feeling of unity with the life-force in all living beings ; and love of mankind grows through the feeling of identity with the common humanity in men, women and children of all races and nations. Discussing the nature of love and elaborating the triangle of love, the Swami says :

" Is it not self-evident that this universe is but a manifestation of this love ? What is it that makes atoms unite with atoms, molecules with molecules, and causes planets to fly towards one another ? What is it that attracts man to man, man to woman, woman to man, and animals to animals, drawing the whole universe as it were, towards one centre ? It is what is called love. Its manifestation is from the lowest atom to the highest being ; omnipotent, all-pervading, is this love... Unattached, yet shining in everything, is love, the motive power of the universe, without which the universe will fall to pieces in a moment."

" The first angle of our triangle of love is, that love knows no bargaining. Wherever there is any seeking for something in return, there can be no real love ; it becomes a mere matter of shop-keeping... The second angle of the triangle of love is, that love knows no fear... Love conquers naturally all fear. Think of a young mother in the street, and a dog barking at her ; she is frightened and flies into the nearest house. But suppose, the next day, she is in the street with her child, and a lion springs upon her child. Where will be her position now ? Of course, in

the mouth of the lion, for protecting her child. Love conquers all fear . . . The third angle of the love-triangle is, that love knows no rival, for in it is always embodied the lover's highest ideal. True love never comes until the object of our love becomes to us our highest ideal . . . Everyone admits the truth that a lover sees Helen's beauty on an Ethiop's brow." "Nature of love is inexpressible . . . When a man gets this love he sees love everywhere, he hears love everywhere, he talks love everywhere, he thinks love everywhere."

Non-violence

Non-violence is the natural expression of the sense of Oneness—love. It can be discussed as a principle and as a policy. As a principle it is the expression of Oneness with all; if we feel all beings as ourselves, killing or doing harm to any living being will be killing or doing harm to ourselves. Non-violence has a special message in this nuclear age. Violence in this age may lead to the extermination of the human race, and so even if non-violence is not acceptable as a principle to all people, all people should be reasonable enough to accept it as a policy. The world has to be transformed in this age by means of a non-violent revolution. Tolstoy discussed the technique of non-violence and called it non-participation. Gandhiji used it in South Africa and India, and called it non-co-operation. The non-violent way of removing evil presupposes the spirit of non-resistance. There should not be any spirit of animosity or a spirit of resistance, but there should be non-co-operation with the evil, and the desirable change is to be brought about by moral persuasion and self-suffering. A non-violent policy has to be used in our private life with all its complications. It has to be used in our public life—for achieving and preserving national freedom and for transforming the competitive society into a co-operative society. Swamiji's reflections on non-violence are, therefore, very valuable at this time:

"The world is so evil because Jesus' teaching, 'Resist not evil,' has never been tried." "There is no such thing as 'righteous anger', or justifiable killing." "Even fighting in self-defence is wrong, although it is higher than fighting in aggression. There is no 'righteous indignation' because indignation comes from not recognising sameness in all things." "Armies when they attempt to conquer multiply and make brutes of humanity." "There is . . . only one idea of duty which has been universally accepted by all mankind, of all ages and sects and countries, and that has been summed up in a Sanskrit aphorism thus:— 'Do not injure any being; non-injuring any being is a virtue; injuring any being is a sin.'" "The man who is perfectly moral cannot possibly hurt anything or anybody. Non-injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love wherever he may be. Even the animals, ferocious animals, would be peaceful before him." "If a man cuts your throat, do not say no, for you are cutting your own throat. . . . Where is there anyone that is not you. . . . The whole universe is you. Whom are you going to hate, or to fight?"

Freedom

Why is there the desire for freedom? The impact of the infinite, unlimited universe upon the consciousness creates the desire in it to transcend all conditions. The urge of freedom is intrinsically spiritual but in ordinary life it means the rejection of a set of conditions, only to enter into another set of conditions. Our so-called choice, our so-called free thinking, our so-called free action are not really free; every choice, every process of thinking, every form of action has its history, and is conditioned and influenced by very many known and unknown factors. But why do we feel freedom at all in a particular choice, or a process of thinking or a form of action? Compulsive bent of choice, thinking or action creates a joy to the ego as it implies rejection of certain restrictions and so although it is conditioned the ego becomes happy in following it, and thus feeling free. So our so-called freedom is not real freedom and yet it must be allowed and respected so long as it does not do harm to anyone. These conditioned bents of thought and action giving a taste of liberty must not be despised as they are the conditions of self-expression and growth. But everyone should seek real freedom. Absolute freedom can be experienced only subjectively through awareness and tranquillity. Our thinking and action can only be relatively free. They can be really free when they are based on awareness and tranquillity, and express themselves through the feeling of oneness. Really free action is that action which arises from the feeling of oneness. The Hegelian conception of freedom and the Vedantic conception of freedom is the same. Knowledge, according to Vedanta, brings freedom. According to Hegel, freedom is the understanding of necessity. Knowledge, then, of the necessity in Nature, life and society is freedom; and the control of that necessity in Nature, life and society through that knowledge is also freedom. Such a freedom brings happiness and a sense of completion. Freedom is spiritual so far as it is subjective; it is secular so far as it is the control of necessity. We want both. Freedom that is not based on the sense of oneness is the freedom of the aggressive ego and is consequently no freedom. The reflections of Swamiji on freedom are comprehensive as they tell us about both the spiritual and secular freedom:

“The freedom of the mind is a delusion. How can the mind be free when it is controlled and bound by law? The law of Karma is the law of causation.” “The will can never be free, because it is the slave of cause and effect.” “Everything is predestination, and a part of this predestination is that you shall have such feeling—the feeling of freedom.” “Knowledge and happiness lead to freedom. But no one can attain liberty until every being . . . has liberty.” “Freedom and highest love go together, then neither can become a bondage.” “Liberty is the first condition of growth. Just as man must have liberty to think and speak, so he must have liberty in food, dress and marriage and in every other thing, so long as he does not injure others.” “To care only for spiritual liberty and not for social liberty is a defect, but the opposite is a still greater defect. Liberty of both soul and body is to be striven for.”

Death

The problem of death is really the problem of the claims and demands

of the ego. The ego wants its continuity. It likes to feel that it has existed before and that it will exist in the future. For the satisfaction of the ego, very many ideas of eschatology and the theories of reincarnation and resurrection have developed in the East and the West. The universe which has its own ways has been conceived as a suitable order and theories about after life and previous life have been conceived. In orthodox Vedanta many such ideas are prevalent. But Swamiji has taken a different line to interpret Vedantic immortality on the basis of the solidarity of the universe and an individual life's unity with it. The thought of death is harassing to us, and bereavement with the thought that nothing of our loved ones remains after death is extremely painful. Swamiji's great and bold ideas ensure immortality to us here and now, and its implication is that, while alive or while dead, every life being at one with the whole is really immortal in the whole, and we should learn to see the dead in the living, and our love for the dead should be fulfilled in love for the living in whom the departed loved ones remain immortal. Swamiji's following thoughts are very enlightening :

" Will is a compound of self and mind. Now no compound can be permanent, so that when we will to live, we must die. Immortal Life is a contradiction in terms, for life, being a compound, cannot be immortal." " There can be no physical death for us and no mental death, when we see that all is one. All bodies are mine, so even body is eternal, because the tree, the animal, the sun, the moon, the universe itself is my body; then how can it die? Every mind, every thought is mine, then how can death come? " " When we shall feel that oneness we shall be immortal. We are physically immortal even, one with the universe. So long as there is one that breathes, . . . I live in that one; I am not this limited little being, I am the universal. . . . You are one with the universe. . . . The highest creed is Oneness. I am so-and-so--is a limited idea, not true of the real ' I '. -I am the universal." " He alone lives, whose life is in the whole universe, and the more we concentrate our lives on limited things, the faster we go towards death. Those moments alone we live, when our lives are in the universe; and living this little life is death, simply death, and that is why the fear of death comes. The fear of death can only be conquered when man realises that so long as there is one life in this universe, he is living. When we can say, ' I am in everything, in everybody, I am in all lives, I am the universe,' then alone comes the state of fearlessness." " When one worm lives in this universe, how can I die? For my life is in the life of that worm. At the same time it will teach us that we cannot leave one of our fellow-beings without helping him, that in his good consists my good." " The real Vedantist alone will give up his life for a fellow-man without any compunction, because he knows he will not die. As long as there is one insect left in the world, he is living."

Good and Evil

That our nature is good is proved by our own experience. Anger, jealousy, hatred and cruelty; unless our mind is very much frustrated, create a natural repulsion; they disturb the balance of the mind and there is no peace until the balance is restored. Aggressiveness is not in

our real nature ; struggle for existence, calamities of nature, and frustrations in society distort our mental outlook and the natural purity is thereby polluted. If human nature is intrinsically evil, there is no hope for the human race. Fortunately, when a favourable environment is created and that environment ensures love and freedom, when a man is well treated and trust is created in him, man's evil propensities depart and his natural goodness comes out. It is said that those who get no love in life tend to become thieves. Ill-treatment, and evil influences of family and society create juvenile delinquents. Swami Vivekananda's philosophy of oneness rejects good and evil as two diametrically opposite entities. When we begin to behave with people with the idea that there is goodness in them we begin to receive an unusually good response from them. The world is waiting for a social revolution through an appeal to the goodness of people. Swami Vivekananda used to say, " It is a sin to call a man a sinner," and what he says about good and evil is very stimulating to all of us. It creates the conviction that the potentiality of becoming good and great is there in all of us ; and errors, mistakes and pitfalls must not depress us to such an extent that our lives become worthless and we fail to reform ourselves. The Swami says on good and evil :

" The view of the absolute separation of good and evil, two cut and dried and separate existences, makes us brutes of unsympathetic hearts. . . . This view brings eternal jealousy and hatred in the world, eternal barrier between man and man, between the good man and the comparatively less good or evil man. Such a brutal view is pure evil, more evil than evil itself. Good and evil are not separate existences, but there is an evolution of good and what is less good we call evil."

Benediction to all

Remembering the potential goodness of all creatures and knowing that this goodness is only seeking the suitable environment to manifest itself, we should have respect and love for all creatures. A spiritual aspirant should relinquish the idea of conventional good and evil, accept the potential goodness in all and remember the benediction that the Swami suggests :

" Send a current of holy thought to all creation ; mentally repeat : ' Let all beings be happy ; let all beings be peaceful ; let all beings be blissful.' So do to the East, South, North and West. The more you do that the better you will feel yourself. You will find at last that the easiest way to make ourselves healthy is to see that others are healthy, and the easiest way to make ourselves happy is to see that others are happy."

Spiritual Practice

By following the teachings of Swami Vivekananda we can become free and universal men and women. From his teachings we can deduce a way of spiritual practice with the following five steps :

(1) One has to be aware of (a) instincts and passions, (b) the emotions connected with racialism, aggressive nationalism, class hatred and religious fanaticism, and (c) possessiveness, expectations, claims and

demands in relationships. Awareness enables one to experience freedom, to control instincts, passions and emotions with the help of reason, to realise one's universality, and to make relationships generous and affectionate.

(2) One has to establish within oneself calmness and tranquillity, ensuring inner freedom, peace and happiness. Tranquillity enables one to realise the depth of one's own being, to experience freedom from all things, to eliminate the ego and to feel one's universality.

(3) One has to feel oneness with the human race, all living beings and all forms of existence. The feeling of oneness broadens our consciousness and prompts us to take part in all progressive activities and the welfare of all subhuman creatures.

(4) One has to achieve immortality through the realisation of oneness with all. The immortality achieved through the feeling of the oneness of all is based on truth, and not on any imagination.

(5) One has to cherish good wishes for all creatures. The cultivation of love commences with the cherishing of good wishes for all.

EXTENDED ETHICS

The Basis of Ethics

Does morality come from the command of an extra-cosmic being, or a great personality, or the scriptures? Does it lie in the bidding of conscience (the categorical imperative)? Does it evolve differently in different social structures? Has morality an absolute foundation or is it always relative? Is there natural morality, or is morality always social and conventional?

Natural morality is ingrained in life itself. Swami Vivekananda has said again and again in the light of Vedanta that human nature is intrinsically good. Natural morality is based on the intrinsic goodness of human nature and we have to discover wherein this goodness lies. Every life, when it is not frustrated, feels an affinity with every other life. The unobstructed expression of this affinity through thoughts, feelings and actions is natural morality. This affinity compels us to feel ourselves in others and others in ourselves. The more we realise ourselves in others the more we are established in natural morality. Natural morality creates sympathy and fellowship spontaneously and it is against every form of oppression and exploitation.

Swami Vivekananda discovers the basis of ethics in the Oneness preached by Vedanta and avers: "What is the reason that you should be moral? You cannot explain it, except you come to know the truth—'He who sees everyone in himself and himself in every one, thus seeing sameness in all, no more injures the self by the self.'" "Advaita (Oneness) is the basis of ethics." "There is always the tendency to get back to the One, as expressed in all ethics and all morality of every nation, because it is the constitutional necessity of the soul. It is finding its Oneness; and this struggle to find this Oneness is what we call ethics and morality." "Ethics is unity; its basis is love. It will not look at this variation; the one aim of ethics is this unity, this sameness." "All

morality is included in this : ' Beget no evil. Injure no living creature.' If you injure nothing for twelve years, then even lions and tigers will go down before you." " As gradually your heart gets purified by work, you will come to feel the truth that your own self is pervading all beings and all things."

Conventional and Social Ethics

There is a conflict between natural morality based on Oneness and social and conventional morality based on manners and customs. Social morality changes according to the institutional changes in society ; it is relative and expresses itself differently in a slave society, feudalism, capitalism and socialism. It evolves different consciences in different forms of society. Conventional morality, relating to our private behaviour, especially relationships between men and women, is also relative and continually changes. Morality, social and conventional, is true so far as it is dictated by natural morality. An individual cannot be truly moral if society and family are not founded on natural morality. We must seek a classless society in which natural morality, social morality and conventional morality are blended.

Remembering the complications of conventional and social morality in every country we should be careful about finding faults with or judging or condemning people by our own moral standards. Neither should the duties of others be judged by our own standards of duty. People have to be taken where they are with their conventional and social duties and obligations and from there they should be given a lift towards natural morality based on the Oneness of life. The Swami says : " Morality (social morality) is a relative term. Is there anything like absolute morality in this world ? The idea is a superstition. We have no right to judge every man in every age by the same standard." " Every man, in every age, in every country, is under peculiar circumstances. If the circumstances change, ideas also must change." " Never talk about the faults of others, no matter how bad they may be. Nothing is ever gained by that. You never help one by talking about his faults ; you do him an injury, and injure yourself as well." " Do not talk of the wickedness of the world and all its sins. Weep that you are bound to see wickedness yet. Weep that you are bound to see sin everywhere, and if you want to help anyone, do not condemn him. Do not weaken him more." " Duty of any kind is not to be slighted." " Take every man where he stands and push him forward."

Ethics based on Oneness by which conventional and social morality is transformed demands the removal of all kinds of oppression and exploitation, and the emergence of a society and a family based on equality. As it is the expression of the feeling of Oneness, it demands the elimination of cruelty and killing for food, sports, amusements and medicaments. It demands the renunciation of false claims and possessiveness in relationships, and it holds every form of needful labour to be sacred.

Ethical Behaviour

Swami Vivekananda suggests an ethical behaviour which recognises the potential goodness in man. It should be realised that wrong institutions in family and society suppress this goodness and make men and

women anti-social. People therefore should never be judged by their exterior ; the conditionings which have taken place in people should be sympathetically studied, and new conditionings that can awaken the moral consciousness should be suggested. We should do good to people in an intelligent way so that we do not destroy their initiative and sense of responsibility. We should never be allured to judge people by their loud actions. The Swami says: " Doing good to others is virtue (dharma), injuring others is sin." " We have no right to make others selfish by our unselfishness." " If you really want to judge of the character of a man look not at his great performances." The hope for transformation is always there in life, and what the Swami says is indeed uplifting: " Never forget the glory of human nature." " No soul can go so low but there will come a time when it will have to go upwards." " Sri Ramakrishna used to say that if you repeatedly tell a bad man that he is good, he turns in time to be good ; similarly a good man becomes bad if he is incessantly called so." " Give him responsibility and the weakest man will become strong, and the ignorant man sagacious."

The Great Problem of Ethics

According to Swamiji the great problem of ethics is psychological, and he is against heartless opinions opposed to anti-conventional acts which have deep psychological roots. People cannot be made ethical by coercion or punishment. The problem is how to disentangle the complexes of the mind which have been formed through the injudicious acts of the family and society. The responsibility of the family and society is ignored in those ethical systems which make the individual solely responsible for his own deeds. This idea of responsibility is taken to an absurd conclusion when a theory says that one's evil conduct or sufferings in life are decided by the deeds done in a previous incarnation. Such a theory is unjust, cruel and untrue. It is unscientific to ignore the causes of the conduct which can be found near at hand and to seek the causes in a distant past. A psychological technique to gain mastery over the mind by reviving the hidden complexes within it is essentially needed to make anti-social people social and ethical. The Swami gives his outlook on conduct and crime as follows :

" The great error in all ethical systems, without exception, has been the failure of teaching the means by which man could refrain from doing evil. All the systems of ethics teach ' Do not steal ' ! Very good : but why does a man steal ? Because all stealing, robbing and other evil actions, as a rule, have become automatic. The systematic robber, thief, liar, unjust man and woman, are all these in spite of themselves ! It is really a tremendous psychological problem. We should look upon man in the most charitable light. It is not so easy to be good. What are you but mere machines until you are free ? Should you be proud because you are good ? Certainly not. You are good because you cannot help it. Another is bad because he cannot help it. If you were in his position, who knows what you would have been ? The woman in the street, or the thief in the jail is the Christ that is being sacrificed that you may be a good man. Such is the law of balance. All the thieves and the murderers, all the unjust, the weakest, the wickedest, the devils, they all are

my Christ! I owe a worship to the God Christ and to the demon Christ! That is my doctrine, I cannot help it. My salutation goes to the feet of the good, the saintly, and to the feet of the wicked and the devilish. They are all my teachers, all my spiritual fathers, all are my saviours. I may curse one and yet benefit by his failings; I may bless another and benefit by his good deeds. This is as true as I stand here. I have to sneer at the woman walking the street, because society wants it! She, my Saviour, she, whose street-walking is the cause of chastity of other women. Think, men and women, of this question in your mind. It is a truth!—a bare, bold truth! As I see more of the world, see more of men and women, this conviction grows stronger. Whom shall I blame? Whom shall I praise? Both sides of the shield must be seen. The task before me is vast; and first and foremost, we must seek to control the vast mass of sunken thoughts which have become automatic with us.”

“The only remedy for bad habits is counter habits. . . . Character is repeated habits, and repeated habits alone can reform character.”

The Future Ethical World

What is the ethical future of the human race? Is there any possibility of the highest ethical ideal which is followed by only a small number of people, becoming universal? The misery of the world and the vices and corruptions from which we suffer have been brought about by a sophisticated, conventionally moral minority. The redeeming feature is that human nature is intrinsically good and the majority of the people of the world are good and moral in their simple unsophisticated ways. But it is a pity they cannot wield any power. The psycho-ethical problem is universal; can we conceive a time when this problem will be solved for ever and the people in general will realise the highest ethical ideal by deepening and broadening their consciousness and by making their mode of individual and collective living just and harmless? Swamiji gives us the hope that the future humanity will be able to rise to the height of ethical greatness and realise fully in their consciousness the depth of spiritual Oneness which is now taken to be the achievement of the select few in their super-conscious state. He says: “No soul is a failure; there is no such thing as failure in the universe.” “The ‘good of the world’ will be that what is now super-conscious for us, will in ages to come be the conscious for all.”

Ethical Action

Every needful work is sacred and in it no question of sex or status should be involved. An ethical person, male or female, should be ever ready to undertake a needful work in the private or the public sphere without any hesitation. A most unethical thing is the hatred of manual labour and the desire to rise in the scale of society by shunning manual labour and resorting to intellectual labour. The Swami urges for the combination of spiritual, intellectual and manual labour: “You must try to combine in your life immense idealism with immense practicality. You must be prepared to go into deep meditation now, and the next moment you must be ready to go and cultivate the fields. You must be prepared to explain the difficult intricacies of philosophy now, and the

next moment to go and sell the produce of the fields in the market. You must be prepared for all menial services.”

After accepting the ethical idea of Oneness one has to choose one's own field of work. Those who have felt their unity with all living beings and are seeking ethical self-expression through right action will find four vast fields of work open to them: (1) removing the social, political, and economic fetters of all tribes, races and nations, (2) removing the misery of famine, poverty, under-nourishment, disease and pestilence from all places in the world, (3) removing ignorance through literacy and culture, (4) removing the miseries of the subhuman creatures. Here is the Swami's call to action: "Advance! forward! O ye brave souls, to set free those that are in fetters, to lessen the burden of woe of the miserable, and to illumine the abysmal darkness of ignorant hearts!" "We should engage in such works which bring the largest amount of good and the smallest measure of evil."

The Ethical Man and His Ways

The ethical man has to develop and intensify his moral consciousness on the basis of the idea of the Oneness of mankind, of life and of existence. After choosing intellectually the highest idea of Oneness he has to deepen it by systematic thinking and then form a firmly rooted conviction in his mind. This conviction has to be nourished in silence with the understanding of the heart for the fullest unfoldment of the moral consciousness and its flowering forth in action. The Swami says: "Choose the highest ideal and give your life up to it. 'Death being so certain, it is the highest thing to give up the life for a great purpose.'" "Fill the brain . . . with high thoughts, highest ideals, place them day and night before you, and out of that will come great work." "Have faith in yourselves, great convictions are the mothers of good deeds." "Accumulate power in silence and become a dynamo of spirituality." "Be like a lily, stay in one place, and expand your petals, and the bees will come of themselves."

The moral consciousness should be sought for its own sake and the ethical man should be free from the allurements of occult or mystical things. The sense of completion within should be sufficient to keep him spiritually self-contained; he should not seek the result of his actions for self-aggrandisement, and all his actions should spontaneously flow from his moral consciousness. His relationships have to be the expression of his moral consciousness and they should be actuated by the feeling of love and the spirit of worship. It is the spirit of dedication and not of rights that should define his relationships, and while there should be ardent friendship it should be free of sentimentality that does not know necessary discretion and aloofness. The Swami says: "No realisation for you, my children, but morality and bravery." "Never turn back to see the result of what you have done." "Let the giver kneel down and give thanks, let the receiver stand up and permit." "Friendship with many is best at a distance and everything goes well with the person who stands on his own feet." The ethical man is never defeated in his life. Betrayal, bereavement and misfortune may move his life to its foundations but such a stirring brings out the best from within him. The Swami's

utterance is very inspiring: "When the soul is stirred to its inmost depths, great ones unfold their best!"

The ethical man preaches the truth he knows with courage, knowing the potential goodness in those to whom he preaches, depending on his purity and strength of character, without seeking name or fame and without minding curses. He can be strongest when he is alone. The Swami says: "Preach the highest truths broadcast. Do not fear losing some respect or causing unhappy friction." "'Be and make.'; let this be our motto. Say not a man is a sinner. Tell him that he is a god. Even if there were a devil it would be our duty to remember God always and not the devil." "Calm and silent work, and no newspaper humbug, no name-making." "Neither money pays, nor name, nor fame, nor learning; it is character that can cleave through adamant walls of difficulty." "Be grateful to him who curses you, for he gives you a mirror to show what cursing is, also a chance to practise self-restraint; so bless him and be glad. Without exercise power cannot come out, without the mirror we cannot see ourselves." "If you are pure, if you are strong, you, one man, are equal to the whole world."

The Swami's exhortation is most appealing to every ethical man: "Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour—green, blue, or red, but mix all colours up and produce that intense glow of white, the colour of Love. Ours is to work. The results will take care of themselves. If any social institution stands in your way of becoming God, it will give way before the power of the spirit."

EXTENDED PSYCHOLOGY

The Need for a New Consciousness

The supreme demand of this age, when modern science and organisation have knit together all races and nations and the cosmonauts have begun to explore outer space, is to develop a new consciousness which is at once international and cosmic; and the crucial task of practical psychology of today is to discover the ways for the formation of such a consciousness. Psychology has to explore fully the nature of consciousness, its possibilities, and its role in steadying all human relationships, especially the relationship between the individual and the collective. The cosmic age demands a cosmic consciousness; and to this end, the depth of consciousness has to be measured, the possibilities of its expansion have to be studied, and the individuals have to be shown the way of linking themselves with the collective, the whole, side by side with the tackling of their own personal psychological problems. The Vedantic idea of the solidarity of the universe, as propounded by Swami Vivekananda, provides a basis for the development of a new consciousness; his ideas for deepening and broadening the consciousness to achieve tranquillity, inner freedom and universality are full of significance; and the idea of the self in all and all in the self that he has extolled shows how the individual can reach fulfilment and completion by whole-heartedly

linking himself with the collective, the whole. In the light of the Yoga psychology and the Vedanta philosophy he has discussed how the normal ego can assume the role of the seer, the detached observer, and feel free and happy ; the consciousness has the power of awareness and detached observation, and this power has to be cultivated today to shake off the undesirable modifications of the mind, the emotional complexes of the conscious and the unconscious mind, and mass fanaticism, religious, social and political. Psychology as presented by Swami Vivekananda promises to us tranquillity, freedom and universality. The Swami has asserted again and again that human nature is intrinsically good, and there is a natural state of consciousness, free from all dissociations. This view ensures that humanity has the potential power to shun all kinds of aggressiveness, establish peace within and in all relationships, and be free from corruption, crime and mental ailments. He most optimistically predicts that what the select few have achieved now in the super-conscious state will in the future become the achievements in the conscious mind for the generality of people in the world.

The Powers of Consciousness

The consciousness has the unique power to withdraw from all impressions and modifications of the mind, and from all relationships with nature, life, and society, and revert to a pure state of tranquillity, freedom and happiness. By using the imagination creatively we can conceive of this natural state of our consciousness and enjoy freedom from the anxiety, worry and fear of normal life. A foretaste of this natural freedom and tranquillity is, on rare occasions, experienced by ordinary people when they are lost in deep affection, in the feeling of self-denial while serving others, or in an aesthetic feeling while enjoying music or any other art. The conscious effort with the help of creative imagination to withdraw from everything, internal or external, without any compromise, enables one to experience emancipation in the depth of one's own consciousness. The normal consciousness when it is not frustrated feels inclined to lean towards its pure state. Freud, in discussing the death instinct, suggests that organic forms have a tendency to go back to their inorganic state. Mind, being the highest manifestation of the organic form, has a tendency to reach a state in which there is no touch of any form. If the mind is in a disturbed state, this tendency remains suppressed.

In a Bengali song composed by him, the Swami gives his own experience of the withdrawal of the consciousness to a state of pure tranquillity, free from all modifications of the mind: "There is no sun, no light, no beautiful moon. There floats like a shadow a picture of the whole universe in the void of the mind. In the vague void of the mind, the fleeting world floats. Now it rises and floats, now it sinks, ceaselessly in the current of 'I'. Gradually all these shadows have entered into the great abode (of tranquillity). Now there is the ceaseless flow of only one current, the 'I am'. This current has also stopped. Void has merged into void. The experience is beyond speech and beyond mind. It is an understanding of the heart." Even to imagine this experience of tranquillity is to feel emancipation. This experience of his should

not be mystified but studied psychologically, and we should try to share it by using our creative imagination at the time of deep thinking. The Swami's thought on perfect tranquillity (Samadhi) is very encouraging to all of us: "Samadhi is the property of every human being—nay, every animal."

The second power of the consciousness is that of feeling at one with all—with humanity, all forms of life and all forms of existence. Every unfrustrated life feels a natural sympathy and unity with every other life. All lives have a common quality; and consciousness, which has developed in the life, has a tendency to embrace all lives. Human brotherhood or brotherhood of all creatures should not be taken as a Utopian idea, because an undistorted consciousness has a natural inclination towards it. Consciousness is the finest product of evolution; the impacts of the gross and subtle, the known and unknown aspects of nature have fallen on it, and there is a disposition in an undisturbed consciousness to feel at one with all forms of existence. The idea of human solidarity that Swami Vivekananda has preached is very near and dear to a consciousness which is free from all dissociations. A natural man, in full conformity with his undissociated consciousness, can say that he is the universe. Blending psychology and ethics, the Swami says:

"The universe is self-creating, self-dissolving, self-manifesting, one Infinite Existence." "When the realisation of 'I am the Universe' comes, then, and then alone, are you an individual; then alone fear ceases, and death vanishes." "We have always heard it preached, 'Love one another.' What for? That doctrine was preached but the explanation is here. Why should I love everyone? Because they and I are one. Why should I love my brother? Because he and I are one. There is this oneness, this solidarity of the whole universe."

The third power of consciousness is that of awareness or detached observation. The ego in the consciousness is the vortex in the whirlpool of instincts, and it draws to this whirlpool emotions, ideas and volitions for the satisfaction of the instincts. What we call culture can be a veneer round the instinctive life. This ego in the consciousness can play the role of the witness or the observer or the watcher. It can look at the mind with all its impressions, at the living beings around it, at the activities of society, and at the phenomena of nature in a detached way. Patanjali says in one of his aphorisms that the seer or the observer can rest 'in his own (free) state' when the mind is perfectly calm. "At other times, the seer is identified with the modifications of the mind." (Patanjali's Yoga Aphorisms, 1-4.) Commenting on this, the Swami says: "Some one blames me; this produces a modification . . . in my mind, and I identify myself with it, and the result is misery." This mixing up with the internal and external details kills the freedom that the ego can enjoy by taking the role of the watcher. It is a great experience to look at the whole of nature in a detached way. Swamiji calls it "discriminating power," "clearness of vision" that can bring such an experience and says: "The veil drops from the eyes, and we see things as they are." One can look at one's own personal life of passions in the same detached way and feel free; the Swami says: "I am the

witness. I look on." The witnessing of internal and external phenomena not only brings freedom but also the power to control them. Detached observation can be a process of self-psycho-analysis. Revealing oneself to one's own self can be as efficacious as revealing oneself to a psychiatrist, and detached observation should be developed into an elaborate technique for the emotional education of the people. We are in need of observation and control of the instincts, of the passions of the mind, and the emotions attached to class snobbery, vile racialism, aggressive nationalism and religious fanaticism. The emotional complexes of racialism, nationalism, class superiority and religious fanaticism are as serious from the collective standpoint as the complexes in the unconscious are serious from the individual standpoint. It is a pity that neither Freud nor Jung has thoroughly discussed the complexes of the conscious mind which are responsible for the unrest in the world. The technique of detached observation is invaluable in psycho-pathology since in mental ailments cure comes as the patient begins to look at the dissociated states of his own mind in a dispassionate way without becoming identified with them.

The Natural State of Consciousness

When the Swami says that the glory of the human soul must not be forgotten, that it is a sin to call a man a sinner and that less good is evil, he points to the natural state of consciousness in which thinking, feeling, will and intuition are harmonised, and calmness and the feeling of oneness dominate the entire mind. He is convinced that no person can go so low as to become utterly oblivious of his goodness. If the doctrine of sin being ingrained in us is true, there is little hope for the human race. If the spirit of aggression is ingrained in life as Freud and other psychologists have said, no peace can ever be established in the world. Fortunately goodness is really and truly our nature; it is clearly proved to each one of us, as the disturbed state of the mind created by anger, malice, jealousy and hatred brings a great unrest and unhappiness and the desire arises to go back to the natural state from which these are absent. Swami Vivekananda has simplified the way of character-building in life, because the more people become convinced that their nature is good, the more enthusiastically they will struggle for bettering their moral life; the more they think that anger, malice, jealousy, hatred and violence indicate unnatural and dissociated states of mind, the more eagerly they will strive to go back to the natural state of harmony; the more they feel that there is a drive in the mind itself to restore the balance that has been lost, the more earnestly they will seek the natural state of harmony.

The Individual and the Collective

Psychology has been mostly individualistic, both in the East and the West. Individuals have been generally taken to be isolated entities with various problems in them. This is an incorrect attitude that has debarred psychologists from finding out the real causes of mental problems lying in family and social influences. A competitive society and a patriarchal family create an idea of isolation, and people fail to realise the true relation between the individual and the collective. Most correctly Adler sought the solution of many individual problems by means of

“ the social feeling ” which he enunciated. “ The inferiority complex ”, and many other deficiencies and weaknesses in character depart as the individual realises that his completion lies in offering himself to the service of others. The idea of ‘ the Self in all and all in the Self ’ that the Swami has preached suggests that the isolation of the individual in thought and activities should be discarded in every way for the sake of mental and moral health, and the individual should realise that his needs are intertwined with the needs of others, and that his completion in life is also intertwined with that of others. What the Swami says below not only suggests the fulfilment of the individual but also the psychological foundation for a new social relationship in a co-operative society.

“ The individual's life is in the life of the collective ; the individual's happiness is in the happiness of the collective ; apart from the collective, the individual's existence is inconceivable ; this is the eternal truth and is the bedrock on which the universe is built. To move slowly towards the collective, bearing a constant feeling of intense sympathy with it, being happy with its happiness, and being distressed with its affliction, is the individual's sole duty.” The Swami here gives the essence of the new social consciousness that has to develop and strengthen a classless society all over the world.

Body, Mind and Freedom

The physical universe is limitless, beginningless, endless and infinite. In certain parts of it inorganic matter becomes organic, and organic matter evolves into forms suitable for the emergence of life ; in life comes mind and in mind consciousness, the finest product in the process of evolution. Body and mind are of the same substance. Consciousness has in it the impress of the whole universe which is infinite and limitless. This impress of nature's infinity upon consciousness creates the idea of freedom—the idea to transcend all limitations. Will which is not free bears the impress of this freedom which is so precious in life. The main object of psychology as Swami Vivekananda conceives it is to ensure true freedom through tranquillity and universality. About matter, mind and freedom the Swami says :

“ Mind at a very low rate of vibration is known as matter. Matter at a high rate of vibration is known as mind. Both are the same substance ; and therefore as matter is bound by time and space and causation, mind which is matter at a high rate of vibration, is bound by the same law.”

“ The idea of unthinking philosophers was that the mind was a simple, and this led them to believe in free will. Psychology, the analysis of the mind, shows the mind to be a compound, and every compound must be held together by some outside force ; so the will is bound by the combination of outside forces. Man cannot even will to eat unless he is hungry. Will is subject to desire. But we are free ; everyone feels it.”

“ The agnostic says this idea is a delusion. Then, how prove the world ? Its only proof is that we all see it and feel it, just as much as we all feel freedom. . . . The constitutional belief of man in freedom is the basis of all reasoning. Freedom is of the will as it was before it became bound. The very idea of free will shows every moment man's struggle against bondage. The free can be only one, the unconditioned,

the infinite, the unlimited. Freedom in man is now a memory, an attempt towards freedom."

"If you can give a beginning to time, the whole concept of time will be destroyed. Try to think of a limit where time began, you have to think of time beyond that limit. Try to think where space begins, you will have to think of space beyond that. Time and space are infinities, and, therefore, have neither beginning nor end. This is a better idea than that God created this universe." The impress of infinite time and infinite space—the impress of the universe which is self-evolving, self-dissolving, one infinite existence is firmly established in the memory and it creates the idea of freedom in the consciousness and in the will.

The Role of Imagination and Reason

The attainment of perfect tranquillity (Samadhi) should not be taken in a mystical or occult sense. It is a great pleasure and relief and an experience of emancipation to imagine that all the ideas and the impressions of the mind have vanished, and there is perfect freedom in tranquillity. The more imagination is used in this way, the more free one will feel, and the intensest form of this experience will be a great attainment. Imagination can be used also to feel unity with all—to realise oneself in others and others in oneself. Reason will show that there is a common humanity underlying all races, there is a common life underlying all lives, and a common existence underlying all lives and all things. The understanding of this threefold unity through reason is one thing, and the understanding of this unity through imagination and the heart is a different thing. The unity which is conceived by the intellect must be enlivened by imagination and felt by the heart. Imagination can not only be used for ordinary improvement of the physical health but it can also be used for realising full unity with all and for attaining tranquillity. About reason and imagination, about knowledge and realisation Swamiji says :

"True philosophy is the systematising of certain perceptions." "What is meant by knowledge? Destruction of peculiarity... Our knowledge is knowing the principle. Our non-knowledge is finding the particular without reference to the principle." "The only way to study the mind is to get at facts and then the intellect will arrange them and deduce the principles. The intellect has to build the house, but it cannot do so without bricks, and it cannot make bricks." "The same faculty that we employ in dreams and thoughts, namely, imagination, will also be the means by which we arrive at truth. When the imagination is very powerful, the object becomes visualised."

Instincts, Reason and Intuition

The instincts of self-preservation, sex and will-to-power and the herd-instinct are common to all living creatures. These instincts are harmless but they become distorted in the struggle for existence. The primary instinct of feeling affinity with all is distorted into an aggressive instinct. In a favourable environment it is conceivable that this primary instinct will remain pure and its reflection will be perceptible in all the main instincts. Instincts are mixed with emotions and the emotions attached to

class snobbery, nationalism, racialism and religious fanaticism have created the great problems in the modern world. Reason revealing cause and effect in a phenomenon enlarges our vision and is capable of controlling and directing the instincts. The intensest form of thinking, of feeling, of imagination leads to intuition and inspiration. Instincts are co-ordinated by the ego, but the ego, being the result of the impressions of the mind, has no reality. Here are the reflections of Swamiji :

“Emotions have more connections with the senses than with the faculty of reason.” “The mind is like the lake, it is constantly being set in vibrations which leave an impression on the mind, and the idea of the ego or personal self, the ‘I’, is the result of these impressions. This ‘I’, therefore, is only the very rapid transmission of force and is in itself no reality.” “The full ripeness of reason is intuition, but intuition cannot antagonise reason.” “Instinct is like ice, reason is the water and inspiration is the subtlest form of vapour ; one follows the other.”

“There is such a thing as instinct in us, which we have in common with animals, a reflex mechanical movement of the body. There is again a higher form of guidance, which we call reason, when the intellect obtains facts and then generalises them. There is a still higher form of knowledge which we call inspiration which does not reason, but knows things by flashes....”

“...inspiration must not contradict reason.... What we call inspiration is the development of reason. The way to intuition is through reason. Instinctive movements of our body do not oppose reason. As you cross a street, how instinctively you move your body to save yourself from the cars. Does your mind tell you it was foolish to save your body that way ? It does not. Similarly, no genuine inspiration ever contradicts reason. Where it does it is no inspiration. Secondly, inspiration must be for the good of one and all ; and not for name or fame, or personal gain.”

Layers of the Mind and its Mastery

Psychic determinism is evident in ordinary thinking, feeling and will. Below the layer of the conscious mind there is the layer of memory, which can store up impressions in a most unique way. It is not merely the control of the conscious mind that is enough for self-mastery. There must be control of the impressions in the memory. The so-called unconscious is the realm of instincts and as the instincts are more and more made reasonable and spiritualised, the entire unconscious is brought under one's control. Swamiji tells us about determinism in the conscious mind, and the need for reviving the entire realm of the instincts. He gives a description of how memory can work in an extraordinary manner, and finally says that all minds are connected and that with our minds we can reach all other minds, as the mind is universal :

“Every thought that you think is caused, every feeling has been caused ; to say that the will is free is sheer nonsense.” “Cases have been known where under peculiar conditions, a man who had never learned a particular language, was found to be able to speak it. Subsequent enquiries proved that the man had, when a child, lived among people who spoke that language and the impressions were left in the

brain. These impressions remained stored up there, until through some cause the mind reacted, and illumination came, and then the man was able to speak the language." "Each mind is connected with every other mind, and each mind, wherever it is located, is in actual communication with the whole world. . . . The mind is universal."

Integrated Man and Integrated Society

The integrated individuals having no conflicts in them will tend to produce a society in which there is no conflict, social or spiritual. On the other hand, an integrated society which has removed the conflict of classes and established unity will tend to produce individuals who will have no conflict in them. The individual has to know fully his unconscious and conscious mind and gain control over it; that is to say, he has to harmonise his instincts and make them creative and harmless, then he has to harmonise the instincts, reason and intuition (the understanding of the heart), and he has to establish correct relationships on the basis of his inner calmness and the idea of the self in all and all in the self. The Swami says: "If the power of evil is there in the unconscious, so also is the power of good. We have many things stored in us as in a pocket. We have forgotten them, do not even think of them, and there are many of them, rotting, becoming positively dangerous; they come forth, the unconscious causes that kill humanity. True psychology would therefore try to bring them under the control of the conscious. The great task is to revive the whole man, as it were, in order to make him the complete master of himself."

In certain societies, integrated men and women who are free from conflicts will strive to make other men and women integrated and free and then strive to bring about a new collective system which is without conflict, oppression and exploitation. In some other societies, where a collective system has come into being by removing social conflicts, oppression and exploitation, the endeavour would be to make all men and women within the system free and integrated so as to enable them to offer themselves consciously and whole-heartedly to the collective system. The Swami visualises a new epoch in human history, in which integration would be both individual and social and declares: "A time will come when every man will be intensely practical in the scientific world as in the spiritual, and then that oneness, the harmony of oneness, will pervade the whole world."

MEN AND ANIMALS

Affinity between Men and Animals

Life is one, and we must accustom ourselves to think and feel in terms of all living beings. The Bhagavad Gita declares that Life in every being is God, and Swami Vivekananda says in one of his Bengali poems: "One who serves the Jiva (the living being) serves God indeed." The Jiva is not merely the human being; by the Jivas the Swami means all creatures, and that it is so will be clear when we pay attention to his sayings on men and animals:

“ If you go below the surface, you find . . . Unity between man and man, between races and races, . . . and men and animals.” “ The Vedanta entirely denies such ideas as that animals are separate from men, and that they were made and created by God to be used for our food.” “ Love for yourselves means love for all (for you are all one), love for animals, love for everything.” “ The talk of the brotherhood of man becomes in India the brotherhood of universal life, of animals, and of all life down to the little ants,—all these are our bodies.” “ These are all our gods—men and animals.” “ The Vedas are in the soul of the ant.” “ See no difference between ant and angel. Every worm is the brother of the Nazarene.” “ All beings . . . will attain to liberation-in-life in course of time, and our duty lies in helping all to reach that state. This help is called religion—the rest is indigestion.” “ In speaking of the soul, to say that man is superior to the animal or the plant, has no meaning; the whole universe is one. In plants the obstacles to soul-manifestation are very great; in animals a little less, and in man still less; in spiritual man still less, and in perfect man, they have vanished altogether.”

Of the five *Maha-Yagnas* (great dedications prescribed for daily life), found in the Hindu scriptures, the last is *Bhuta Yagna*, dedication to the subhuman creatures. This is in full harmony with the Vedantic goal to realise oneness not merely with the human beings but also with the animals. It must ultimately lead to the co-operative commonwealth of men and animals as prophet Isaiah conceived in Palestine seven hundred years before Christ. Our thoughts and feelings are now centred on man because of the serious human problems with which we are confronted. But our consciousness is waking up and we are learning to think and to feel in terms of all living beings. Swami Vivekananda's thoughts on animals are certainly inspiring to us at this time.

Do not Despise Living Beings

The animals are not so inferior to us as we generally take them to be. Modern researches have revealed signs of intelligence, sympathy and co-operation in animals, and these findings are astounding. The instinctive life of men and animals is the same and the main process of life is also the same in them. The intelligence of dogs, elephants, ants, bees, beavers and migratory birds is well-known. At the University of California earth-worms have been taught to take the needed turn to avoid electrical shocks and rough sand paper so as to reach nice and moist moss. The lioness Elsa established a very close relationship with Mrs. Joy Adamson, the wife of a game warden in Kenya; she narrates her experience with the lioness in her book *Born Free*. In Australia a monkey has been trained by Mr. Lindsay Schmidt to do farm work by driving the tractor. Kropotkin tells us in his *Mutual Aid* that once a crab fell on its back in a tank at Brighton Aquarium, and other crabs came to help it to recover its normal position. Mr. James Walton, of Chester-le-Street, Durham, England, has tamed tigers, lions and wolves. A chimpanzee once climbed a tree and refused to come down; then the owner pretended that she had a wound on her wrist, and the chimpanzee promptly came down and began to kiss her wrist. In the light of these instances we

find that what Swami Vivekananda says about animals is pregnant with meaning :

“ I do not know, but some day we may wake up and find that the mere worm has something which balances our manhood.” “ Who knows whether the ant is greater than the man, or the man than the ant ? Who can prove one way or the other ? ” “ It is the policeman that makes us moral. It is social opinion that makes us moral, and really we are little better than the animals.” “ People . . . think it too horrible that man should come up from an animal. Why ? What will be the end of these millions of animals ? Are they nothing ? If we have a soul, so have they, and if they have not, neither have we. It is absurd to say that man alone has a soul, and the animals have none. I have seen men worse than animals.” “ The lowest worm has certain things which the highest man has not.” “ If evolution is true, we are proud of our animal ancestors for they antedated man himself.” “ Why should a man think himself above any other man or even an animal ? ” “ The poet says that though himself stricken with old age and dying with hunger, the lion never kills the weakest fox that throws itself in his arms for protection.” “ By . . . sympathy and co-operation even birds and beasts become one's own, not to speak of men.”

What Swamiji has said is neither figurative nor sentimental. Mrs. Barbara Woodhouse, who has made friends with many animals, says that her life is ruled by animals and that an “ undying affection ” is “ almost only found in the animal world.” Lorenz says in his *King Solomon's Ring* that dogs and wolves have a spirit of chivalry and a defeated dog or wolf that has surrendered is not killed. There is the true story, connected with the All-Ireland Donkey Protection Society, about an oppressed donkey which committed suicide by entering the sea at Antrim in Ireland. It is time now for us to change completely our opinion about animals. The British dailies and weeklies very often publish most amazing facts about animals.

Liberation of Animals

True civilisation cannot come to the world unless mankind has changed its behaviour towards animals. It is beneath the dignity of man to be cruel to helpless creatures and to exploit and kill them to serve his own purpose. The prevailing exploitation of animals in all countries in the meat trade, in the fur trade, in the hunting field, in the barn-yard, in the research laboratories, and in the tribal and religious ceremonies is simply horrible. Vivisection in the name of science is an unpardonable offence. If the scientists are determined, they will surely be able to discover harmless ways of research. Those who believe that the universe is a moral order should think about the consequences of the ruthless exploitation of animals. Those who believe otherwise should never forget the dignity that is man's moral asset. The time has come when man's conscience should be awakened against all kinds of exploitation of animals, and by using science and organising ability morally and constructively man should be charitable to animals and seek humane food, humane sport, humane medicaments, humane research and humane pursuits. Swami Vivekananda asks us to be charitable to animals and

change our present behaviour :

“ The guiding motive of mankind should be charity towards men, charity towards animals.” “ The eating of meat produces pleasure to a man, but pain to the animal which is eaten.” “ The duty of non-injury is, so to speak, obligatory for us in relation to all beings : as with some, it does not simply mean the non-injuring of human beings and mercilessness towards the lower animals, nor as with some others, does it mean the protecting of cats and dogs and the feeding of ants with sugar, with the liberty to injure brother-men in every horrible way.” “ It is diabolical to say that all animals are created for man, to be killed and used in any way man likes. It is the devil's gospel. . . . Think how diabolical it is to cut them up, to see whether a nerve quivers or not, in a certain part of the body. . . .” “ One portion of the food cooked in a household belongs to the animals also. They should be given food every day ; there ought to be hospitals in every city for poor, lame or blind horses, cows, dogs, and cats, where they would be fed and taken care of.” More than two hundred years before Christ, in the Empire of Asoka in India, there were hospitals for animals. By systematically organising hospitals for animals, the prosperous countries of today can set an example before the world. As State social services for men, women and children will increase more and more in India, it is conceivable that the religious organisations which are inspired by the Swami's ideas will be able to take the initiative in India in starting hospitals for animals. Swamiji sets forth a very high ideal when he says : “ One who knows is willing to give up his body even for an ant because he knows that the body is nothing.”

Love for Animals in Ancient India

In the traditions of all religions there are touching tales about animals. In Judaism there is the dream of Isaiah about the commonwealth of all living beings in which the wolf and the lamb will be together and children will play with serpents. In Christianity there are stories of St. Francis of Assisi's and other saints' friendship with animals. Here is a great saying in Thomas à Kempis' *Imitation of Christ* : “ There is no creature so little and so worthless as not to manifest the goodness of God.” The Islamic tradition tells us that once the Prophet, needing his shirt, took it after cutting off a portion on which the cat was sleeping, as he did not like to disturb the cat. The following stories in Hindu and Buddhist traditions as narrated by Swami Vivekananda in some of his lectures are very inspiring :

“ They came to a holy hermitage in one of these forests that in ancient India were reserved for animals, and where no animals were allowed to be killed. The animals lost the fear of man,—even the fish in the lakes came and took food out of the hand. For thousands of years no one had killed anything therein. The sages and the aged went there to live among the deer and the birds.” (The story of Savitri.)

“ Yudhishtira . . . said to his dog : ‘ Get into the chariot, child.’ The god stood aghast. He cried : ‘ What! the dog? Do cast off this dog! The dog goeth not to heaven! Great King, what dost thou mean? Art thou mad? Thou, the most virtuous of the human race, thou only

canst go to heaven in the body.' ' But he has been my devoted companion through snow and ice. When all my brothers were dead, my queen dead, he alone never left me. How can I leave him now? ' ' There is no place in heaven for men with dogs. He has to be left behind. ' There is nothing unrighteous in this.' ' I do not go to heaven,' replied the king, ' without the dog. I shall never give up such a one who has taken refuge with me, until my own life is at an end. I shall never swerve from righteousness, nay, not even for the joys of heaven or the urging of a god.' ' Then,' said Indra, ' on one condition the dog goes to heaven. You have been the most virtuous of mortals and he has been a dog, killing and eating animals; he is sinful, hunting and taking other lives. You can exchange heaven for him.' ' Agreed,' said the king, ' let the dog go to heaven.' " (The story of Yudhishthira.)

" ' I did not want, O king, —this body did not want—to trample upon the poor worms crawling on the road, and therefore, as I tried to avoid them, the palanquin moved unevenly.' " (Jada Bharata, who was compelled to be a palanquin bearer, said this to the king.)

" ' If the sacrifice of a lamb helps you to go to heaven, sacrifice of a man will help you better, so sacrifice me.' " (Buddha said to the king.)

Sri Ramakrishna, the Mother Sarada Devi, Swami Vivekananda and Animals

Regarding animals, Swami Vivekananda is in full harmony with his Master Sri Ramakrishna, and the Mother Sarada Devi (Sri Ramakrishna's consort). Once a cat came into the chapel where Sri Ramakrishna was at prayer and worship and he made the cat the object of his worship. Once a mother cat brought her kittens to Sri Ramakrishna's room and kept them under his bedstead. Sri Ramakrishna was very anxious about their safety and felt happy when one of his disciples took charge of them. Once when a flood was over, he saw in a little pool in the field a tiny minnow. Thinking that the pool would dry up soon and the minnow would die, he affectionately carried it and put it into a lake. Once in front of the Mother Sarada Devi, a person, known to her, despicably behaved with a cat, and the Mother asked the person to feel sorry and to salute the cat. Once her niece was about to kill an ant; the Mother felt a divine presence in it and prevented her niece from killing it. We find in Swami Vivekananda the same affection for subhuman creatures. In his monastery he had many pet animals; these included the dog of the monastery, known as " Bagha ", a she-goat whom the Swami called " Hansi " (Swan), some cows, sheep, ducks, geese, an antelope, a stork, and a kid whom he affectionately called " Matru ". The kid slept on a couch in his room and had free access there. The Swami grieved when the kid died. The dog " Bagha " sometimes behaved extraordinarily; when at the beginning and the end of an eclipse, the devotees bathed in the Ganges, " Bagha " used to do the same of his own accord. He died long after Swamiji's passing away and was buried in the grounds of the monastery. In one of his letters the Swami says about his animals: " My huge stork is full of glee and so are the ducks and geese. My tame antelope fled the Math and gave us some days of anxiety in finding him. One

of my ducks unfortunately died yesterday. She had been gasping for breath for more than a week. . . . One of the geese had her plumes falling off. Knowing no other method I left her for some minutes in a tub of water mixed with mild carbolic, and she is all right now." In the light of Sri Ramakrishna's teaching that the divinity in every living being should be felt and every creature should be worshipped, Swami Vivekananda said: "He alone is a child of Sri Ramakrishna who is moved to pity for all creatures and exerts himself for them at the risk of incurring personal damnation." "Thus shall we travel . . . injuring no creatures, being the cause of injury to no creatures—from mountain to mountain, from village to village. . . ."

Service of Living Beings

Wherever Swami Vivekananda's message goes, must also go there his ethical teaching to serve all living beings. Side by side with the organised service to men, women and children, there must be organised service to the subhuman creatures. To make Swamiji's teachings on animals effective, there should be movements in every country (1) to promote the gospel of oneness and of compassion to animals, (2) to popularise a comprehensive charter for the liberation of animals from all forms of exploitation, (3) to inculcate humane education to all and (4) to awaken the moral consciousness of people against the prevailing exploitation of animals. Says the Swami: "There is no greater *Dharma* than this service of all living beings. If this *Dharma* can be practised in the real spirit, then . . . liberation comes as a fruit in the very palm of one's hand."

FOOD AND MORALITY

Food and Ethical Life

The essence of practical Vedanta as preached by Swami Vivekananda lies in the principle of "the self in all, and all in the self" and in the application of this principle to spiritualise the entire life and all forms of behaviour. The question of food is vital in this connection since without food life cannot go on, and an ethical life is impossible if food is obtained by cruelty or killing. Considering the problem of poverty, the conditions of society in different countries, and the struggle for existence through which people were passing, the Swami sometimes allowed concessions regarding food, but this in no way minimises the importance of his universal teachings about food. We must follow the principle of eliminating every form of avoidable and unnecessary cruelty and killing in our mode of living, and use our discretion and common sense as to how far we can go; and we shall find that we are able to go a very long way indeed with the ideal as set forth by the Swami. He says: "The duty of non-injury is . . . obligatory for us in relation to all beings." "The eating of meat produces pleasure to a man but pain to the animal which is eaten."

Vedanta and Food

Vedanta preaches the oneness of all forms of life and is against every kind of cruelty and killing. It is a pity that many spiritually minded people as well as people with a humanitarian and kindly disposition are callous about the cruelty and killing involved in the food we take. Both physical and moral health should be considered in taking food, and when substitutes for fish, flesh and fowl can be found, men and women should be courageous enough to change their bad habits and refuse to take the food which is obtained by cruelty or killing. Discussing the problem of food from the standpoint of physical health the Swami says: " Proper diet means simple diet, not highly spiced." Dealing with the same problem from the moral standpoint he remarks: " To eat meat is surely barbarous and vegetable food is certainly purer,—who can deny that ? " " All exciting food should be avoided, as meat, for instance ; this should not be taken because it by its very nature is impure. We can only get it by taking the life of another. We get pleasure for a moment, and another creature has to give up its life to give us that pleasure." 'The sacredness of life is a fundamental teaching of Swami Vivekananda, and when we forget this teaching, we do harm to our moral nature. The Swami reiterates: " The Vedanta entirely denies such ideas as that animals are separate from men, and that they were made and created by God to be used for our food."

Food and Stamina

Many well-known doctors have told us that vegetarian food increases the stamina and vigour of people. About the value of fruit the Swami says: " They who take much fruit regularly do not so soon lose their youth, as the acid of the fruit dissolves the foul crust on the bones which is mainly the cause of bringing on old age." About the sustaining power of vegetarian food the Swami's opinion is clear: " The meat-eating animal, like the lion, gives one blow and subsides, but the patient bullock goes on all day, eating and sleeping as it works. The ' live Yankee ' cannot compete with the rice-eating Chinese coolie." In this connection we should remember that there is no difficulty at all in getting the required protein for our health and growth from vegetarian food. The vegetarian alternatives to meat and fish are lentils, peas, beans, nuts and cheese. The percentage of protein in cheese is greater than in beef, bacon and fish, and is equal to that in chicken. The percentage of protein in peanuts is greater than in meat. Milk contains all the necessary amino-acids which make protein. The countries in which milk and milk products are scarce can find substitutes for milk, butter, cream and cheese in milks from diluted nut creams, nuts and soya flour ; in nut butter and soya butter ; in nut cream ; and in soya cheese and nut cheese. The simplest day's menu can include any two of the protein substitutes mentioned above, potatoes and fresh vegetables for carbohydrates, and the required fats, milk and fruit. The Vegans omit milk and milk products because of the exploitation involved in getting these, and their strictly vegetarian food ensures good health and is undoubtedly most moral. It should be known to us that meat-eaters are more prone to suffer from gout than vegetarians, vegetarians recover

from wounds more easily and are less affected by epidemic diseases, vegetarian food purifies the blood and increases the expectation of life, and fruits have a medicinal value.

Food and Mind

According to the Biblical tradition the human race was originally vegetarian. This tradition is narrated in the concluding portion of the first chapter of Genesis, and is the same as that in the Indian Puranas about food in the Satya Yuga (the golden age). It is historically true that the human race emerging from the anthropoid apes followed their habits regarding food, and these habits continued for a long time in the food-gathering stage of society until natural calamities and increase of population led many tribes and clans to hunting. We should remember this tradition today when we are thinking of evolving a new civilisation without competition, a civilisation in which a moral and rational standard of living can become universal. The food problem has to be considered from the social standpoint as well as from the standpoint of personal spiritual life. The right kind of food is needed to create a moral disposition in the mind and what the Swami says about food in relation to purity of the mind is of great value: "It being so, that out of the material particles of our food we construct the instrument of thought, and that from the finer forces lodged in those particles we manufacture thought itself, it naturally follows that this thought and the instrument will be modified by the food we eat." "Pure food brings a pure mind." "Certain regulations as to food are necessary; we must use that food which brings us the purest thought. If you go into a menagerie you will find this demonstrated at once. You see the elephants, huge animals, but calm and gentle; and if you go towards the cages of the lions and tigers you find them restless, showing how much difference has been made by food."

Food and Population

The Swami gives the traditional ideas about food as follows: "There are according to our scriptures, three things which make food impure: (1) *Jati-dosha*, natural defects of a certain class of food, . . . (2) *Nimitta-dosha*, or defects arising from the presence of external impurities in it, . . . and (3) *Ashraya-dosha*, or defects that arise by the food coming from evil sources, as when it has been touched and handled by wicked persons." He was not merely interested in ideas about food but also in useful details about it, and was eager to make experiments on food. About improving the diet in certain parts of India, he said: "I wish to make an experiment whether something of the nature of flattened rice can be made out of wheat." Experiments on food are essentially needed today in the world as there is the problem of the rapidly rising population and the food required for it. While for meat diet about two acres of land per person is needed, for vegetarian diet half an acre per person can be sufficient. The creation of a world public opinion for vegetarianism is needed today to solve the serious population problem in the world.

Militarism and Food

A special remark of the Swami about the future of vegetarianism is full of significance. It seems that he was conscious of the likelihood of

science creating diabolical weapons and of mankind thereby becoming compelled to give up militarism for its survival. The nuclear age is demanding that mankind for its security must give up militarism. Knowing the correlation of meat-eating and militarism, the Swami says : " While military power dominates, meat-eating will prevail ; but with the advance of science fight will grow less and then the vegetarian will come in."

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“ Animals are my Brothers ”

The Swami's appeal goes to all religious people, all people interested in humanism, and all reasonable people : " The ideal is not to eat flesh, not to injure any being, for all animals are my brothers. If you can think of them as your brothers, you have made a little headway towards the brotherhood of all souls, not to speak of the brotherhood of men! "

SECTION TWO

'SPIRITUAL COMMUNISM

Prophecies on India, Russia and China, and the World Proletariat

Three prophecies of Swami Vivekananda have been of great significance. After his return to India from the West in 1897, he admonished the people of India to forget all other gods and goddesses and to worship the only living goddess, their Motherland, for the following fifty years, in order to bring about her liberation. It is most amazing that India became free in 1947 just after a period of fifty years as mentioned by him.

His second prophecy about Russia and China is more positive and equally significant. But before coming to that I should like to mention some reflections of his on Russia and China. He wrote to Miss Josephine MacLeod: "What the learned friend of A ---- says about Russia is about the same as I think myself. Only there is one difficulty of thought—is it possible for the Hindu race to be Russianised?" The context in the letter is vague, and one wonders what actually he was thinking about Russia. The Swami knew much about Russia as Leon Lamsberg (Swami Kripananda), a Russian Jew by birth, was one of his American disciples. As to China he said: "Today, China is like a disorganised mob; but in the heyday of her greatness she possessed the most admirable organisation any nation has yet known. Many of the devices and methods we term modern were practised by the Chinese for hundreds and thousands of years. Take competitive examination as an illustration." Now we come to the prophecy. Romain Rolland was struck by this prophecy and mentions it in his *Life of Swami Vivekananda*. In 1896, the Swami said to Sister Christine (Miss Greenstidel), one of his disciples, that the next upheaval to usher in a new era would come from Russia or China. The dollar imperialism of America made the Swami sad and he said to Miss Josephine MacLeod that America would not be able to accomplish this work. We should remember here that Swami Vivekananda died in 1902, and the Russian Revolution came about in 1917 and China became communist in 1949.

The third prophecy about the international proletariat is epoch-making. Pertaining to it here are the important declarations of the Swami: "Last will come the labourer (Sudra) rule. Its advantages will be the distribution of physical comforts. . . . There will be a great distribution of ordinary education." "Now is the time for the last—they must have it—none can resist it. I do not know all the difficulties about the gold or silver standard (nobody seems to know much as to that), but this much I see that the gold standard has been making the poor poorer and the rich richer. . . . The silver standard will give the poor a better chance in this unequal fight. I am a socialist." "The present mercantile civilisation must die, with all its pretensions and humbug—all a kind of Lord Mayor's Show." "Everything goes to show that socialism or some

form of rule by the people, call it what you will, is coming on the boards. The people will certainly want the satisfaction of their material needs, less work, no oppression, no war, more food."

The Nature of the Rise of the World Proletariat

At a time when Russia is trying to establish full communism in the next twenty years to make the important elements of all cultures the common asset of the generality of people, and to remove the distinction between city life and country life, and the distinction between manual labour and intellectual labour in the new society, the Swami's remark on the rise of the proletariat as the supreme power in society is very thought-provoking. It implies a classless society in which all members are workers, unskilled, skilled and intellectual, with equal rights and privileges in society. He says: "A time will come, when there will be the rising of the Sudra class, with their Sudrahood; that is to say, not like that at present, when the Sudras (labourers) are becoming great by acquiring the characteristic quality of the Vaisya (the trader) or the Kshatriya (the military class), but the time will come, when the Sudras in every country, with their inborn Sudra nature and habits,—not becoming in essence Vaisya or Kshatriya, but remaining as Sudras—will gain absolute supremacy in every society. The first glow of the dawn of this new power has already begun to slowly break upon the Western world, and the thoughtful are at their wit's end to reflect upon the final issue of this fresh phenomenon. Socialism, anarchism, nihilism, *etc.* are the vanguard of the social revolution that is to follow."

On the same theme Engels says: "Whatever changes took place in the upper, non-producing ranks of society, society could not live without a class of producers. This class, then, is necessary under all circumstances though the time must come, when it will no longer be a class, when it will comprise all society." The rise of the Sudra class with its Sudrahood implies that society will become classless, and the principle of "From each according to his ability, to each according to his needs" will be realised in society.

Proletarian Internationalism : Masses in India and the World

The Swami very definitely visualises a casteless and classless India rising from the peasants, the workers, the hill tribes and the aborigines of the country in co-operation with the intelligentsia. He suggests that the upper classes should consciously link themselves with the common people and hand over to them the culture that India has evolved through the ages. He sees in his mind's eye a new world from which all forms of aristocracy have disappeared, and discusses the state of the bourgeoisie and the proletariat in the world.

The Swami was fully conscious of the class conflict and caste-conflict in India and had a clear vision of a Renascent India, classless and casteless. He says: "However much you may parade your descent from Aryan ancestors and sing the glories of ancient India day and night, and however much you may be strutting in the pride of your birth, you, the upper classes of India,—do you think you are alive? You are but the mummies ten thousand years old! It is among those whom your ancestors despised as 'walking carrions' that the little of vitality that there is still in

India is to be found ; and it is you who are the real ' walking corpses '. Your houses, your furniture look like museum specimens, so lifeless and antiquated they are ; and even an eye-witness of your manners and customs, your movements and modes of life, is inclined to think that he is listening to a grandmother's tale ! When, even after making a personal acquaintance with you, one returns home, one seems to think one had been to visit the paintings in an art-gallery ! . . . You are the real illusions, the mystery, the real mirage in the desert, you, the upper classes of India ! You represent the past tense, with all its varieties of form jumbled into one. That one still seems to see you at the present time, is nothing but a nightmare brought on by indigestion. You are the void, the unsubstantial nonentities of the future. Denizens of the Dreamland, why are you loitering any longer ? Fleshless and bloodless skeletons of the dead body of Past India that you are - why do you not quickly reduce yourselves into dust and disappear in the air ? Aye, in your bony fingers are some priceless rings of jewels treasured up by your ancestors, and within the embrace of your stinking corpses are preserved a good many ancient treasure-chests. So long you have not had the opportunity to hand them over. Now . . . pass them on to your heirs ; aye, do it as quickly as you can. You merge yourselves in the void and disappear. " While reading this fiery passage, one must not forget his vision of the new era in human history to start from Russia and China. It is evident that he wants India to take part spiritually in the full development of this new era, and asks the Indian upper classes with their culture to become identified with the common people.

His utterance should inspire Indian thinkers, statesmen and reformers to expedite the process of building up a classless and casteless India : " Let New India arise . . . Let her arise out of the peasant's cottage, grasping the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts and from markets. Let her emerge from the groves and forests, from hills and mountains. These common people have suffered oppression for thousands of years--suffered it without murmur, and as a result have got wonderful fortitude. They have suffered eternal misery, which has given them unflinching vitality. Living on a handful of gram flour they can convulse the world ; give them only half a piece of bread, and the whole world will not be big enough to contain their energy . . . And besides, they have got the wonderful strength that comes of a pure and moral life . . . Such peacefulness, such contentment, such love, such power of silent and incessant work, and such manifestation of lion's strength in times of action--where else will you find these ! Skeletons of the past, there, before you, are your successors, the India that is to be. Hand over those treasure-chests of yours, and those jewelled rings among them,--as soon as you can ; and you vanish into air, and be seen no more,--only keep your ears open ; no sooner will you disappear than you will hear the inaugural shout of the Renascent India."

It is not the aristocracy of India alone but the aristocracy of the whole world that should disappear. The Swami makes bold to say : " It is the duty of every aristocracy to dig its own grave, and the sooner it

does so, the better for all." By rejecting every form of aristocracy, the Swami evidently rejects the monarchical form of government, the feudalist and the capitalist forms of economic organisation, and all kinds of social inequality based on group privilege, since all these constitute the foundations of aristocracy.

Here is his description of the exploitation of labour by capital: "The Vaisya (bourgeoisie) is saying: 'You madman! what you call the effulgent all-pervading deity, is here, in my hand, the ever-shining Gold, the Almighty Sovereign. Behold, through its grace, I am also equally powerful. O Brāhmana (priest)! even now, I shall buy through its grace all your wisdom, learning, prayers and meditation. And O great king, your sword, arms, valour and prowess will soon be employed, through the grace of this, my Gold, in carrying out my desired objects. Do you see these lofty and expensive mills? Those are my hives. See, how swarms of a million bees, the Sudras (proletariat), are incessantly gathering honey for those hives; do you know for whom? For me, this me, who in due course will squeeze out from behind every drop of it for my own use and profit.'" "The squeezing out" as mentioned by the Swami implies how capital arises from the surplus value of labour.

Engels says in *Anti-Dühring*: "The labourer each day costs the owner of money the value of the products of six hours' labour, but he hands over to him each day the value of the product of twelve hours' labour. The difference in favour of the owner of money is—six hours of unpaid labour, a surplus product for which he does not pay and in which six hours' labour is embodied. The trick has been performed. Surplus value has been produced: money has been converted into capital."

The Swami now tells us about the condition of the working class of his time, and about the basic structure of society which physical labour creates, all other structures concerning culture, administration, religion, law, etc., being super-structures. According to him, the working class constitutes "the real body of society." He observes: "Where are they, through whose physical labour are possible the influence of the Brāhman, the prowess of the Kshatriya, and the fortune of the Vaisya? What is their history, who, being the real body of society, are designated, at all times, in all countries, as 'they—the base-born'?.... The Sudras of countries other than India have become, it seems, a little awake; but they are wanting in proper education, and have only the mutual hatred of men of their own class,—a trait common to Sudras."

Fortunately the state of the working class of the world is quite different now. The working class has gained supremacy in the communist countries and in many other countries is becoming stronger and stronger through its political parties, and through the trade union and the co-operative movements.

The Masses, the Backbone of Society in India and other Countries

It is amazing that when the idea of nationalism was only in a nascent state in India, the Indian National Congress cherished only a vague idea of dominion status for India, and there was no well-organised political movement in the country, the Swami, with his clear vision of the future of the masses, championed their cause through his utterances: "If these

lower classes stop work, where will you get your food and clothing from? If the sweepers of Calcutta stop work for a day, it creates a panic; and if they strike for three days, the whole town will be depopulated by the outbreak of epidemics. If the labourers stop work your supply of food and clothes also stops. And you regard them as low class people and vaunt about your own culture!"

"The lower classes are gradually awakening to this fact and making a united front against this, determined to exact their legitimate dues. The masses of Europe and America have been the first to awaken and have already begun the fight. Signs of this awakening have shown themselves in India too, as is evident from the number of strikes among lower classes now-a-days. The upper classes will no longer be able to repress the lower, try they ever so much. The well-being of the higher classes now lies in helping the lower classes to get their legitimate rights."

"When the masses will wake up, they will come to understand your oppression of them and by a puff of their mouth you will be entirely blown off! It is they who have built up civilisation amongst you; and it is they who will then pull it down. Think how at the hands of the Gauls the mighty ancient Roman civilisation crumbled into dust. Therefore I say, try to rouse these lower classes from slumber by imparting learning and culture to them. When they will awaken—and awaken one day they must—they also will not forget your good services to them and will remain grateful to you."

About the Santals, an autochthonous tribe in India, the Swami says: "I found them a veritable embodiment of God—such simplicity, such sincere guileless love I have seen nowhere else.... See how simple they are; can you mitigate their misery....?" What the Swami says about the Santals is true of the hill tribes and primitive peoples in India and other countries. We must recognise the nobility, purity and natural freedom of these people and give them modern culture and amenities without destroying their purity and love for freedom.

The Swami discovers the basis of civilisation in labour, praises highly the Indian working class and bows down before it. He says: "Just weigh the matter in your mind. Those uncared for lower classes of India—the peasants and weavers and the rest, who have been conquered by foreigners and are looked down upon by their own people,—it is they who from time immemorial have been working silently, without even getting the remuneration of their labours! But what great changes are taking place, slowly, all over the world, in pursuance of Nature's laws! Countries, civilisations and supremacy are undergoing revolutions. Ye labouring masses of India, as a result of your silent, constant labours, Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successfully attained supremacy and eminence! And you! Well, who cares to think of you!" Trade with India brought prosperity and power to many ancient and modern countries. Behind this trade the Swami saw the exploitation of the labouring classes of India. He adds:

"Your ancestors wrote a few philosophical works, penned a dozen or so epics, or built a number of temples—that is all, and you rend the skies with triumphant shouts; while those whose hearts' blood has contributed

to all the progress that has been made in the world—well, who cares to praise them? The world-conquering heroes of spirituality, war and poetry are in the eyes of all, and they have received the homage of mankind; but where nobody looks, no one gives a word of encouragement, where everybody hates—there living amid such circumstances and displaying boundless patience, infinite love and dauntless practicability, our proletariat are doing their duty in their homes day and night, without the slightest murmur,—well, is there no heroism in this? Many turn out to be heroes, when they have got some great task to perform. Even a coward gives up his life, and the most selfish man behaves disinterestedly, when there is a multitude to cheer him on; but blessed is he who manifests the same unselfishness and devotion to duty in the smallest of acts, unnoticed by all,—and it is you who are actually doing this, ye ever-trampled labouring class of India! I bow to you.” The phrase “those whose hearts’ blood has contributed to all progress” gives the essence of the Swami’s labour theory of history.

Spiritual Basis of Communism

The Swami finds the spiritual basis for his proletarian internationalism, for the new classless world community, in “Vedanta in the highest form,” without metaphysical or theological subtleties. He preaches the oneness of life and the oneness of humanity as the basis of the new society in which the individual realises himself in the collective, and the collective stands for the fullest development of the individual. He visualises a classless world community and the full manifestation of spirituality in all members of the human race as the culmination of history. “Vedanta in the highest form” is a non-metaphysical, non-theological, non-mystical system of thought. It inculcates an intense feeling of oneness of mankind, oneness of life, and oneness of the universe. This feeling of oneness brings peace, freedom and happiness in the mind and prepares the way for broadening the consciousness of men and women to transform society and the world.

Vedanta preaches oneness, that is to say, human solidarity, the solidarity of life and the solidarity of the universe. The psychological implication of Oneness is deep and profound, and the ethical implications are revolutionary. The Swami says: “All the social upheavalists, at least the leaders of them, are trying to find that all their communistic or equalising theories must have a spiritual basis, and that spiritual basis is in Vedanta only. I have been told by several leaders, who used to attend my lectures, that they required the Vedanta as the basis of the new order of things.” The names of all the leaders are not recorded. The Swami met Edward Carpenter and Kropotkin. Marie-Louise (Swami Abhayananda), a naturalised Frenchwoman, who was famous in socialist circles, became one of his disciples in America. The Swami continues: “Any attempts against this perfect equality of all creation, irrespective of birth, sex, or even qualification, is a terrible mistake, and no one can be saved until he has attained to this idea of sameness.” “No man, no nation can attempt to gain physical freedom without physical equality, nor mental freedom without mental equality.... Why should a man think himself above any other man....?” “The oneness is the rationale

of all ethics and spirituality. Europe wants it today just as much as our downtrodden masses do, and this great principle is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, in Germany, in France and in America." Mere intellectual conception of this oneness is not enough ; oneness has to be sincerely felt by the heart, and the cultivation of the feeling of oneness should be the basis of the new education. Showing the great need for this spiritual feeling, the Swami says : " It is one of the evils of your Western civilisation that you are after intellectual education alone, and take no care of the heart. It only makes man ten times more selfish." " Excess of knowledge and power, without holiness, makes human beings devils." " Let us work for that knowledge which will bring the feeling of sameness towards all mankind. You think that because you talk a little more polished language you are superior to the man in the street. Remember that when you are thinking this, you are not going towards freedom but are forging a fresh chain for your feet."

Man is a social being and he must not seek aggressive individualism at the cost of his social feeling, in the name of freedom. About the mutual give and take in social relationships the Swami says : " To serve, everyone has the right, and not only so, but everyone is under obligation to serve others, so long as he is accepting service from others." As opposed to the individualistic way of seeking one's secular and spiritual fulfilment without consideration of others, he shows the way of " One in all and all in one," and says : " The individual's life is in the life of the collective ; the individual's happiness is in the happiness of the collective ; apart from the collective, the individual's existence is inconceivable ; this is an eternal truth, and is the bedrock on which the universe is built. To move slowly towards the collective, bearing a constant feeling of intense sympathy and sameness with it, being happy with its happiness and being distressed with its affliction, is the individual's sole duty. Not only is it his duty, but in its transgression is his death, while compliance with this truth leads to life immortal. This is the law of nature ; and who can throw dust into her ever-watchful eyes ? " Realising ourselves in all, and all in ourselves is the goal, and here is the Swami's admonition : " Forget yourselves ; this is the first lesson to be learnt, whether you are a theist or an atheist, whether you are an agnostic or a Vedantist, a Christian or a Mohammedan. The one lesson obvious to all is the destruction of the little self."

Swamiji implies that the very process of social evolution will finally lead men and women in all parts of the world, not only to complete social equality, but also to the realisation of spiritual oneness. The knowledge of oneness which is now taken to be something mystical in the super-conscious state of the mind will become the common knowledge to all in the conscious mind, and thereby the psychological aspect of social evolution will reach its completion. He affirms : " The ' good of the world ' will be that what is now superconscious for us will in ages to come be the conscious for all." " A time will come when every man will be as intensely practical in the scientific world as in the spiritual and then that Oneness, the harmony of Oneness, will pervade the whole world. The whole of mankind will become *Jivanmukta*, free whilst living.

We are all struggling towards that one end."

The Swami's vital spiritual principles with their psychological technique go with equal efficiency, suggestiveness and strength to the communist world and the capitalist world. These will help Russia and China to develop their own morality and spirituality on the basis of dialectical materialism. These will help also the capitalist world to transform itself and to bring about a peaceful social revolution.

His Philosophy of History

The Swami's philosophy of history is based on his findings that the working class constitutes "the real body of society" and its "heart's blood has contributed to all progress." His ideas can be related to some of the verses of the *Adi Parva* and the *Shanti Parva* of the *Mahabharata*, the Indian epic. It is said in these verses that the original human society was without caste, kingship and property and that the women in that society had no barriers of patriarchal family, as the relations between men and women were based on natural affection. It is also mentioned that the future human society will be similar to the ancient society. This reminds us of what Morgan says in his *Ancient Society* about how the future classless society will be the classless society of the past on a higher level, and how it will assimilate into it all the essential achievements of the various periods of history through which humanity has passed. The Swami combines the ancient and modern ideas of historical evolution and states that the *Brāhmins* (the priests), the *Kshatriyas* (the military class), the *Vaisyas* (the merchants) and the *Sudras* (the labourers) gain mastery over society successively. This view fully tallies with the view that human society is passing through primitive communism (the *Satya Yuga* when all were *Brāhmins*), the slave system (with the supremacy of the priests and priest-kings), the feudal system (with the supremacy of the military class), the capitalist system (with the supremacy of the merchants, the bourgeoisie), and the socialist system (with the supremacy of the proletariat). Many historians have ignored the economic foundations of history, and their ideas about the rise and fall of civilisations can be better understood when all civilisations are seen through the conditions of primitive communism, slavery, feudalism, capitalism and communism. The Swami's philosophy of history is more Marxian than otherwise, and he says: "To practise religion, one has to worship the tortoise-god first. The belly is that tortoise-god." Human life and history is understood properly when we know the truth that religion and culture come between breakfast and lunch, lunch and tea, tea and dinner, and dinner and breakfast. Marx's historical materialism does not mean more than this and leaves ample room for the development of spirituality which pertains to the deepening and the broadening of consciousness. The real philosophy of history must study very scientifically the laws of social development. The labour theory of history which the Swami has suggested is Marxian in essence and is different from the "divine will" theory of religions, the "great man" theory of Carlyle, the "Wave theory" of Sorokin, the "cycle theory" of Spangler and Toynebee and the "chance" theory of Fisher.

Incidentally, in one place the Swami says: "Thrice communism was

tried in Thibet and thrice it failed." Religious communism was tried by Hinduism, Zoroastrianism, Judaism, Buddhism, Christianity and Islam; the experiments partly succeeded among small groups but mostly failed as society in general was not ready for them. Capitalism was needed to co-ordinate the efforts of the labouring classes so that they could prepare themselves to gain supremacy over society. This is clearly seen as we study history through primitive communism, the slave-society, feudalism, capitalism and communism. But was the emergence of the class society essential for the evolution of civilisation? It is quite conceivable that all the developments in history might have taken place without the destruction of the main features of primitive communism, and primitive communism could have assimilated into its system all the new means of production. Natural calamities and the increase of population made the struggle for existence very hard; violent and anti-social forces could not be controlled; and the most ancient communist societies in different parts of the world collapsed under the pressure of uncontrolled circumstances. The following assertion of the Swami is significant: "The day will come when men will study history from a different light, and find that competition is neither the cause nor the effect, simply a thing on the way, not necessary to evolution at all." Human history is as old as a million years. Of these only the last 7000 years from the emergence of city life and class society in about 5000 B.C. to the present times have known competition in society. About the most ancient and the future society the Swami narrates the Indian tradition: "We read in the Mahabharata that the whole world was in the beginning peopled with Brāhmans and that as they began to degenerate they became divided into different castes, and that when the cycle turns round, they will go back to the Brāhmanical origin." "In the beginning of the Satya Yuga there was one caste, the Brāhmans. . . . In the coming Satya Yuga all the other castes will have to go back to the same condition." As we have already mentioned, behind the turning of the "cycle" as narrated in the Indian tradition, the Swami has discovered the labour of the working class which constitutes "the real body" of all social systems.

Towards Spiritual Communism

The international proletariat, fully organised and fully conscious of its own power and destiny, will gain mastery all over the world in the future. At the beginning of the century the Swami surveyed the condition of the world proletariat and remarked: "What avails it if they (the Sudras) greatly outnumber the other classes? That unity by which ten men collect the strength of a million is yet far away from the Sudras; hence, according to the law of nature, the Sudras invariably form the subject race." Since then the situation has changed in the history of mankind. The proletariat have gained power in Russia and China, fulfilling the Swami's prophecy, and they in Russia, China and other communist countries cover more than one-third of the population of the world.

The Swami presents the essence of the struggle between the two social systems as follows: "The doctrine which demands the sacrifice of individual freedom to social supremacy is called socialism, while that which

advocates the cause of the individual is called individualism." The capitalist conception of a free society is diametrically opposed to the communist conception of a free society today, and an ideological struggle is going on throughout the world. The Swami in his spiritual communism shows a solution of the ideological problem by suggesting that the individual must realise himself in the collective, and the collective must see to the manifestation of all the potentialities of the individual. The Swami's ideas suggest a uniform society all over the world in which the spiritual freedom of the individual is expressed under a system in which the social, political, economic and cultural spheres are organised on the basis of common ownership. If we believe in the Swami's prophecy about the supremacy of the proletariat throughout the world, then we should try our best to bring it about in all parts of the world. Three steps can be taken towards this goal: (1) the creation of a strong spiritual foundation along the line of Swamiji in all the communist countries, (2) a peaceful transformation of capitalism into socialism in all capitalist and semi-capitalist countries, and (3) the establishment of spiritual communism in India by means of a comprehensive programme based on Vinobaji's appeal for Gramdan (gift of villages) and Sampatidan (gift of property). If the Congress Party in India develops an elaborate programme for this purpose along Swamiji's line, it will have the backing of the whole country.

Prestige, competitive spirit and inequality are the obstacles to the emergence of a uniform spiritual communist society throughout the world. About inequality the Swami says: "If there is inequality in nature, still there must be equal chance for all—or if greater for some and for some less—the weaker should be given more chance than the stronger." There is a false idea that competition is needed for the purpose of incentive and progress. William Morris controverts this idea in his *News from Nowhere* and shows the efficacy of the natural desire for improvement in men; and the Swami says: "There is no reason to believe that competition is necessary for progress. In the animal the man was suppressed, but as soon as the door was opened, out rushed man. So, in man there is the potential God, kept in by the locks and bars of ignorance. When knowledge breaks these bars the God becomes manifest." The Swami discards all privileges: "There is first the brutal idea of privilege, that of the strong over the weak. There is the privilege of wealth. . . . There is the still subtler and more powerful privilege of intellect. The last of all, and the worst, because the most tyrannical, is the privilege of spirituality. . . . Absolutely no privilege for anyone. The same power is in every man, the one manifesting more, the other less; the same potentiality is in everyone. Where is the claim for privilege?" It is only in the final phase of communism in which all economic problems are fully solved, all needful things are produced abundantly, and man has learnt to love man intensely, that all privileges will disappear for good.

There are pessimistic ideas about man and society. We must get rid of them if we are to work for the cause of the proletariat on a spiritual basis as indicated by the Swami. The following assertion of his is significant: "The misery that there is in the world is not natural, hence it is removable." There is a false idea that poverty and misery are

needed for spiritual growth. In one place the Swami has said that India by removing her poverty and misery and still sticking to her spiritual ideals should show to the world an example of how a rational and moral standard of living can go side by side with spiritual progress. His clarion call is : " You are the agents to bring about the Golden Age. To work with this conviction at heart! "

The Vedantic principle of " the self in all, and all in the self " showed to the Swami the acme of spiritual realisation, provided him with the real basis of ethics and clarified to him how one's own welfare was intertwined with the welfare of all. This spontaneously created in him the picture of a new society without oppression or exploitation. The Swami's communism is, therefore, in full conformity with the Vedantic tradition, and his conviction about it was strengthened when he went to the West and came in contact with the leaders of socialist, communist and anarchist thoughts. To sustain a communist system, a communist consciousness is essentially needed ; Russia, China and other communist countries will derive much benefit if they accept the Swami's non-metaphysical, non-theological spiritual principles on human solidarity, the solidarity of life, and the solidarity of the universe to strengthen their social system. Following him, the capitalist world should accept the final phase of society that is bound to come, and be ready for complete transformation through constitutional and democratic means. India can render best service to herself and the world, by following in the footsteps of the Swami and establishing spiritual communism without any compromise by means of a non-violent social revolution.

Swami Vivekananda's Vedanta with its principle of the Oneness of humanity, of life, and of existence, and with its idea of the fulfilment of the individual in the collective has the potency of evolving a system of communism, especially in India, based on the common ownership of the means of production, distribution and exchange, and on the cultural and spiritual freedom of the individual and various groups. On the other hand, dialectical materialism of the communist world is developing a comprehensive system of morality and spirituality on the basis of the principle of " one in all and all in one " and the principle : " the free development of the individual is the pre-condition of the free development of society, and the free development of society is the pre-condition of the free development of the individual." In developing its morality and spirituality the communist world will find that Swami Vivekananda's Vedanta can be complementary to its system without damaging the main postulates of dialectical materialism.

Materialism and Spirituality

Swami Vivekananda knew that materialism and the spirituality of Vedanta could flourish side by side, when he prophetically said : " It seems clear that modern materialism can hold its own and at the same time approach spirituality by taking up the conclusions of Vedanta." The conclusions of Vedanta about the experience of inner freedom and of the unity with all suggest a state of consciousness without referring to any dogma relating to the ultimate reality. As spirituality consists only in such an experience, it can go side by side with materialism.

The Swami uses the term "modern materialism"—not dialectical materialism, and yet if spirituality has to arise without marring the materialistic ideology, then it has to be the result of a dialectical transformation of ordinary consciousness which is, according to materialism, "a property of the brain". The Swami evidently believed in the emergence of such a spirituality from the normal consciousness. Lenin said in *Materialism and Emperio-Criticism*: "To be a materialist is to acknowledge objective truth, which is revealed to us by our sense organs. . . . Sensation is a subjective image of the objective world. . . . Man could never have adapted himself biologically to his environment if his sensation had not given him an objectively correct presentation of that environment." According to the Swami, spirituality can develop in the normal consciousness without questioning the view of Lenin about materialism; and this new revolutionary idea of spirituality is full of great promise in two ways. Firstly, Marxian ideology will be able to absorb the essential spirituality of all the faiths of the world, and secondly, a spiritual understanding between the communistic world and the capitalist world will be practicable.

Swami Vivekananda said that he was a socialist. This assertion of his about himself must be linked with his prophecy about the emergence of the Sudra (proletariat) rule throughout the world so that we can realise the full significance of his assertion. As a socialist, he has wanted firstly, a radical transformation of all political, economic, social and cultural institutions on the basis of complete equality; secondly, the systematic absorption of the cultures of the previous epochs by the proletariat in order to enrich the new epoch it ushers in; and thirdly, "Vedanta in the highest form" as the spiritual basis of the new society. Marx, in the *Critique of the Gotha Programme* gave a clear picture of the final phase of communism, and the Communist Manifesto had previously expressed the principles of scientific communism as opposed to Utopian communism. Enquiring, observant and full of insight as he was, Swamiji surely heard about the essence of the Communist Manifesto (which was published in 1848) when he met the Western revolutionary thinkers like Kropotkin and others. While he accepted the equalitarian principles, he deeply felt the need of a spiritual basis for these principles.

It is not generally known that communism has a great moral and spiritual urge. Marx wrote about this urge, as he was struggling to finish *Capital*: "I had to use every moment in which I was capable of work in order that I might finish the task to which I have sacrificed my health, my happiness in life and my family. . . . If one chose to be an ox one could, of course, turn one's back on the agonies of mankind and look after one's own skin." This urge has undoubtedly created a spiritual foundation for communism. Communism has to be felt by the heart, not merely conceived by the intellect, and here arises the need for the spiritual basis. The co-operative spirit that is created through co-operative efforts in the socialised farms, the socialised factories and the socialist administrative institutions has to be intensified, and serious discussions are going on today in the communist world for the intensification of the communist consciousness and the formulation of communist morality. Makarenko's moral training, based on the recognition of

goodness in human nature, in his famous colony of juvenile delinquents is well-known, and it is obvious that the communist consciousness implies a deep feeling of "one in all and all in one." This feeling is akin to the *Sarvatmabhava* (the feeling of one's self as all), implied in the Vedantic consciousness. According to the Swami, "Vedanta in the highest form" consists in the idea of the solidarity of the universe and the feeling of one's own self as all, with a comprehensive technique to cultivate them; and it is free from the metaphysical and theological dogmas of traditional Vedanta. Being fully convinced of its spiritual efficacy, the Swami offers this new Vedanta to the communist world for strengthening its spiritual basis, to the capitalist world to bring about socialism in a constitutional way, and to India to inspire her and enable her to build a classless and casteless society on a spiritual basis. The Swami believed in the potency of materialism to evolve its own spirituality, and the communist world has no necessity for changing its ideology to pave the way for the acceptance of the Swami's suggestion. Mentioning the exchange of views with some of the Western thinkers concerning social revolution, he says: "Many of the leaders of the new social movements have already discovered that Vedanta in the highest form can alone spiritualise their social aspirations."

THE AIM OF ART

True Art

Swami Vivekananda was an accomplished musician, well-trained in Indian classical music. In India, spirituality is inseparably related to music, and art in general; and the Swami as a leader of spirituality felt a spontaneous love for all forms of art. He says about his Teacher Sri Ramakrishna: "The artistic faculty was highly developed in Sri Ramakrishna, and he used to say that without that faculty none can be truly spiritual." Swami Vivekananda's Vedanta in practical life comprehends all spheres of life; so, Vedanta in his sense does not make any distinction between spiritual art and secular art. His thoughts on art indicate a definite direction; and the art of his choice is what expresses deep and broad feelings and ideas through a technique which is rooted in realism, but does not imitate nature. He is for preserving the diversified national forms of art and suggests that the contents within the forms must not be parochial but universal. The Swami's views on art are closely allied to the three principles of art which Tolstoy has set forth: "(1) That the new idea, the content of the work, should be of importance to mankind; (2) that this content should be expressed so clearly that people may understand it; and (3) that which incites the author to work at his production should be an inner need and not an external inducement."

It is evident that these Tolstoyan ideas on art are essentially the same as the ideas of socialist realism. The Swami always stood for the people and he conceived the art of the people, by the people, for the people. Many of the modern schools of art had not come into being in his time. He must have known of impressionism and post-impressionism when he visited France in the nineties of the last century, as Cézanne was active at that

time, but when Swamiji passed away in 1902 Picasso was only twenty years old. The free expression of feelings in expressionism, the quest of the impersonal in abstract art, the display of motion in futurism and vorticism, the frankness in surrealism and the spontaneity of modern action painting are expressions of the free minds, and freedom in culture must be respected. But Swamiji was interested in the problems and aspirations of the common people. He would have liked the spirit of expressionism but not its distortion of forms. His views on art become clear when we read his criticism of Greek art which sought imitation of nature, and his criticism of medieval Indian art which created many grotesque forms. It may be taken for granted that by criticising grotesque art he criticises certain phases of all ultra-modern schools of art. He says :

“ The secret of Greek art is the imitation of Nature, even to the minutest details, whereas the secret of Indian art is to represent the ideal. The energy of the Greek painter is spent perhaps painting a piece of flesh, and he is so successful that a dog is deluded into taking it to be a real bit of meat and so goes to bite it. Now, what glory is there in merely imitating Nature ? ” “ The Indian tendency, on the other hand, to represent the ideal, the super-sensual, has become degraded into painting grotesque images.”

In the Swami's view, art must not be an imitation or a magnification of nature as we find in Greek art ; it must not suffer from grotesqueness and convention as found in medieval Indian art. What is true art, then, in his view ? He affirms : “ True art can be compared to a lily which springs from the ground, takes its nourishment from the ground, is in touch with the ground, and yet is quite high above it (when full blown). So art must be in touch with Nature,—yet it must be above Nature.” The essence of the art conception of the Swami is that true art must be in touch with nature and yet it must be above nature. To be in touch with nature implies to be in touch with nature, life and society ; and to be above nature suggests that art must lead to a deeper and broader understanding of nature, life and society and that through the elevation of the feelings and the consciousness it must inspire people to transform nature, life and society. Every phase of nature, life and society as depicted in art must tell us of the oneness of humanity, of life and of the universe which the Swami preached. The particularised forms must tell us of the general and the universal.

Art and Utility

To spiritualise life and all its details is the fundamental object of Vedanta in its practical aspect. Art inspired by Vedanta can successfully accomplish this. The Swami says about the combination of art and utility :

“ Look at those big government buildings ; can you, just by seeing their outlines, make out any meaning for which each of them stands ? No, because they are all so unsymbolical. Have you seen the farmers' homes in our villages ? . . . Have you seen their granaries for keeping paddy ? What a variety of paintings even on their mud walls ! . . . The ideal of utility has been imbibed to such an extent as to make it look

little short of ridiculous. Now what we need is the combination of art and utility. Japan has done that very quickly, and so she has advanced by giant strides."

What Japan has done in her own way in combining art and utility is true of what is being done through socialistic art in Russia, China and other communist countries. The happy blending of art and utility is the chosen goal of socialist realism in all forms of art. Art must tell us about the deeper aspects of life and nature and the relationships that man establishes with them. The Swami says: "Read man. He is the living poem." The implication of this is that both life and nature are living poems. The Swami says: "There must be art in everything." Art should beautify everyday life and the common activities of people. The Genre art serves this purpose well.

Reflections on Various Forms of Art

Swami Vivekananda wishes to see that art extols the three ideas of freedom, strength and sameness and that it is actuated by feelings and can stimulate feelings. The artist is to communicate to others the feeling that has stirred him to produce his art. By freedom is meant salvation from the particulars and absorption into the impersonal principle. The Swami says that music easily leads to it. We should remember here that the role of modern abstract art at its best is to communicate the idea of the impersonal principle. Abstract art fails if it is dry, jejune and merely striking. By strength the Swami means the strength of transforming nature, life and society through artistic inspiration. Sameness implies the realisation of one in all and all in one to stimulate creative thoughts and activities. Here are some of his reflections on poetry, painting, sculpture, architecture and mythology:

"In the universal melody three ideas stand out—freedom, strength and sameness." "All poetry, painting and music is feeling expressed through words, through colour, through sound." "The writers of all mythologies wrote in symbols of what they saw and heard, they painted flowing pictures. Do not try to pick out the things and so destroy the pictures; take them as they are and let them act on you. Judge them only by the effect and get the good out of them."

"Art has its origin in the expression of some idea in whatever man produces; where there is no expression of idea, however much there may be a display of colours and so on, it cannot be styled as true art. Even the articles of everyday use, such as water vessels, or cups and saucers, should be fashioned so as to express an idea. In the Paris exhibition I saw a wonderful figure carved in marble. In explanation of the figure, the following words were inscribed underneath: Art unveiling Nature—that is, how art sees the inner beauty of nature by drawing away with its own hands the covering of veils."

"Music is the highest art, and to those who understand it, is the highest worship." "Those who concentrate their minds upon what you call classical music, do not like common music, and *vice versa*. Music in which the notes follow each other in rapid succession holds the mind readily. A child loves lively music because the rapidity of the notes gives the mind no chance to wander. A man who likes common music dislikes classical music because it is more complicated and requires a

greater degree of concentration to follow it." " Drama and music are by themselves religion ; any song, love song, or any song, never mind,— if one's whole soul is in that song, he attains salvation, just by that ; nothing else he has to do ; if a man's whole soul is in that his soul gets salvation." " In art interest must be centred on the principal theme. Drama is the most difficult of all arts. In it two things are to be satisfied— first, the ears, and second, the eyes. To paint a scene is one thing ; if one thing is to be painted, it is easy enough ; but to paint different things and yet to keep up the central interest is very difficult. Another difficulty is stage-management, that is, combining different things in such a manner as to keep the central interest intact."

" The difference between architecture and building is that the former expresses an idea, while the latter is merely a structure built on economical principles. The value of matter depends wholly on its capacities of expressing ideas."

Art in the East and the West

The Swami says : " I have the desire to bring together all that is best in Eastern and Western art." The tremendous impact of modern Western art upon the art of the East is well-known. Western art has a long history, beginning with the cave-art in Altamira in Spain and Lascaux in France and ending with modern action painting. The vitality of prehistoric art in Europe has remained unique. All the different European schools of art in historic periods can be broadly divided into three : (1) realism, (2) expressionism and (3) abstractism. So far as Indian art is concerned, the pre-historic Harappa art was realistic, while the pre-historic Mohenjo-Daro art was idealistic. The Harappa art died out, but the Mohenjo-Daro idealistic school was revived by Buddhism. Havell highly praised medieval Indian art but it was grotesque according to the Swami. The Buddhist art was held in high esteem by the Swami, and he says about it : " I had the opportunity of seeing the beauties of art of nearly every civilised country in the world, but I saw nothing like the development of art which took place in our country during the Buddhist period." With the spread of Buddhism in the East and the West the art traditions of India also reached many countries. What the Swami says about the contribution of Indian fine arts should stimulate historical research : " When the real history of India will be unearthed, it will be proved that, as in matters of religion, so in fine arts India is the primal Guru of the whole world." Had the art of Mohenjo-Daro exerted any influence upon the ancient Egyptian and Sumerian art ? Has the Ajanta painting any affinity with the ancient Egyptian painting, showing thereby mutual give and take between ancient India and ancient Egypt ? The Swami's remark on the Taj Mahal at Agra is very touching and inspiring : " If you squeeze a bit of these marbles, it will drip drops of royal love and its sorrow." " Every square inch of this wondrous edifice is worth a whole day's patient observation, and it requires at least six months to make a real study of it." The Swami did not know the latest schools of modern art in Europe, and the new Indian school of painting developed a few years after his death in 1902. The problem of blending the best in Eastern art and Western art is perhaps more complicated today than it was at the time of the Swami, but certainly there is more

opportunity to accomplish such a blending today than there was in his time. The Swami thought of assimilating Western harmony into the structure of Indian music. Attempts along this line are being made today. There cannot be harmony without a tempered scale, and such a scale is outside the pale of Indian classical music. One can visualise new composers in India blending classical Indian melodies which are close to one another, and composing big pieces of orchestral music with the help of the piano and the organ; ways can also be found out to assimilate the atonal music of the West. There is also ample scope in India for assimilating Western part singing; that will increase the vigour of Indian music. There can be give and take between Indian ballet and Western ballet, India assimilating vigour from the West and the West assimilating grace from India. In painting and sculpture, Indian artists, preserving the essentials of Indian forms and contents, can more thoroughly use the techniques of the various schools of Western art, and make comprehensive use of oils, light and shade, and perspective. Already, Indian architecture and Western functional architecture are becoming blended. Artists and art critics will find the following observations of Swamiji interesting:

“Each nation has a characteristic of its own. In its manners and customs, in its mode of living, in painting and sculpture, is found the expression of that characteristic idea. For instance, music and dancing in the West are all pointed in their expression. In dance, they look as if jerking the limbs; in instrumental music, the sounds prick the ear like a swordthrust, as it were; so also in vocal music. In this country, on the other hand, the dance has a rolling wave-like movement and there is the same rounded movement in the varieties of pitch in vocal song. So also in instrumental music.”

“It (Western music) is very good; there is in it a perfection of harmony, which we have not attained. Only, to our untrained ears it does not sound well. . . . When I began to listen to their music with attention and study it minutely, I came more and more to understand it and I was lost in admiration. Such is the case with every art. In glancing at a highly finished painting we cannot understand where its beauty lies. Moreover, unless the eye is, to a certain extent, trained, one cannot appreciate the subtle touches and blendings, the inner genius of a work of art.”

“In our music, the cadence, or a duly regulated rise and fall of voice or sound, is very good. The French detected and appreciated this trait first, and tried to adapt and introduce it in their music. After their doing this, the whole of Europe has now thoroughly mastered it.”

“In martial tune, harmony is greatly needed. We sadly lack harmony, hence it (martial tune) does not show itself so much. . . . Every *rag* (primary melody) may be made martial, if it is set in harmony, and the instruments tuned accordingly. Some of the *Raginis* (secondary melodies) can be done likewise.”

Remarks on Art in India as He Saw It

There had been a lack of “realistic observation” in India for many centuries; that is the reason why science did not develop in India. India should carefully consider the Swami’s remark on this lack:

“That the Hindus absorbed in the ideal lacked in realistic observation

is evident from this : take painting and sculpture. What do you see in the Hindu paintings ? All sorts of grotesque and unnatural figures. What do you see in a Hindu temple ? Chartur-bhanga (bent four times) Narayana, or some such thing. But take into consideration any Italian picture or Grecian statue. What a study of nature you find in them! "

Here are the Swami's reflections on music in Northern and Southern India : " There is science in Dhrupad, Kheyal, *etc.*, but it is in Kirtan, *i.e.* in Mathura and Viraha and other like compositions that there is real music - for there is feeling. . . . The science of Dhrupad, *etc.*, applied to the music of Kirtan, will produce the perfect music." " In the South, some of the ragas (tunes) are sung and remembered as independent ragas, whereas they are derivations of the six primary ones. In their music there is very little of Murchhana or oscillating touches of sound. . . . We have no martial music, no martial poetry either; Bhavabhuti is a little martial."

" What real music we have lies in Kirtan and Dhrupad, the rest has been spoiled by being modulated. . . . Do you think that singing the short and light airs of Tappa songs in a nasal voice, and flitting like lightning from one note to another by fits and starts, are the best things in the world of music ? Not so. Unless each note is given full play in every scale, all the science of music is marred."

The Swami says about the qualities of the architecture and cottages in Rajputana : " People say Calcutta is a city of palaces, but the houses look much like so many boxes placed one upon the other! They convey no idea whatever. In Rajputana you can still find much pure Hindu architecture. If you look at a Dharmashala, you will feel as if it calls you with open arms to take shelter within, and partake of its unqualified hospitableness. If you look at a temple, you are sure to find a divine presence in and about it. If you look about a rural cottage, you will at once be able to comprehend the special meanings of its different portions, and that the whole structure bears evidence to the predominant nature and ideal of the owner thereof. This sort of expressive architecture I have seen nowhere else except in Italy."

Art and the People

Art must pervade the entire life of the people. It must not create only those things which are exclusively for developing aesthetic sensibility. It should not be merely for the contemplation of the " few elect." Art for art's sake is good so far as it makes artists and art lovers free from social conventions and cants. But if art remains sophisticated, it cannot fulfil its mission to elevate the generality of people. William Morris in Britain conceived " a glorious art, made by the people, for the people, as a happiness to the maker and the user." Lenin said : " It should unite the emotions, the thoughts and the will of these masses and raise them to a higher level." Just as the Swami wanted to bring Vedanta to the common people, so he wanted to free art from isolation and make it universal in order to beautify all the details of the life of the common people and to spiritualise their consciousness. We have known already what he has said about the combination of art and utility so that all useful things in life can be beautiful and spiritually elevating. He reiterates that art that aims to be universal must be characterised by

simplicity and a depth of feeling and it should express the beautiful in everything that man has to come in contact with :

“ Simplicity is the secret. My ideal language is my Master’s language, most colloquial and yet most expressive. It must express the thought which is intended to be conveyed.” “ Feeling is the soul, the secret of everything. There is more music in common people’s songs and they should be collected together.” “ Art is representing the beautiful. There must be art in everything.”

INDIA AND THE WEST

The New India

Just at the beginning of this century Swami Vivekananda sang the song of the Renascent India which was to be casteless and classless, was to establish religious and communal unity, and was to feel happy to serve mankind spiritually. He preached that life was meant for realising freedom and removing the shackles of nature, society and the mind, and for serving the world, meaning thereby, serving mankind and the sub-human creatures. He was fully convinced of the spiritual and material awakening of India and said : “ In my mind’s eye, I see the future giant slowly maturing, the future India, the youngest . . . of the nations of the earth as well as the oldest.” This rise of India was, to him, for peace and happiness of all nations. He felt sure that India had a spiritual message to deliver to mankind—a message to strengthen the spiritual foundation for a world community of free nations. He asked India’s men and women to understand clearly India’s mission to the world, and said : “ Fifty centuries are looking on you ; the future India depends on you. Work on.” What is this work ? It is the work of free India to promote peace, non-violence, non-aggressive nationalism, conciliation in national and international fields, and human unity, and to preach spirituality in a spirit of cultural service without any idea of proselytising.

A Casteless Society

Swami Vivekananda has wanted a casteless society in India. Caste will receive its death-blow from the process of industrialisation that has commenced in India ; and the Swami’s followers and admirers can expedite the process of the elimination of caste through inter-caste, inter-racial and inter-religious marriage, and systematic and organised inter-caste, inter-communal and inter-religious social contacts and give and take, such as communal meals, preferably vegetarian, to which no one can raise any objection. It will be a very fruitful spiritual adventure for young men and young women of the upper classes if they boldly defy false social prestige and seek husbands and wives from the Harijans. If the Brahmins of India feel that the Spirit (Brahman) within them is always pure, they will not hesitate to remove all external obstacles which stand in the way of full social equality. Many people inside and outside India have the wrong impression that caste is ingrained in Hinduism. The Hindu tradition as preserved in the Mahabharata says that there was a time when caste did not exist and there will be a time when society will be casteless. At a time when caste and untouchability exist only like a scab on the skin of society, a little systematic effort will be

sufficient to establish complete social equality in India. The Swami's remarks on caste should now receive the undivided attention of the people of India :

" All caste either on the principle of birth or of merit is bondage." " I have no doubt that, according to the ancient view in this country, caste was hereditary, and it cannot also be doubted that sometimes the Sudras would be oppressed more than the Helots among the Spartans, and the Negroes among the Americans." " Modern caste distinction is a barrier to India's progress. It narrows, restricts, separates. It will crumble before the advance of ideas." " The excesses about caste distinction, obtain most among peoples who are least honoured among mankind." " Buddha was the only great Indian philosopher who would not recognise caste, and not one of his followers remains in India. All the other philosophers pandered more or less to the social prejudices." " Caste is simply a crystallised social institution, which after doing its service is now filling the atmosphere of India with its stench, and it can only be removed by giving back to the people their lost social individuality." The Indian Government by suitable legislation is restoring to the common people " their lost social individuality ". Society should whole-heartedly co-operate with the Government to remove immediately the scab of untouchability and caste from the social body.

A Classless Society

Throughout India it is known now that the politico-socio-economic goal is a classless society. The major political parties have preached the idea of a classless society to the people in general. The problem is to know all its implications and all the steps that have to be courageously taken to bring it about. The gulf that now exists between the classes and the masses, between the intelligentsia and the common people, is cultural and economic. The cultural gulf has to be bridged by (1) removing illiteracy, (2) increasing the status of the provincial languages in the provincial Universities, (3) making Hindi the all-India language as soon as possible, (4) converting all the English dailies into Hindi dailies and (5) persuading the non-Hindi-speaking Indians to learn Hindi, and Hindi-speaking people to learn other provincial languages. These are some of the ways through which cultural equality between the classes and the masses and the cultural unity of India can be promoted. The economic gulf has to be removed through planned economy by applying comprehensively all the principles of socialism to society. These two steps, cultural and economic, are essential if Swami Vivekananda's ideas with all their implications have to be made real in a just and judicious way along the path of least resistance. About the economic gulf in his time the Swami says most indignantly : " A country where millions of people live on the flowers of the Mohua plant, and a million or two of Sadhus and a hundred million or so of Brahmins suck the blood out of these poor people, without even the least effort for their amelioration—is that a country or hell ? " " We are so many Sannyasins wandering about and teaching the people metaphysics,—it is all madness." The economic situation is certainly much better than what it was in the Swami's time. The present Government is building at the foundation, and it will take time to show tangible economic results. But there is no

excuse why beggars in villages, towns and cities should remain as they are. After all, the society is feeding them, and there is no reason why the Panchayats, the municipalities, and corporations should not introduce some kind of public assistance to solve this problem of beggars. The beggars can also be helped by means of *Mushthi-Viksha* (collection of rice for relief, which is well-known in India), organised through students' associations and thus the beggars' appearance in public can be avoided. The Swami continues his strictures: "I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well fed and well cared for." "The one problem you have is to give the masses their rights. . . . This is the only country where poverty is not a crime. They (our masses) are mentally and physically handsome; but we hated and hated them until they have lost faith in themselves." The servants and maid-servants in India should enjoy proper rights as in Western countries, and the intelligentsia should not feel it beneath their dignity to do necessary manual labour. There should not be any shame in carrying one's own luggage while travelling, and men and women of all classes should feel happy in doing their own shopping and carrying their shopping bags without the servants' help. The problem of the masses brings us to the population problem. Here is a statement about population by the Swami, an enquiry about which should be made by Indian historians: "We are said—I think on the authority of Ferishta, the oldest Moham- medan historian—to have been six hundred millions. . . . Now we are about two hundred millions." We urgently need birth control in India today, and it will be interesting to know how such a large population was fed in ancient times.

A Spiritual Communist India

The intelligentsia of the New India should try to understand the true spirit of the Swami's utterances about the future of the Indian masses. He certainly creates great hopes in the minds of the common people, and if the Indian intelligentsia are inspired by the gospel of spiritual equality he preaches they need have no fear from his utterances. The Swami says: "The only hope of India is from the masses. The upper classes are physically and morally dead." Fortunately the Indian intelligentsia of today, having the background of the freedom movement behind them, are not exactly like the upper classes that the Swami saw in India in his time. The vision of the *Renascent India* that the Swami had is truly revolutionary. He clarifies the vision of the future India by saying that it must arise from the peasants, the factory workers, the fishermen, the cobblers, the sweepers, the grocers, the fritter-sellers, and the hill tribes of India. In his spiritual communist India based on this vision he evidently presupposes a new intelligentsia closely linked with the masses and inspired by the idea of the spiritual oneness that Vedanta has preserved in India. The three assertions of the Swami are very important in this connection. Firstly, he links the new India with the *Satya Yuga* of Indian tradition, in which there was no class, or caste, or priest, or king, and in which there was no patriarchal family. *Satya Yuga* is a great

challenge against all the institutions of feudalism and of patriarchal family, based on caste, that have evolved in India. The Swami asks us to introduce Satya Yuga again, certainly on a higher level, and says : " I believe that Satya Yuga will come when there will be one caste, one Veda, peace and harmony. This idea of Satya Yuga is what would revivify India. Believe it." We must realise the implications of this significant passage ; one caste implies no caste or class ; and one Veda means scientific spirituality based on calmness of the mind and the feeling of the oneness of mankind, of life, and of existence. Secondly, the Swami wants the industrialisation of India, and believes that it will definitely lead to social equality. He says : " The Sudra caste will exist no longer, their work being done by machinery." It means that a technological revolution in the new society will transform all into skilled and intellectual workers with equal rights and emoluments. Thirdly, he wants spiritual communism. He says, " Before flooding India with socialistic and political ideas, first deluge the land with spiritual ideas," because spiritual ideas have to provide the moral basis of socialistic and political ideas for their purity and permanence, and because the Indian masses, and the Indian people in general, can accept socialistic and political ideas more easily and more effectively if they are presented through spiritual ideas. By spiritual ideas the Swami does not mean metaphysical and theological ideas of Indian tradition ; he means the conception of the solidarity of the universe with all its implications. About the Indian National Congress he said in the nineties of last century : " I regard the Movement as significant, and heartily wish it success." It will be a real tribute to the Swami if the Congress Party accepts the conception of spiritual communism and builds up the country accordingly by using all the constructive elements of the capitalist and communist systems, and by using the essence of Indian spiritual tradition.

Scientific Spirit and Social Freedom

Swami Vivekananda was fully conscious of the spiritual glory of ancient India, but he was also keenly alive to the deficiency of independent thought in Indian history. Thoughts in India, pertaining to various spheres of life, have been more traditional than free, and in the history of our metaphysical thoughts the same traditionalism is evident if we subtract the thoughts of the great Buddhist philosophers. Insight and analytical thoughts in Indian history are great indeed, but observation, experiment and mathematical reasoning as we find in ancient Greece and modern Europe have been conspicuous by their absence. The schools of philosophy that have developed in India have been theological and dogmatic ; great spiritual ideas have been evolved but a solely rational outlook, apart from Buddhist thought, has been extremely rare. This is why physical, biological, and social sciences have not developed in India, and India has to learn them from the West. Swami Vivekananda urged Indians to develop a scientific spirit and believed that Indian genius would express itself comprehensively in modern times if India added a scientific spirit to her insight and analytical thinking. Although modern India can feel proud of the personalities she has produced in every sphere of thought, India would be wise to remember the warning

of Swami Vivekananda : " Independent thought we have almost none to speak of, and hence the dearth of those sciences which are the results of observation and generalisations." Science, humanism and social freedom are the results of independent thinking, and Young India should never forget the need of these.

Tradition as opposed to reason has been responsible for the lack of development in Indian institutions. There have always been possibilities of great developments in Indian laws and customs but those possibilities have not been thought out as rationally as in the West. Indian society would have been different today if India had preserved the rational thinking and reformative zeal that dawned on her during the Buddhist period. The basic ideas of republicanism, social freedom, economic equality and freedom of women were there, yet it is only after the impact of the West on India that she is realising the potentialities of the basic ideas of equality and freedom as implied in the Vedantic thought. The Swami rightly says : " The degeneration of India came not because the laws and the customs of the ancients were bad, but because they were not allowed to be carried to their legitimate conclusions." As regards the new society that should come into being in India, Swami Vivekananda is positive. He says : " Can you make a European society with India's religion ? I believe it is possible and must be." Which European society ? The European society that Swamiji knew was the result of the Renaissance, the English revolutions of the seventeenth century, the American war of independence, the French revolution and the revolution of 1848. The European Society's culmination is indicated by the Russian revolution of 1917. In giving forms to her different institutions India should remain aware of it.

Children, boys and girls, and young men and young women in India must grow in an atmosphere of freedom and equality. Mistakes may be committed, but if they are committed with sincerity of conviction, then certainly they will not do any lasting harm. Co-education, for instance, is most desirable in every phase of education and the Swami says : " Could anything be more complete than the equality of boys and girls in our old forest universities ? Read our Sanskrit dramas—the story of Shakuntala, and see if Tennyson's *Princess* has anything to teach us." Vedantic freedom that the Swami preached has to be realised, with all its implications, in modern Indian society. Young men and young women must courageously develop independent will and free choice ; civil marriage and needful divorce are expressions of freedom, and they must come to Indian society. In social relationships in general the Vedantic individual freedom must be balanced by the principle of Vedantic ethics : the well-being of one is the well-being of all, and the well-being of all is the well-being of one. People with reformative zeal in India should remain unafraid, remembering the following courage-giving utterance of the Swami : " Liberty is the first condition of growth. Just as man must have liberty to think and speak, so he must have liberty in food, dress, and marriage, and in every other thing, so long as he does not injure others." The starting of spiritual communist colonies for evolving new institutions, social, economic, political and cultural, will

be along the Swami's lines. He said: "The grand plan is to start a colony in Central India."

To be National in Form but International in Spirit

The Swami was for the preservation of the national forms in culture, manners and customs, and wanted to improve them consciously by assimilating the good things of other nations. He was against imitation of every kind. Imitation has a degenerating effect on character because it arises out of a feeling of inferiority and it does harm to the integrity of culture and character. In the cultural revival in every country the goal should be to be national in form but international in spirit. Swamiji said: "One who does not believe in himself is an atheist," and self-respect does not come to a nation which does not preserve its integrity in speech, in the use of its language, in the expressions in art and literature. The spiritual damage of foreign influence in every country lies in the loss of self-respect, neglect of the treasures of one's own culture, and the imitation of the ways of the powerful nations. Nations may remain culturally conquered, although they may be politically free. The cultural integrity of a nation cannot be preserved if there is no regard and love for the national language and national dress. The path that the Swami has shown is the path of assimilation and evolution—not imitation. Gandhiji stuck to the national form in dress and speech, and his way was fully in keeping with what the Swami thought. The Swami's strictures on imitated dress should be remembered by Indians: "Why not wear one's country-dress, as befits gentlemen?" What the Swami says about the dress of the boys and the young men remains true even today after the advent of Gandhiji: "Boys and young men now-a-days adopt a peculiar mode of dress which is neither Indian nor Western, but a queer combination." An all-India school-dress for boys and girls will be a step in the right direction, and if the Government takes such a step it will bring a great sense of unity and self-confidence to Indian boys and girls. The use of unnecessary English words while speaking in the mother-tongue and the use of unnecessary English words in brackets while writing in one's own language shows the want of cultural integrity, and Indians should give up such demoralising habits, without meaning any disrespect to English or any other foreign language. For international contacts Indians should learn English and other languages very earnestly, but slavish imitation should always be shunned as it damages the integrity of character and culture. The Swami reproachfully says: "What sense is there for your going in for European shirts and coats?" "When I see Indians dressed in European apparel and costumes, the thoughts come to my mind,—perhaps they feel ashamed of their own nationality and kinship with the ignorant, poor, illiterate, down-trodden people of India."

There should not be chauvinism of any kind, and we should strive for evolving a human culture by blending the cultures of the East and the West, but that universal human culture with national forms and international spirit should come naturally by increasing the sense of self-respect and self-confidence of every race, nation or tribe. The following utterance of the Swami is as good for India as for other countries in Asia,

Africa and Latin America: "We must always keep the wealth of our own home before our eyes, so that everyone down to the masses may always know and see what his own ancestral property is,—we must exert ourselves to do that ; side by side, we should be brave to open our doors to receive all available light from outside. Let rays of light come in . . . from the four corners of the earth ; let the intense flood of light flow in from the West,—what of that ? Whatever is weak and corrupt is liable to die,—what are we to do about it ? If it goes, let it go, what harm does it do to us ? What is strong and invigorating is immortal ; who can destroy that ? "

Religious Unity

India is not merely the land of the Hindus but of the followers of other faiths as well. Through the ages men and women of the great established faiths of the world, Bene-Israels, Christians, Zoroastrians and Muslims came and made India their home. Certain faiths such as Buddhism, Jainism and Sikhism developed in India, and many communities grew in number. If India succeeds in establishing a real unity of all faiths, without marring in any way their individual features, she will not merely make herself spiritually strong, but also set an example of harmony before the world. The State in India has taken the wisest step by making itself secular, for a secular state, accepting some common moral and spiritual principles, is able to look after the interests of all communities impartially. It is the duty of the people of India to establish a spirit of harmony and reconciliation and live happily through mutual give and take. Here the ideal of Sri Ramakrishna, who was for a time Hindu, for a time Muslim, and for a time Christian, but always human and spiritual, is before India. The Swami says : " He (Sri Ramakrishna) was the harbinger of peace—the separation between Hindus and Mohammedans, between Hindus and Christians, all are now things of the past. The fight about distinctions that there were belonged to another era." Alas ! the Swami's new era has not yet come, because although the theoretical preaching of the harmony of faiths has been known in India, no organised and systematic efforts have yet been made to bring the religious communities together socially, culturally and spiritually. Closer social contact of young people and men and women of different religious communities should be devised. A common school meal, preferably vegetarian, for boys and girls of all communities will cement a kinship which can be of great value in Indian public life. The places of worship of the religious communities should be visited by the members of all communities, and families of different communities should come in close contact with one another. These steps will be very fruitful ; these will strengthen the purpose of the inter-religious conferences that are held by various organisations. The Swami visualises a close contact between Islam and Hinduism in the future India and remarks about Islamic social equality : " If ever the followers of any religion approached to this equality in an appreciable degree in the plane of practical work-a-day life, . . . it is those of Islam and Islam alone. For our own Motherland a junction of the two great systems, Hinduism and Islam—Vedanta brain and Islam body—is the only hope. I see in my mind's

eye the future India rising out of this chaos and strife, glorious and invincible, with Vedanta brain and Islam body." The main initiative for religious unity should come from the majority community and the Swami advises the Hindus: "We will and must go on building churches for Christians and mosques for the Mohammedans until we conquer through love, until we have demonstrated . . . that it is gentleness that has the strength to live and to fructify." Any aggressive communal movement in India will be against the teachings of Sri Ramakrishna and Swami Vivekananda.

True Spirituality

There is an idea that spirituality flourishes in a society in which there is suffering and misery, and that in an affluent society people are fully satisfied with a life of pleasure and they do not care for any spiritual achievement. Swami Vivekananda did not believe in such an idea. To him spirituality consists in the expansion of the heart and the deepening and the broadening of the consciousness, and it can develop fully in a society which by its organised efforts has solved the problems of food, clothing, shelter, medical treatment and the general culture of all its members. For the preservation of spirituality he suggests that "Each generation should be inspired afresh", and hoping that India will be able to combine spirituality and needful prosperity says: "It is a curious thing that the inner life is often most profoundly developed where the outer conditions are cramping and limiting. But this is an accidental—not an essential—association, and if we set ourselves right here in India, the world will be righted."

There are three obstacles to the spontaneous growth of spirituality in a society: (1) the mediation of priests to achieve things by occult means, (2) the crushing of individuality of a people by wrong social institutions, and (3) the influence of the rich upon religious organisations. In the history of India these three obstacles of the priests, the caste and the wealthy people are clearly noticed. Real spirituality being a spontaneous unfoldment of the potentialities of consciousness, its manifestation is hampered when occult powers are sought, the life remains convention-ridden, and rich men dictate in a gross and subtle manner the ways of spiritual growth. The Swami's reflections on these obstacles are here: "Priestcraft is the bane of India." "The caste system is opposed to the religion of the Vedanta." "To pay respects to the rich and hang on them for support has been the bane of all the Sannyasi communities of our country." It is clear that only in a casteless and classless society, true morality and true spirituality can flourish, and a lover of spirituality should seek a radical change in society for the right kind of morality and spirituality.

According to the Swami, the main feature of spirituality lies in the expansion of the heart—in the capacity of realising and feeling oneself in others, and in the sympathy and fellowship that such a feeling brings with it. The heart may not open in spite of meditation and ritualistic practices for a long time, if one does not consciously feel the need for such an opening of the heart. India has been fortunate that the principle of Oneness has not been to her a merely intellectual or mystical concept,

but has been closely linked with the understanding of the heart. The Swami says: "Here . . . the human heart expanded till it included not only the human, but birds, beasts and plants." The concept of the spiritual oneness of the whole universe with its deduction about the unity of mankind, of life and of existence, and the comprehensive system of ethics based thereon constitute the essence of Indian spirituality. This idea of oneness is needed in India and in all countries, and it must not remain submerged under the multifarious metaphysical theories, theological dogmas and ritualistic practices. Showing the importance of this essential concept of spirituality the Swami says: "The great idea that the world wants from us today . . . is that eternal grand idea of the spiritual oneness of the whole universe. . . . It is the one great life-giving idea which the mute masses of India want for their uplifting, for none can regenerate this land of ours without the practical operation of this idea of the oneness of things." "This is a very simple idea, replete with deep meaning and powerful enough to transform life and society, and it forms the core of the teachings of the Upanishads. The Swami extricated it from the metaphysical and ritualistic subtleties of the Upanishadic literature and enlivened it for India and the world. He declares: "The greatest truths are the simplest things in the world, simple as your own existence. The truths of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand."

What are the simplest truths of the Upanishads? The tranquillity and calm that can be felt in the mind and that makes one free, serene and impartial, the feeling of one's self as all, and all as one's self, the idea of the solidarity of the universe, of life and of mankind, the law of universal inter-relationship, and the idea of Oneness as the foundation of ethics convey to us great truths. These great truths with all their social implications have to be systematically preached in India, and there has to be a comprehensive Vedanta Movement in India along Swami Vivekananda's lines. In the history of religions one can find the conflict between the person and the principle. The person gets the upper hand and he is extolled so much that his principles are forgotten. "The disciples of all the prophets have always inextricably mixed up the ideas of the Master with the person, and at last killed the ideas for the person," says the Swami. We must always remember this warning.

India and the West

The Swami's interests were never limited to India. He knew full well what India should give to the West and what India should receive from the West. The world is becoming so small now, thanks to modern science and modern organisations, that the famous Sanskrit saying "The three worlds are my country", need not be any longer figurative. Narrow patriotism has no room now in the modern world, and Indian spiritual idealism leads us straight to the universal humanity. The political, economic, social, cultural and spiritual interests of all nations are intertwined now and there should be conscious give and take between nations and races in every sphere of thought and activity. The Swami aptly said at the beginning of the century: "You must not forget that my interests are international, and not Indian alone."

The main trend of the civilisation of the West has been rational ; the main trend of the civilisation of India has been intuitive and spiritual. The final synthesis of Greek rational thoughts was achieved by Zeno, the founder of Stoicism, and it is of significance that this synthesis took place when Alexander's invasion had linked India with the West. The Stoic idea of *jus naturale* developed the concept of *jus gentium* in Rome, and the very same idea has been behind the modern concepts of international law and behind the great revolutions of the West. The left wing of the revolutionaries at the time of the first French revolution was inspired by the ideas of liberty, equality and fraternity based on *jus naturale* and conceived communism ; Marx knew it well and strengthened the concept of communism by proving scientifically that the directional trend of capitalism was towards communism. Here we find that a fundamentally Greek concept has moulded modern Europe. Christianity has supplied the European humanity with great emotions, but the influence of Christianity in Europe has been personal and sectional. Christian communism of the earliest Christian community was a source of inspiration to certain revolts in Europe that took place before and after the Renaissance ; its trace is there in More's *Utopia*. But it has not influenced the main trend of European development. Swami Vivekananda has sought a happy marriage of Greek-European thought and Indian thought for the good of both Europe and India. The final expression of Greek-European thought is in the modern communism of Russia and China, and the real issue before India is to accomplish this marriage of communist thought and Indian thought. Marxism is a very comprehensive system, having the capacity for systematising all social, cultural and scientific developments. It requires the philosophy of oneness to enable the individual to link himself wholeheartedly with the collective. India has this philosophy of oneness to offer. There are three adventures before mankind : the conquest of nature, the conquest of society and the conquest of the mind. In the conquest of nature, European science and the Indian conception of the solidarity of the universe must blend ; in the conquest of society, the European concept of communism and the Indian conception of " the self in all and all in the self " must blend ; in the conquest of the mind, all the findings of Freud, Jung, Adler and Soviet psychologists and the Indian findings about the deepening and broadening of the consciousness must blend. The Swami avers : " The combination of the Greek mind represented by the external European energy, added to Hindu spirituality, would be an ideal society for India." " India has to learn from Europe the conquest of external nature, and Europe has to learn from India the conquest of internal nature. Then there will be neither Hindus nor Europeans—there will be the ideal humanity which can conquer both the natures, the external and the internal." " The history of the past has gone to develop the inner life of India, and the activity (*i.e.*, the outer life) of the West. Hitherto these have been divergent. The time has now come for them to unite."

India has to assimilate the Western material civilisation for her own welfare as well as for the good of the West. She wants this material civilisation for the liberation of the masses, and her assimilation will

hasten the development of a scientific spirituality which the whole world needs. Materialism should not frighten us and let us not whitewash materialism by calling it realism as some philosophers do. In materialism, matter which is self-evolving evolves life and consciousness. Indian spirituality shows the way of deepening and broadening the consciousness and thus leads materialism to its culmination. The material civilisation of the West is today conquering the world, because it is essentially needed. Who can stand against it? India should be bold enough to accept it wholeheartedly. Says the Swami: "We talk foolishly against material civilisation. The grapes are sour. Even taking all that foolishness for granted, in all India there are, say, a hundred thousand really spiritual men and women. Now, for the spiritualisation of these, must three hundred million be sunk in savagery and starvation? Why should anyone starve?... Material civilisation, even luxury, is necessary.... No priest-craft, no social tyranny! More bread, more opportunity for everybody!" "What we should have is what we have not, perhaps our forefathers even had not;—that which the Yavanas had—that, impelled by the life-vibration of which, is issuing forth in rapid succession from the great dynamo of Europe the electric flow of that tremendous power vivifying the whole world. We want that. We want that energy, that love of independence, that spirit of self-reliance, that immovable fortitude, that dexterity in action, that bond of unity of purpose, that thirst for improvement. Checking a little the constant looking back to the past, we want that expansive vision—ininitely projected forward; we want that intense spirit of activity (*Rajas*) which will flow through our very veins, from head to foot."

What is the final goal for India and the West? The evolution of a civilisation which is neither Indian nor Western, but human and spiritual. The Swami felt that Indian spirituality should go to the world for this purpose and says: "For a complete civilisation, the world is waiting, waiting for the treasures to come out of India, waiting for the marvellous spiritual inheritance of the race, which, through decades of degradation and misery, the nation has clutched to her breast."

CONCLUSION

Swami Vivekananda's Message

The significance of the creative ideas in the speeches and writings of Swami Vivekananda should be realised today all over the world. He was a mine of great ideas, and the spiritual food he has left for mankind is invaluable. In the preceding chapters certain important aspects of his message have been discussed.

In his view, Vedanta is not merely an old system of thought; it is the summation of the knowledge of the East and the West, and in every new age it will reach a new synthesis of knowledge. Today Vedanta has to be a synthesis of spirituality and science; its ideas about the solidarity of the universe, the unity of life and the unity of mankind have to be blended with the findings of modern astro-physics, biology and anthropology. Some of the leading ideas of the Swami concerning the new role of Vedanta have been dealt with in the chapter on Vedanta.

The new spirituality that the humanists are seeking today has already been presented by Swami Vivekananda ; and it is most astounding that he has shown how a new morality and spirituality can grow on the basis of modern materialism. A scientific spirituality to deepen and broaden the consciousness and to establish personal and public relationships based on spiritual oneness has been pointed out by him, and the world is in great need of such a spirituality.

People are becoming more and more conscious of the hollowness of an ethical system which promises individual moral perfection in aloofness in a non-ethical society. An individual is always inseparably linked with the various institutions of society ; and for his own ethical fulfilment he has to see to it that these institutions have a moral foundation. Moral relationship must be a spontaneous expression of the oneness of all lives, and each individual must realise his intimate spiritual link with the collective. These points are of special significance in the world today and have been specially emphasised by the Swami.

Psychology should show people how to achieve inner harmony and completion, and how to build up personality and character. Spiritual freedom, inner harmony, and a keen social sense characterise the psychology that the Swami has presented in the light of the ancient psychology of India. His psychology does not seek destructive self-analysis or ultra-individualistic fulfilment. In many ways Adler's psychology is near to his. The depth that Jung has shown, the frank exposure of all layers of the mind that Freud has sought, the expansion that Adler has prescribed through the " social feeling," and the dispassionate observation of physiological and psychological phenomena that the modern psychologists need are found co-ordinated in his writings, when the apparently disconnected passages are brought together and systematised.

When the torture and killing of animals, perpetrated by the human race, is judged without any bias, it is revealed that there has not yet been a real civilisation in any part of the world. The Swami's ideas about animals should be studied carefully, as true civilisation must consider not merely human equality but also the needs and rights of the subhuman creatures. The power of science and organisation is now at the disposal of man ; and most probably by the end of this century all crude aspects of economic exploitation of man by man will cease, and a great opportunity for liberating animals on a world-wide scale will arise. It is time, therefore, that we should attend to the call of the new conscience that the Swami has attempted to evoke.

True morality cannot come to man so long as the food he takes is obtained through non-ethical means. This morality implies firstly, the removal of all kinds of economic exploitation, and secondly, the elimination of cruelty and killing involved in obtaining food. The Swami's reflection on food is, therefore, very important.

Guided by a feeling of oneness and a sense of justice, Swami Vivekananda studied society in India and the West. His Teacher Sri Ramakrishna once identified himself with a sweeper and did the work of the sweeper so that he could realise true equality ; at another time he felt a deep unity with a man who was being assaulted, and his heart-felt sympathy

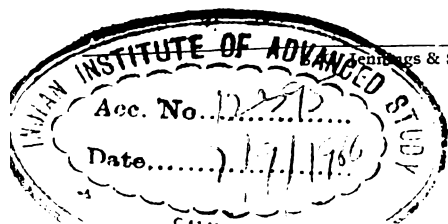
and strong imagination brought the mark of the blow on his own body. Following his Master's ideal of spiritual Oneness, the Swami felt unity with the property-less producers of all countries, who had been slaves, serfs and wage-slaves, and discovered the trend of history leading to the achievement of sovereignty by the producers in a just society in which the human resources as well as the resources of nature would be fully used for common welfare. He suggested a spiritual foundation for such a just society, and here we find the substance of spiritual communism, implied in his teachings.


In the capitalist world there are the ideologies about individualism, capitalism and democracy. In the communist world there are different ideologies about the transformation of capitalism into communism. The nuclear age demands the solution of the ideological problems in a peaceful way. Even if a uniform social system is introduced throughout the world, there will surely be many different interpretations of the system, and very many local variations of it. A philosophy of conciliation, fellowship, generosity and solidarity must be evolved to promote peace and to unify all nations. The acceptance of spiritual communism as the ultimate social goal will help to create understanding in the communist world, to establish amity between the two blocs, and to transform capitalism into socialism by constitutional means. The need for a spiritual foundation for communism that the Swami suggested to the leaders of the socialist and communist thought in America and Britain is more important today than it was in his time.

The substance of what the Swami says about art is that it must not be an imitation of nature, that it must express ideas and feelings and be helpful in elevating the mind. Art is not merely for joy and pleasure. It must enable us to know comprehensively, think courageously, feel deeply, and act enthusiastically. Art has to be a stimulating factor to enable us to know, feel and control nature, life, mind and society. The world is full of sorrow and suffering; art must give us strength to change the world. The Swami emphasised freedom and strength.

The two significant processes of the modern world are the process of westernisation and the process of spiritualisation. The whole world is rapidly becoming westernised through the introduction of the science and the politico-socio-economic institutions of the West. The whole world is also seeking a spiritual unity through the co-ordination of the scattered spiritual forces in different countries. The Swami was fully-conscious of these two processes and sought their harmony in India and the world. He preached the spiritual principles, devoid of doctrine and dogma, to establish this harmony throughout the world, and urged India to uphold and spread these principles for the peace of the world.

A comprehensive Vedanta Movement is urgently needed in the world to bring the essentials of the teachings of Swami Vivekananda to the forefront and to clarify the spiritual and social implications of his message.



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