

Tribhuvan University

Reinterpretation of the *Bhagavaadgita* in Swami Vivekananda's Selected Poems and  
Essays

A Dissertation Submitted to the Faculty of Humanities and Social Sciences, TU

In Partial Fulfillment of the Requirements for the Degree of

MASTER OF PHILOSOPHY IN ENGLISH

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April, 2024

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Letter of Recommendation

Mr. Tika Ram Kandel has completed his dissertation entitled “Reinterpretation of *the Bhagavaadgita* in Swami Vivekananda’s Selected Poems and Essays” under my supervision. He carried out his research from 29 March 2023 to 26 April 2024. I hereby recommend his dissertation be submitted for viva voce.

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Letter of Approval

This research work entitled “Reinterpretation of the Bhagavaadgita in Swami Vivekananda’s Selected Poems and Essays” submitted to the Central Department of English in Tribhuvan University by Mr. Tika Ram Kandel has been approved by the undersigned members of the Research Committee.

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## Declaration

I hereby declare that this dissertation entitled “Reinterpretation of *the Bhagavaatgita* in Swami Vivekananda’s Selected Poems and Essays” submitted to the Office of the Dean, Faculty of Humanities and Social Sciences, Tribhuvan University, is an entirely original work, and I have made due acknowledgements to all ideas and information borrowed from various sources in the course of writing this dissertation. The results presented in this dissertation have not been presented anywhere else for the award of any degree or any other reasons, except where due acknowledgement is made in this dissertation. No part of the content of this dissertation has ever been published in any form before. I shall be solely responsible if any evidence is found against my declaration.

26 April 2024

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Tika Ram Kandel

## Acknowledgement

I would like to express my sincere gratitude to my respected supervisor, Prof. Dr. Krishna Chandra Sharma, Central Department of English, for his guidance for completion of this dissertation. It was his scholarly guidance, valuable suggestions and instructions that made this project real. I am deeply indebted to him.

I am indebted and grateful to Prof. Dr. Jib Lal Sapkota, Head of the Central Department of English, Tribhuvan University and the team of Research Committee, for the approval of writing this dissertation. Likewise, I am thankful to my all the teachers of Central Department of English M. Phil. Program who directly or indirectly helped in course of my writing.

I would like to express my gratitude to my mother Mrs. Chandrakali Kandel for support and encouragement for my education. Similarly, my thanks go to all my M. Phil. colleagues for being good companions during my M. Phil's class and dissertation period.

26 April 2024

Tika Ram Kandel

## Abstract

*The focus of this research is in reinterpretation of the Bhavagad Gita in Swami Vivekananda's selected essays and poems in term of samatva (equanimity), svadharma (one's own duty), karmayoga (unattached work), and lokasamgraha (community welfare). It relates the contribution of Vivekananda in the revival of Indian character through reinterpretation of the Gita for the independence of India. Such a study is important to identify the role of Vivekananda for creating Indian values, establishing Indian identity, inspiring people for unselfish work and contribution, respecting plurality, and resisting demoniac tendency for the order and existence of the nation. The essays and poems selected for this research do not cover the overall impacts of the Gita on his writing. The research is carried out seeking the reflection of the key terms of the Gita such as samatva, svadharma, karmayoga and lokasamgraha on his writing and observing his quest for independence of India. The research approach adopted in this dissertation includes close reading of the texts of Vivekananda in the light of the overarching theme of the Gita. The research brings the verses of the Gita to justify the impacts of it on Vivekananda's selected essays and poems. The perspective used to observe his texts are mainly samatva, karmayoga and lokasamgraha. It also points out the foundation made by Vivekananda for the freedom movement of India through his advocacy from literary works. The finding from this research provides an overview of Vivekananda's contribution for resisting the colonial tendency of the west in India. His resistance is not based of vengeance and ego. This research finds that Vivekananda awakens the slumbering people of India and reminds them to follow the message of the Gita and fulfill the duty to make the nation free. He also appeals to engage in welfare of the people in the essays such as "The East and the West", "Our Duties to the Masses", "The present Social*

*Problems”, “What We Believe In”, “To My Brave Boys”, “Karma In Its Effects On Character”, Unselfish Work is True Renunciation”, “Freedom”, “We Help Ourselves, Not The World”, and “Each Is Great In His Own Place”. His poems depict his advocacy to wake up and fulfill the duty fearlessly for the right cause and not to surrender to evil forces. He appeals not to engage in blame game but to fulfill the duty that serves all. His poems such as “The Song of the Free”, “No One to Blame”, “The Song of Sannyasins”, “To the Awakened India”, “The Cup”, “To A Friend”, and “Reason ,Faith and Love” instigate not to tolerate exploitation but to resist in conscious way without involving in the cycle of revenge, not by being sannysins to give up all but being sannyasins to perform unattached work for welfare of all. The conclusion of the research is that the role of Vivekanada for spreading the vision of the Gita in India paved the way for independence changing the mindset of people to a large extent and it also points out the need for further research to scrutinize the quest of welfare of all in India and its initiation to keep the values of the Gita intact.*

**Keywords:** *Samatva, Svadharma, Karmayoga, Lokasamgraha,Guna, Aruri nature, Deva nature, Capitalism, Socialism, Welfare State, Brahaman, Consciousness, Cosmic Self*

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## Chapter I: Vivekananda's Implication of Bhagavaadgita for Awakening India

This research analyzes Swami Vivekananda's ten essays and seven poems in the light of *svadharma* (one's own duty), *lokasamgraha* (Welfare to the world), *samatva* (equanimity) and *karmayoga* (detached works). Vivekananda interprets the *Bhagavadgita* as a revolutionary text unlike its interpretation as ritualistic, orthodox and religious one. According to the *Bhagavadgita* (Hereafter referred to as the *Gita*) every individual performs one's duty as per one's natural quality which is called *guna*. *Guna* (natural quality) is of three types: *sattva* (goodness and peacefulness), *rajas* (passion and movement) and *tamas* (ignorance and laziness). A person should perform one's duty (*Svadharma*) as determined by one's nature and quality i.e. *swovava* and *gunas*. Different abilities of people make a composite whole of a society. The overarching theme of the *Gita* lies in the importance of performing duties as per the ability without bothering the result. The mere sense of competition needs to be replaced by the sense of cooperation for the healthy functioning of social system. Craving for results leads to unhealthy competition that spoils the joy of people. It leads to avarice, ego and revenge impeding welfare spirit of society. When people fulfill their *svadharma* and aspire for ascension on their career as per their capacity without being envious to others' progress, it creates an environment for mutual co-operation, collaboration and co-existence.

*The Gita* takes duty as sacrifice or as contribution to cosmic order. It discards attachment to materials. The *Gita* focuses on right opportunities as per the ability of a person. It covers well-being of all creatures reinforcing that all creatures including human being have the same spirit. Vivekananda was influenced by the message from the *Gita*. His resistance to hegemonic tendency of imperialism of westerners has been reflected in some of his essays and poems. He insists on downfall of demonic (*Asuri*)

*nature* (monster's tendency) and stresses on the promotion of divine (*daivi*) nature (righteous tendency). He advocates on pluralism of faiths for the harmonious relationship with people. *The Gita* respects different faiths and appeals for unison in one spirit of all faiths. Vivekananda's poems and essays emphasize on fearless resistance to monopoly of particular faith or doctrine, fulfillment of *svadharma* for common welfare, freedom from bondage to material gain for moving to the path of *Brahman* (cosmic consciousness) and struggle for the establishment of righteousness.

When people escape from their duties and they only demand for their rights then the order of a society is challenged. When all people keep their input, then overall output can be shared for the well-being of all. *Vanrnashramadharm*a system or *Svadharma: Brahmin, kshatriyas, vaishyas* and *shudras* can be assimilated with division of labor for high productivity. Our *guna* (quality), *swovava* (nature) and *karma* (action) determine *varna*. Likewise, welfare to the world or society touches the spirit of *The Gita*. It uses the term *lokasamgraha* that roughly translates as 'welfare of the world' or 'maintenance of the world'. *The Gita* focuses on detachment to materials. Next, happiness is taken as the purpose of human life in *The Gita*. Individuals get happiness in different things according to their individual modes (*swovava*). But according to *The Gita*, the true happiness emerges from the clear understanding of the self. The sense of happiness is broad in the *Gita*. It does not lie in the possession of outward things but in the fulfillment of higher mind and spirit or in revealing the inner potentiality for contributing others.

The aspects of well-being of people in *The Gita* include *jnanamarga* (knowledge based), *karmamarga* (action based) and *bhaktimarga* (devotion based). *Jnana* concerns with brain and intellect and *karma* concerns with 'doing' or 'willing' aspect of people. However, *bhakti* is related to feeling of devotion towards the

consciousness or '*Brahma*'. This research is focused on the interpretation of *karmayoga*. *The Gita* even suggests proper food and entertainment for healthy life. Healthy human resources are necessary for the development and well-being. Unhealthy competition and hedonistic pleasure tend to change people's food and sleeping habit that is one of the major concerns of today's world. Drawing these inferences from *The Gita*, Vivekananda writes essays and composes poems. The core points conveyed in his creation are: negation of exploitation in any form, fulfillment of duties without attachment, happiness through discovery of self, contribution for well-being of all and discipline in our daily life. Vivekananda's poems and essays are entrenched with the theme of *The Gita*. In the analysis of his selected essays and poems in the light of *The Gita*, the study uses the ideas from S. Radhakrishnan's translation of *The Gita* and Bhuchandra Vaidhya's English translation of *the Gita*. Vivekananda's essay "The East and the West" adds an insight to analyze his poems highlighting his thought on *Asuri* nature (demoniac tendency) and *Deva* nature (righteous tendency). The research also applies the concept on pluralism of faith for common welfare as explained by Vivekananda along with other eastern thinkers. Sri Arubindo's "Essays on Gita" provides a modality for the analysis of Vivekananda's essays and poems. Instead of compiling theories more, the study is basically based on close reading of Vivekananda's selected poems and essays taking the lens of the *Gita* focusing on duty, welfare and righteousness. The research brings an insight to see one's duty in association to cosmic self. *Loksamgraha* does not bound to well-being of human race only; it advocates co-existence with cosmic self that exists in every living being and even in non-living things. For instance, Kṛṣṇa claims his consciousness exists everywhere ranging from humans to animals to vegetation. He lies in *Basuki* in snakes, *Tulasi* in medicinal herbs, *Peepal* in trees, and so on.

Vivekananda's concept of welfare matches with the broad concept of *Lokasamgraha*. It is not limited to anthropocentric welfare. However, the research borrows his views related to human welfare.

#### Statement of Problem

Swami Vivekananda (1863-1902) has played important role for value creation, social reformation, plurality of faiths and in Indian freedom struggle. He revived the pristine eastern identity while India was slumbered failing to combat the *Asuri* nature of westerners who imposed their episteme in the name of 'civilizing mission'. Vivekananda highlights the importance of work, common welfare, fair treatment to all and happiness of all being influenced from *The Gita*. The term *niskama karma* (action with detachment) sounds impractical in capitalistic and materialistic world. The *Gita* is not against material prosperity but it stresses on the use of materials for the common benefits. The *Gita* believes in human consciousness and intelligence for cosmic order. When human intelligence is ruined by attachment, social order perishes. Then, materialism supersedes human intelligence. Again, it can be argued that the idea of 'detached work' as a tool to make people slave and prevent them from revolting against the exploitation. But the main problem of the *Gita* begins with war against injustice. Happiness is not achieved only through materials that are collected through *Asuri* nature. Affluent nations of the west have not turned to a utopia. The number of depressed people is even more there than in the east. The fundamental ideas like detachment, human consciousness and intelligence, work as per one's ability and war against demoniac tendency are the hallmark in Vivekananda's essays and poems. These ideas are proportionate to the core message from the *Gita*. This study attempts to answer the following research questions.

- i. What does Vivekananda highlight regarding *niskama karma* (action with detachment) and *lokasamgraha* (community welfare) in his selected poems and essays?
- ii. How does he establish the value of *samatva* (equanimity) and *karmayoga* (detached action) in some of his poems and essays for well-being and freedom struggle of India?

#### Objectives of the study

This research intends to achieve the following objectives:

- i. To identify and analyze the reflection of the theme of *the Gita* 'action with detachment' and 'welfare of the world' in Vivekananda's selected poems and essays.
- ii. To examine the tracing of *samatva* and *karmamarga* in Vivekananda's chosen poems and essays linking with well-being and freedom struggle of India.

#### Delimitation of the Study

This study is limited to the analysis of primary texts picking up six poems from Vivekananda's *In Search of God and other Poems* and one poem from *The Complete Works of Swami Vivekananda*. It picks up his ten essays from *The Complete Works of Swami Vivekananda*. The essays are : "The East and the West", "Our Duties to the Masses", "The present Social Problems", "What We Believe In", ' To My Brave Boys", "Karma In Its Effect On Character", "Unselfish Work Is True Renunciation", "Freedom", "We Help Ourselves, Not The World", and "Each is Great in His Own Place". It is also based on the translated version of the *Gita* by S. Radhakrishnan, Sri Arubindo's *Essays on Gita* and Bhuchandra Vaidhya's *Essence of the the Gita*. The *Gita* is open to multiple interpretations. The research does not

entangle on religious interpretation of the *Gita*, too. It is exclusive in the debate such as whether or not Kṛṣṇa really exists. While interpreting Vivekananda's poems and essays in the light of the *Gita* focusing on *svadharma*, *lokasamgraha*, *samatva* and *karmayoga*, I have used ideas from scholars such as Sri Arubindo, Mahatma Gandhi, Angelica Malinar, and Bhuchandra Baidhya. I have given due credit to their works while interrelating my reflection upon selected poems and essays of Vivekananda.

#### Significance of the Study

When *Asuri* nature overshadowed the original identity and values of India through imperialism and colonialism, Vivekananda raised his voice for reviving eastern values and national character of India. In his speech and literary creation, we can find the deep impacts of the *Gita*. Vivekananda focuses on importance of work, work as sacrifice for contributing the order of the world, respect to diverse thoughts and faiths of people, resistance to hegemonic tendency, release from craving for common welfare and so on. During the age of Vivekananda eastern tradition and values were portrayed as the cause of backwardness in India. People were fascinated to adopt western epistemology that caused identity crisis. It pushed India to slumbering condition dazzled with western domination that existed both in subtle and blatant form. Then, a personality and community needed who could combat against the demoniac seizure of resources and revive the universal message of brotherhood and welfare. People cannot live without working. Westerners were working with the intention of material craving at the cost of millions of lives in the east. Indian were working passively but failed to be aware in time to fight against demoniac tendency since westerners came in subtle way in the name of trade and 'civilizing mission'. Vivekananda even emphasizes the righteous use of violence when the *Asuri* nature is vehement and cannot be subdued by peaceful means. He cites examples from the *Gita*

that Kṛṣṇa took an avatar as human to instigate Arjuna to fight for the right cause. Independence and progress of India could not be achieved as long as people were guided by the sense of revenge, ego, hunger for power and personal interest. In his poems and essays, he stresses on detachment, cosmic consciousness, human intelligence for cosmic order, fulfillment of duties etcetera.

Awakening of the east would not be possible through vengeance. It was necessary to make the colonizers realize that their tendency was demoniac and thereafter Indians would stand against it to fulfill their duty for righteousness. His essays and poems are enriched with the themes of public welfare. They appeal people to be united with the sense of their *Brahman*(cosmic self) distinguishing right and wrong. He appeals people not to be entangled with the snare of *Asuras* and not to let them to suck the toil of innocent people. The message reflected in the poems of Vivekananda is clearly guided by the *Gita*. His poems and essays are relevant for creating human values, establishing identity, inspiring to work with the sense of sacrifice for helping self and others, regarding the diversity of people unless they are demoniac and combating for benevolence of all. His message from the poems and essays might inspire people to be away from attachment and serve for the order of the society and the world, fulfill their *svadharma* from their position for higher productivity and establish harmony among people being free from bondages.

## Methodology and Theoretical Framework

This research follows the qualitative research design accessing and assessing data from both primary and secondary sources. Selected books, scholarly journals and internet sources are used. Critical, analytical and interpretive methods are used for analyzing textual data and theoretical perspectives. The study does not bring any particular theory for the interpretation of the data. Instead, it traces out the major themes of *The Gita* such as *svadharma*, *lokasamgraha*, *samatva*, and *karmayoga* from the *Gita* and explores its reflection in the chosen poems and essays of Vivekananda. The researcher involves in the close reading of the *Gita*. The main texts are the English translation of the *Gita* by Sarvepalli Radhakrishnan and BhuchandraBaidhya. Interpretation of Vivekananda's chosen poems and essays in relation to the *Gita* invokes the reflection of the *Gita* in his writing. Vivekananda's advocacy for the independence struggle of India has been sought in the framework of the analysis of the *Gita* in term of *niskamakarma* (detached work) in individual level and *lokasamgraha* (welfare to all) in social level. According to the *Gita*, action performed by an individual does not impact only for him or her. It has its impacts in both individual and social level. The study focuses on juxtaposing the core themes of *The Gita* with the messages in Vivekananda's poems and essays.

Vivekananda's essays and poems are entrenched with overarching theme of equanimity (not equality), dignity and well-being of all people. The researcher studies his selected essays and poems in the light of such themes taking inferences from the *Gita*. The *Gita* does not discuss only about the social order but focuses on cosmic order that include human welfare as part of it. The *Gita* advocates respect to every sentient beings and non-sentient things. The study does not cover the holistic impacts of the *Gita* on Vivekananda's selected poems and essays. It evaluates Vivekananda's

selected poems and essays seeking the reflection of *svadharmā*, *loksamgraha*, *samatva*, and *karmayoga*.

The *Gita* assumes the lives of the people as constant war metaphorically. Waging war against devilish tendency throughout one's life is treated as the purpose of life. A person's journey in life involves his or her transformation of *guna* from *tamas* to *rajas* and finally to *sattva*. The researcher observes and analyses Vivekananda's appeal to Indians to wake up and begin journey from *tamas* that is associated with ignorance to *rajas* that is associated to passion, aggression and revolution. However, he stresses that the purpose of the revolution to be guided by the feeling of *samatva* (equanimity) and *lokasamgraha* (welfare to all) to reach to the status of *sattva* that is related to the state of peace and tranquility. Vivekananda shows tolerance to devil tendency and indifference or ignorance of Indians as the cause of long term servitude of Indians. Revolution followed by the cultivation of *rajas guna* in people invokes resistance to injustice and oppression. The revolution by the cultivation of *rajas guna* is unlikely to be sustainable unless it is shaped by the feeling of equanimity and public welfare. Such feeling can be cultivated by the generation of *sattva guna* in leadership first and then in people later. Vivekananda's portrayal of the journey of life from *tamas* to *rajas* and finally to *sattva* in his essays and poems are analyzed. Though the concept of *lokasamgraha* is not related to the people of certain geographical location in the *Gita*, we can assume that when every nation is enriched with the concept of equanimity and *lokasamgraha*, then the entire world achieves the status of equanimity. The point is whether the action is guided by equanimity and *karmayoga* (detached works) for *lokasamgraha* (welfare to all) or not. Vivekananda raises the issue of working with the broader vision of serving for one's freedom that lies in nation's freedom in larger scale.

The researcher links '*lokasamgraha*' with the modern concept of socialism. The researcher also attempts to show the significance of *samatva* for the success of any revolution and its sustainability. The idea of socialism is mainly taken from *Common Sense of Socialism (1911)* and *Socialism: A Summary and Interpretation of Socialists Principles (1913)* by John Spargo (1876-1966). Robert Kilroy Silk's *Socialism Since Marx (1972)* also helps to observe the evolution of socialism. The researcher has linked the evolution of socialism with the ancient concept of *lokasamgraha* mentioned in the *Gita* about five thousand years ago. The researcher analyses that liberalism and capitalism make people individualistic and profit oriented posing a threat to welfare of the people. Again, observing the appeal of Vivekananda in his essays and poems to wake up Indians from the position each one is stationed and linking it to the discourse of Indian independent struggle, the researcher portrays the significance of the *Gita* for the freedom movement of India. The relevance of the *Gita* for awakening Indians to revive their true nature and uncovering the ignorance turned as a cornerstone for the movement. The researcher brings the inferences of Mahatma Gandhi, Bal Gangadhar Tilak as well as Vivekananda who were influenced from the message of the *Gita* for their independence struggle.

Reading of translated version of the *Gita* by Radhakrishnan and Bhuchandra Vaidhya, Vivekananda's essay "Thought on *Gita*", Sri Arubindo's "Essay in *Gita*", and Angelica Malinar's *Doctrine and Contexts of Gita* are helpful. Vivekananda's essay "The East and The West" adds his insight regarding the revival of eastern tradition, values and character which are fundamentally guided by the message from *The Gita* in the Indian subcontinent. The thought of eastern thinkers on *svadharma*, *lakasmgraha*, *samatva* and *karmayoga* has been sought consulting scholarly journals. For instance, regarding *lokasamgraha* the research article by Sneha

Nagarkar, Assistant Professor of Archeology at Center for Extra-Mural Studies, University of Mumbai is helpful. Similarly, the research article entitled “The Concept of ‘Lokasamgraha’ as a Path of Harmony in society” has been consulted to get clarity on the concept of *lokasamgraha*. The conceptual clarity of *lokasamgraha* helps to trace out the advocacy of *lokasamgraha* in Vivekananda’s chosen poems and essays. Vivekananda’s *karmayoga* . . . assists to sketch the thought of *karmayoga* reflected in his essays and poems. Swami Viditatmananda Saraswati’s article “Spirituality: ‘Samatva Dristi’- The Vision of oneness” supports to get insight on ‘samatva’. The researcher observes the reflection of *samatva* in Vivekananda’s essays and poems. *Svadharma* entrenched with the feeling of *samatva* leads to *karmayoga* and finally paves the way to *lokasamgraha*. In nutshell, the research traces out and examine the messages of *samatva*, *svadharma*, *karmayoga* and *lokasamgraha* in Vivekananda’s poems and essays associating with Indian freedom struggle.

## Chapter II: Interface among Equilibrium, Karmayoga and Community Welfare

The feeling of *samatva* and fulfillment of *svadharmā* lead to discipline yielding welfare of all. The sense of rising to supreme position defeating others turns against *samatva* (equanimity). People have to get opportunity to flourish based on their abilities. The work allotted to the people should not be hierarchical and hereditary. Spiritual people believe that only God is supreme and we are here to fulfill the allotted tasks and no one can be supreme though there are levels of people. About detached work, Angelica Malinar evaluates in *Doctrine and Context of Gita*, “Kṛṣṇa concludes the exposition of ‘Lokasamgraha’ idea by presenting himself as its model: Although there is nothing left for him to achieve, he still moves in (ordained) action because otherwise people would follow his example and stop performing their duties”(88-89). Kṛṣṇa is regarded as the inciter of all activities. People are designed to perform certain roles for the order of the cosmos. For establishing order in the world Kṛṣṇa takes *avatar* (incarnation). Malinar explains, “Kṛṣṇa serves three purposes: rescuing the good, destroying evil doers, and reestablishing the good or *dharma*” (98). The *Gita* rejects imperial tendency and exploitation. Reference of war in *The Gita* is associated with *Mahabharat* war. In the *Mahabharat*, when Pandavs were banished depriving them from the use of the land, the war was bound to fall for the cause of right share of resources. The westerners came in the name of ‘civilizing mission’ and colonized the territories.

The ‘civilizing mission’ could not bring a utopia. It rather led to colonization, exploitation and domination. Industrial revolution and capitalism widened the class gap. It developed class consciousness and protest against bourgeoisie. Then, socialism emerged as the necessity for equality and dignity. But in human consciousness the thirst for fair treatment to all remained from the *vedic* period and its reflection can be

located in *the Gita*. Radhakrishnan, who was heavily influenced by the *Gita*, opines in his book *An idealist View of Life* “The country wants today not so much salvation from sin as social betterment which will transform the masses of people who are ill-fed, ill-clothed, ill-housed into a free community of well-regulated families, living not in luxury, but in moderate comfort with no fierce competition” (47). Unhealthy rivalry tends to exploit others and so did the westerners in colonial era. Similarly, happiness is not akin to pleasure. Westerners ruined the happiness for their pleasure.

Radhakrishnan further asserts, “Happiness is not to be confused with pleasure. It consists in harmony, in unity with oneself, in the consciousness of an affirmative attitude of life, in the peace resident in the soul.” (39). Being drifted away from unity of one to consciousness, when a person is indulged in sense pleasure, happiness in the world perishes.

By colonizing the east, the westerners indulged in proving themselves superior, inclined to sense gratification and squeezed the prosperity of the east. When a person enjoys by limiting the prosperity of others that joy turns to be devilish act. The issue of inequality is not only related to class. It is multifaceted in term of race, color, creed, gender, geography, colonial history and so on. Unless people are inculcated with the sense of unity in one consciousness, harmony cannot be maintained only by addressing the class issue. Robert Kilroy Silk cites Frantz Fanon in *Socialism since Marx* that Fanon in *Black Skin, White Mask* states, “When people like me, they tell me it is in spite of my color. When they dislike me, they point out that it is not because of my color. Either way I am locked into the infernal cycle” (322). The issue of inequality became complicated due to the hegemonic tendency of exploiters. When reckless development began challenging eco-system even Green Socialists emerged advocating rational and sustainable development for common

benefits. The respect to every elements of nature whether sentient or insentient can be cultivated from the *samatva* nature as discussed in *the Gita*.

Advocacy of socialism without the cultivation of *samatva* feeling in people does not provide lasting impacts. Work from one's position and sharing of its fruit is essential. That is why the *Gita* stresses in *svodharma* and *karmayoga*. John Spargo states in *Common Sense of Socialism*, "Socialism is not wild dream of a happy land where the apple will drop off the trees into our open mouth; the fish come out of rivers and fry themselves for dinner" (95). The need of 'selfless action' and 'action for sacrifice' stressed in *the Gita* indicates right action and appropriate distribution of the outcome for the well being of all. Bhuchandra Baidhya analyzes in *Essence of the Gita* "Kṛṣṇa advised Arjuna to surrender all fruits of his action to God. This would free him from the worries of outcome, and his action would become natural, spontaneous and sinless" (56). Sinful act is resulted from the selfish motives. The westerners' motive was not welfare of all. They acted to meet their selfish motives. Their action could not be for the sacrifice for the maintenance of the world. The socialists attack the tendency of such exploitation. But the attractive slogans of the socialists may not be changed into reality without cultivating the feeling of 'samatva' and 'work for sacrifice'. 'Survival of the fittest' and 'struggle for existence' sound fit in biological evolution of the animals and human being. Social evolution of human being shows that there are many attempts for fair treatment to all. Special attention is paid for saving the marginalized through affirmative actions. In *Socialism: A Summary and Interpretation of Socialist Principles*, John Spargo cites Charles Darwin. Darwin himself modified his original idea in his *Descent of Man*. He claims, "The struggle for existence is replaced by cooperation for existence" (27). Nature is

abundant to meet our needs provided that our approach to works and distribution of fruits are guided by right consciousness of people.

The irony is that people who fought for independence and welfare of all turned themselves to jingoism, totalitarianism, nepotism, favoritism that teases the very sentiment of socialism. The leaders were guided by the sense of revenge, ego, hunger for power and personal interests. They could not apply the ideas of the *Gita* such as detachment, cosmic consciousness and human intelligence for cosmic order or social order, fulfillment of duties (*swodharma*) etcetera. As a result, socialist movements either underwent through conflict and rift or collapsed. Critics take socialism as outdated idea that is a failure in history. But the good point is that due to the constant pressure from the socialist thinkers, today's capitalism has also adopted some public welfare features. However, it is not enough because ills of capitalism such as vast disparity of privileges to people, commercialization of health and education, modern day slavery of the working class and the like are not over. Thus, relevance of socialism exists but it needs to add some features from the *Gita*. The present constitution of Nepal mentions in its preamble that Nepal is socialism oriented nation. For it, the ideas from the *Gita* may turn as building blocks. First, leaders should be away from attachment and serve the people; people have to fulfill their *swodharma* from their position; national production should be increased mobilizing the human resources as per their abilities and interests. When the productivity increases, that can be shared collectively for enhancing the quality of life of all people. It makes socialism a practice, not a preaching.

The *Gita* turned as a treatise for the inspiration of the Indian independent struggle. People who seize the resources of others' share are taken as demoniac according to the *Gita*. Mahatma Gandhi was adamant for the independence of India

inspired from the notion of the *Gita* that righteousness conquers ultimately. When Arjun inhibits to fight against his relatives and teachers, in chapter two of the *Gita*, in Radhakrishnan translated version, Kṛṣṇa reminds the *svadharmato* Arjuna, “A *kshatriya*’s happiness consists not in demoniac pleasure and comfort but in fighting for the right” (127). When every peaceful attempt to avoid war was failed, the *Dharma-yuddha* (war for the righteousness) was necessary that would grant the lawful right to Pandavs over their right share of resources. Kṛṣṇa further convinces Arjuna, “But if thou doest not this lawful battle, then thou wilt fail thy duty and glory and will incur sin” (127). Kṛṣṇa appeals Arjuna to use his might that is bestowed to him as *kshatriya guna* for restoring *Dharma* (righteousness). It was his duty for the maintenance of the world, not for his domestic pleasure.

Taking advantage of the humble culture, westerners entered India for encroachment of resources with their demoniac tendency leading to colonization of India. In the national discourse of India too, The *Gita* plays important role to instigate people to cultivate *Dharma* (goodness) combating the *Asuri* nature. Vivekananda’s essay “The East and The West” is heavily influenced by the message from *The Gita*. He terms westerners as ‘Asuris’ and Indians as ‘Devas’ taking reference from *Purana*. In the essay he explains *Deva* and *Asura* as, “people having faith in the soul, in the God, and in the afterlife while *Asura* give importance to this life and devote themselves to enjoying this world as trying to have bodily comfort” (38). Vivekananda claims that Indians were defenseless due to their simplicity and straightforwardness. In chapter sixteen of the *Gita*, in translated version by Radhakrishnan, there is description on characters of Divine nature and Demoniac nature. For example, in chapter sixteen, verse twelve, demoniac nature has been described as, “Bound by hundred of ties of desire, given over to lust and anger, they

strive to amass hoards of wealth, by unjust means, for the gratification of their desire” (400). The urgency to combat for the restoration of righteousness was focused by the Indian freedom fighters who were influenced by the notion of righteousness as advocated in *The Gita*. For instance, NagappaGodwa writes in *The Bhagavadgita in the Nationalist Discourse*:

Tilak’s interpretation of *The Gita* as upholding *karmayoga* not only highlights the needs to productively engage with the world but lends itself to the defense of several contentious issues like occasional expression of righteous violence. Arubindo regards *The Gita* as a spiritual text, . . . involving uncritical submission to the absolute truth. His interpretation of *The Gita* could easily lend itself to justifying violence in the national struggle for freedom. (6)

*The Gita* deals *Dharmayuddha* (war for righteousness) as a right approach. It was inevitable to Kṛṣṇa to take *avatar* (incarnation) for the restoration of the *Dharma* (righteousness). It was his duty to convince Arjun to fight for the right cause and it was the duty of Arjuna to fight instigating people to be united against demoniac tendency. Similarly, it was the duty of freedom fighters in India to wage war against demoniac tendency of the westerners inspiring people to be unified for the *Dharma* and order in their native land.

Vivekananda’s role to awaken India from imperial and colonial encroachment turned as a strong foundation leading to independence of India later. He constantly worked to revive the lost values, identity and character of India that were guided by the teaching from the *Gita*. Unfortunately, the message from the *Gita* was overshadowed due to authoritative presence of the British in India. The British imposed their values in indirect way. Indians were compelled to mimic them as they were brainwashed stating that The British wanted to civilize India. Their version of

civilization kept Indian values at stake. Concerning this, Vivekananda appeals Indians to wake up from slumbering status in his poem “To The Awakened India” in the following way:

Once more awake!  
 For sleep it was, not death, to bring thee life  
 Anew, and rest to lotus-eyes, for visions  
 Daring yet. The world in need awaits, o Truth!  
 No death for thee!  
 Resume thy march,  
 with gentle feet that would not break the  
 peaceful rest, even of the road-side dust. ( Lines 1- 8)

Vivekananda appeals Indians to establish ‘truth’ that is not required only for India but for the world. He drives Indians to fight against the colonialism in gentle way, not through the sense of revenge and ego but through the sense of duty for restoration of truth. Though the road is not easy, full of dust, march against the demoniac nature had to be resumed for ensuring lost values.

*Smata* refers reduction of desires, sensory control, sense of unifying oneness and unbiased outlook to all the elements of the nature. It might assist in paving the way to socialism. It discourages the huge gap and hierarchies created by the values of uncontrolled liberalism and neo-liberalism. Neo-liberalism sounds utopian on the surface but it is filled with fraud and domination to exploit the gullible mass in schemed way. This research does not discuss on the forms of neo-liberalism. This research argues that the inculcation of *samatva* in the mind of people mitigates the gaps among the people. Material progress entrenched with *Samatva* leads to welfare of the world including human development. Human development from

anthropocentric view ruins the balance in the eco-system. Some aspects of European progress like social security, free education, health care, insurance policy etcetera might be examples for others. But historical exploitation they did over Africans, Asian minors and others in the name of trade and ‘civilizing mission’ colonizing the resources of others cannot set the good examples to follow. Progress of few that turns to be the backwardness of others spoils the balance because it rejects *samatva*. The innovation of the European could be the cause of happiness of all provided that they were entrenched with the sense of *samatva*. The progress of few that is gained over the miseries of millions does not yield tranquility and order in the world. The European ambition for progress at the cost of mutilation and slavery of others turned counterproductive for the colonized territories. It was against *samatva*. It does not deserve glorification and demands healthy condemnation. Parisha Jijina Mehta and others in their research article stress on *Samatva*, “Beliefs in the underlying oneness of consciousness and the awareness of transience play a significant in the cultivation of *Samatva*. The suggested health and spiritual implications of cultivating *Samatva* were peace, tranquility and self-realization” (16). On contrary to this sense of *Samatva*, Europeans thought their progress as the real success and overlooked the miseries of others on their success. In the worst form, they looted the resources and ruled over the weak on merciless way battering and enslaving others. They termed the weak ‘beastly’ and imposed their episteme crushing the native culture, language and identity. Such hegemony destroyed the sense of *Samatva* and caused violence and war.

The factor that led the westerners to ruthless extermination of the weak is their sense gratification and material desire. They thought accumulation of materials as the sign of development. They saw their development and material progress but the

miseries of the weak hardly touched their heart being intoxicated with the ephemeral joy they got through it. Later, they started charity works but hardly brought any planning for the progress of the poor. They made the poor more dependent. Thus, the European could rule in easier way. Swami Veditatmananda Saraswati opines:

Owing to ignorance there is *aviveka* (lack of discrimination) .As a result of *aviveka* there is desire (for security and pleasures), from the desire for security and enjoyment, arise likes and dislikes. From these likes and dislikes arise the impulses of anger, greed, lust, etc. These impulses lead one to do wrong actions. (n. p.)

The wrong action germinates from ignorance. Ignorance makes a man blindfolded and one takes oneself right and others wrong. That is the cause that the Europeans termed themselves as ‘civilized’ and others ‘beastly’. For their self gratification, they colonized weak nations and brought their hegemony over the weak.

The search for sense pleasure and lack of respect to others makes people violent. Respecting other does not mean toleration. The term ‘toleration’ is the western coinage which indicates that one bears others though they might be wrong. Vivekananda opines that acceptance is the better term that gives values to others’ norms and paves the way for reciprocal relationship based on plurality. It negates hegemony of the powerful culture and values the weak. Swami Bhajanananda states drawing the inference of Vivekananda, “Toleration implies a certain degree of condescension and refraining from doing something worse . . . ‘Not only toleration, for so-called toleration is often blasphemy . . . Toleration means that I think that you are wrong and I am just allowing you to live” (5). *Samatva* adores all entities as elements of one cosmic ‘Self’. It sees oneness in diversities. Swami Veditatmananda Saraswati further writes:

The wise man is non-violent. The wise person knows himself and everything else to be of the nature of *sat-cit-ānanda*. He is content with himself and does not depend upon anything else for happiness and joy . . . he does not judge a person merely by the *upādhi* and therefore he respects others, too. He sees everybody as equal to himself. (n. p.)

Happiness of one that compromises or challenges the happiness of other is defective for the well-being of all and it cannot be sustainable. The vision of equanimity does not allow people to judge others based on their exchange values or commodities or the position they hold. There is no ‘othering’ but there exists respects and harmonious relationship.

*Samatva* is one of the hallmark messages from the *Gita* that is reflected in Vivekananda’s poems and essays. *Samatva* also indicates even-mindedness towards objects, experiences and individuals. *The Gita* does not take ‘self’ as fragmented existence. It is attached to universal Self where all are one. Individuals are the different manifestation of cosmic Self. ParishaJijina Mehta and others further explain *samatva* as “ With the insight and understanding, a person with *samatva* goes beyond the superficial outer appearances, does not discriminate, and sees all being as part of a unifying consciousness”(6). The equanimity toward all creates the way for harmonious relationship. People are different in their abilities. Different abilities should not be labeled as different hierarchies because such differences are required for reciprocal relationship. It serves the common existence not only with human being but with all sentient and insentient matters. Vivekananda highlights *samatva* in his poem “The Song of The Free” in the following way:

Not two or many, 'tis but One.

Be not afraid. This mystery,

My shadow, cannot frighten me!

Know once for all that I am He! (Lines 37- 40)

Hatred to others begets hatred to oneself. It creates the cycle of hatred and revenge. Treating all like 'self' and treating 'self' as part of 'Cosmic Self' beget love to entire existence. We can find our existence in the existence of others. Self- centered nature of people challenges the concept of *samatva* and threats co-existence.

Individualism ruins common welfare but socialism may demand common welfare compromising individual freedom. *Samatva* lies in celebration of variation for common existence. The *Gita* advocates for *samatva*. Caste hierarchy has no place in *The Gita*. *Varna* system is akin to labor division for better productivity. Labor division is not imposed based on birth in the *Gita* but it suggests that our *Svadharmā* should be according to our *swovava* (nature). People mould themselves according to their *guna*, *swovava* and *karma*. When we choose our work that contradicts with our *guna*, *swovava* and *karma* that poses threat to proper functioning of a society. The *Gita*, by Radhakrishnan, states in chapter nine, verse thirty two, "Those who take refuse in me. . . they are lowly born women, *vaishya*, as well as *sudras*, they also attain the highest goal"(252). It gives space to people for the elevation of their hierarchy based on their karma. The caste system based on birth is rooted in the society that is not seen in the *Gita*. People have different characteristics and caliber. Romain Rolland cites Vivekananda in his book *The world Religion of Vivekanda: Whose Time Is Now* that, "Because we have more or less power, brain, physical strength. It must make difference between us. Yet we know that the doctrine of equality appeals to our heart" (13). Vivekananda accepts that people have diverse abilities and such abilities and qualities help to run the universe in order. Vivekananda is further cited, "Unity in the varieties is the plan of the universe" (13). *Varnas* can be

taken as different aptitudes and skills of people. *The Gita* celebrates plurality of people and expects different roles of people in the society. The language used in it like, ‘even though they are lowly born’ can be the matter of discussion in the linguistic discourse. It has to be rectified that no one is lowly born but the chances are that they born in different family background. But they can change their status by their *karma* later. If any group of people is deprived of opportunities, they cannot elevate from their status. *The Gita* does not mention deprivation of privileges to any *varna*. Respect to different *varnas* of people for the common gain can be assimilated with the notion of Vivekananda’s essay. In his essay “Our Present Social Problems”, available in volume four of *The Complete Works of Swami Vivekananda*, he opines:

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. Our motherland is a glowing example of the results and consequence of the eternal subjection of the individual to society and forced self-sacrifice by dint of institution and discipline. (485-486)

Prioritization of individual freedom at the cost of common welfare and prioritization of common welfare at the cost of individual freedom are both impediments for prosperity. Socialism in today’s context cannot survive by forcing people to sacrifice individual freedom for the society. Likewise, utter individualism possibly turns people to mechanical being. It compromises human values. Vivekananda points out social subjugation of the individual freedom as the cause of backwardness of material prosperity in India. But individualism guided by material gains, devoid of consciousness, makes people mechanical. It may assure the material gains of few who are clever and cunning leading to exploitation of the rest. Individualism leads to

capitalism and the worst form of capitalism emerge as imperial encroachment and colonization. Progress of the few at the cost of backwardness of other is against the sentiment of *samatva*. Colonizers were not the wealth makers in India. They did not make wealth for serving India rather concentrated for their benefits by taking the resources from India. For the production of goods and services both manual and intellectual efforts are required. John Spargo states, “Socialists have never claimed that the wealth by manual labor alone, and brain labor is always unproductive. All the great political economists have included both mental and manual labor in their use of the term” (101). Both brain labors and manual labors have dignified role for increasing productivity. High productivity helps well being of all people provided that it is shared rationally.

The fear to be manipulated by demoniac people and the chance to be the victim of their hegemony come as a constant challenge for socialists. Human consciousness should combat against such manipulation and hegemony. Horton Myles expresses such fear in his book. He argues:

You have got to have somebody to hire you, and you have to think of what you had to do to get hired, in other words how you are going to accept the whole capitalist framework of having to work for somebody so that they can make money out of your labor. Then you have got to think about providing profits for them or they would not have any incentive to keep you. (45)

This argument carries the reality of hegemony of capitalistic framework in our way of thought and action. The consciousness of ‘self’ in relation to ‘Cosmic Self’ may make people free from lust and craving. Radhkrishnan analyzes this notion in this way, “We are asked to control our impulse, shake off our wandering and confusion, rise above the current nature and regulate our conduct by reference to *Buddhi* or

understanding, as otherwise, we will become the victim of lust which is every man on earth”(48). The concern is whether the person is mere product of heredity and environment or he has judgment power beyond it. Radhakrishnan asserts, “The problem of freedom versus determinism has meaning only with reference to human individual. If the man is the simple creature of instinct, if desires and decisions are resultants of the forces of heredity and environment. The moral judgments are irrelevant” (46). Human can get freedom from the determinism of exploiters finding the scheme of them and waging war against it consciously. The role of heredity and environment cannot be negated but human being is above them. Human being can be guided by the consciousness of ‘*Samatva*’. Celebration of plurality with its relation to unison can be termed as *samatva* that raises people from the mere determinism of heredity and environment. The continuous colonization of India by the British had to end one day by the consciousness of people in India. It was too late to awaken the consciousness of Indians from their slumbering status, so it took long time to get independence. Social or political change does not take place in erratic way. It should be guided by conscious leaders arousing the consciousness in people. Once consciousness is awakened, change in course of time is the law of the nature.

The spiritual awakening might assist in alleviating the increasing disparities in today’s world. Burning problems of today’s world like unhealthy competition, increasing class gap, discrimination, exploitation, hatred, ego, depression, narrow nationalism, imperial tendency etcetera emerge due to the dwindling of the feeling of *samatva*. Marxism cannot be a panacea for all the ills of *Asuri* nature that emerges as capitalism and in its worst form as imperialism across the border. Marxism helps people to provoke against capitalism but seizure of power by the working class does not give ultimate solution. Vaneesa Cook argues, “Marxism, though still relevant for

many spiritual socialist as an economic analysis, offered little help with the broader cultural issues of race and religion. Consequently, spiritual socialist turned to the Bible” (4). Marxism instigates people to seize the means of production from the bourgeoisie by the unified revolution of the working class. Unequal distribution of means of production and ownership of the rich to ‘surplus values’ increase the class gap. It even demands the violent movement of the working class. Unfortunately, the very movement is guided by the craving for materials. Even after the success of the movement of the working class, the leaders are not ready for proportional distribution of resources. In some cases, they themselves turn to be new bourgeoisie. Then, the chain of discrimination and exploitation continues. In this regard, the solution lies in inculcating the sense of detachments to materials, encouraging people to contribute from their place, and ensuring fundamental needs of people. *Samatva* discards one’s supremacy over another. The feeling of superiority either in the bourgeoisie or in the rebels against the bourgeoisie turns as impediment to equanimity and common welfare. The feeling to rise to supreme position defeating others turns against *samatva*. It obstructs equanimity, reciprocity and harmony.

*Samatva* discards the exploitation to the weak and promotion of the capitalist. It entreats the rich to contribute for the well-being of all. It also entreats the weak to contribute from their position for increasing productivity. Socialists stress on equality whereas ‘*samatva*’ is not related to equality of people’s status. It concerns with even-mindedness and sharing the production that are earned through collective efforts. In *Common Sense of Socialism*, John Spargo opines, “In the outcome of struggle between the wealth makers and wealth takers, must be the victory of the makers” (97). Socialism favours the victory of wealth makers. Keeping wealth takers at bay, it wants to keep exploitation away. Human consciousness should prevent the

manipulation and hegemony. Such consciousness can be gained through the feeling of *samatva* as it treats materials ‘gold and iron’, individuals ‘friends’ and foes’, sensation ‘pain and pleasure’ as alike. Hence, there is no craving for materials, no adversities with people, and no attachment with sense pleasure. *Samatva* lies not in give and take. It lies in offering and sharing.

*Svadharmā* indicates the duty from one’s place that requires for oneself and others. Duty as an offering leads to *lokasamgraha* or welfare of all. All works cannot be termed as *svadharmā*. The works as per one’s *guna* and *swovava* bring better productivity. Choosing one’s duty as per one’s aptitude and skills serves the world better. *Samatva* indicates unity of self with Cosmic Self with detachment to materials, individuals and sensuality. *Samatva* paves the way for *karmayoga* because involving in works for offering and sacrifice is not easy in materialistic world. As nature has designed people to act in any way, we need to act for the benevolence without bothering about the results. Works for benevolence yields goodness and works for malevolence yields adverse effects. Swami Krishnanda in *Philosophy of Bhagavadgita* states, “There is a duty of everyone in respect of the atmosphere . . . called the *Dharma* of the individual in respect of society. *Svadharmā* is usually regarded as one’s obligation towards the society in which one is placed” (43). *Lokasamgraha* deals with prosperity and common welfare which is achieved through *svadharmā*.

The caliber, one is entitled with, should be utilized for the order of the world. It should not be used in wrong way that creates chaos in the world. Eastern philosophy gives emphasis on knowledge of the Self. Westerners find pleasure as the goal of life. The pleasure-seeking tendency underestimates the pleasure of others. A *karmayogi* does not work for sense gratification or pleasure. Eastern philosophy does

not take pain as negative factor of life either. Vivekananda reflects on *karmayoga* in “Karma in Its Effect on Character”, “The goal of man is knowledge . . . Not pleasure. . . Pleasure and happiness come to an end. It is a mistake to suppose that pleasure is the goal; the cause of all the miseries we have in the world is that men foolishly think pleasure to be the ideal to strive for” (29). On some occasions pain can be stronger than the pleasure. Westerners take pain as the cause of depression, and they are longing for pleasure only. A *karmayogi* takes pain as the part of his duty and continues his work for the maintenance of the world. Vivekananda further clarifies:

Happiness and misery have an equal share in moulding character, and in some instances, misery is a better teacher than happiness . . . that misery taught them more than happiness, poverty taught them more than wealth, blows brought out their inner fire more than praise . (30)

A *karmayogi* works as a sense of responsibility or *dharma*. He does not emphasize on pleasure and pain. In modern parenting, parents are conscious that their children should not have any pain in life and expect their life to be filled with pleasures only. It makes children sensitive and they lose the strength to combat with different unexpected blows in life. Children ought to be taught to engage in right work and face the challenges in calm way in course of action. For a *karmayogi* pain can be great occasion to excavate their inner talent. For excavating such talent, one’s character should be in right track from the childhood. The character cannot be build up in an instant when required. It demands good schooling form the childhood. Vivekananda opines, “The great occasions rouse even the lowest of human being to some kind of greatness, but he alone is really great man whose character is great always, the same wherever he be” (31).The character of a person should be strong. It should be

inculcated from the childhood. People having good character engage in good works and they are not deterred with normal blows of hardship in life.

To cover their historical exploitation, the westerners started charity works. They made the weak like the parasite living on their mercy. The end of the suffering of the weak was not possible from charity, People had to work for their prosperity and regain the power that was squeezed by the westerners. Vivekananda appeals to cultivate the good character, to change dependency over the wicked. He urges to prepare to combat against the 'wicked' being *karmayogi* as demanded by the time to change the plight of the poor. He asserts in "The Secret of the Work" , "We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man still continues to exist until man's character changes" (53). To build up the good character of Indians, Vivekananda did not rely on the West. If he had done so, they would keep India in their snare longer by the means of their charity works. Vivekananda appealed Indians to be *Karmayogi* and maintain the dignity of every works to come out of the snare of charity. At present, the feeling of nationalism can be seen ranging from businessmen to technicians to labors. They work keeping nationalism at their bosom from their position. Vivekananda rejects either extreme positivism or extreme negativism. Patriotism for the nation helps for prosperity but jingoism pushes to hatred to others. It is high time for India to keep patriotism intact and not to pollute it with jingoism. It might bring sour relationship with neighboring nations. Some signs of it are seen. However, this research does not discuss about it as it is solely centered on the reflection of *the Gita* in the Vivekananda's essays and poems. The essence of *karmayoga* that Vivekanand got from the *Gita* served for building Indian character and in the long run it provided

independence to India. It served to make Indians resilient citizens in the world today though there is long way to meet the state of equilibrium among the citizens in India.

*Karmayogis* are not inclined to any doctrines. They work with the right intention of contributing from one's place. Mere performance of works cannot be termed as *Karmayoga*. Vivekananda states in "The Ideal of Karma Yoga" (Volume One, *The Complete Works of Swami Vivekananda*), "Karma-yoga is a system of ethics and religions intended to attain freedom through unselfishness and good works. The Karma –yogi need not to believe any doctrine whatever" (110). The advancement to freedom though the works without any lust, ego and revenge paves the way to prosperity. When people are engaged in works with right intention, then common welfare follows as its result. For the proper functioning of social system and economy, people have to work. In the research article "Economic Interpretation of Bhagad Gita: A Descriptive Analysis" Yuba Raj Pandey asserts:

Economics deals primarily with the production, distribution and consumption of goods and services which are required to the people . . . without any action we cannot produce any goods and services. Therefore Bhagvad Gita recognizes properly the importance of action . . . describes in detail the karmayoga or the path of action, as production of goods and services creates income and creation of income increases the purchasing power of the people and society to fulfill their needs. (83)

*The Gita* appeals people to work for serving self and others. It emphasizes on sacrifice. Production alone does not bring well-being of people; the consumption pattern and distribution system should be appropriate to serve others and satisfy one's needs. The capitalistic economy emphasizes on production but ignores harmful consumption pattern and unjust distribution. The twelfth verse of the chapter three of

*the Gita* states, “Fostered by sacrifices the gods will give the enjoyment you desire. He who enjoys these needs without giving to them is verily a thief” ( Radhakrishnan, 155). The overemphasis on production and indifference to just distribution cannot maintain good economy. Corruption is not only looting others openly. The reluctance to sacrifice or offer help also counts as theft. The people who can earn more have more responsibility to sacrifice more. The people who earn less have to contribute as per their capacity. All are entitled to sacrifice for reciprocal existence. The thirteen verse of the chapter three of the *Gita* elaborates the importance of sacrifice, “The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake verily eat the sin”(Radhakrishnan, 155). There is no harm in collecting wealth in righteous way. The collected wealth serves the people if the distribution system is right.

According to *the Gita*, sacrifice does not mean giving the leftover food after one has no appetite to eat any more. It means giving food first and eating the saved food later. The message is symbolic. There is no glory in offering food after one is not able to eat any more. There is no glory in offering clothes after the desire to wear them is gone. These pseudo sacrifices cannot help for *lokasamgraha*. The point to be marked here is that only good production does not ensure good economy, it should be fostered with just distribution system, too. The people who are wealthy cannot say openly that they are not ready to contribute. Unfortunately, their contribution is so meager, and they make it the way to get credibility to loot more in schemed way. *The Gita* offers an idea for just economy, but it does not offer the modality. To materialize the abstract idea of sacrifice, the governments should make mechanism that serves for the benefit of all. The government carrying neo-liberal agenda may talk loudly on equilibrium of people on the surface but serves for the benefits of capitalists

underneath the surface. The government that is determinant to establish equilibrium and *lokasamgraha* seems today's urge. Production should be promoted but distribution system should be ethical and disciplined.

The modern concept of socialism emerged basically along with French Revolution. It advocates curing the ills caused by capitalism. *The Gita* is the old treatise. It does not advocate confiscating resources from the rich. The question is whether people become ready to sacrifice the wealth or not. In the corrupt system, the application of the sacrifice as advocated by *the Gita* is unlikely to take place. When the system is worsens, the oppressed have to fight for their justice. Kṛṣṇa himself has set an example by urging Arjun to fight against the oppression of the Kauravs. However, the war was not the first choice of Kṛṣṇa. *In Socialism Since Marx*, Robert Kilroy Silk opines, "The socialist want a new system, whether by reform or revolution, in which productive wealth is owned and controlled by the community and used for communal ends" (XV). *The Gita* too, appeals people to perform work without attachment to personal ends and perform it as 'sacrifice' or '*yajna*'. It implies to perform works for communal ends. The message of *the Gita* for freedom fighters and pioneers of socialism can be a good inference. Silk further states:

Socialism is, first of all, a protest against the material and cultural poverty inflicted by capitalism on the mass of people. It expresses a concern for the social welfare of the oppressed, the unfortunate and the disadvantaged. It affirms the values of equality, a classless society, freedom and democracy.

(XV)

Since people are materialistic in capitalism, it corrupts the culture of sacrifice and ruins the idea of public welfare. It begets an urge for a socialist movement. The philosophy of *the Gita* such as 'work as sacrifice or *yajna*', 'unattached performance

of work' 'freedom from bondages of sense pleasure' might assist in the establishment of public welfare. It might be resource for the pioneers of socialism. In the later phase, socialism advocates for community consciousness instead of merely sticking on class consciousness. Silk refers Kier Hardie in *Socialism since Marx*, in Hardie's word socialism is referred as "each for all, not each for self" (72). The *Gita* vehemently advocates the idea of 'each for all' long ago. Hardie is further referred by Silk, "The consciousness which it (socialism) seeks to quicken is not one of economic class solidarity, but one of social unity and growth towards organic wholeness. The watchword of socialism, therefore, is not class conscious but community consciousness" (74). Class conscious might create rift in the community but community consciousness bridges the rift. Once community consciousness is established the rich contribute more and the poor also contribute according to their capacity and the motto 'each for all' changes into social reality.

Unselfish performance of work is the hallmark of *karmayoga*. It sounds strange because we are prone to work with certain motives for pleasure. Works with the objective of sense pleasure and individual gain leads to devilish performance of work yielding adverse consequences. In "Karma in Its Effect on Character" Vivekananda opines, "Unselfishness is more paying, only people have not the patient to practice it. It is more paying from the point of view of health also. Love, truth, and unselfishness are not merely moral figures of speech, but they form our highest ideal" (34). Selfish performance of works and unhealthy competition do not ruin others only. It is harmful to the performers as well. It brings different psychological and physical ailments. It is alarming that the USA has high rate of depressive disorder of body in the world comparing to other poor and weak countries. It shows happiness is not ensured only by the power and wealth. If the wealth is for distribution, going after the

wealth serves others. If it is for the vested interest to fulfill individual motives, it might ruin others. Wealth itself is not bad or good but the motive behind the earning of the wealth determines the output of the wealth. Vivekananda puts his ideas in “Each is Great in his Own Place” (Volume One, *The Complete Works of Swami Vivekananda*), “For the householder who struggle to become rich by good means and for good purposes is doing practically the same thing for the attainment of salvation as the anchorite does in his cell when he is praying; for in them we see the different aspect of the same virtue” (47). Wealth is required but accumulation of wealth by unjust means and for wicked purpose turns against the spirit of *karmayoga*. The wealth accumulated by the westerners through colonization was not through *karmayoga* but it was devilish performance of works. They termed it great work because they could meet their pleasure. They were indifferent to the hardship of the weak.

When people perform their assigned duty with full dedication, it avoids friction and conflicts. All people should be engaged with their *svadharma* for reduction of conflicts, higher production, maintenance of oneself and contribution to others. *Lokasamgraha* is unlikely to take place unless *Samatva*, *svadharma*, and *karmayoga* get prominent place in a society. The role of leaders for mobilizing people and providing common comfort is taken as a crucial matter in *the Gita*, too. Sneha Nagarkarin “The Bhagavad Gītā As Understood From The GītāBhāṣyas Of ĀdiŚaṅkarācārya And MadhusūdanaSarasvatī” refers the interpretation of *Lokasamgraha* as, “. . . it is the onus of the ruler, as the leader of the society to ensure its welfare and one of the most effective ways for this is to make people perform their assigned duties to avoid friction and chaos in the society” (n. p.). In absence of good leaders people cannot be assigned in economic activities and the order of the society

is challenged. Leaders are not the cause of *Lokasamgraha* but they can be the catalyst for it mobilizing people in works as per their caliber and nature. Nagarkar further analyzes the significance of leaders for *Lokasamgraha* in the following way taking the reference from the *Mahabharata*:

Janaka, the king of Videha had abandoned his kingship and taken recourse to the life of an ascetic. His chief queen sternly reminds him of his duties as a king and how it is adharmic for a Kṣatriya ruler like Janaka to neglect his responsibilities especially when the lives of so many others are dependent on him. The essence of the counsel given in the Rājadharmānuśāsana Parvan of the Śānti Parvan by Bhīṣma to Yudhiṣṭhira is that a king should promote the welfare of his people by adhering to Rājadharmā. e. protecting the people from any kind of danger, collecting only that much tax from the people as prescribed by dharma, administering fair and impartial justice, implementing public utility works, punishing the offenders and keeping the royal kośa or treasury full. ( n. p.)

Thus, *Lokasamgraha* seems implausible with the effort of few. It is the sum of efforts of all who work in diverse fields in diverse way. However, the role of the leaders for engaging people seems crucial for the appropriate functioning of the world. The word ‘*lokasamgraha*’ explicitly appears twice in *the Gita* in chapter three (verses 20 and 25). Several implicit references such as *sarva-bhuta-hiteratah* (welfare of all living beings) in Chapter twelve (verses 3-4) suggests the significance of dedicated works of people and good leadership to ensure welfare of all. In chapter three, verse twenty five of *the Gita*, Kṛṣṇa urges Arjun to perform detached duty to maintain the world order. This concept of work will serve for welfare of the whole world. The point is that works done with devilish intention does not give good result for all people.

The westerners travelled widely and colonized territories but the colonies could not be developed for so long time because the works of the westerners was not for *lokasamgraha* but for sense pleasure and selfish motives. The works devoid of the sense of common existence challenges the orders and worsens the plight of the poor. It begets capitalism, materialism, neo-liberalism and in its worst form imperialism. In the research article “Lokasamgraha: An Indigenous Construct for Social Entrepreneurship” Diwakar Singh and Richa Awasthy establish the original Indian model of welfare state taking the references of scholars who have discussed on the Concept of *lokasamgraha* as follows:

It consists of two words: loka and samgraha. Loka represents either human beings or the world in different contexts. Samgraha consists of two words: sama, which means harmoniously, and graha means to hold (Bhawuk, 2019). It represents different meanings ranging from keeping together, protecting, and regulating (Agarwal, 1997). Lokasamgraha, therefore, is interpreted as focusing on the benefits of the people, bringing them together, inspiring people towards a common cause, guarding or protecting the world together, social harmony, the welfare of the society, and so forth (Agarwal, 1997; Belwalkar & Vohra, 2016; Bhawuk, 2019). ( n. p.)

*The Gita* became a treatise to inspire the Indian leaders to fight against the colonialism and imperialism of the British in India. It was not for taking revenge against the British nor was it guided with the sense of looting the resources from them instead. It was with the sacred purpose of *lokasamgraha* that provides essential human freedom. Diwakar Singh and Richa Awasthy further refer the role of Indian leaders in this way:

The relevance of lokasamgraha for social welfare could also be understood by some of India's great personalities who have expressed their views on lokasamgraha. For instance, lokasamgraha, according to Vivekananda, is the 'stability of the human society' and 'well-being of the world.' Bal Gangadhar Tilak interprets it as 'universal welfare,' whereas it is 'world-maintenance,' according to Dr. Radhakrishnan. Furthermore, Mahatma Gandhi linked lokasamgraha with the concept of yajna (a kind of sacrifice) to denote that one must sacrifice oneself for the sake of the greater good (Agarwal, 1997). All these descriptions of lokasamgraha entail the importance of social welfare, which is also the primary mission of social entrepreneurs. Therefore, lokasamgraha opens an exciting field to explore in social entrepreneurship. (n. p. )

The role of Vivekananda, Bal Gangadhar Tilak, Radhakrishnan and Mahatma Gandhi is crucial for Indian Independent movement. All of them were highly influenced by the message from the *Gita*. The translation of the *Gita* from them or their reflection on the *Gita* clarifies the impact of the *Gita* on them and their independence movement. In the present context, Indians are found massively in different parts of the world doing their works. Unlike, Westerners they do not have motives to exploit other and take their resources. This motive is to be kept intact because the intention to capture resources of others hampers *lokasamgraha*. Business entrepreneurs have got the world wide space. They are turning as tycoons to control the world often in unjust way. But the need is social entrepreneurship that takes all together on the path to prosperity. Entrepreneurship in business with sole motive of profit, without any sense of responsibility to the people, turns as devilish act. This creates huge class gap and makes huge numbers of people dependent on few tycoons. The business tycoons

develop political nexus and reach to policy making level. They might make policy for making more profit which is sanctioned by the law. Social entrepreneurship broadens the welfare to large number of people as it is entrenched with the feeling of service and justifiable profit making. In the present context Indians' presence in world economy has significant position. In technical fields Indians are taking giant leaps. Absolute poverty is decreasing, avenues for employments are increasing. The conflict over land and resources with neighboring countries does not match with Indian ethos. It has to be resolved in amicable way based on historical evidences and justice. The rising power of the world should not impose the imperial tendency from which India itself suffered for long time till 1947 AD. When the national character of India guided by *the Gita* withers and devilish tendency of imperialism rises, it causes conflict with the neighboring countries. It becomes detrimental not only to the weak neighbors but to the rising power of the world in the long run. It hampers the progress of South Asia. Power may not be eternal so it should not be used to have dominance upon the weak.

*Lokasamgraha* is unlikely to take place by weeping to beg help from the powerful. It is possible by engaging in works keeping the welfare of people in center. Kṛṣṇa calls the weeping of Arjun in the battlefield useless. Symbolically, we all are in the battle of life and placed with different problems. Our purpose is to overcome such challenges in rational way. Swami Ranganathananda explicates the idea of *lokasamgraha* in *Universal Message of the Bhagavad Gita: An Exposition of of the Gita in the Light of Modern Thought and Modern Needs* (Volume one), "Suppose you have no desire of your own. You are free. You don't need to work at all. Still you must work, because there are others who are in need; you are there to help. That is *lokasamgraha*, ensuring the stability of human society" (285). This idea of work is

also emphasized by Mahatma Gandhi. Swami Ranganathananda refers him in the same book, “ Gandhi told one of the congress patriots at that time: Whenever you have a doubt on a particular question, you just keep quiet for a minute, ask this question to yourself,-If I do this, will it bring good to the lowest man in society? If it will bring good, then you adopt it.” (297). The working culture highlighted by the scholars and followed by the leaders helped India to the path of self-dependency. The begging of India for charity would paralyze the economy of India. Ranganathananda picks up the thought of Vivekananda (expressed in *Complete Works of Swami Vivekananda*, volume 3) in the same volume of the book “Swami Vivekananda’s diagnosis of India during the last several centuries is a nation constantly weeping, weeping. Then, he said-we have wept enough. No more weeping, but stand on your feet and be men” (91). Taking work as *yajna* (offering) helps to move to welfare of all. Ranganathananda refers four types of *yajna*- *dravya* (money and materials), *tapo*(ascetic practice/self control), *yoga* (pranayam, karma yoga), *svadhyaya*(Self study). The balance of these for *yajna* maintains the balance in the world. Ranganathananda further explains, “When *Yajna* is taken away from any field of life. . . It becomes harmful to the human system. But introduce a bit of *yajna*. Everything becomes bright. Administration is *yajna*, politics is *yajna*, education is *yajna*. That is how Sri Kṛṣṇa is using the word in the widest sense” (462). Thus, the collective efforts and the proportional share of the production leads to *lokasamgraha*. It is not resulted by the mercy of the few powerful nor is it achieved by the begging of the needy people.

In the past India was materially impoverished but spiritually high. Now, it is gaining material power, too. It helps India to be the example for the world. India can show that material progress and spiritual power can go side by side. For

*lokasamgraha* both are essential. Westerners became one sided and gave so much emphasis on material progress. As a result they colonized the weak nations. It developed them only, not the colonized territories. India can establish the ethos that the progress of one is possible without hampering the progress of others. If India is drifted away from this ethos and prone to material progress only, it moves to the same path as westerners moved in the past. Then, India will lose the credibility to speak against the injustice imposed upon them by the westerners. Diwakar Singh and Richa Awasthy further bring the analysis of scholars on this matter in their research article as follow:

Spirituality and materialism are thought to be mutually exclusive in Western thought; however, this is not the case in Indian thought. Indians believe one can pursue spirituality while living a materialistic life (Bhawuk, 2019; Sinha, 2016). Spirituality is an integral part of human life, and achieving a balance between spiritual and material aspirations is one of the essential aspirations for living the ideal householder's life in the Indian worldview (Pandey, 2022). (n. p.)

Constant check has to be done to find out whether India is drifted away from its ethos being overwhelmed by the material progress. Though the poverty is decreased, India has not overpowered it completely. Economic disparity among people is still teasing the power of India. Progress of few at the cost of miseries of others does not ensure *lokasamgraha*.



### Chapter III: Vivekananda's Resistance to Western Dominance and Advocacy for Freedom

The researcher claims that Vivekananda turned as a catalyst in the course of Indian freedom movement promoting the message of the *Gita* through his poems and essays. His poems and essays are loaded with the ideas of the *Gita* such as: working without attachment; sense of sacrifice or giving; contributing as per one's ability; inculcating righteousness; renunciation of ego (*ahamkara*); respecting pluralism; abandoning fear for noble cause; taking self as part of cosmic consciousness; even readiness to wage war when demoniac tendency supersedes human values and so on.

*Svadharm*a is necessary to people for contributing others directly and benefitting self indirectly. It is for co-existence. It should not be guided by love, hate, fear and pleasure. It is for welfare of all. People cannot stay doing nothing due to the *prakriti* (nature) and *guna* (quality) attached to it. Vivekananda inspires to engage in works for righteousness, instead of engaging in blame game. He states in the poem "No One to Blame":

I am my own embodied past;  
Therein the plan was made;  
The will, the thought, to that conform,  
To that the outer frame;  
No one but me to blame. (Lines 11-15)

We harvest crops as we sow seeds and rear plants. Fruits of our action are bound to fall sooner or later. But ignorance and inaction make intelligence clouded letting demoniac force to encroach and invade. People need to be guided by the consciousness of right and wrong and move to action without fear. Vivekananda further states in the poem:

Love comes reflected back as love,  
 Hate breeds more fierce hate,  
 . . . I cast off fear and vain remorse;  
 I feel my Karma's sway. (Lines 16-22)

Fear and attachment to life and belongings pushes people to endurance of demoniac tendency. Long-term endurance of such tendency makes demoniac force overwhelming weakening the *Deva* (good) nature. He inspires for engaging in right *karma* (action) for the righteousness instead of regretting. He appeals not to spread hatred against the devil force but to fight for truth. Hatred and revenge create the vicious circle of it and people cannot escape from it easily. The following lines from the same poem indicate his advocacy for ultimate reality, and suggest not to be entangled in ephemeral attachment.

I give up hate, I give up love,  
 My thirst for life is gone;  
 Eternal death is what I want,  
 Nirvanam goes life's flame. (Lines 31-34)

*Asuri* nature gets chance to spread when people do not fulfill their duty on right time or stay passively without countering such force. When demoniac force spreads its tentacles, it is not easy to uproot them though not impossible. In such difficult situation blaming to such evil force begets hatred. Thus, Vivekananda asks to go to action guided by consciousness or *dharma*. When *dharma* (goodness) of people slumbers, evil force get chance to spread its tentacles. Ignorance to timely duty demands more fierce duty. It has to be done without blaming but being conscious to *Brahman* for restoration of righteousness.

Interestingly, the works of charity may not fall under *svadharma* and *karmayoga* unless they are done with selfless motives. The world does not wait for our help. It takes its course without our help as well. We help others because it is our duty. Duty is taken as sacrifice that serves the world overtly and oneself covertly. The returns of the ‘*karmic* fruits’ fall to oneself. The charity works with the intention of exposing oneself to fulfill the vested interest count as demoniac tendency. In chapter sixteen, verse fifteen of *The Gita*, in the translated version by Radhakrishnan,

vanity of charity that is guided by self-interest has been treated as demoniac nature. It states, “I am rich and well born. Who is there like unto me? I shall sacrifice, I shall give, I shall rejoice, thus they (say) deluded by ignorance” (400). *Karmayoga* focuses on fulfilling duties without vested interest. It also argues that the world does not run out of our mercy. The work of charity should be done as a sense of duty that serves others immediately and yield fruits to oneself ultimately. Vivekananda elaborates this concept in the book *Karma-Yoga and Bhakti-Yoga*, “We must do good; the desire to do good is the highest motive power we have. But we must remember that it is the privilege to help others . . . it is not the receiver that is blessed, but it is the giver” (35). We are designed to serve in the structure of the universe.

Vivekananda takes serving each-other as law of nature. We need to fulfill nature’s task selflessly. He portrays the selfless work as *karmayoga* in his poem “To A Friend” (*In Search of God and Other Poems*) in the following way:

Let go your vain reliance on knowledge,  
 let go your prayer, offering and strength,  
 For love selfless is the only resource;. . .  
 Say- comes happiness e’er to a beggar?  
 What good being object of charity?

Give away. Ne'er turn to ask in return,

should there the wealth treasured in thy heart. (Lines 81-92)

He opines that selfless work serves as the resource to bring happiness to both giver and receiver. Knowledge without work, prayer without devotion, and charity with selfishness do not yield good result. One who involves in charity should not expect anything in return. It should be entrenched with good heart devoid of any expectation. *Karmayoga* focuses on submerging in duty without attachment to results. It serves oneself indirectly in the long run. The concept of *karmayoga* appeals to serve as a sense of duty, not with the motive of vanity and pomposity.

Spirituality emerges from the consciousness of *samatva*. Consciousness has relation to *Brahman* that guides for righteousness. But sometimes the name 'spirituality' can be used by demoniac people as a tool to exploit people. The feeling of *samatva* does not let exploit others because there is no sense of 'othering'. People entrenched with the feeling of *samatva* accept that body dies one day. They like to share materials for fulfilling the needs of others. In *Essence of Gita* Bhuchadra Baidhya states, "Action in the spirit of sacrifice is essential to maintain the law and order of Nature . . . The great one should act, so as to maintain the social order and also to inspire others to act . . . because ordinary people follow the example set by them" (55). *The Gita* suggests that enjoyment should be fostered by sacrifice otherwise it turns to be an act of theft. When people assume 'taking' as enjoyment, which is against *samatva*, it impedes common welfare. Today's students ought to learn not only ways to accumulation of wealth and materials. They should be inculcated with the idea of sharing and enjoying through spiritual awakening. For it, people in leadership position should take an initiation to set the examples of sacrifice. It comes from feeling of *samatva*. In "Song of The Sannyasin" , Vivekananda implies

*samatva* in the this way, “The sexless self! Whose father he? Whose child ?/ Whose friend. Whose foe is He who is but one ?// The self is all in all. None else exist . . .

(Lines 32-34). When all diversities are viewed as the manifestation of one supreme ‘self’, then friend and foe; male and female; child and adult are viewed as alike.

Demoniac nature creates friends and foes. It takes one sex superior than another. *Deva* nature keeps the feeling of *samatva* that does not create rift between people. It views all people as the forms of one supreme Self.

*Samatva* lies in offering, sharing and treating all as the integral part of cosmic self. In “The Song of Sannyasi”, Vivekananda portrays the concept of *samatva* as follow:

There is but one- The Free-The knower-self!

Without a name, without a form or stain.

. . . He appears as nature, soul.

Om tat sat Om! (Lines 37-42)

*Samatva* makes people free from all bondages and sets free to be associated with supreme ‘self’. All attachments are bondages that create disparities, exploitation and ill consequences. *Samatva* rejects bigotry and fanaticism of any faiths and ideology. It does not go against any faith unless it harms the benevolence and well-being.

Vivekananda stresses on promoting *samatva* for the goodness of a society. His essay “What We Believe In”, available in volume four of *The Complete Works of Swami Vivekananda*, implies the need of *samatva* in

We reject none, neither theist, nor pantheist, monist, polytheist, agnostic, nor atheist; the only condition of being a disciple is modeling a character at once the broadest and the most intense. Nor do we insist upon particular

codes of morality as to conduct, or character, or eating and drinking, except so far as it injures others. Whatever retards the onward progress or helps the downward fall is *vice*; *whatever* helps in coming up and becoming harmonized is *virtue*. (348)

Rejection of particular faith, hatred and revenge pushes people to the labyrinth of ignorance. Different ways and school of thoughts should be valued. This inculcates acceptance to each- others' faiths. It rejects extremism but encourages celebration of variation without victimizing others.

*Samatva* in feeling, *karmayoga* in action, *svadharma* in responsibility collectively bring *lokasamgraha* as a result. Material progress is important but mere material progress cannot ensure happiness of all. In "Our Duty to The Masses", available in volume four of *The Complete Works of Swami Vivekananda*, Vivekananda worries about the poverty of India and reminds responsibility in the following way:

The only service to be done for our lower classes is to give them education, *to develop their lost individuality*. That is the great task between our people and princes. Up to now nothing has been done in that direction. Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them; and then they will work out their own salvation. (353)

Vivekananda identifies imposed priest-power in homeland and conquest of the foreigner as the root causes of backwardness. He suggests reviving the individuality and serving for salvation of all. Thus, he shows the important role of *svadharma* for *lokasamgraha* being influenced from the *Gita*.

People are bestowed with abilities to settle their problems with their own ideas and efforts. Natural qualities of people might be shadowed for certain period. Little beacon of light may ignite them with tremendous potentialities to overcome their challenges in their own initiatives. Vivekananda expects little assistance of the foreigners to solve the poverty of India but he rejects dependence over them. Later, he rules out the idea of assistance, too. He finds it often contaminated with vested interest to exploit the poor in another way. He shares his ideas in “Our Duties to the Masses” , “After seeking help in my country and failing to get any sympathy from the rich, I came over to this country (the USA) through your highness aid. The American do not care a bit whether the poor of India die or live. And why should they when our own people never think of anything but their selfish ends?”(354). People often work to gain certain personal achievements. They take part in revolution or war aiming victory. The victory itself turns to be contaminated by attachment to personal and material gains. Westerners were ready to help only keeping their benefits in center that would not solve the problem of India. The motive to goodwill should determine the action, not the material gains. Material gains shall be byproduct of motive for goodwill that comes as the fruits of works though we do not crave for it. A. C. Bhakivedanta Swami Prabhupad analyzes ‘niskama karma’ of *the Gita*, “Nothing matters except the goodwill, the willing fulfillment of the purpose of God, success or failure does not depend on the individual but the other factors as well” (119) . It is not wrong to aim victory for the righteous cause. But aiming at success just to dominate and exploit others is evil-will.

Success with evil-will contaminates the fruits and begets vicious circle of hatred and revenge. Being inactive due to the fear of failure turns to be more harmful. Fear of failure should not deter a *Kshatriya* from the struggle. He is not supposed to

prostrate in front of the evil forces. Strategic recoil might be there in course of struggle but permanent prostration does not suit him. Prabhupad cites the statement of Giordano Bruno, “I have fought that is much, and victory is in the hands of fate” (119). Fear of defeat cannot haunt a freedom fighter to distract from his battle for goodness. The intelligence or *buddhi* of the warrior urges him to fight by overcoming the fear felt by his senses. Works devoid of any attachment sounds illogical as our mindset is pattered with capitalistic concept. In capitalism every work is counted in exchange of its returns or profit. Sacrifice is considered to be impediment for material gains. Sacrifice and renunciation do not fall in the cold calculation of materialism. But both sacrifice and renunciation pave the way for equanimity in the world.

Ironically, sacrifice and renunciation are exhibited by people with the sole motive of gaining benefits from another way. It seems that people with lots of wealth can sacrifice his certain portion of wealth but the poor have hardly anything to offer. *The Gita* assumes that people sacrifice knowledge or assets as per the need. Chapter Four, verse thirty one of the *Gita* asserts, “Knowledge as a sacrifice is greater than material sacrifice . . . for all works without any exception culminate in wisdom”(Radhakrishnan, 196). *The Gita* favors sacrifices either in the level of knowledge or wealth. It even provides higher hierarchy to the sacrifice of knowledge than the sacrifice of materials. The term ‘renunciation’ has to be separated from escapism. People may escape from worldly affairs pretending to search for God’s power. Sri Arubindo in his *Essays on the Gita*, in “The Core of the Teaching” interprets renunciation, “ Sannyasa, renunciation . . . action should be preferred to inaction and that superiority lies in the true, the inner renunciation of desire by equality and giving up of works to the supreme Purusha”(30). Inner renunciation of desire might not be achieved by giving up household duties. *The Gita* assumes that

renunciation is not for beggars who have to depend on others but for those who feel fulfilled with fundamental material needs and want to achieve higher purpose of life taking *sannyasa*(renunciation). Gautam Buddha left all luxuries of the palace and took renunciation in search of knowledge. But a person who does not have adequate wealth cannot take *sannyasa* because he cannot keep his family under hunger for the search of God.

Vivekananda takes renunciation as the last resort to salvation. He does not assume it to be fit for all. *Sannyasa* might be for the search of knowledge that may bring change in the world in the large scale. A *karmoayogi* cannot escape from his immediate responsibility assigned as per his nature. To discuss on the importance of *svadharma*, Sri Arubindo brings the reference of *the Gita* in “Man and Battle of Life” that avails in his *Essays on the Gita*, “*The Gita* addressed to a fighter, a man of action, one whose duty in life is that of war and protection . . . a moral extension of this idea, for the protection of the weak and the oppressed and for the maintenance of the right and justice in the world” (49). Taking *sannyasa* and running away from the battle is not suitable for a fighter in the battlefield who is there to protect the weak and safeguard the right and justice. Renunciation cannot be the way to escape from the worldly hassles. It is the search for the superior self that might assist making the world better place for all. It shall contribute inculcating knowledge in the ignorant to come out of their vicious circle of bondages and miseries. In volume four of *The Complete Works of Swami Vivekananda*, in the essay “Our Duties to the Masses” Vivekananda advocates for liberation of India from poverty stricken condition. He points out poverty, priestcraft, and foreign conquest as the major hurdles for the prosperity of India. He aspires to bring paradigm shift stepping on the virtuous aspect of the Indian people and their culture. He claims in the essay, “The one thing that is

at the root of all evils in India is the condition of the poor. The poor in the west are devils; compared to them ours are the angels . . . the only service to be done for our lower classes is to give them education, to develop their lost individuality” (353). The true nature of the people in India was clouded with poverty and servitude caused by the western colonization. *The Gita* stresses that people have to get chance to work from their station for ‘turning the wheel’ of the world. Radhakrishnan analyzes the verse twenty-five, chapter five of *the Gita*, “To do good to other is not to give them physical comfort or raise their standard of living. It is to help others to find their true nature, to attain true happiness . . . all work for the sake of supreme, *jagathitayakrishnaya*, . . . It is not to evade the social responsibilities” ( 215). The ability of India to engage in ‘unselfish performance of duty’ is higher than in the west. Vivekananda wants to guide them in the right track reviving their true nature.

Identity and existence of individual and nation depends on their urge to preserve their character. As an individual possesses certain character, a nation too bears national character that leads to the recognition and survival of the nation. Vivekananda aspires for salvation of India from servitude. He advocates for the reestablishment of national character awakening the people. He provokes in “Our Duties to the Masses”:

Every nation, every man, and every woman must work out their own salvation. Give them ideas- that is the only help they require, . . .rest must follow as the effect. Ours is to put the chemical together, crystallization comes as the law of nature. Our duty is to put ideas into their heads, they will do the rest. (354)

The poor need little assistance but more guidance to come out of their vicious circle. The role of educators, activists, and leaders as catalyst may yield positive vibes and

effects. Vivekananda does not favor charity to fulfill physical needs of the poor. He likes to activate the poor from their slumbering status. He requests intelligentsias to vanguard the poor to find their true nature. For it, he does not expect foreign interfere or assistance. He suggests mobilizing the manpower available in India who work with pure motive to serve others. In “Our Duties to the Masses”, he states, “There are thousands of single –minded, self –sacrificing *sannyasins* in our country, going from village to village, and teaching religion. If some of them can be organized as teachers of secular things also, they will go . . . door to door, not only preaching, but teaching”(345). He suggests educating people not only from schools but from the schooling that reaches home to home assisted by the renunciation of the saints for the betterment of the country.

Keeping heart in good faith, one shall perform works. Human being is bound to work due to the impacts of *prakriti*(nature) on him. One is in chain of works whether one does good works or evil works. The idea of *the Gita* is that the chain is the bondage whether it is made of gold or iron, it does not matter. To get rid of chain one has to go for renunciation of desires by doing selfless works. In chapter five, verse two of the *Gita* this concept has been clarified, “The renunciation of work and their unselfish performance both leads to the soul’s salvation. But of the two, the unselfish performance of work is better than renunciation” (Radhakrishnan, 203). The point seems to convey that when most of the people take renunciation, the world cannot run. So, it is better to perform unselfish work. However, it has not ruled out the idea of renunciation. Buddha could not achieve such philosophy of life by performing unselfish works. The urge was so high that could be fulfilled only through renunciation. His renunciation does not appeal common people for renunciation. Buddha gives the ideas of love, compassion, detachment from materials to make the

people's performance of works better. Renunciation of the great personalities may not help people with their immediate needs but it may provide people with the ideas of lasting impacts.

Reciprocity and harmony in a society might be possible from the trend of 'unselfish performance of duties' by individuals. *The Gitā* does not take individuals as separate entities. They are supposed to be the integral part of composite whole of the existence or society. Vivekananda clarifies this concept in "The Present Social Problems" that is in volume four of *The complete Works of Swami Vivekananda*. He states, "The aggregate of many individuals is called *Samashti* (the whole) and of many individuals is called *Vyashiti* (a part). You and I- each is *Vyashiti*, society is *Samashti*- an animal, a bird, a worm, an insect, a tree, a creeper, the earth, a planet, a star – each is *Vyashiti*, while this universe is *Samashti*"(485). Individuals are presented as the integral part of social system and the universe. They are not supposed to be the fragmented existence detached from the cosmic system. All are assigned certain roles to move the world in proper direction. When the entire system becomes benevolent by the unselfish works of the individuals, then all its components can enjoy the fruits. Individuals have freedom to perform roles for the pleasures of all.

Pleasure seeking tendency of individuals for their own sake, ignoring their roles for the maintenance of the world, makes the world a dismal place. Renunciation cannot be a cheap word that every layman can follow. It demands higher fulfillment of individual personality who aspire to serve others as an urge to broader duty. In "Our present Social Problem" Vivekananda inquires, "What glory is there in the renunciation of an eternal beggar? . . . What again is the self-sacrifice of one devoid of ideas, devoid of heart, devoid of high ambition, and devoid of the conception of what constitute society?" (488). Sacrifice and renunciation do not become barriers for

material progress. Instead, it prepares people for rational use of material progress leading to common welfare. Vivekananda further opines, “Whether *Vyashti* has individual freedom, and if it has, what should be the measures, whether or not *Vyashti* should completely sacrifice its own will, its own happiness for *Samashti*- are the perennial problems before every society” (485). For Buddha, it was not necessary to move out of palace for his own material pleasure. He could not be silent at the suffering of others. He took others suffering not as isolated suffering of certain number of people but as the integral suffering of human race. Vivekananda asserts in the same essay, “When you would be able to sacrifice all desires for happiness for the sake of society, then you would be the Buddha, and then you would be free.” (488). One does not take renunciation for trivial benefits but to be free from the worldly bondages. He seeks freedom not only for an individual but for others, too.

Service to eternal cosmic Self discards sectarian beliefs. *The Gita* claims that any people with any methods of prayers reaches to the God if it is offered with pure purpose of benevolence to all. *The Gita* neither advocates for exclusive beliefs nor inclusive beliefs. It favors pluralism of beliefs. Religious pluralism respects all beliefs. It does not create the hierarchy of religious beliefs. Vivekananda supports mediocre path of faith and knowledge. In “What We Believe In” (Volume four, *The Complete Works of Swami Vivekananda*) he asserts, “Faith is a wonderful insight and that it alone can save; but there is the danger in it breeding fanaticism and barring further progress”( 347). The hierarchy created in religious beliefs begets fanaticism. In an attempt to show one’s faith superior, people are tending to show other’s faith inferior. Vivekananda rejects dry knowledge that tends to exercise the boasting of one’s knowledge. He also discards the knowledge that ends in sentimentalism and infatuation. In “What We Believe In”, He claims, “Jnana is all right, but there is the

danger of it being dry intellectualism. Love is great and noble, but it may die in meaningless sentimentalism” (347). Pomposity of knowledge and narrow attachment of love make people bewildered. There is no clarity of truth in their mind. Bhuchandra Baidya in *Essence of the Gita* analyses the status of confused mind that is caused by attachment, “Chained by the fetters of attachment, a person becomes the victim of transitory mundane relationship. . . it is said that confused mind tends to think what is unnecessary and forgets to see what is necessary”(30). Knowledge and love should be developed in rational way. Knowledge used as power to subdue others and love used as narrow attachment might cause degradation of civilization.

The *Gita* does not prescribe the particular sect of faith to be superior or inferior. It regards all faiths as equal and true for the fulfillment of higher purpose of universal harmony. Chapter nine, verse twenty six of the *Gita* mentions, “Whoever offers to Me with devotion a leaf, a flower, a fruit, that offering of love, of the pure of heart I accept” (Radhakrishnan, 294). Krishna welcomes people from various religious sects but demands pure heart of love. Simple things offered to Him with pure heart are accepted because pure heart cannot be weighed in terms of commodities and any exchange values. Dedication to service from one’s level is always welcomed in the regime of Krishna that is prevalent everywhere. Radhakrishnan explicates this verse, “Love of god is not escape from the harshness of life but a dedication for service”(295). All people have to be ready to serve others without any heinous purpose to make the world an ideal place. People with pure heart of service take refuge with Krishna but the people with demoniac tendency refuse his welcoming character. Chapter seven, verse fifteen of the *Gita* mentions, “The evil doers who are foolish, low in human scale, whose minds are carried away with illusion and who partake of the nature of the evil do not seek refuge in Me.”

(Radhakrishnan, 257). *The Gita* does not take God as a tiny idea that can be used by the people for their selfish motives. The seekers of God do not see variation of the ultimate truth. Bhuchandra Baidya reflects in *Essence of the Gita*, “There are many seekers who just want to use God for their own benefits. But there are also seekers who seek the ultimate meaning in life rather than just fulfilling their worldly purpose” (89). The God cannot be divided for the interest of the people. Glorification of certain sect and demonization of other sects turns counterproductive for common existence.

Pluralism of religions creates the way to find the ending point to common sea of universal love and harmony. Taking others as the extension of one’s part helps to prevent a rift between the people. In “What We Believe In” Vivekananda further amplifies, “We believe that it is the duty of every soul to treat, think of, and behave to other souls as such . . . a God, and not hate and despise, or vilify, or try to injure them by any manner and means. This is the duty not only of *Sannyasins*, but of all men and women” (349). Vivekananda rejects the concept that only *Sannnasins* can see others with the feeling of equanimity but expects it can be cultivated among the householders. Foreigners’ treatment to the Indians with the eyes of equanimity could be welcomed in the Indian soil. But the westerners came in India with the jealous eyes over the rich resources of India. They strategically colonized India, captured the resources and ruled over the weak. Therefore, Vivekananda appeals to keep the pure heart of the Indian character intact and not to expect much from the demoniac tendency of the foreigners. Vivekananda states in “What We Believe In”, “India is to be saved by Indian themselves . . . Because the hypocrites, the jealous, the slavish, and the cowardly, these who believe in matters only, can never do anything. Jealousy is the bane of our national character, natural to slaves” (350). He claims that westerners were jealous to the rich resources of India. He requests Indians not to copy

the character of jealousy from the foreigners. He finds it baneful for the national character of India.

*The Gita* does not discard the material prosperity of people. It only urges people to use the materials for common benefits. *The Gita* rejects the arrogance caused by materials and it appeals for holy sacrifices of the wealth. The act has to be done not out of pity but out of responsibility. Chapter sixteen, verse seventeen of *the Gita* states, “Self- conceited, obstinate, filled with pride and arrogance of wealth, they perform sacrifices which are so only in name with ostentation and without regards to rules” (Radhakrishnan, 401). Here, rule does not mean the rules made by the people but the law of nature that is for the reciprocal existence of all. High production or accumulation of resources has to be used for the benevolence of all. Unfortunately, it has been used for the malevolence to majority. It is basically used to meet the selfish ends of the so called noble and wealthy people. *The Gita* points out that attachment, craving and anger as the main causes of miseries but not the materials. Chapter sixteen, verse twenty-one of *the Gita* states, “The gateway of this hell leading to the ruin of the soul is threefold: lust, anger and greed, therefore, three, one should abandon.” (402). Vivekananda condemns material impoverishment in India but appreciates the spiritual richness of India. Similarly, he shows the material abundance of the westerners and shows concerns on their spiritual impoverishment. In “To My Brave Boys” ,Vivekananda claims, “Material civilization, even luxury is necessary to create works for the poor. Bread! Bread! I do not believe in a God, who cannot give me bread here, giving me eternal bliss in the heaven!” (359). People cannot be motivated to engage in good works by talking about the blissful life in the heaven. The fundamental needs should be supplied to cultivate the better production.

Absolute poverty deprives people to explore their real nature and engage in the activities to promote the productivity of a society. High productivity of a society enhances the quality of life of all people provided that it is shared in just way. Vivekananda further suggests in “To My Brave Boys”, “India is to be raised. The poor are to be fed, education is to be spread, and the evil of priestcraft is to be removed. No priestcraft! No social tyranny! More bread, more opportunity for everybody! Our young fools organize meetings to get more power from the English” (359). Vivekananda criticizes the material poverty of India and opines that spiritual awakening cannot be attained in the scarcity of fundamental materials. However, he does not see material accomplishment as a panacea. He observes the condition of the westerners who are rich in material prosperity but impoverished in spiritual highness. They are demoniac due to the lack of spiritual entrenchment that is required along with material prosperity. He severely criticizes the materialistic and demoniac tendency of the westerners in the essay “The East and The West”( Volume five, *The Complete Works of Swami Vivekananda*) in the following way:

Maddened with the wine and newly acquired power; devoid of discrimination between rights and wrongs; fierce like wild beast, henpecked, lustful; drenched in liquor, having no idea of chastity and purity; nor of cleanly ways of habits; believing in matters only, with the civilization resting on matter and its various aggrandizement of self by exploiting others’ countries, others’ wealth, by force, trick and treachery; having no faith in the life hereafter, whose *Atman*(Self) is the body, whose whole life is only in the senses and creature comforts: Thus, to the Indians, the westerner is the demon (*Asura*).  
(450-450)

The demoniac tendency led to colonization of the European over the weak. They took it as their success. Such success is detrimental and yields adverse consequences to humankind. The environment to live in harmony is spoiled and it creates unprecedented chaos.

*The Gita* has mentioned four categories of people based on their nature and performance of works. The criticism to *the Gita* for its validation of caste hierarchy has to be judged. Freedom fighter of India, Dr. Bhim Rao Ambedkar deplors the idea of caste hierarchy and also points out *the Gita* as a treatise that validates the caste-based discrimination in India. However, Vivekananda opines that it neither validates caste-based hierarchy nor suggests special privileges to any *Varna*. For order of the society different *Varnas* are necessary. Vivekananda opines in “A Plan of Works for India” (Volume IV, *The Complete Works of Vivekananda*):

The original idea for *Jati* was (the) freedom of the individual to express nature, his prakriti, his jati, his caste, . . . Not even any of the latest book inter-dining prohibited; nor of any of the older books is inter-marriage forbidden. Then what was the cause of Indian downfall? The giving up of this idea of caste. As *Gita* says, with the extinction of caste the world would be destroyed. (363)

The division of *Brahmin*, *kshatriya*, *Vaisya* and *Sudra* is not based on family lineage. It is based on the individual quality, nature or *prakriti*. *The Gita* clearly categorizes the broad four qualities of people in chapter eighteen of *the Gita*. Verse forty-two, forty three and forty four distinguish people in accordance with qualities of their nature. The idea of *the Gita* is as follows:

Serenity, self-control, austerity, purity, forbearance and uprightness, wisdom, knowledge and faith in religion, these are the duties of Brahmin, born

of his nature. Heroism, vigor, steadiness, resourcefulness, not fleeting even in the battle, generosity, and leadership. These are the duties of Kshatriyas born of his nature. Agriculture, tending cattle and trade are duties of a Vaisya born of his nature; work of the character of service is the duty of Sudra born of his nature. (433 - 434)

Heinous form of caste-based discrimination that are based on the birth or family line of the people has no space in *the Gita*. Division of the people based on their birth ruins the order of the society. Plurality of human nature and plurality of faiths make the world productive and harmonious. Caste based discrimination created in the society turns as the stigma for the society. Caste based hierarchy of the people based on family line need to be abolished but the variation of human nature should be promoted. Variation yields better and supply the diverse needs of people in reciprocal way. One person cannot possess all the qualities required for the fulfillments of his needs that is required for the maintenance in the world. For the orderly functioning of the world, variation of human nature should be promoted and celebrated.

Indian ethos prevails in celebration of plurality of human nature and their faiths. Compartmentalization of people based on caste and class ruins the harmony. It leads to fundamentalism and fanaticism. People become rude to show their supremacy and demonize others. They engage in mustering false narratives. Such false narratives may turn into grand narrative ruining the civilization of people and pushing them backward. In *Harmony of religions from the Standpoint of Sri Ramakrishna and Swami Vivekananda* Swami Bhajanandashows concern on Indian ethos:

Religious freedom, toleration and harmony have formed the characteristics of texture of Indian ethos. But after the independence, especially in recent years, communal unrest, desecration of places of worship, assassination of religious

leaders, etc. have been quite common. Another controversial change is the rise of fundamentalism. These events however, are to be seen as deviation from Indian ethos. (4)

Radicalism takes place when there is deviation in humanism and pluralism. *The Gita* discards either valorization or demonization of any people. It treats all as essential part of the cosmic Self. When we see others as an integral part of one's existence, then the trend of naming, blaming and stigmatizing others diminishes. Chapter six, verse six of *the Gita* states the concept of unison though there are variations in forms. Radhakrishnan explicates the verse, "The supreme self is not different from the self in the body. When the self is bound by the modes of *prakriti* or nature, it is called *ksetrejna*, when it is freed from them; the same self is called Supreme Self. This is certainly the position of *advaitya* (non-dual) Vedanta" (223). Human race is endowed with the capacity to segregate *prakriti* and meet the *Purusha* (consciousness). When we take ourselves as non-dual entity, the radicalism in the name of caste, color and creed vanishes.

The *karmayogis* are not the slave of the duties imposed by others. They explore their nature and release the immense potentiality of the mind. The power of human mind can be seen in reality by the *karma* performed by the people. When *karma* (action) and *buddhi* (intellect) are matched, then the result becomes good. Chapter two, verse forty nine of *the Gita* deals with *karma-buddhi-yagad*. Bhaktivedanta Swami Prabhupad interprets the verse in the *Bhagavad Gita as It Is*, "Keep all abominable activities far distance by devotional services and in all that consciousness surrender unto the lord. Those who want to enjoy the fruits of their works are misers" (123). *Karmayoga* is against the slavish performance of works by

the force of circumstances. It is dedication to work as it is ordained by the mind. Sri Arubindo in *Essays on the Gita* explains:

*The Gita* teaches is not a human, but a divine action; not the performance of social duties, but the abandonment of all other standards of duty or conduct for the selfless performance of divine will working through our nature; not human service, but the action of the Best, the Master- men done impersonally for the sake of the world and as a sacrifice to Him who stands behind man and Nature. (31)

*Karmayogis* believe in the performance of duty to explore our inner potentiality. They do not recommend all for renunciation but certain duties demand renunciation. If a person feels that the work can be fulfilled only through renunciation, then he or she may take that path. Sri Arunindo opines in *Essays on the Gita*:

*The Gita* does not teach the disinterested performance of duties . . . although *Gita* prefers action to inaction. It does not rule out the renunciation of works . . . . If that can only be attained by renouncing works and life and all duties and call is strong within us, then into the bonfire they must go (33)

Buddha took renunciation because the urge was so high and it could be fulfilled only through the renunciation. However, the *Sanatan dharma* (eternal righteousness) does not take renunciation as the first duty of human. It is the last one after fulfilling other duties. Neither it is the mandatory for all. *Brahmacharya* or the stage of learning, *Grihastha* or the stage of household, *Wanapratha* or the stage or service, *Sannyasa* or the stage of renunciation in search of knowledge are the four *ashram*(stages)of human life. In the absence of the first three, the last one cannot follow. The first two are relevant for all. The third stage is for higher personality and the last one is for the outstanding and exceptional personality.

People have to act because refrain from the work is unnatural. Chapter three, verse five of *the Gita* mentions, “Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material natures; therefore no one can refrain from doing, not even a moment”(Prabhupad, 151). *Karmayoga* prepares a human as a ready person that is already lies within us in dormant form. Vivekananda opines in “Karma In Its Effect on Character” (Volume One,*The Complete Works of Swami Vivekananda*):

If you calmly study our one selves, to have been brought out from within ourselves by so many blows. The result is what we are. All these blows taken together are called *karma*- work, action. Every mental and physical blow that is given to the soul . . . fire struck from it, and by which its own power and knowledge are discovered, is karma. (31)

*Karma* provides an identity of one’s individuality. Without karma, the potentiality of one’s mind cannot be explored and explained. The power of the mind emerges through our action. Our mental capacity does not get space when we avoid work. Vivekananda further explains, “All work is simply to bring out the power of the mind which is already there, to wake up the soul . . . the different works are like blows to bring them out, to cause these giants to wake up” (33). Works help to bring out people from the ignorance, but the action should be in line with one’s nature. The effect of the action is automatic as law of causation. BhuchandraBaidhya in *Essence of the Gita* reflects, “We should act with the feeling that we are fulfilling our duty and be happy with what our action yields thinking that that is the will of God” (60). Will of God is unlikely to be detrimental as He showers in all with the law of equanimity. One’s work is not only for the self-fulfillment. It is for the proper functioning of the world.

Non- resistance to evil appears as an ideal philosophy of different religions. However, it is not unconditional in every circumstance. When it is idealized, evil tendency emerges overpowering the righteous one. When the westerners captured India, good faith of India did not allow them to resist them. Slowly, foreigners' power turns to be so overwhelming that the native of India were subjugated. In "Each Is Great In His Own Place" (Volume one, *The Complete Works of Swami Vivekananda*), Vivekananda refers:

All great teachers have taught "Resist not evil", that non-resistance is the highest moral ideal . . . if a certain number of us attempted to put that maxim fully into practice, the whole social –fabric would fall into pieces, the wicked would take possession of our properties and our lives, and would do whatever they liked with us. (38)

The ideal is that when one is powerful, one should not resist. But when one is weak, one should not tolerate it providing a chance to the powerful to exploit over the weak. Westerners were more powerful and 'civilized' as they called but the Indian were weak. The powerful had to protect the dignity of the weak but it was just opposite. Vivekananda is conscious that the westerners may raise question about the attack over Ravana by Ram. He reminds that Ram attacked Ravana not because Ravana was weak but because he was so much powerful than Ram. Moreover, after the conquest over Lanka, Ram did not colonize any parts of it as done by the westerners in Africa and India. Vivekananda refers an instance from the Ramayana in "The East and the West"( Volume five, *The Complete Works of Swami Vivekananda*):

The conquest of the savage aborigines of Southern India by the Aryans!

Indeed! Ramchandra is a civilized Aryan king, and with whom is he fighting?

With the king of Lanka . . . You will find that Ravana was rather more and not

less civilized than Ramchandra. The civilization of Lanka was rather higher, and surely not lower, than that of Ayodhya. And then, when were these Vanaras (monkeys) and other southern Indians conquered? They were all on the other hand, Ramchandra's friends and allies. Say which kingdom of Vali and Guhaka were annexed by Ramchandra? (538)

The exploitation over the weak by the westerners is already mentioned from Vivekanand's "The East and the West" in this research in page number 53. It clarifies an urge to resist against the evil by the weak. It also implies not to resist over the weak. A *karmayogi* works as per the need or as demanded by the consciousness. Vivekananda refers the reference from *the Gita* too. In "Each Is Great In His Own Place" (Volume one, *The Complete Works of Swami Vivekananda*), he states:

Sri Krishna calls Arjuna a hypocrite and a Coward because of his refusal to fight, or offer resistance, on account of his adversaries being his friends and relatives, making the plea that non-resistance was the highest ideal of love . . . in all matters the two extremes are alike. The extreme positive and the extreme negative are always similar. (39)

We can assimilate this instance in the Indian context too. The extreme positive attitude of the Indians to demoniac westerners pushed India in the long servitude to the westerners allowing them to rule on their native land and depriving India from their own natural resources. The humble and welcoming nature is not bad but toleration of the evils in the name of 'non-resistance to evil' turns to be counterproductive. It demands resistance for the healthy functioning of the world. Vivekananda refers the kind nature shown by the Indians and its consequences in the speech presented in the World Parliament of Religions in Chicago in 1893AD (Volume one, *The Complete Works of Swami Vivekananda*). He asserts:

We have gathered in our bosom the purest remnant of Israelites, who came to southern and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and still fostering the remnants of the grand Zoroastrian nation! (3)

Had the Indians been aware about the proper use of resistance on time, the westerners might not get chance to colonize India. When they realized that they had to resist against colonialism, it was too late because the westerners became more powerful in India. So, it demanded more difficult duty to release India from foreign domination.

The *Gita* has negated both extremes, either extreme positive or extreme negative. Vivekananda severely criticizes westerners in “The East and The West”. But his criticism is not one sided. He criticizes Indians too for failing to perform timely duty. In “Each Is Great in His Own Place” (Volume one, *The Complete Works of Swami Vivekananda*). He asserts, “It is the duty of the householders not to pay reverence to the wicked; because, if he reverences the wicked people of the world, he patronizes wickedness, and it will be a great mistake if he disregards those who are worthy of respect” (45). The wicked get chance to spread their influences if the good people go to a corner and cry there. For the defense of the right cause, rational resistance is required.

The abundance of the nature to fulfill our needs is in hands of few fanatics and imperialists who consider themselves the protectors of the poor. The need seems not the protection by them but the redistribution of resources that are occupied by the capitalists. Karl Marx sees problems in unequal distribution of resources and means of production. However, *the Gita* does not openly ask for redistribution of resources. But it never supports occupying of resources by handful of people. Vivekananda claims

that people are the debtors to the existence but not to any individuals. He asks the people not to be braggart of helping others. The help done for show up is not free from attachment. The attachment leads to bondage, and then people cannot be free. It turns to fanaticism. In “We Help Ourselves, Not the World” (Volume one, *The Complete Works of Swami Vivekananda*), Vivekananda asserts, “We have to bear in mind that we are all debtors to the world and the world does not owe us anything . . . It is not true that this universe is drifting and stands in need of help from you and me” (79). Helping others expecting something from them is termed as devilish task. The charity performed by the wicked cannot solve the problem of huge class gap. The solution lies in letting people to work freely as per their nature and take duty as sacrifice to the world. *The Gita* takes duty as ‘*yajna*’ or ‘sacrifice’, not as the way to accumulating materials. It believes in equitable role of people for production and equitable share of people on it. It assumes that equality of all is not plausible but welfare of all is possible. Welfare of all does not fall out of charity but by letting people to work based on their nature and potentiality.

Inequality exists but unfair treatment should not be existed. Hierarchy based on *karma* may exist but hierarchy based on birth should be abolished. Hierarchy based on *karma* shall not be taken for granted to exploit others. In the essay “Freedom” (Volume One, *The Complete Works of Swami Vivekananda*), Vivekananda opines:

What makes the difference between man and man? It is largely the difference in the brain . . . . We come into the world with unequal endowments; . . .

Absolute non-differentiation is death . . . perfect equality will come only when a cycle of creation comes to an end. Just as inequality is necessary for creation itself, so the struggle to limit it is also necessary. If there is no struggle to be free and get back to God, there would be no creation either. (114)

Vivekananda does not favor gap with no ceiling. Different abilities of people shall make differences between the people. Otherwise, human community become like a herd. But the increments of inequality without limitation becomes detrimental. It is the duty of people to struggle against limitless inequality in terms of resources and wealth.

When the people are motivated with the feeling of ‘*yajna*’ or ‘sacrifice’, the needy may get the fruits from others. It should not be based on the mercy of the rich but it should be based on ‘*yajna*’ or ‘sacrifice’ of unselfish works of all for the maintenance of the world. The concept of the work as ‘sacrifice’ has been mentioned in chapter three, verse fifteen of the *Gita*. It states, “know the origin of karma, of the nature of sacrifices to be in *Brahman* springs from the imperishable. Therefore, the *Brahman*, which comprehends all, ever centers round the sacrifice” (Radhakrishnan, 156). When people are not detached from the God, *Brahman*, they are prone to sacrifice for public welfare. The problem is that people are drifted away from the *Brahman*, like the rudderless ship, people are working haphazardly for selfish motives. Religion of people should be for eternal truth but people are making it a means to show their pomposity. When charity becomes a means to exploit more in another way, then the religion weakens to guard the world. Bhuchandra Baidhya analyzes the action in the spirit of sacrifice in *Essence of the Gita*, “Every action that is free of willful motives becomes a sacrifice; and it becomes a disinterested action that does not cause any binding effect” (53). The selfish works reap the harmful effects for individuals and the world. On the surface it may seem for the help of others but when it is guided by hidden motives of self-interest then it is bound to produce adverse results. Chapter seventeen, verse twenty seven of *the Gita* states, “Steadfastness in sacrifice, penance, gift is also called ‘sat’ ”(Radhakrishnan, 415).

Works for *sat* (truth) shower the fruits to all and guards the weak not out of mercy but out of obligation. Works for *asat* (false) cause the suffering of many and ephemeral joy of few people. When 'sat' is deviated in our work, our work tends to exploit the weak. A *karmayogi* works to provide 'gift' to the world for making it a fair place for all. A *karmayogi* also knows that the world does not wait for his 'gift'. The gift of work is byproduct when people are motivated with the feeling of '*Brahman*' or '*sat*'. Inculcation of such feeling is the primary need for the welfare of the people. Other measures such as affirmative actions of the government, positive discrimination to empower the marginalized are only the means. In absence of the primary factor, others tool may not function properly for rendering public welfare.

With the rise of 'civilization', unhealthy competition for selfish motives has emerged. To show one superior to others, the race is going on negative direction. *The Gita* advocates *samatva* that allows people to live in peace and harmony. When one cosmic Self keep people in unison, taking them as diversities manifested for the same Self, then the sense of discrimination diminishes. In the Poem "The Song of the Sannyasins" (*In Search of God and Other Poems*), Vivekananda shows prevalence of cosmic power for the fair treatment and peace. The heart touched with the search for truth leads people to salvation. A *sannyasin* does not wish to create any demarcation and behave all fairly. Vivekananda writes:

Say, 'peace to all: From me no danger be  
 To aught that lives in those the dwells on high,  
 In those that lowly creep; I am the self in all!  
 All life both here and there, I do renounce.  
 All heavens, and earths and hell, all hope and fears;  
 Thus cut thy bonds. Sannyasin bold! Say-

Om Tat Sat Om! (Lines 48- 55 )

The mercy of the supreme Self fall on all equally from flying creatures to creeping ones. The renunciation of Sri Krishna is for fulfilling his duty to the three worlds. When he stops functioning the universe cannot run. Krishna is named; the power of him cannot be named. As this research is not about whereabouts of Sri Krishna, I would write ‘cosmic power or cosmic self’ that takes every sentient and insentient with integral part of it. As we are working for the ‘cosmic self’, variations between us are planned for performing different roles from our station.

The one who sees others as his own extended form does not ruin others. In chapter thirteen, verse twenty-eight, it states, “For, as he sees the Lord present equally everywhere, he does not injure his true Self by the self and then he attains to the supreme goal”(Radhakrishnan, 368). The feeling of equanimity wipes out the discrimination and exploitation from the world. Chapter two, verse forty eight of *the Gita* stresses, “Performance of duties abandoning fear of success and failure” ( Radhakrishnan, 122). It sounds strange because we all want success and failure cannot be pleasing to hear. But a *Karmayogi* performs duty for the great propose of maintenance of the world. For him or her individual failure is peripheral, and he takes it as normal course of action. The person endowed with *samatva* is free from the duality of pleasure and pain. It does not mean that he wants pain but he is not disheartened with pain as long as he has energy to work. There is no personal ego and jealousy because he works for benevolence of all, not for mere personal pleasure. Chapter four, verse twenty two of *the Gitarefers*, “Satisfaction beyond the dualities of pleasure and pain, free from jealousy” (Radhakrishnan, 191). A *karmayogi* neither works with expectation of appreciation from others nor he is disheartened with the blame of others. He has ‘Sama Drishti’ or equal view to all. It does not mean he does

not resist evils. He does so as a sense of duty, not as vengeance against the evil. The feeling of equanimity to all individuals has been reflected in Vivekananda's poem "The Song of the Sannyasins" (In *Search of God and other Poems*). He writes, "Heed then no more how body lives or goes,/Its task is done. Let karma float it down; // . . . where praiser, praised, and blamer, blamed are –one" (Lines 55- 59). Body is not immortal. Undue worry about the body does not give solution. One has to succumb sooner or later but the flow of karma continues to impact on our life. By the blame of people our spirit cannot be contaminated and by the praise of others we cannot be immortal. The point is to perform work supposing praise and blame alike. Treating both alike does not mean not resisting baseless blame but we need not be deterred to perform our duty being disheartened from any blame. A person may not seem good to all but he or she can behave in good way to all. A person who is not affected by praise and blame takes friends and foes alike. He has no expectation to gain anything from friends. He does not have to lose anything from the foes. Chapter three, verse nine of the *Gita* states, "He who is equal minded among friends, companions and foes, among those who are neutral and impartial, among those who are hateful and related, among saints and sinners, he excels" (Radhakrishnan,224). If he or she has given up himself or herself for serving the great cause of the God, has nothing to lose. He is satisfied if his works contribute others and he does not regret if it does not contribute. He has contentment with his unselfish efforts for the right cause. A person who does not wish to win anything for personal sake cannot be disoriented by the fear of loss. A *sannyasin* does not run after a personal home or comfort. He gives his life for the noble cause. In "The Song of the Sannyasin" ( *In Search of Gods and Other Poems*), Vivekanada writes:

Have thou no home. What home can hold thee, friend?

The sky the roof: the grass thy bed; and food,  
 What chance may bring. Well-cooked or ill. Judge not.

No food or drink can taint the noble self. (Lines 68- 71)

Life without personal home, comfortable bed and tasty food sounds miserable. The resources of the world are compartmentalized by the people. But the '*Brahman*', consciousness of people cannot be compartmentalized and captivated by earthly materials. Otherwise, the world already would have been a nasty place for the weak. *Sannyasins* are not the escapists from domestic responsibilities. They want to bring order in the world arousing consciousness among the people. Someone has to sacrifice personal comfort to reawaken the ignorant lots who cannot see the right path themselves. *Sannyasins* give up material pleasures for maintaining order in the world. The Buddha took *sannyansa* to open the eyes of people from ignorance and arouse people to walk in the right track. The person who runs away from domestic affairs failing to fulfill his or her responsibilities cannot be termed as *sannyasin*. He or she is an escapist who cannot be an ideal person because his or her act leads to regression.

A *sannyasin* is an elevated human being. He or she is not an average person who can be affected by the worldly affairs. He or she takes '*Brahman*' as his or her true ally. He does not care others' ridiculing, sneering, hate and blame. In the "The Song of the sannyasins" ( *In search of Gods and Other Poems*), Vivekananda asserts:

Few only know the truth. The rest will hate  
 And laugh at thee, great one; but pay no heed,  
 Go thou, the free, from place to place, and help  
 them out of darkness, Maya's veil. Without  
 the fear of pain or search for pleasure, go

beyond the both. ( Lines 75-80)

‘Maya’s veil’ keeps people under darkness. The feeling of I and Mine hinders to understand the real existence. We are so helplessly designed to work in this earth but we think that we are the actors. Machines themselves do not work. They are operated. Our mind operates the body system but what is there to operate our mind? The ‘*Brahman*’ or the consciousness operates the mind. The consciousness is not accessed easily. People need to explore it. The more we explore it, the more we reach near to the ultimate consciousness otherwise we function with our general intellect.

Nature has given abundance for the survival of people. The nasty compartmentalization of the resources by the people deprives some people to flourish fully. Fortunately, people have capacity to break compartmentalization and chains. The task is not easy but not impossible. Parents think that in their absence the kids are helpless in the world. It is true that children’s life in absence of parents becomes tough in the present structure of the world. But children’s possibilities to overpower the challenges in the future cannot be rejected. The power has been granted to them by the nature. Chapter thirteen, verse nine of the *Gita* states, “Of clinging to son, wife, home, and the like and a constant equal-mindedness to all desirable and undesirable happenings” (Radhakrishnan, 361). The happenings in someone’s life are not under his or her control. His control to circumstances is very limited. People worry on the matters that are not under their control.

*The Gita* suggests being elevated from such sufferings and being ready to bear the challenges with calm attitude. The final truth lies in ‘*Brahman*’, not on other constructed materials. Chapter eighteen, verse fifty four of *the Gita* mentions, “Having become one with *Brahman*, and having tranquil in spirit, he neither grieves nor desires. Regarding all being as alike he attains supreme devotion to Me”

(Radhakrishnan, 440). The idea presented in *the Gita* sounds peculiar. In course of ‘civilization’, people are turned individualistic and narrow minded, resources are privatized. Capitalism has been seizing more resources for the few people. The common people are compelled to run their life under the mercy of the capitalists. Individualism, nepotism, favoritism in people turns as the impediment for the ideal world that protect all equally. Still, we can trust on human consciousness because it urges the people to fix the problems of inequality of resources. The battle continues against the evil aspects. The people make correction of evil system using their consciousness. *Karmayogis* work, *Sannyasins* try to spread good message. When people themselves are not able to fix the problem, God himself descends taking *avatar*. The *sanatandharma* has given the last hope of *avatar*. However, an *avatar* does not visit in every affair. The last resort lies in the concept of *avatar* but before that people themselves have to contribute to fix the order and equilibrium in the world. Great personalities work as catalyst to maintain order combating against the evil aspects.

*The Gita* appeals for the feeling of equilibrium not only to the people but even to the materials. Materials are required to fulfill but attachment to materials degrades our human quality. Chapter fourteen, verse twenty four of *the Gita* states the good character of a person as, “Who looks upon a clod, a stone, a piece of gold as equal of worth” (Radhakrishnan, 383). Materialistic people take this idea as a foolish idea. We give more value to the materials which are not easily available but we do not give much value to the materials that are easily available. Oxygen is easily available as long as our lungs function well but when the system of the body fails the value of oxygen in hospital bed is beyond our imagination. So, the value is not attached to the money, it has to be linked with the functions of the materials for the existence of the

people. People worship and pine for gold but neglect the value of oxygen and water! They behave as if they can buy oxygen and water when they have gold. This thought has caused challenges to the eco-system and making the life of people miserable. In *Sanatandharma*, everything is worshipped such as river, tree, mountain, cave, weed, animals, birds etcetera. There is a criticism that worshipping such materials is the sign of undeveloped mind. The ritual of worshipping indicates respect to each creation of nature. When eco-system is maintained, happiness of all can be possible. In “To a Friend” ( *In Search od God and Other Poems*), Vivekananda asserts:

From highest *Brahman* to the yonder worm,  
 And to the very minutest atom,  
 Everywhere is the same God, the All-love;  
 Friend, offer mind, soul, body, at their feet. (Lines 97-100)

Worshipping powerful and ignoring the weak can be termed as ‘wicked nature’. Surrender to the worldly power or worshipping powerful only deviates people from the respect of ‘*Brahman*’ or ‘truth’. When truth is understood in deviated form, the order of the world weakens. People have to be at the feet of truth with mind, soul and body. It means taking all as valuable creation of existence, one has to love all. *Brahman* to worm, Giant goods to atom- all deserve unconditional love. Vivekananda further clarifies in the same poem, “Who loves all being without distinction/ He indeed is worshipping best his God” (Lines 103- 104)). Creating distinction among creatures and goods from the point of view of their surface value turns against the sentiment of equilibrium or *samatva*. Chapter five, verse nineteen of the *Gita* asserts, “God is flawless and the same in all” (Radhakrishnan, 212). The manifestation of God can be in myriad formbut the love of God showers equally to all. Variation in term of values might be in the judgment of people but not in judgment of the God or nature.

Chapter five, verse eighteen of the *Gita* describes the vision of sages, “Sages see with an equal eye, a learned and humble Brahmin, a cow, an elephant, or even a dog or an outcast” (Radhakrishnan, 210). People’s attachment to materials creates different values to different things. It results differential treatment. When it increases extremely, it ruins the equilibrium.

Bondage to work is the law of creation. Man can be free by working incessantly without attachment. I believe the prime cause of attachment is materialism caused by capitalism. It is not caused by fundamental nature of human being. The question is whether to call human nature as ‘savage nature’ or the ‘pristine nature within with its link to *Brahman*’. All guna ‘sattva’, ‘rajas’, ‘tamas’ are the creation of part of ‘prakriti’. *The Gita* believes that human being can make journey from ‘tamas’ to ‘rajas’ and ‘rajas’ to ‘sattva’. ‘Tamas’ guna cannot be overwhelming every time. Lethargic nature cannot be overwhelming in the long run. Vivekananda in “The Song of the Free”(In *Search of Gods and Other Poems*) opines, “Causation’s law do make them run/ they live in bonds, in bonds they die” (7). We perform the role in the world as per our *guna* and ability. We can make attempts to sharpen our ability but it has the limitation that is to be accepted. In Chapter two, verse fifty seven of *the Gita*, it states, “You have right to perform your prescribed duty but you are not entitled to the fruits of action. Never consider yourself the cause of results of your activities, and never be attached not doing your duty” (Prabhupad, 121). If every result was in the hands of people, the world would be the place of scoundrel. If every expectation would be achieved by the works, many people would expect similar things. There would be certain things that would not be expected by people. People want pleasure, not pain. They may want affluent and luxurious lifestyle, not the search of truth if everything is fulfilled. Thus, one can be free from the attachment but not from his *swodharma* or

duty. In chapter two, verse thirty one of *the Gita*, Krishna tries to persuade Arjuna to fulfill his *swodharma* according to his *guna* of *kshatriya*. He stresses that Arjun's ability to fight was required for the maintenance of the '*dharma*' and that he could not escape from his duty. Krishna convinces Arjuna, "Considering your specific duty on a *kshatriya*, you should know that there is no better engagement for you than fighting on religious principles; and so there is no need for hesitation" (Prabhupad, 105). Here the main point is that Krishna does not instigate Arjuna to join in war for fulfilling personal benefits or for trivial achievement. He urges to fight on the principle of '*Dharma*' that saves the righteousness.

People are bestowed with different *swovava*, *guna* and ability as they are designed to perform various works in the world. By performing the same role by all people the world cannot run. Various roles of various people meet various requirements of people. It leads to common existence. Vivekananda in "The Cup" (In *search Of Gods and Other Poems*) clarifies the need of fulfilling one's duty. He states:

This is your task. It has nor joy nor grace,

But it is not meant for any other hand . . .

Take it. I do not bid you understand.

I bid your close your eyes to see my Face. (Lines 12-16)

No one shall perform duty for joy or grace but for the wish of the law of causation that has designed us to perform certain tasks. Such power cannot be available by searching with our eyes. It might be realized closing eyes and finding one's role as per the plan of the existence. Chapter three, verse thirty five of *the Gita* states, "Better is death in (fulfillment of) one's law for to follow another's law is perilous" (Radhakrishnan, 168). The performance of the duty needs to be according to one's

ability. The ability is determined by his *swavava*, *guna* and *karma*. But the problem begins in the world when the scheme of capitalism and materialism enslaves depriving us from our innate *guna*, *swavava* and *karma*. When the right person cannot be in the right place, the world turns to be perilous world. When politics is not done by right people, when it is captured by the feudal lords, capitalists, family lineage, then the right person cannot reach to the appropriate place as per one's quality. He or she reaches there by family legacy, misuse of wealth, or charlatanry. It does not yield good result and a country move to regressive path.

*The Gita* has not tagged any duty as good or bad. It gives equal weighs to all works that are required to meet the diverse needs of the people. Chapter eighteen, verse forty eight of *the Gita* asserts, "One should not give up the work suited to one's nature . . . though it may be defective, for all enterprises are clouded by defects as fire by smoke" ( Radhakrishnan, 437). Certain works might seem defective for certain people. There are not any works which do not have defects. Every works demand effort and struggle. So, duty should be respected that leads to perfection of one's ability that is within us as per our nature.

Welfare of people lies in unselfish performance of works and feeling of equilibrium. When *samtatva*, *swadharma*, and *karmayoga* are truly maintained in the world, it paves the way for *lokasamgraha*. Unconditional love and duty make the world better. Vanity of one's superiority and pride dwindles the order of the world. In the Poem "Reason, Faith and Love" that avails in volume five of *The Complete Works of Swami Vivekananda*, Vivekananda opines:

. . . in bigots and fanatics become

Worship of his own Pride and Vanity

. . . there love

It never degenerates- peaceful softening

Ever widening- the universe is too small

For its expansiveness (Lines 12- 17)

Bigotry and fanaticism leads to perilous path and way to '*lokasamgraha*' is blurred.

Love with feeling of equilibrium leads to generation of peaceful and fruitful world.

*The Gita* brings the reference of King *Janaka* who worked selflessly for the maintenance of the world. Being a king, he had the nature of the sage. He had given space to the people as per their ability. Chapter three, Verse twenty of *the Gita* discusses the quality of king *Janaka*, "It was even by works that *Janak* and others attained to perfection. Thou shouldst do works also with the view to the maintenance of the world" ( Radhakrishnan, 159). For *Lokasamgraha*, *the Gita* advocates the need of right leaders too. When the leader are filled with bigotry, fanaticism, sectarianism, populism and avarice, the national character and quality of people degrades. Chapter three, verse twenty one of *the Gita* states, "Whatever a great man does, the same is done by others as well. Whatever standard he sets, the world follows"

(Radhakrishnan, 160). King *Janak* set the good example being himself like a sage. He did not misuse power for personal luxuries but for the welfare of the people. For the blissful state a ruler should work with continuous performance of action without attachment. In *Gita- According to Gandhi*, the unselfish performance of action by king *Janak* has been explained in this way by the translator *Mahadev Desai*, "His very life-breath must have been sacrifice and service of mankind, or else how could he placidly say when his capital was burning: Even if *Mithila* turns into ashes, nothing that is mine is destroyed" (66). *Janak* did not take his kingdom as his personal asset. He took himself as an actor to work for the welfare of the people. Sacrifice leads to *lokasamgraha*. The pompous sacrifice with a motive to be popular cannot be real

sacrifice. Gandhi's interpretation stresses, "Those who practice austerities not according to the science of selflessness, but out of selfishness will do so with hypocrisy and pride, passion and desires and torture their flesh and Me the dweller in it. Their belief is devilish indeed." (96). The austerity of King Janank was not contaminated with selfish motives. It is necessary to be watchful to find out whether the austerity is guided by selfless motive to contribute the world or for fulfilling the desire to be popular. The leaders who are guided to be popular instead of serving people turn to be devilish regardless of their so-called austerities and sacrifices.

*Lokasamgraha* is plausible provided that right people work from the right place. Motives of people might be right but the quality they possess may not support. Likewise, the quality of people may not be utilized as they do not get the right place due to the devilish quality that might subdue the righteous aspect. Chapter three, verse twenty five of *the Gita* asserts, "As the unlearned act from attachment to their work, so the learned also act . . . but without any attachment, with the desire to maintain the world order. ( Radhakrishnan, 162). The maintenance of the world cannot be attained by giving up the world and going to the cave being frustrated from the world. There is no wrong to go to the cave for penance but the purpose should be correction of the evil aspects of the world. Being an escapist from worldly affairs in the guise of *sannyasin*, one cannot contribute for *lokasamgraha*. In "Unselfish work Is True Renunciation" (Volume six, *The Complete works of Swami Vivekananda*), Vivekananda opines:

The ordinary *Sannyasins* give up the world, goes out and think of God. The real *Sannyasin* lives in the world, but is not of it . . . 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 center. (83)

Renunciation is good for *lokasamgraha* but the escapists in the name of renunciation shall not be taken as ideal people. In “The Core of the Teaching” of *Essays on the Gita*, Sri Arubindo opines, “The renunciation of desire and a perfect equality works have to be done as a sacrifice by man as the doer, a sacrifice to a deity who is supreme and only Self . . . the supreme Self has to be seen as the supreme *Purusha* governing the *Prakriti*” (38). When *Purush* governs over *Prakriti*, then the performance of the people can be in right track. A number of people shall give themselves to pure Self ‘*purusha*’, and then the rest will be corrected by their works paving the path to *lokasamgraha*.

## Chapter IV: Conclusion

The resistance of Vivekananda to westerners' colonization in India and elsewhere helped Indians to build their national character. He termed the colonizers as 'wicked' and 'Asuri' that is not his personal accusation. He clarifies the nature of demoniac tendency and ideal tendency of people based on *the Gita*. Then, he assimilates the nature of the colonizers as demoniac. Vivekananda is not a radical to advocate the annihilation of the demoniac. Instead, he entreats the westerners to recoil from the forceful seizure of resources. He does not take 'non-resistance to evil' as practical approach because it allows the demoniac people to spread their influences. He argues that it is not an ideal principle to be followed by the dominated and it might be an ideal for the powerful to avoid casualties and loss.

Material prosperity at the cost of humanity serves few people. Vivekananda asks westerners to be inculcated with the sense of '*samatva*' and opposes the practice of 'othering'. Vivekananda condemns the imperial tendency of the west. However, his accusation is not one-sided. Vivekananda finds Indians as passive, lethargic, uneducated and fatalistic. He appeals Indians to wake up and see the vast resources around them being seized by the foreigners. The passive nature of the Indians made colonizers easy to encroach, take resources and rule over them. Citing the references from *the Gita*, he wishes Indians they revived their original character of '*karmayogi*' as guided by *the Gita*. Vivekananda sees the practice of '*sannyas*' by the common householders as escapism. He opines a *karmayogi* should fight to restore the order but should not run away from the chaos. He asks to involve in *svadharma* and *karmayoga* resisting the evil and establish the righteousness for welfare of all or *lokasmagraha*.

Dependency over the powerful might seem comfortable for short-term but it may turn to be harmful in the long run. Vivekananda opines that the charity performed by the westerners might address the immediate needs but it ruins the prosperity of the nation as powerful fulfill their vested interest through charity. He appeals to sacrifice for the welfare without any expectation but not to extend charity with the selfish motives. He requests Indians to be *karmayogi* to establish order and achieve prosperity in their land. Though Vivekananda does not expect equality as advocated by the early socialists, he favors pluralism, public welfare and fair treatment to all. Modern rendering of socialism focuses on welfare of all and equal opportunity for all to flourish based on their content and caliber. The concept of 'welfare state' by the contribution of all as per their ability has been the idealist view of politics. Even the capitalists are compelled to claim that they are ready to contribute. But the problem of the capitalists is that their contribution is so meager to bridge the gap and they take their assistance as a tool to exploit in another way. The class gap in India shows that there is a lot to do for achieving *lokasamgraha* among the Indians first before it aviates to others countries.

*Lakasamgraha* is implausible when people escape from their duties or when they turn to escapism instead of being *karmayogi* for abundant production. The production of India at present has been massively increased. The advocacy of Vivekananda to be *karmayogi* and the followers of him, especially after the independence of India, has contributed for self reliance. At present India is the fifth largest economy in the world. But the material prosperity of India cannot be taken for granted to claim that India is a welfare state. Absolute poverty of millions of Indians and vast economic disparity indicates that the 'work for sacrifice or *yajna*' has not been materialized. The rich have to contribute more for solving the problem.

The richness turns to be an act of ‘theft’ if the poverty is not solved taking immediate steps. The *Gita* gives the idea of ‘unselfish performance of work’ and ‘work as sacrifice from one’s position’, which is highly highlighted by Vivekananda in his essays and poems, shall be materialized for the welfare state. The *Gita* does not provide the modality of the sacrifice. But the idea is that when the production is abundant with the collective efforts of all, then the scarcity diminishes. However, only accumulation of wealth does not reduce the shortage of the people. The poverty of people in the fifth largest economy of the world shows the moral degradation of India. Until and unless the poverty and huge economic gap is bridged, Indians will not get credibility to condemn the colonization of the westerners. The character of ‘sacrifice’ as envisioned by the *Gita* and highlighted by Vivekananda in his literary creation needs to be revived. It helps to make India a resilient nation and gives the example to others to be influenced with the message of *the Gita* such as *samatva*, *svadharma*, *karmayoga* and *lokasamgraha*.

This research opens the new avenues for further research. Although the concept of Vivekananda, through his literary works, became a cornerstone to Indian independent struggle, how far it has paved the ground to condemn the British colonization in the past. The question are raised such as- whether Vivekananda’s advocacy for pluralism of faith a reality or myth in India. Whether the harsh condemnation of Vivekananda to ‘Asuri’ nature of the westerners fit for the westerners only or similar tendency emerges in Indians after being one of the global economy. How far the message of ‘work as sacrifice’ turns a norm of India. Whether *the Gita* became a treatise in India to arouse to seek the independence from the clutch of the Colonialism only or it also inculcates in Indians the wish for independence of others too. The message of the *Gita* promoted by Vivekananda through his literary

works paved the way for the independence of India. Following his vision from *the Gita*, freedom fighters contributed for making India a free and more resilient country but it demands the constant review of Indian character not to be deviated from the message of *the Gita*.

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