

Study on Buddhism and Swami Vivekananda's Thought for the West

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Abstract: Swami Vivekananda declared Buddha had a message for the East, he himself was born for the West. I can here deal with the subject only partially. Readers of Swamiji's works will very often come across one idea that he puts, not only before the West but all humanity, and it is that man is divine. Man has been conceived of in various ways. Some would go to the extent of saying that man is a sinner. There is evil in the world and that cannot be denied. And anyone living in the world is willy-nilly breeding it into himself and herself. During one of Swamiji's talks, somebody remarked that Adam had committed the original sin and from him man has inherited it and hence he is a sinner. Swamiji replied, if Adam fell he fell from goodness. He was good before and he became a sinner later on. So, basically human beings are all good.

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Introduction:

The Indian monk, who is credited with opening the gates of Hinduism and Hindu philosophy to the world, is now tokenistically remembered on 12 January — his birth date also known as National Youth Day. But little do we know what Vivekananda means to India's youth today. Perhaps the best way to remember the great patriot is knowing him in detail and the timeless connection he built with future generations.

Young Vivekananda, born Narendranath Datta in a Bengali family, had a penchant for spiritualism right from an early age. Naren was believed to have had a firsthand encounter with divinity — at Vidyasagar College in Calcutta, he was meditating within closed doors with deep concentration when he lost track of time. What he saw next became a defining moment of his “dare-devil” life. From the southern wall of his room, a luminous figure stepped out and stood in front of him. He realised that the calm, head-shaved sannyasi with a kamandal (a wooden water bowl) in his hand was a visitor whom he would never meet again. The terrified boy fled the room as soon as wonder struck him. Recalling that memory, Vivekananda said, “It was the Lord Buddha whom I saw.”

A person's thoughts and ideas are formed at an early age. And their personalities are a sum of all the life experiences, influences of literature, and family. When Vivekananda went to bed, a vision appeared that showed him as a person with endless wealth and property, perched at the top of the world. While convinced that he had the skills to achieve that ideal,

young Naren renounced the material world at the following instant. Instead, he wrapped a loincloth around his waist and took to nocturnal rituals under the shade of trees. He felt that he could live the life of *rishis* and *munis* if he wanted.

Buddhism is historically the most important religion — historically, not philosophically — because it was the most tremendous religious movement that the world ever saw, the most gigantic spiritual wave ever to burst upon human society. There is no civilisation on which its effect has not been felt in some way or other.

The followers of Buddha were most enthusiastic and very missionary in spirit. They were the first among the adherents of various religions not to remain content with the limited sphere of their Mother Church. They spread far and wide. They travelled east and west, north and south. They reached into darkest Tibet; they went into Persia, Asia Minor; they went into Russia, Poland, and many other countries of the Western world. They went into China, Korea, Japan; they went into Burma, Siam, the East Indies, and beyond. When Alexander the Great, through his military conquests, brought the Mediterranean world in contact with India, the wisdom of India at once found a channel through which to spread over vast portions of Asia and Europe. Buddhist priests went out teaching among the different nations; and as they taught, superstition and priestcraft began to vanish like mist before the sun.

To understand this movement properly you should know what conditions prevailed in India at the time

Buddha came, just as to understand Christianity you have to grasp the state of Jewish society at the time of Christ. It is necessary that you have an idea of Indian society six hundred years before the birth of Christ, by which time Indian civilisation had already completed its growth.

When you study the civilisation of India, you find that it has died and revived several times; this is its peculiarity. Most races rise once and then decline for ever. There are two kinds of people; those who grow continually and those whose growth comes to an end. The peaceful nations, India and China, fall down, yet rise again; but the others, once they go down, do not come up — they die. Blessed are the peacemakers, for they shall enjoy the earth.

At the time Buddha was born, India was in need of a great spiritual leader, a prophet. There was already a most powerful body of priests. You will understand the situation better if you remember the history of the Jews — how they had two types of religious leaders, priests and prophets, the priests keeping the people in ignorance and grinding superstitions into their minds. The methods of worship the priests prescribed were only a means by which they could dominate the people. All through the Old Testament, you find the prophets challenging the superstitions of the priests. The outcome of this fight was the triumph of the prophets and the defeat of the priests.

Priests believe that there is a God, but that this God can be approached and known only through them. People can enter the Holy of Holies only with the permission of the priests. You must pay them, worship them, place everything in their hands. Throughout the history of the world, this priestly tendency has cropped up again and again — this tremendous thirst for power, this tiger — like thirst, seems a part of human nature. The priests dominate you, lay down a thousand rules for you. They describe simple truths in roundabout ways. They tell you stories to support their own superior position. If you want to thrive in this life or go to heaven after death, you have to pass through their hands. You have to perform all kinds of ceremonies and rituals. All this has made life so complicated and has so confused the brain that if I give you plain words, you will go home unsatisfied.

You have become thoroughly befuddled. The less you understand, the better you feel! The prophets have been giving warnings against the priests and their superstitions and machinations; but the vast mass of

people have not yet learnt to heed these warnings — education is yet to come to them.

Men must have education. They speak of democracy, of the equality of all men, these days. But how will a man know he is equal with all? He must have a strong brain, a clear mind free of nonsensical ideas; he must pierce through the mass of superstitions encrusting his mind to the pure truth that is in his inmost Self. Then he will know that all perfections, all powers are already within himself, that these have not to be given him by others. When he realises this, he becomes free that moment, he achieves equality. He also realises that every one else is equally as perfect as he, and he does not have to exercise any power, physical, mental or moral, over his brother men. He abandons the idea that there was ever any man who was lower than himself. Then he can talk of equality; not until then. Now, as I was telling you, among the Jews there was a continuous struggle between the priests and the prophets; and the priests sought to monopolise power and knowledge, till they themselves began to lose them and the chains they had put on the feet of the people were on their own feet. The masters always become slaves before long. The culmination of the struggle was the victory of Jesus of Nazareth. This triumph is the history of Christianity. Christ at last succeeded in overthrowing the mass of witchcraft. This great prophet killed the dragon of priestly selfishness, rescued from its clutches the jewel of truth, and gave it to all the world, so that whosoever desired to possess it would have absolute freedom to do so, and would not have to wait on the pleasure of any priest or priests.

The Jews were never a very philosophical race: they had not the subtlety of the Indian brain nor did they have the Indian's psychic power. The priests in India, the Brahmins, possessed great intellectual and psychic powers. It was they who began the spiritual development of India, and they accomplished wonderful things. But the time came when the free spirit of development that had at first actuated the Brahmins disappeared. They began to arrogate powers and privileges to themselves. If a Brahmin killed a man, he would not be punished. The Brahmin, by his very birth, is the lord of the universe! Even the most wicked Brahmin must be worshipped!

But while the priests were flourishing, there existed also the poet — prophets called Sannyasins. All Hindus, whatever their castes may be, must, for the sake of attaining spirituality, give up their work and prepare for death. No more is the world to be of any interest to

them. They must go out and become Sannyasins. The Sannyasins have nothing to do with the two thousand ceremonies that the priests have invented: Pronounce certain words — ten syllables, twenty syllables, and so on — all these things are nonsense.

So these poet – prophets of ancient India repudiated the ways of the priest and declared the pure truth. They tried to break the power of the priests, and they succeeded a little. But in two generations their disciples went back to the superstitious, roundabout ways of the priests — became priests themselves: “You can get truth only through us!” Truth became crystallised again, and again prophets came to break the encrustations and free the truth, and so it went on. Yes, there must be all the time the man, the prophet, or else humanity will die.

You wonder why there have to be all these roundabout methods of the priests. Why can you not come directly to the truth? Are you ashamed of God’s truth that you have to hide it behind all kinds of intricate ceremonies and formulas? Are you ashamed of God that you cannot confess His truth before the world? Do you call that being religious and spiritual? The priests are the only people fit for the truth! The masses are not fit for it! It must be diluted! Water it down a little!

Take the Sermon on the Mount and the Gita — they are simplicity itself. Even the streetwalker can understand them. How grand! In them you find the truth clearly and simply revealed. But no, the priests would not accept that truth can be found so directly. They speak of two thousand heavens and two thousand hells. If people follow their prescriptions, they will go to heaven! If they do not obey the rules, they will go to hell!

But the people shall learn the truth. Some are afraid that if the full truth is given to all, it will hurt them. They should not be given the unqualified truth — so they say. But the world is not much better off by compromising truth. What worse can it be than it is already? Bring truth out! If it is real, it will do good. When people protest and propose other methods, they only make apologies for witchcraft.

India was full of it in Buddha’s day. There were the masses of people, and they were debarred from all knowledge. If just a word of the Vedas entered the ears of a man, terrible punishment was visited upon him. The priests had made a secret of the Vedas — the

Vedas that contained the spiritual truths discovered by the ancient Hindus!

At last one man could bear it no more. He had the brain, the power, and the heart — a heart as infinite as the broad sky. He felt how the masses were being led by the priests and how the priests were glorying in their power, and he wanted to do something about it. He did not want any power over any one, and he wanted to break the mental and spiritual bonds of men. His heart was large. The heart, many around us may have, and we also want to help others. But we do not have the brain; we do not know the ways and means by which help can be given. But this man had the brain to discover the means of breaking the bondages of souls. He learnt why men suffer, and he found the way out of suffering. He was a man of accomplishment, he worked everything out; he taught one and all without distinction and made them realise the peace of enlightenment. This was the man Buddha.

You know from Arnold’s poem, *The Light of Asia*, how Buddha was born a prince and how the misery of the world struck him deeply; how, although brought up and living in the lap of luxury, he could not find comfort in his personal happiness and security; how he renounced the world, leaving his princess and new – born son behind; how he wandered searching for truth from teacher to teacher; and how he at last attained to enlightenment. You know about his long mission, his disciples, his organisations. You all know these things.

Buddha was the triumph in the struggle that had been going on between the priests and the prophets in India. One thing can be said for these Indian priests — they were not and never are intolerant of religion; they never have persecuted religion. Any man was allowed to preach against them. Theirs is such a religion; they never molested any one for his religious views. But they suffered from the peculiar weaknesses of all the priests: they also sought power, they also promulgated rules and regulations and made religion unnecessarily complicated, and thereby undermined the strength of those who followed their religion.

Buddha cut through all these excrescences. He preached the most tremendous truths. He taught the very gist of the philosophy of the Vedas to one and all without distinction, he taught it to the world at large, because one of his great messages was the equality of man. Men are all equal. No concession there to anybody! Buddha was the great preacher of equality. Every man and woman has the same right to attain spirituality — that was his teaching. The difference

between the priests and the other castes he abolished. Even the lowest were entitled to the highest attainments; he opened the door of Nirvana to one and all. His teaching was bold even for India. No amount of preaching can ever shock the Indian soul, but it was hard for India to swallow Buddha's doctrine. How much harder it must be for you!

His doctrine was this: Why is there misery in our life? Because we are selfish. We desire things for ourselves — that is why there is misery. What is the way out? The giving up of the self. The self does not exist; the phenomenal world, all this that we perceive, is all that exists. There is nothing called soul underlying the cycle of life and death. There is the stream of thought, one thought following another in succession, each thought coming into existence and becoming non-existent at the same moment, that is all; there is no thinker of the thought, no soul. The body is changing all the time; so is mind, consciousness. The self therefore is a delusion. All selfishness comes of holding on to the self, to this illusory self. If we know the truth that there is no self, then we will be happy and make others happy.

This was what Buddha taught. And he did not merely talk; he was ready to give up his own life for the world. He said, "If sacrificing an animal is good, sacrificing a man is better", and he offered himself as a sacrifice. He said, "This animal sacrifice is another superstition. God and soul are the two big superstitions. God is only a superstition invented by the priests. If there is a God, as these Brahmins preach, why is there so much misery in the world? He is just like me, a slave to the law of causation. If he is not bound by the law of causation, then why does he create? Such a God is not at all satisfactory. There is the ruler in heaven that rules the universe according to his sweet will and leaves us all here to die in misery — he never has the goodness to look at us for a moment. Our whole life is continuous suffering; but this is not sufficient punishment — after death we must go to places where we have other punishments. Yet we continually perform all kinds of rites and ceremonies to please this creator of the world!"

Buddha said, "These ceremonials are all wrong. There is but one ideal in the world. Destroy all delusions; what is true will remain. As soon as the clouds are gone, the sun will shine". How to kill the self? Become perfectly unselfish, ready to give up your life even for an ant. Work not for any superstition, not to please any God, not to get any reward, but because you are seeking your own release by killing your self. Worship

and prayer and all that, these are all nonsense. You all say, "I thank God"— but where does He live? You do not know, and yet you are all going crazy about God.

Hindus can give up everything except their God. To deny God is to cut off the very ground from under the feet of devotion. Devotion and God the Hindus must cling to. They can never relinquish these. And here, in the teaching of Buddha, are no God and no soul — simply work. What for? Not for the self, for the self is a delusion. We shall be ourselves when this delusion has vanished. Very few are there in the world that can rise to that height and work for work's sake.

Yet the religion of Buddha spread fast. It was because of the marvellous love which, for the first time in the history of humanity, overflowed a large heart and devoted itself to the service not only of all men but of all living things — a love which did not care for anything except to find a way of release from suffering for all beings.

Man was loving God and had forgotten all about his brother man. The man who in the name of God can give up his very life, can also turn around and kill his brother man in the name of God. That was the state of the world. They would sacrifice the son for the glory of God, would rob nations for the glory of God, would kill thousands of beings for the glory of God, would drench the earth with blood for the glory of God. This was the first time they turned to the other God — man. It is man that is to be loved. It was the first wave of intense love for all men — the first wave of true unadulterated wisdom — that, starting from India, gradually inundated country after country, north, south, east, west.

This teacher wanted to make truth shine as truth. No softening, no compromise, no pandering to the priests, the powerful, the kings. No bowing before superstitious traditions, however hoary; no respect for forms and books just because they came down from the distant past. He rejected all scriptures, all forms of religious practice. Even the very language, Sanskrit, in which religion had been traditionally taught in India, he rejected, so that his followers would not have any chance to imbibe the superstitions which were associated with it.

There is another way of looking at the truth we have been discussing: the Hindu way. We claim that Buddha's great doctrine of selflessness can be better understood if it is looked at in our way. In the

Upanishads there is already the great doctrine of the Atman and the Brahman. The Atman, Self, is the same as Brahman, the Lord. This Self is all that is; It is the only reality. Maya, delusion, makes us see It as different. There is one Self, not many. That one Self shines in various forms. Man is man's brother because all men are one. A man is not only my brother, say the Vedas, he is myself. Hurting any part of the universe, I only hurt myself. I am the universe. It is a delusion that I think I am Mr. So – and – so — that is the delusion.

The more you approach your real Self, the more this delusion vanishes. The more all differences and divisions disappear, the more you realise all as the one Divinity. God exists; but He is not the man sitting upon a cloud. He is pure Spirit. Where does He reside? Nearer to you than your very self. He is the Soul. How can you perceive God as separate and different from yourself? When you think of Him as some one separate from yourself, you do not know Him. He is you yourself. That was the doctrine of the prophets of India.

It is selfishness that you think that you see Mr. So – and – so and that all the world is different from you. You believe you are different from me. You do not take any thought of me. You go home and have your dinner and sleep. If I die, you still eat, drink, and are merry. But you cannot really be happy when the rest of the world is suffering. We are all one. It is the delusion of separateness that is the root of misery. Nothing exists but the Self; there is nothing else.

Buddha's idea is that there is no God, only man himself. He repudiated the mentality which underlies the prevalent ideas of God. He found it made men weak and superstitious. If you pray to God to give you everything, who is it, then, that goes out and works? God comes to those who work hard. God helps them that help themselves. An opposite idea of God weakens our nerves, softens our muscles, makes us dependent. Everything independent is happy; everything dependent is miserable. Man has infinite power within himself, and he can realise it — he can realise himself as the one infinite Self. It can be done; but you do not believe it. You pray to God and keep your powder dry all the time.

Buddha taught the opposite. Do not let men weep. Let them have none of this praying and all that. God is not keeping shop. With every breath you are praying in God. I am talking; that is a prayer. You are listening; that is a prayer. Is there ever any movement of yours,

mental or physical, in which you do not participate in the infinite Divine Energy? It is all a constant prayer. If you call only a set of words prayer, you make prayer superficial. Such prayers are not much good; they can scarcely bear any real fruit.

Is prayer a magic formula, by repeating which, even is you do not work hard, you gain miraculous results? No. All have to work hard; all have to reach the depths of that infinite Energy. Behind the poor, behind the rich, there is the same infinite Energy. It is not that one man works hard, and another by repeating a few words achieves results. This universe is a constant prayer. If you take prayer in this sense, I am with you. Words are not necessary. Better is silent prayer.

The vast majority of people do not understand the meaning of this doctrine. In India any compromise regarding the Self means that we have given power into the hands of the priests and have forgotten the great teachings of the prophets. Buddha knew this; so he brushed aside all the priestly doctrines and practices and made man stand on his own feet. It was necessary for him to go against the accustomed ways of the people; he had to bring about revolutionary changes. As a result this sacrificial religion passed away from India for ever, and was never revived.

Buddhism apparently has passed away from India; but really it has not. There was an element of danger in the teaching of Buddha — it was a reforming religion. In order to bring about the tremendous spiritual change he did, he had to give many negative teachings. But if a religion emphasises the negative side too much, it is in danger of eventual destruction. Never can a reforming sect survive if it is only reforming; the formative elements alone — the real impulse, that is, the principles — live on and on. After a reform has been brought about, it is the positive side that should be emphasised; after the building is finished the scaffolding must be taken away.

It so happened in India that as time went on, the followers of Buddha emphasised the negative aspect of his teachings too much and thereby caused the eventual downfall of their religion. The positive aspects of truth were suffocated by the forces of negation; and thus India repudiated the destructive tendencies that flourished in the name of Buddhism. That was the decree of the Indian national thought.

The negative elements of Buddhism — there is no God and no soul — died out. I can say that God is the only being that exists; it is a very positive statement. He is the one reality. When Buddha says there is no soul, I say, "Man, thou art one with the universe; thou art all things." How positive! The reformatory element died

out; but the formative element has lived through all time. Buddha taught kindness towards lower beings; and since then there has not been a sect in India that has not taught charity to all beings, even to animals. This kindness, this mercy, this charity — greater than any doctrine — are what Buddhism left to us.

The life of Buddha has an especial appeal. All my life I have been very fond of Buddha, but not of his doctrine. I have more veneration for that character than for any other — that boldness, that fearlessness, and that tremendous love! He was born for the good of men. Others may seek God, others may seek truth for themselves; he did not even care to know truth for himself. He sought truth because people were in misery.

How to help them, that was his only concern. Throughout his life he never had a thought for himself. How can we ignorant, selfish, narrow – minded human beings ever understand the greatness of this man?

And consider his marvellous brain! No emotionalism. That giant brain never was superstitious. Believe not because an old manuscript has been produced, because it has been handed down to you from your forefathers, because your friends want you to — but think for yourself; search truth for yourself; realise it yourself. Then if you find it beneficial to one and many, give it to people. Soft – brained men, weak – minded, chicken – hearted, cannot find the truth. One has to be free, and as broad as the sky. One has to have a mind that is crystal clear; only then can truth shine in it. We are so full of superstitions! Even in your country where you think you are highly educated, how full of narrownesses and superstitions you are! Just think, with all your claims to civilisation in this country, on one occasion I was refused a chair to sit on, because I was a Hindu.

Six hundred years before the birth of Christ, at the time when Buddha lived, the people of India must have had wonderful education. Extremely free – minded they must have been. Great masses followed him. Kings gave up their thrones; queens gave up their thrones. People were able to appreciate and embrace his teaching, so revolutionary, so different from what they had been taught by the priests through the ages! But their minds have been unusually free and broad.

And consider his death. If he was great in life, he was also great in death. He ate food offered to him by a member of a race similar to your American Indians. Hindus do not touch them, because they eat everything indiscriminately. He told his disciples, “Do not eat this

food, but I cannot refuse it. Go to the man and tell him he has done me one of the greatest services of my life — he has released me from the body.” An old man came and sat near him — he had walked miles and miles to see the Master — and Buddha taught him. When he found a disciple weeping, he reproved him, saying, “What is this? Is this the result of all my teaching? Let there be no false bondage, no dependence on me, no false glorification of this passing personality. The Buddha is not a person; he is a realisation. Work out your own salvation.”

Swamiji's idea of religion

Granted that ‘Divinity’ is there in man, but it is in some way related to the deity, to the divine. Unless we know God, how, indeed, can we know what divinity is? I heard the story of one Indian sage meeting a Greek sage and the former asks the latter: What is your subject of enquiry? The Greek sage replies: It is man. But how can you know man without knowing God?— comes the question from the Indian sage. That question is still there. How can we really know man without knowing God? We have to know God first and then only we can know what divinity is. How to know God? Swamiji replied: Religion is realization. It is not mere theory. It is not mere superfluous talk. Sri Ramakrishna used to say, don’t float on the surface, dive deep and in the bottom of the sea you will discover fine gems. Dive, dive, dive. That was what he said. Don’t be superfluous. In the West people believe in speeches and in organization. The power of organization, the technique of organization— the East is learning this even now from the West. The West mostly talked about things, did things without any reference to God which Swamiji likened to doing some municipal work—building good houses, hospitals, schools, roads in the name of religion, going to church as a formal matter, a sort of drilling and regimentation. Swamiji could not find any religion in that. Religion is the matter of the heart, a matter of realization and unless we know what God really is, unless we dedicate ourselves fully for this realization, it is no religion at all. That is the conception that Swamiji had, that is the idea he had inherited from Sri Ramakrishna, and that was also what Swamiji taught in the West. Religion must be taken up as a matter of seriousness in one’s life. It is not just a superficial thing. Not mere talk, not mere philosophy even. Since Swamiji took up this thing seriously, his life, his words, his very personality had so much force. Just at the end of his speech the ladies there jumped over the rows of benches to just have a touch of him, to have a little bit of holiness through that touch. One lady standing at a corner said: My boy! if you can resist that onslaught then shall I know that you are a saint. He did resist it,

because he was a saint. Because he was so pure, his words had force. Because he had seen God and realized God, people listened to him. ia, Asia Publishing House, Bombay, 1960, p.64

Rāja-yoga

In Rāja-yoga he talks of meditation, intense meditation for getting everything. Our life, our thoughts—all become scattered. These have to be gathered somehow. Man has to study his own mind to get it integrated and not scattered by random thoughts and ideas. One must sit quietly, have some peace of mind and then only life can become peaceful. Without meditation life becomes a misery to you. That is the illness that is pestering the West. They are running after so many things—rush and more rush. I sometimes stand on an over-bridge overlooking a highway and watch the cars running on all five and six lanes. I wonder, what is all this rush for? Is it all that necessary? Perhaps it is necessary when you put want before you, when you create your wants more and more everyday and find out newer means of feeding them. That is not the end of human life. What is human life meant for? Sambhu Mallick went to Sri Ramakrishna and said, Sir! I have some money. I want to spend it for schools and hospitals. Sri Ramakrishna said: Well, charity is quite a good thing, but what is the purpose of life? Is it making schools and hospitals, or realizing God? If God comes to you, would you ask for more schools and hospitals? Won't you ask for devotion to his lotus feet? While doing good for others you don't know how your selfish ideas of name and fame creep in. So be careful. Devote your time and energy to meditation on God. Pray to Him and that is what is needed. Rāja-yoga opens up the way of how to meditate, how to concentrate one's mind, how to make life worth living, how to dedicate it to God. Then comes Vedanta Philosophy.

Vedanta

Swamiji emphasized Vedanta for various reasons. In Vedanta he found the possibility of a universal religion. How? In any religion we depend on some person. If for some reason or other, that person is known to be non-existing or the words put in his mouth are found not to have belonged to him, then the religion itself is in danger. Or, if we gather ourselves under a sect and that sect is liquidated or found to be anachronistic where shall we stand then? Sectarianism, you may know, brings in all kinds of false ideas. I recently heard of a lady who told one of our swamis, that India was not progressing because it's not Christian. What a nonsensical idea! Well, there are many countries which are Christian and lagging behind others. There are countries where people don't believe in any religion and they are progressing. Again there are countries which are not Christian and still progressing.

Look at Japan for example. So it is not that. We are concerned with the real meaning of religion and not with material prosperity which may or may not depend on religion. Our concern is realization which comes through karma, through devotion, through meditation and through discrimination between what is right and what is wrong, what is permanent and what is impermanent. Vedanta does not stand for any book. It stands on the realization of saints and prophets who have seen the Truth and noted down the revelations in their books. Books come second, first comes the man of realization. This satisfies our reason and conforms to our expectation in religion. If we follow the same path, we also can see God. We can also visualize God. That is one great point we have to remember. Nowadays there is science, there is technology. Vedanta says, well, so much for your science, your technology, your intellectual exercises. Every science, every method of knowledge has its own scope, but if it oversteps its limits, everyone will say: No sir! Please keep to your own field. If the eyes see red colour and the ear says, no, that is not red, eyes will not hear it. Ear hears sound. If the eye says, this sound is not loud, the ear will not admit the fact. So each one has his own field. Science has its own fields, technology has its own. Rationality has its own fields, but realization or the vision of God is a different thing which comes through intuition, inspiration. There are two kinds of knowledge, we say. One is knowing a thing analytically. A sweetmeat tastes very nice when I eat. But if I want to impart that knowledge to somebody it becomes an impossibility. This kind of analytical knowledge does not carry us far. It is through intuition, through meditation that we can realize God. That is what Swamiji says, that if we are to be religious, we must be religious as it should be—not in mere talk, not in dreaming, not in regimentation. There can be no such thing as democracy in religion. Swamiji said the Hindus have thirtythree crores of God. Perhaps there were thirty-three crores of Hindus as well. Well and good—one for each. Let there be a few more crores so that people can pick and choose. What is the idea? Men differ in their taste and in their capacities.

The way to peace and freedom

Swamiji observed that the Western society was standing on the brink of a volcano, as it were, and unless man mended his ways it might erupt any day. He said it long back. After that World War I came, to be followed by the Second World War. What did Swamiji really mean? He meant that societies and nations must build themselves on religion. They must stick to God. It is not merely individual life that should be religious, but in groups also, in society also, in nations also we must stick to God—...nālpe sukhamasti bhumaiva sukham...—there is no

happiness in the finite; that which is infinite is the real source of happiness. Tameva viditvātimrityumeti nānyah panthā vidyate'yanāya—by knowing Him alone one would get peace and freedom; there is no other way to go. That is what the Upanishads say. All peace comes from God and sticking onto God. They say that religion makes one unbalanced, that religion is the opium of the masses, that, like a constable, it holds down people and keeps peace. Well, these are idle talk. Sivnath Shastri, a Brahmo gentleman, once said the same thing to Sri Ramakrishna. Sri Ramakrishna retorted: You people who stick to gold and want to enjoy the world of lust and lucre can keep your balance of mind, and, I, thinking of God, have become unbalanced? What nonsense are you talking? In this world we see they have got their League of Nations, and what has all this come to? They sit in conferences, which soon turn into debating clubs, and no conclusion is arrived at. They can't solve any problem. Why? Hiranmayena pātreṇa satyasyāpihitam mukham / I quote from the Upanishad. It has a profound meaning, but I apply it here. There is the golden vessel which covers up the face of Truth. Because they are running after gold, they don't see the Truth. They are making the world worse than what it is now. So when Swamiji, Sri Ramakrishna and others said we must stick to God, they meant that unless people are good, no matter how many parliamentary legislations they may make, they will find out loopholes to escape through them. That is how the world has been going on. Man has to be made better. Religion has to be established in every heart. God has to be realized. Unless we take it seriously, there can be no peace in the world, there can be no peace in human life, individually or collectively. This, in brief, is Swamiji's message to the Western world.

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