Chapter 5

Swami Vivekananda's Philosophy of Integral Humanism
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1. **Introduction:**

As commonly understood humanism is the philosophy which tends to concentrate the energies of a culture in the field of the amelioration of the condition of man is this world. It places stress on social ethics and helps man to achieve character by educating him in social virtues. By upholding the dignity of man, it enhances individual freedom and responsibility and the sense of equality among men. On the intellectual plane, it directs the mental life of man to the adventure of knowledge, to the inquiry into the phenomena of nature and man. With this knowledge man achieves increasing control over nature's forces of collective human life. Man's control over the forces of natures constitutes the development of scientific technology and forces of collective human life, constitutes the development of socio-political technology. These two technologies equip man to achieve greater hegemony over his external environment and the steady enhancement of his own welfare both individual and collective.

Humanism is the feeling of fellowship. It constitutes the understanding that humanity's ultimate realization of itself and of the world can be attained only by an ever-increasing liberation of the values that are universal and human. The feeling of fellowship is naturally implanted in our nature. Man is a member of a world community. It is our intellectual consciousness that breeds in us the feeling of separatist individuality. We are somehow taught or rather, we learn to worship our race and nation. We are restrained by our individual dimensions of race religion, color, caste, status, gender, from feeling the natural oneness with other human beings. Our individual dimensions, just mentioned, are visible, while our bond with our fellow human beings is invisible the human dimension, that the other and I are one, simply as human beings.
irrespective of any personal or social difference lies hidden somewhere. According to Swamiji this hidden feeling should be brought to the forefront.

Differences among individuals, societies, and nations have always been an obvious fact and it has also been true that it has been possible for societies, individuals, and nations to cooperate for the purpose of mutual benefit and welfare. In the present era it is clear, that progress will be possible through social harmony. The ancient Rig-Veda has impressed upon us the need for social unity, the need for renouncing our personal advantage for the sake of the common good—Samgacehadhvam sam vadadhvam sam vo manamsjanatam.

(Together walk ye, together speak ye, together know ye your minds).

Samani va akutih samana hrdayani vah
Samanam astu vo mano yatha vah susahasati.

(Let your resolve be one, let your heart be of one accord, let your minds be united that your assembly may be happy).

(Rigveda, X, 191, 2 and 4).

Also, we can see, that from the time of the ancient Indus Valley Civilization down to Gandhiji and Sai Ramakrishna, one spirit and one kind of discipline has been exalted, and this has been the discipline of spiritual wisdom and universal fellowship. The great thinkers of India have been seers in the sense, that they have worked to inspire in the people spiritual wisdom and the realization of the universal purpose of fellowship.

It is well known, that even the great religions of the world acclaim humanism to be the primary duty of man. It we go by the argument
that religion implies belief in God, and God as the creator of this universe, then it further implies, that God has placed man in this world in society. Therefore man's first duty is towards the environment in which he has been placed. This environment constitutes human beings and thereby man's duty towards his fellow humans is a natural assumption. In the Bhagvad Gita Lord Krishna is known to have expressed the principle of humanism in a very broad perspective that man's duty is not only towards human beings but towards the welfare of all living beings.

2. Social and Political Relevance of Humanism

Coming to the social and political scheme of man's life, it can be said that humanism again receives acclaim from the principles of democracy. Democracy is the form of political system accepted by and acceptable to the modern and contemporary societies in most cases. Democracy is the recognition that it takes all sorts to make the world. It implies the humility which admits that others remote from ourselves in mental outlook and experience have also something of value in them. Our country's present experience with democracy brings out the truth that it is not enough to have institutions or instruments of democracy. We have to promote the unity of aim and the solidarity of sentiment which will help individuals to sink personal or group advantages for the common good. Whatever may be our race or language, religion or occupation, we are all necessary for the highest welfare of our country.

We know that the values of freedom and equality are the pillars of democracy. The significance of these values is not merely political but they are for the establishment of a democratic social order. They became meaningful and effective only when they are practiced by the people of society. Political democracy without social
democracy is only skin-deep, and it can be ridden with all sorts of problems that we see in Indian democracy today, that is – opportunism caste-based politics, communal strife and all sorts of other divisive tendencies.

Considering the relationship between humanism and democracy and democracy, the democratic values of freedom and equality are values that involve human concern. True freedom and equality cannot be practiced devoid of human concern. Citizenship of a democratic state involves growth of ethical awareness and human concern beyond the confines of one's biological family group. It requires an expansion of personality beyond the texture of genetic relationships. For e.g.; when the householder grows into the citizen, life registers an advance from the organic to the spiritual level. This is what twentieth century biology has referred to as psycho-social evolution. Evolution at the human stage ceases to be physical or organic and becomes psycho-social, it becomes ethical and spiritual.

When we think about the constructive goal-directed activities of human beings we can see that they are directed towards the achievement of excellence to achieve something more and better than what is already there. Men aspire to achieve excellence either at the social, material plane of life or at the personal level. Human excellence can be achieved when man comes out of the division of personal morality and steps into the realm of public morality. Human excellence cannot be achieved by remaining at the egoistic personal level of family, community, religion, race or even nation. Man has to feel his oneness with all human beings beyond all social boundaries. Thus to achieve human excellence the practice of humanitarian values is imperative, like public spirit, practical
efficiency a pervasive human concern and resistance to social injustice and oppression. The inculcation of these values leads to the formation of a dynamic and positive personality. Swamiji had observed and felt that man in India was more a bundle of negative traits than an integrated character of positive virtues and graces. That explains why we remained static individuals and failed to become dynamic personalities.

We may feel that the concern for one's fellowmen comes naturally to man, and true, it does come, but at the same time, we also observe, that man has been confronted with the problem of how to deal with his neighbour, with his fellow human beings. The problems of inter-human relationship is a continuing problem in human society. In spite of so much amalgamation and acceptance among societies and nations for common welfare, it is not easy to simply override the differences of caste, community, religion, nationality or even social status. Societies live as globally connected entities, as if they are constituted of global personalities. But it cannot be said that human society has become free from social communal or religious strifes from the tendency of exploitation on the part of individuals and nation, or from violent conflicts like war and terrorism.

Thus, it can be observed that man has found two ways of dealing with his fellowmen. One way, is to exploit offers for one's own benefit and the other way, is to serve others so that both can prosper together. Unfortunately, man has not been able to serve others from the bottom of his heart. Man's ego drives him to seek only his own organic satisfactions and organic survival. This attitude is raw worldliness, in which the non-reflective man is steeped most of the time.
In this regard Swamiji has pointed out that our social and political
defeats and failures during the past few centuries were the result of
an attitude of self-aggrandizement and social unconcern, which
ultimately does not pay. In the absence of a dynamic spirituality
man indulges in mutual exploitation of every conceivable kind the
strong and the powerful exploiting woman, woman exploiting other
women. This kind of exploitation has resulted in the stunting of the
human personality in Indian society. Swamiji observed that Indian
society was slowly learning to come out of this exploitation and was
moving towards the ideal of service. He envisaged service as the new
philosophy of human excellence that stands sponsor to the mighty
modern renaissance in India.

Human excellence cannot be achieved simply at the individual level,
but in the larger context of which man is a part, that is , in society-
when the society of which one is a member progresses individual
achievement of excellence shows itself to be meaningful. Man needs
to work for the progress of his society and society facilitates the
achievement of his individual progress,. Thus , human excellence,
the ideal of great perennial value, can be achieved through the
practice of humanitarian values, Humanism, in the form of service
seeks to lift man out of a stunted ineffective state and puts him on
the road to growth expansion, creativity and fulfillment. Swamiji
believed that renunciation and service, tyaga and seva, are the twin
watchwords of this philosophy. The practice of this philosophy,
involves the renunciation of the puny ego centered in the organic
system, and this results in the manifestation of the atman, which is
the self of all; and service is the royal channel of that manifestation.

When talking about Swamiji's ideal of integral humanism, his
philosophy of renunciation and service, it is necessary to make a
mention of Sri Ramakrishna, Swamiji's guru, and whose humanistic philosophy of selfless service to man became the inspiration of Swami Vivekananda.

3. Shri Ramakrishna's Message of Humanism

Ramakrishna's humanistic philosophy flew forth from his love for man, which in turn, flowed out of his love of God. Sri Ramakrishna had engaged himself in intense spiritual sadhanas, just like a great scientist forgetting the world, forgetting its social engagements, in his absorption with a great research in his laboratory. He had absorbed himself in seeking God through as many paths as were available in the human heritage. This was a wonderful chapter in the history of man as well as in the history of religion. But after examining the vast field of the spiritual dimensions of man's life, he felt a strong desire to 'commune' with human beings. He is known to have expressed to the goddess Kali, "I want to commune with human beings, I want to see thee only in ecstasy, O Divine Mother. Give ecstasy to those who want please don't take me away from communion with men and women. " This gives us Sri Ramakrishna's unique message of communion with man without, following his communion with God, within, a unique humanism constituting a synthesis of the human and the spiritual through the conviction of the unity of all men.

Sri Ramakrishna's humanism is known to have universal charm. People all over the world are known to be deeply interested in the Gospel of Sri Ramakrishna. It offers people something new, something unique and wonderful. It has the potential to inspire a universal vision and sympathy. Sri Ramakrishna asks us to unfold the Divine within and live in harmony with others.
Swami Vivekananda exhorts us to treat our country as a mighty anthropological laboratory for human development and progress. Sri Ramakrishna and Swami Vivekananda have presented a programme for total human development, that is, the 'science and technique of unfolding the human possibilities' India's revolutionary Muslim poet of Bengal the late Kazi Nazrul Islam, in his famous song on Sri Ramakrishna, has expressed, "Satya yuger punya smriti' anile kalite, tume tapas---meaning "O great sage, you brought the memory of the satya yuga (the golden age) in this kali yuga (the iron age)."

And on Swami Vivekananda he has sung ;
"Bharate anile tumi nava Ved
muche dile jati dharmer bhed---
meaning "You brought a new Veda to India and wiped away the stain of differences of caste and creed."

To create harmony out of the disruption within man and outside man, in society, guidance and inspiration can be derived from the life and teachings of Sri Ramakrishna.

Sri Ramakrishna wants modern man to dive deep into the human personality and discover the ever-present innate Divinity, which is the focus of all peace, over and harmony. At the sensate level man deals only with cheap, perishable things. At deeper levels, he comes in touch with what is really valuable -As Sri Ramakrishna himself has expressed; when you swim on the surface of sea, you get only cheap shells; dive deep, you get pearls there! We can see that after diving deep into the human mind the literature of India
has produced great pearls of wisdom in the form of the Upanishads, the Bhagvad Gita, the teachings of Buddha.

The zeal to serve God through the service of man came to Swami Vivekananda from Sri Ramakrishna. Sri Ramakrishna believed that the piety of a sanyasin which works only for personal liberation was meaningless. A sanyasin must have the burning zeal to spend himself for the good of humanity. This ideal stands up in concrete form before us as the Ramakrishna temples.

4. Importance of Ramakrishna Temples
Ramakrishna temples have special significance because behind them are years of humanitarian work in the service of the people. A Ramakrishna ashrama and temple have a unique message to the people of our country. It is that this ashrama and this temple are meant to be a source of inspiration to make our people love other human beings, and even animals and serve humanity, without distinction of caste, creed or sex. To see god in man is a great teaching of sanatana dharma. Sri Ramakrishna put it in a beautiful formula; Every jiva (soul) is Shiva (God). Service of the Jiva is the worship of Shiva. This is an extraordinary teaching. We have not practiced it much though it has been there in our Upanishads, Bhagvad Gita and the Srimad Bhagvatam. We have numerous temples, but they do not have any vital relation with the rest of our life and work in the world. So Sri Ramakrishna has expressed that we should make our worship whole by worshipping God residing in all living beings as the antaryamin. This makes our life and character integrated.

Service is offered through Ramakrishna centers through hospitals and schools, and special service to people in distress during famine
flood, earthquake and other calamities. Service of the people outside in the society and worship of God inside a temple, form one integral whole of a comprehensive philosophy of life. Sri Ramakrishna has taught, to see god with eyes closed in meditation and see him with eyes open in daily life. This is a teaching which our people had for ages entirely failed to grasp and live by. Therefore, it is necessary to understand and implement this great teaching today. Thus, if temples are necessary they should be ones that give us strength, which make us grow spiritually, which will make us manifest the Divine that is within us, and which will generate humanist impulses in our hearts and make them flow out into channels of love and service of beings. The greatest contribution of Sri Ramakrishna was to raise religion from ordinary practice to an elevated sense of unity of all religions, which comes from the understanding that spirituality is the essence of all religions. In Sri Ramakrishna, the world saw for the first time a person teaching and living the harmony of all religions. Through this harmony he taught the harmony of mankind. This same message of unity is highly praised in the Vedanta. Sri Ramakrishna and Swami Vivekananda have retaught this message of equality and human dignity. They have taught service in place of exploitation, worship in place of even service.

Thus Romain Rolland has very appropriately remarked regarding Sri Ramakrishna and Swami Vivekananda, "From this magnificent procession of spiritual heroes whom I shall survey later, I have chosen two men, who have won my regard because with incomparable charm and power they have realized this splendid symphony of the Universal Soul ----Ramakrishna and Vivekananda"
Thus it can be understood that Swami Vivekananda's untiring efforts, not just for the spiritual, but the total development of man, was the inspiration and path showed by his great master Sri Ramakrishna. This then was the background of Swami Vivekananda's humanism.

5. The Integral Humanism of Swami Vivekananda;

As the name 'integral humanism' suggests, Swami Vivekananda's humanism was an attempt to bring order and unity in human society at large. It was an attempt to integrate man with man by fostering the spirit of humanitarianism. Swamiji saw every individual as a part of the Almighty. His humanitarian ethics considered it imperative to work for the betterment of the suffering and starving people of society. He wanted the idea that service to man is service to God to become a common belief. Through his integral humanism, Swamiji conveyed that one may belong to any sect, any nation, but if he is needy, he must be helped to grow. In this way Swamiji professed a unique kind of internationalism which was based more on spiritualism and humanism than on politics and diplomacy. This quality of his humanism, placed it beyond the parameters of time and place.

Swami Vivekananda's integral humanism was spiritual humanism. As already mentioned earlier in this chapter, humanism basically concerns itself with the issue of man and society. It makes a search for individual identity, equality and rationality Swami Vivekananda's unique contribution was his development of the idea of scientific spiritualism. According to him spiritual, rational and humanist ethics are the sole remedy to all the problems of man.
The concept of humanism was seen to gain momentum during the period of renaissance, with the emphasis on secular and scientific thoughts. In the modern period, Hutcheson, Shaftesbury and Bentham, were considered to be among the group of humanist intellectuals who made a critical approach to the contemporary social and economic situation. In India, Swamiji was one of the early pioneers of the idea of humanism. He contended that scientific investigation and rationality should also be present in the sphere of religion.

He was of the opinion that man should not be at the mercy of religious and social superstitions. Just as in the sphere of natural science, investigation should also be made in the sphere of religion to know the truth. To follow society and public opinion blindly was considered to be idolatry by Swamiji. He was convinced that practices like the concept of adhikarvad, untouchability, suppression of women's rights, were all against the real teachings of religions and against the prescriptions of a civilized society. According to him blind beliefs and superstitious practices have often led to war and bloodshed in society. Such a society should be remodeled in accordance with reason and rationality. In this way it would be possible to understand that true religiousness was the practice of humanism. The meaning of humanism was to be taken as love and charity for the whole human race. It was not to be understood simply as the sentimental statement, that all men are brothers, but it meant that one must feel the oneness of human life. Humanism is force of assimilation. In the context of Indian society the process of assimilation was not easy. To put it in Swamiji's words, "The problem assumes a twofold aspect—not only spiritualization, but assimilation of the various elements of which
6. Swami Vivekananda's the Source of Humanism;

The core of Swamiji's humanism was the study of man in depth that is adhyatma vidya, as Vedanta has called it. In Indian society the science of man stands investigated in the Upanishads, thousands of years ago. According to Swamiji, it was through the study of man in depth that it would be possible to develop an adequate philosophy of society of culture, and everything relating to human development and fulfillment. The development of science in the West was able to give knowledge of man's physiology; of his anatomy and neurology, and also something of his behaviorist psychology, but it was not able to explain what lay at the depth of man's existence. That is why Freud's discovery of the subconscious and unconscious behind the conscious was considered to be a revolution in Western psychology. Thus Freud initiated the study of man in depth in the West. But in India the study of man in depth has been a prominent concern since the age of the Upanishads. This study has been developed as a profound science of man and his possibilities as a result of scientific investigation in this field. This science is called adhyatma vidya or atma vidya, and Swami Vivekananda had made it the core of his humanism. The focus of the atma vidya was on truth and human welfare. The creators of this science, atma vidya, were not only the sages of the Upanishads, but also men women, even children, intellectuals, kings and students. The sages of the Upanishads explored the inner nature of man with the same thoroughness and critical spirit as that of a scientist. They were interested in investigating a method by which the child could be educated to achieve maximum growth, development and fulfillment. The science of man, was then, based
on the truth of the spiritual nature of man. This nature was a storehouse of immense possibilities. These possibilities which lie hidden in the child, were to be brought out and developed as expressed in the Katha Upnishad, (1, 11.12)

Esha sarveshu bhuteshu
gudho atma na prakashate
drishyate tvagryaya buddya
sukshmaya sukshmadarstibhih –
meaning, This (infinite) Atman is present in every being, but lies hidden and (therefore) is not manifest; but –It can be realized by the subtle and penetrating reason of those who are trained to perceive subtler and subtler truths.

When the human consciousness emerges out of its narrow concerns and concerns itself with the problems of the suffering people of society, it integrates itself with the consciousness of those people. This is humanism, and it has very relevant implications for man's social life.

7. Integral Humanism; Its Relevance and Uniqueness;
Swami Vivekananda's humanism had the quality of being intensely human and universal. In fact, it transcended the human plane, because, as already mentioned, his humanism was derived from the ever-present and inalienable divine spark in all human beings. And that constituted its uniqueness. The strength, range and relevance of Swamiji's humanism lies in his acceptance of the human situation, that is, man as we find him in society. Man's strength and knowledge can be either constructive or destructive. Man's actions may be directed to give him and his fellow human beings life and love, and joy and peace, or death and hatred, sorrow and unfulfilment. Which of these two a man will choose depends
primarily on the spiritual development and the consciousness level that he has attained. The role played by man's economic and social environment is of a secondary nature. It can be observed that nations that are and have been economically highly developed, have not been able to escape from alienation, loneliness and crime. When the human consciousness functions at the sensate level presiding over man's organic system, it results in tension and disharmony in the social environment. But if it functions from the deeper level of man's divine dimension, or from layers close to it, he will become a natural and spontaneous fountain of love, peace and fearlessness. Thus, a humanism that is sustained by the strength of the divine spark in man has a universality and dynamism. Its energies are entirely positive. Its practice makes man fearless and at peace with himself and at peace with the world, for he then realizes his spiritual oneness with all. The level of practical life is qualified by all sorts of differences. But they are all resolved at the higher level of spiritual life. This is Swamiji's integral humanism, a unique kind, with the deepest spiritual import and therefore, with the widest-social relevance. Its determined spirit of assimilation makes it most stable and steady and therefore, beyond the reach of pressures, such as political, racial and religious prejudices, frenzies and passions.

In terms of value, Swamiji's humanism is perennial in respect of its origin, it is ancient.

8. Indian History and Humanism;
As already explained the idea of the spiritual unity of man with other men, is a profound Vedantic ideal but in the course of India's history, this ideal has been practically expressed from time to time. According to Swami Vivekananda Indian history has an impressive
international humanist record. He was of the opinion that Indian history can be considered from two points of view. One, its successes, and two, its failures. Indian society has failed to evolve a truly egalitarian social order, but to achieve it has been its supreme national objective. But it has succeeded in developing and maintaining a uniformly peaceful attitude and policy in its international and inter-religious relations. Through her long history India is not known to have shown the tendency to conquer or enslave or exploit other nations. Swamiji is of the view, that this is the beneficent result of her philosophy of man in depth, of her vision that India was able to evaluate man as man, and not as conditioned by his external variable factors such as race, religion or political nationality. It is India's universal vision which has inspired her to practice universal peace and toleration.

An outstanding example, of the political expression of India's universal vision of man as the Atman can be sighted in the Mauryan Emperor Ashoka. Ashoka's experience of intense remorse after the successful, but devastating war of Kalinga is known to have made him renounce war as an instrument of state policy. He disbanded his army and proclaimed truth, justice and peace as the principles of political and international relations, and inter-religious relations. This policy of non-violence, active toleration and international understanding could be witnessed operating in his successors. It was because of the practice of this policy that India is known to have welcomed foreign racial and religious groups, and refugees, running away from persecution from their own countries, like the Jews and the early Christians from West Asia and the Zoroastrians from Iran. Swami Vivekananda has referred to this peaceful character of India's international relations in a lecture delivered in Colombo in January 1897, in the following way; "The
debt which the world owes to our motherland is immense---" The mild Hindu" sometimes is used as an expression of reproach, but if ever a reproach concealed a wonderful truth it is in the term "the mild Hindu," who has always been the blessed child of God.

"Civilizations have arisen in other parts of the world. In ancient and in modern times, seeds of great truth and power have been cast abroad by the advancing tides of national life. But mark you, my friends it has always been with the blast of war trumpets and with the march of embattled cohorts. Each idea had to be soaked in a deluge of blood --. Each word of power had to be followed by the groans of millions, by the wails of orphans, by the tears of widows. This , in the main, other nations have taught .But India has for thousands of years peacefully existed. Here activity prevailed when even . Greece did not exist, when Rome was not thought of--- even from then until now, ideas after ideas have marched out from her , but every word has been spoken with a blessing behind it, and peace before it. We of all nations of the world, have never been a conquering race, and that blessing, is on our head, and therefore we live.3

In this way Swami Vivekananda pointed out that humanism cannot co-exist with any predatory attitude or behaviour. Also it cannot exist with intolerant attitude and behaviour. The causes of the failure of Indian society to uphold her humanism were internal, as Swami Vivekananda had pointed out. From his side, Swamiji contributed in an immense way to correct this failure and evolve a humane social order. He made a great attempt to take India out of her long isolation and to bring her into the mainstream of modern international life, in order to achieve the objective of integral humanism. Swamiji's efforts in this direction showed how deeply
imbued he was with the humanistic and intellectual riches of modern Western thought, with its theoretical and practical contributions in the fields of science, and political and economic contributions in the fields of society. He was fully aware of the international character of human relationships in the modern context. He was fully convinced that India's spiritual wealth combined with modern education will make India shine like the brightest star among nations. He loved India deeply; but he loved humanity at large also with an equal passion.

It can be said that Swami Vivekananda's humanism makes him a teacher of internationalism. He advocated internationalism and international co-operation long before that concept became an international reality.

In the opinion of Swamiji, international relationships are inspired by philosophy of enlightened self-interest, that is, the active concern of the economically developed nations in the welfare of the less developed nations. However, Swamiji was more concerned about the pervasion of this philosophy in the field of inter-human relationships within Indian society. He desired that service should be installed as the prime motivation instead of exploitation, as Sri Krishna has proclaimed in the Gita - "Parasparam bhavyantah sreyah param avapsyatha"- meaning "Cherishing the good of each other, all shall achieve the highest welfare."

This shows that right from the beginning, Indian culture is not rooted in ego-centric selfishness. What is proclaimed by the Gita clearly brings out the fact, that as a member of society, man's welfare is really achievable in and through the concern for the welfare of his fellowmen. Man's existence is not isolated. No positive
values can be realized in isolation. Even if one isolates himself from human relationships, he still needs the facilities created by society for his subsistence. So, as Swamiji has pointed out, pervasiveness, harmony and social integration are the human values of life for man in society.

As a modern reformer, Swami Vivekananda, has therefore, left a remarkable impression on Indian history, as an enlightened person, who worked hard to deepen the spiritual life of humanity everywhere, and to bring harmony between the East and the West, and among humanity at large.

Swamiji's efforts, to inspire the humanistic attitude in man especially in Indian society, show that he had a tremendous grasp of contemporary human problems and aspirations. He saw the practical manifestation of the humanistic attitude in the service to man.

9. Service to Man:
According to Swami Vivekananda, service to man was not simply a lofty ideal but a practical necessity. It was the manifestation of the realization of the divinity in man. Its practice was supposed to restore man to his dignity and strength, and to integrate him with his fellowmen, with the ultimate aim of the freedom of the individual and the unity and progress of the nation. For Swamiji, this was true national-building through man-making. Swamiji has said in this context in the course of a letter from Chicago, to the Dewan of Junagadh, on 20th June, 1894, "The whole defect is here. The real nation who lives in cottages has forgotten their manhood, their individuality. Trodden under the foot of the Hindu, Mussalman or Christian, they have come to think that they are
born to be trodden under the foot of everybody who has money enough in his pocket. They are to be given back their lost individuality."4

Swamiji was disappointed with the prevailing attitude in general. He had observed that though Indian culture is the repositer of high philosophy and the finest values as followers of the Gita, the striking fact was that the Western nationals were more advanced than India. Swamiji has expressed that the spirit of service is the by-product of the political growth of man. Man’s political growth involves an expansion of ethical awareness in varying degrees, beyond the limited biological family group. Swamiji found that because of a general absence of political and ethical literacy, there was an absence of the spirit of service. The result of this situation was that people lived with bundles of opinions and beliefs which they never cared to develop into live convictions. By themselves beliefs and opinions are sterile. It is only when they are developed into convictions that they make an impact on our character by bringing character-efficiency and impart the power to make an impact on the social situation around us. Swamiji pointed out that the Indian people made the mistake of resorting to the higher ideals of religion consisting of the struggle for saintliness, before building the base level of religion, through the struggle to achieve manliness. The higher ideals of religion need to be digested. This can happen through the struggle for and achievement of manliness. The spirit of service is the nursery and fruit of this achievement.

10. Manliness:
Manliness is an ethical value which constitutes an active concern for one's fellowman. It is the practice of mutual service. It proclaims that if one wants to achieve his own welfare, he must work to
ensure the welfare of other human beings also, for the obvious reason, that social life involves interdependence. In society, man is to be treated as an end in himself and he also exists as a means for the fulfillment of the ends of others, that is, his fellowmen. This is social interdependence. It is natural. It is ethical so long as there is no exploitation. Exploitation of any kind, believed Swamiji, was outrageous. It involves the unmindful ness of the fact that the other person is also a subject like one's own self and not merely an object which is there to subserve the selfish ends of others. Swamiji has pointed out that in Indian society, women, servants, labourers and other sections of society have been treated as simply objects. This attitude, in the modern context, is against the spirit of democracy. The principles of democracy aim to free man from exploitation and offer him a life of dignity in virtue of being a human being. Democracy requires that each human being be treated as an end in himself. In this way inter-human relationships become transformed, revealing the growth of man in a new dimension - his spiritual dimension. The fruit of this growth is the attitude of service.

To work for others is considered as a privilege, as a sign of God's grace. Swamiji considers working for the welfare of others as contributing to one's personal welfare as well as ensuring the spiritual growth of the person who works in this way. To work in service of others is therefore a highly gainful activity. It nourishes the inner life of man, and this enrichment of the inner life, inspires man's outer life and actions. Thus, man's whole self, the outer and inner, is elevated by the spirit and practice of service. This is the achievement of double efficiency that is, productive social efficiency outside and spiritual personality efficiency within - this is the message of Yoga. According to the Gita (11.50) 'Yogah karmasu kausalam' - meaning, 'Yoga is efficiency in action'.

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According to Swamiji then, service is the only valid form of inter-human relationship in any society which aims at the fuller realization of more possibilities by the human race, both collectively and individually.

Swami Vivekananda's idea of service to man stands in accordance with the ideas of other great spiritual personalities of India, like Ishwara Chandra Vidyasagar and Mahatma Gandhi, who were also men of great courage and conviction. They have taught us that to be selfish, to be self-centered, to exploit others, and die away one day, does not express the true glory of the human spirit. In this regard, Swami Vivekananda has expressed in a letter written from Chicago in 1894, to the then Maharaja of Mysore, "This life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive."5

Swami Vivekananda has cut a channel out of the rich reservoir of the nation's God-ward passion and created a powerful stream of man-ward love and concern and service for fertilizing human life in India in a fundamental way. It is relevant to consider the philosophy behind the spirit of service to man.

11. India's philosophy of social service:

India's philosophy of social service ensues from a more basic philosophy, namely, the philosophy of work.

India's philosophy of work, including social work, is based on the spiritual vision of man developed in the Upanishads. According to it, all work has a twofold reference, that is, all work emphasizes man's religious heritage and this-worldly welfare and other worldly excellence. This philosophy surveyed the human and the world-
scene from the point of view of this vision, and keeping in mind the twofold reference of work, transformed them into spiritual and human motivations. The concept of heaven as something beyond this world and the hedonistic pleasures of this world made for the inner growth of man in spiritual awareness and to the development of a moral and spiritual character. It can be observed that in theistic religions these character traits were accompanied by love and devotion to a personal God, who is deeply concerned with the welfare of the world. In this way, worldly motivations of pleasure and worldly glory gradually evolved into the human values of social ethics. This is known to have taken place through the widening of the Vedic concepts of dharma and yajna. These ideals can be seen to have reached their highest expression in the Gita, in the ethical motivation of loksangraha or universal human welfare (III.25), and sarvabutahita or the welfare of all beings (XII-4).

Thus, dharma or virtue consists in being the friend of all by being absorbed in the welfare of all.

In the opinion of Swami Vivekananda man's work in society and for society becomes more efficient when that work is backed by social awareness. And it becomes most efficient when this social awareness is suffused with spiritual knowledge and awareness. Only such social work was thought to enhance the dignity and stature of the men and women served. It was only by striving to realize one's own spiritual self, a social worker would be able to rouse the dignity and worth of the person served, as the German philosopher Kant has said, by treating that person as an end in himself and not merely as a means.
This philosophy of work upheld by the Indian tradition, is in keeping with the modern democratic spirit as it recognizes the fundamental dignity of man as an end in himself and as a spiritual personality. This philosophy has within it the power to spiritually equip modern man to meet the challenge of the modern age. The subject of the spiritual growth of man is relevant to the contemporary world situation and more relevant to man in the present Indian context. It can point out to him the way to save himself from the hold of the sensate and the quantitative and from the stagnation that worldliness tends to bring. It can help him to continue progressively towards qualitative richness and fulfillment.

Swamiji was convinced that the fusion of the energy of manliness with the energy of saintliness or spirituality, alone has power of impact on the world situation to lead humanity on the path of collective human welfare. Swamiji's integral humanism can be called a magnificent contribution, by which religion and philosophy were purified of the static character which they had assumed. They were made dynamic and practical and capable of meeting the challenge of the problems of man in the modern age. Sri Rabindranath Tagore has expressed in appreciation of Swamiji's contribution "In recent times in India, it was Vivekananda alone who preached a great message which is not tied to any do's and don'ts. Addressing one and all in the nation, he said : 'In everyone of you there is the power of Brahman (God); the God in the poor desires you to serve (Him).' This message has roused the hearts of the youths in a pervasive way. That is why this message has borne fruit in the service of the nation in diverse ways and in diverse forms of renunciation. His message has, at one and the same time, imparted dignity and respect to man along with energy and power."
As mentioned in Sri Rabindranath Tagore's above stated expression, it can be understood that service to the nation involves renunciation. Service cannot be performed without renouncing self-centeredness. The sole concern for one's own self and interests breeds the tendency to exploit others for one's own benefit. This involves a disregard for the interests of the exploited person. As stated earlier, that persons simply becomes an instrument, an object for the satisfaction of the personal interests of the exploiter. Every form of exploitation is an expression of the low level of life being led by the exploiters. Swamiji's task was to raise the level of social life of the masses and to achieve this objective he had put forth the ideal of man-making. The regeneration of Indian society was possible only through man-making, which involved arousing the humanistic impulse of man. The humanistic impulse aims to transform the tendency to exploit others into a sublime attitude of service, that is, to help the downtrodden people to overcome their miseries and to reach a stage where from they can work for their development on their own. The ideal of man-making was to be achieved through education and religion, which Swamiji considered as powerful agents of social change. Swamiji had rightly pointed out that the building up of a great modern nation out of the diverse elements of Indian society, with millennia of history behind it, was a monumental task. According to Swamiji, its achievement required a new type of manhood and a new type of womanhood, with deep convictions within and a tremendous will power to translate visions and ideas into real forms outside.

It should be known how or what kind of work can translate visions and ideas into reality.
12. Types of work:

Indian thought is known to recognize three types of work in the service of society. First, physical help, which involves the removal of physical wants or saving of physical life; second, intellectual help, which involves training people in secular education and work efficiency, and third, spiritual help, which involves the imparting of spiritual knowledge. In the scale of values, spiritual help comes first.

Swamiji saw two contrasting challenges before every philosophy of social work in modern society, namely, the challenge of man in the under-developed nations craving for the minimum of social welfare and the challenge of man in the highly developed modern welfare states suffering from isolation and frustration, tension and sorrow.

It can be observed that modern welfare state philosophies are faced with the challenge of modern man's inner impoverishment in the context of external enrichment, inner insecurity in the context of external security. Swami Vivekananda has answered this challenge in the following expression, "The miseries of the world cannot be cured by physical help only. Until man's nature changes, these physical needs will always arise, and miseries will always be felt, and no amount of physical help will cure them completely. The only solution of this problem is to make mankind pure. Ignorance is the mother of all the evil and all the misery we see. Let man have light, let them be pure and spiritually strong and educated, and then alone will misery cease in the world, not before. We may convert every house in the country into a charity asylum, we may fill the land with hospitals, but the misery of man will still continue to exist until man's character changes."
It can be said then that the motive for social service emerges when man's love for his own-self has been sublated in love for his fellowmen, which naturally translates into renunciation and service.

13. Renunciation and service:

Swami Vivekananda had exhorted the people of India to make renunciation or tyaga and service or seva, as the basis of interpersonal relationships. If these values exist in the practical conduct of men, men can be taught to rise to the higher level of thinking and action, and to dedicate oneself for the good of all. Swamiji had observed that centuries of exploitation, that lasted in Indian society, by foreigners, as well as by our own people, that is, exploitation of the weak by the strong, on economic, social, political and intellectual fronts, had made the masses people with a dwarfish consciousness. Swamiji had pointed out this weakness of the Indian people several times in his letters written from America. Therefore, the subject of man and inter-human relationships should be a constant concern of all societies and especially that of Indian society because it had to move on the path of progress after a long period of subjugation and stagnation. Therefore, it was important to consider, what form of inter-human relationship would be conducive to general happiness and welfare. Swamiji wanted to deliver man from the tendency to exploit others. Marx had highlighted only one kind of exploitation, namely, economic exploitation, but exploitation can be and has been of other kinds as well. Man can use his surplus resources to exploit other people. But it is also possible to use one's surplus energy, wealth, intelligence and power to serve other people, to enhance and enrich the quality of life of other people.
Swamiji has exalted the value of charity as a humanistic act. But he has specified the attitude in which charity should be made. There is a right attitude for charity. Swamiji was of the view that a person should give with sraddha, with modesty, with fear (that what you give may be too small for the purpose), give with understanding (of the purpose and social relevance of the charity). How many people give in this spirit? Charity should be considered a healthy channel for the flow of one's surplus wealth.

According to Swami Vivekananda, renunciation of the little self with a view to manifesting the higher self and the spirit of service, were the twin ideals of India. If she is intensified in those channels the rest will take care of itself. The practice of humanism implies the expansion of the self of man. It is the transit from the sphere of self-interest to the sphere of the active concern for the genuine interests of others, for the progressive development of one's own society. It is the rising of man from the level of one's petty interests to the level of the interest of the whole of humanity. Swamiji was of the view that every citizen and social functionary needs to grasp this truth and endeavour to live it according to one's strength. The administrator must live this truth more intensely than the average citizen, because he or she is the repository of state power. And that power is meant to be used for the general good. This will not be possible for someone who has not transcended his ego-centered individuality and become spiritual.

Swami Vivekananda extols service as the finest form of inter-human relationships because it involves a progressive change in the individual. It's practice helps the person to realize that inter-human relationships should be rationally determined, that is human conduct should be sustained by a rational ethical code deriving
sanction from human nature itself. For centuries inter-human 
human relationships were expressed in set forms and fixed moulds 
where growth of the human personality had no meaning. Inter­
human relationships were determined by caste factors, by 
conventional religious principles and they yielded frozen patterns of 
conduct, whose ethical value was derived from the authority of a 
text or of a caste mandate. Therefore, Swamiji pointed out that the 
nation was in need of a pervasive concern for man as man, and not 
as divided into castes, sects and communities, and the formulation 
of a sanction for man from a rational ethics and spirituality.

A man's reaction to his social milieu may either be friendly or 
hostile, depending upon his concept and assessment of himself. He 
chooses the hostile way when his sole concern is his own survival 
and his own organic satisfactions. Whatever kind of human being a 
person may be, he or she, sometimes does experience a genuine 
concern for one or more other human beings. In doing this one 
seems to outreach one's own limited self. According to Swamiji the 
expansion of man's consciousness should continue, till it can hold 
within itself the concern for every member of the human race. Thus, 
renunciation and service, as humanistic values, must become an 
integral part of social ethics.

14. Integral Humanism as a Social Ethics:

At the level of man's social life, Swamiji's integral humanism 
envisages the development of the ordinary householder, the 
grihastha, into the citizen. The grihastha evolves into the citizen. 
Citizenship is the expansion of his personality.

Modern Indian society was faced with the question - what 
should be the base of Indian national life? The structure was
already emerging through great developmental programmes in the fields of educational expansions, scientific research, industrial and agricultural development, defense and social welfare. This structure was expected to help India solve many of her social problems, and it also has helped in this direction; but one problem would still remain, and that was the problem as to what will be the type of man that will emerge out of all this development?

According to Swami Vivekananda, if India is to continue from her glorious past into a still more glorious future, she will have to achieve a synthesis of the enduring elements of her own tradition with the finest elements of the Western tradition. The personality of Swami Vivekananda stands as a magnificent example of the meeting of the East and the West in a big way. He advocated that every Indian citizen must strive to achieve this synthesis in his or her own self. He has expressed in this regard, "Can you become an occidental of occidentals in your spirit of equality, freedom, work and energy, and at the same time a Hindu to the very backbone in religious culture and instincts? This is to be done and we will do it. You are all born to do it. Have faith in yourselves, great convictions are the mothers of great deeds. Onward for ever! Sympathy for the poor, the downtrodden, even unto death- this is our motto."8

Man is able to synthesize the inner and outer aspects of life at the level of his personal social existence. Swamiji has mentioned that the Gita has explained the life of a grihastha as a synthesis of the outer and inner aspects of life. This means that the grihastha has to grow out of inward looking tendencies and become a citizen. According to Swamiji, in this way he will be able to expand in range and keep pace with the changing times. The expansion of the human personality is necessary to keep pace with the changes
coming in the social environment, which keeps expanding in range and scope through time.

Today Indian society stands as a multi-faceted society with many religions, languages, races, cultures and nationalities. Developments in the fields of science and technology expand the range of man's social life by effecting greater facilities and opportunities which brings in a change of attitude and values in the people. These developments have brought the realization that the development of a nation is possible in co-operation with other nations. This requires healthy, peaceful relations with other nations. Nations all over the world have realized the negative value of conflict and the positive value of co-operation and exchange. This shows that nations are learning to develop the humanistic consciousness. This consciousness needs to grow till nations are able to give up the tendency to exploit and subdue other nations by force for genuine progress involves helping other nations on the path of progress along with the achievement of one's own progress.

Coming back to the concept of the grihastha, we see that what holds the members of a family together is the sense of genetic relationship. The spiritual values of love and service are present here, but they are restricted and limited by the genetic relationship. Therefore, they are more of biological values than spiritual ones. Swami Vivekananda is of the opinion that when these values express themselves outside the biological milieu of the genetic family group, they disclose their real spiritual character. In this way man embarks on an ethical journey of spiritual expansion, development and fulfillment.
Sri Ramakrishna has very nicely expressed in one of his sayings, 'I' and 'Mine' is maya; 'thou' and 'thine' is daya. Man's ascent from maya to daya is the humanistic expansion of his personality where he also becomes capable of responding to the wider social milieu outside, and developing a responsive and responsible political personality.

Such a development of man converts the family from the stagnation of samsara or worldliness into a nursery of his or her spiritual education and growth, and one's own body from the tomb of one's soul into the venue of one's spiritual evolution. This is the spiritual value of citizenship, with its twin constituents of the political and the ethical. The ethical constituent demands that we become citizens only when we imbibe the value of freedom and responsibility. Swamiji has considered them to be spiritual values and not merely political values. Their onset in a person reveals that person has started growing spiritually.

Swamiji's vision of the grihastha was that of a modern citizen, who was a mighty centre of creative energy and character-efficiency, capable of working out a progressive social order reflecting the Vedantic vision of human dignity and excellence.

15. Why Humanism Should be the Religion of man?

To the questions, why should man cultivate his spiritual nature, why should humanism be his religion, Swami Vivekananda has replied that among all species in nature, man alone is fitted to strive for and realize the spiritual tendencies present in him. He alone can break the bondage of the genetic, biological and sensate nature present in all species.
According to Swamiji, when man succumbs to the tyranny of the genetic, the result is nepotism, one of the most rampant of social evils. All nepotism increases injustice in society and weakens the social fabric. Justice is an essential element of humanism. Justice or dharma or ethical sense is the cement that unites man to man, to form the integrated structure of society. A mere aggregation of humanity does not make a society, just as a mere accumulation of bricks does not make a building. A polity is held together by the value of dharma. The Mahabharata says, 'Dharanat dharma ityahuh dharmo dharayate prajah' - that is, 'Dharma is that which holds together; dharma holds together people (in a society)'.

Swamiji has rationalized that the more serious problems of human society can be resolved only by the spiritual value of dharma and not by biological and genetic bonds. It has been observed that the integration of humanity into national and multi-national states is essentially the product, of the general political education of their populations in ethical sense and human concern. The strength of these modern states issues from their human integration. This brings in a certain social compactness, national self-discipline and general effectiveness within the nation and outside it. However, these positive traits may not have expanded beyond the national level, and some of them may have indulged in exploitation and aggression. These negative traits can be corrected, says Swamiji, through the increasing liberation of ethical and spiritual values. The commendable fact regarding these nations is that they have taken the first steps in ethical expansion and in diffusing ethical awareness in their human populations generally. This is evident from the fact that they have released the spiritual resources in man to successfully solve their basic human problems of poverty and general backwardness. In Indian society, we can observe that some
few may have climbed high on the ladder of spiritual development, but as citizens we are yet to develop India's vast human resources. In Swamiji's point of view, India as a nation still has to master the first lessons of that ethical and spiritual education, which involves the grihastha growing into the citizen.

16. The Value of Citizenship:
Why should the householder grow into the citizen? What is the value and meaning of being a citizen?

Citizenship is a privilege. It is an opportunity for expansion of the human personality, because citizenship cuts across all divisions based on caste, community, profession, sex or social position. It is the focal point of unity, loyalty and service towards one's fellowmen or countrymen. Citizenship is the primary aspect of one's personality, every other aspect of one's personality is secondary. Whatever one may be - a cultivator, an administrator or a simple housewife; all these can be alienated and changed. But every one of them is integrally untied to each other in his or her citizenship of the country. Citizens choose or are called upon to perform various functions which they discharge as a matter of responsibility and privilege of citizenship. In the light of all this, all work from the shoe-maker to the prime-minister's, becomes transformed into service; the service of the nation. Each work has national importance. For example, the housewife discharges her national responsibility as a citizen by efficiently running her household, taking part in national affairs according to her abilities and limitations and training her children in citizenship virtues and graces. Citizenship involves a sense of social responsibility, a will to rise above the limited biological self in conscious participation in the burdens and joys of society around.
The growth of man from the householder to the citizen is a spiritual development. The modern concept of citizenship is essentially a spiritual concept if looked at from the point of view of the Vedanta. It takes man out of his limited ego into the experience of ethical awareness and social feeling. A mere householder becomes a citizen, thereby, registering an expansion of awareness, identification and sympathy beyond the physical and the biological. This is the human being in whom the political and ethical constituents of citizenship fuse into the human experience of spirituality, that is, the human experience of Practical Vedanta. On the strength of this, citizenship and the character excellence it ensures, it is possible to strengthen the edifice of our democratic state and bring in a new dynamism in our Constitution.

As citizens of India, it is the duty of each one to understand the humanistic vision in the Indian Constitution. The Constitution has embodied programmes for the redemption of millions of people who have been exploited throughout the centuries because of their weakness and backwardness. India's freedom and her existence as a free state has meaning in its being the instrument for securing the welfare of the common people. Our Constitution is a noble document, enshrining a high vision of human excellence and the will of the Indian people to establish that excellence of human dignity, freedom and equality in our country. Our state is the instrument of its implementation. Keeping in mind Swami Vivekananda's message for the regeneration of Indian society, it can be said that those citizens who have the blessings of education, culture and economic resources, have also a vital responsibility in this field.
Long before India had acquired political freedom, and when the hope for it was also scant, Swamiji had hailed the birth of a new India... free, egalitarian and progressive. He has expressed in these worlds, "Let new India arise... out of the peasant's cottage, grasping the plough; out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts, and from markets. Let her emerge from groves and forest, from hills and mountains."9

Swamiji had observed that in Indian society, there existed the problem of assimilation. Swamiji's integral humanism was to work as a force of assimilation, at two levels. To state Swamiji's words, "The problem assumes a twofold aspect not only spiritualization, but assimilation of the various elements of which the nation is composed. The assimilation of different races into one has been the common task in the life of every nation."10

The value of citizenship had to be realized by each man, everywhere, by waking up from the hypnotism of weakness. Swamiji's clarion call to arise and awake is there in many of his writings exhorting men and women to bring out their spiritual nature, their humanistic impulse from the richness and fullness within. According to Swami Vivekananda the people of the world will have to experience this awakening, in the modern age, if they are to achieve international peace and a crime-free social order. Swami Vivekananda has diligently spent his energy to educate modern humanity in the great humanistic vision of human excellence and its implementation. Though he was born in India, his sympathies extended beyond all boundaries inspired by a great humanistic impulse. In the context of India, Swamiji has conveyed
in one beautiful exhortation, "Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till, under this torment, the poor people nearly forgot that they were human beings..."\(^{11}\)

He goes on to say, "Our poor people, these downtrodden masses of India, therefore, require to hear and to know what they really are. Let every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that infinite soul assuring the infinite possibilities and the infinite capacity of all to become great and good. Let us proclaim to every soul. Arise, awake and stop not till the goal is reached!\(^{12}\)

- "Arise, Awake! Awake from this hypnotism of weakness. None is really weak. The soul is infinite, omnipotent, omniscient. Stand up, assert yourself; proclaim the God within you; do not deny Him..."\(^{13}\)
- "Teach yourselves, teach everyone, his real nature. Call upon the sleeping soul and see how it awakes. Power will come, glory will come, goodness will come, purity will come and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."\(^{14}\)

From these expressions it can be surmised that according to Swamiji, the humanistic impulse expression of his inner strength and glory which each person must learn to practice, and which is the duty of every citizen as a human being. Through the practice of humanism, that is renunciation and service, harmony is created and social harmony is a pre-requisite to social progress.
Along with the ordinary citizens, the practice of integral humanism should be the guiding principle of practical action for the administrators in a more significant way.

17. Integral Humanism for the Administrators:

The administrators are also citizens but their responsibility towards society is much greater than that of the ordinary citizens. This is so because they are entrusted with the task of managing the affairs of society of which the welfare of the people forms an integral part. Therefore, it is in the good interest of society for this class of people to realize the value of the humanistic impulse.

It requires to be clarified that humanism is not just the practice of kindness and charity towards the downtrodden. But along with that, it is compassion, constant concern for our fellowmen. We should never become devoid of this concern, because as Swamiji conceives, we are in society amidst our fellowmen all the time. This concern should therefore, be intertwined in our consciousness. Humanism should be our religion. As a religion, its practice brings out the noble, saintly and humble qualities of human nature. It ennobles the person who practices it and it teaches the worth and dignity of a human being, which we forget very easily because of the natural tendency to become ego-centric and self-centered.

The practice of humanism is not just to feel and do something for others, as if to lessen a social or moral burden. But one must serve others efficiently, really and sincerely. That is why, when India acquired political freedom, and the Indian administrative service was instituted, this service adopted a phrase from the second chapter of the Bhagvad Gita, as its motto! - Yogah karmasu kausalam, that is, "Yoga is efficiency or dexterity in action." Swamiji
was of the opinion that this should be the guiding philosophy of every person of responsibility. In this way, it applies to every branch of administration. Thus, by 'yogah' it is to be understood, a grand philosophy of practical spirituality.

Swamiji's integral humanism works on the principle of the Gita, where Sri Krishna tells Arjuna be a yogi, that is, to be spiritual and work out the salvation of one's nation. Arjuna was directed in this way because he had to fulfill the responsibility of securing the welfare of his kingdom. A similar spirit should infuse the administrators because they too are there to fulfill the same responsibilities. According to Swamiji, Yoga is the confluence of two energy streams - the energy of vision and the energy of practical implementation, the energy of meditation and the energy of action.

The energy for efficient or dexterous action should be infused by the spirit of sympathy or compassion.

18. Concept of Abstract Sympathy:
Swami Vivekananda mentions a particular quality that needs to be developed by administrators, so that they can deliver the human touch to the suffering lot of Indian society through their administration.

In Swamiji's point of view, administrators should develop the quality of sympathy, which is the impulse to actually go to the suffering men and to work to put an end to the centuries long deprived condition of our people. The administration should be a dedicated instrument for this purpose. Most of the administrators sit and function in the rooms of the secretariats, far away from the actual scenes of pulsating human life. They do not have a concrete
experience of actual human situations. And yet, the efficiency and effectiveness of the administration depend on the administrators becoming involved in the sufferings and joys, hopes and aspirations of the nation's millions. Their involvement can become almost real, if the administrators develop a capacity for abstract sympathy, by which they can have a keen imagination of the urges and sufferings of the people in spite of being at a distance from them. The administrators are deeply involved in the developmental processes of their country and through the development of abstract sympathy the government can be made responsive to the people's urges and aspirations.

Swamiji's concept of reform in Indian society reveals a systematic insight into the process and method of reform. When we speak about social reform, it is important to first think about the quality of the people who will be engaged in bringing about reform. The administrators, politicians, intellectuals and citizens, all have to be first equipped to tackle the mounting problems of economic and social growth and development successfully. According to Swamiji, everyone of us has to make our life and work a pledge that such a state of things will be ended soon. Swamiji felt that progress could come to Indian society in an orderly way through a unique type of revolution, through steady evolution - that is, the effecting of revolutionary social changes peacefully through social education and legislative action, that is, the democratic way of revolution.
19. Philosophy of Action for the Administrators:

Swamiji's integral humanism was an attempt to bridge the differences between man and man through the spirit of service. He advocates the practice of humanism for the administrators by prescribing the Gita's philosophy of administration. The philosophy of democratic administration is based on the idea of the inalienable dignity and worth of the human personality and the active concern to foster the same. Its operative principle is that man is essentially educable and not vile and that social change can be brought about in an orderly way and peacefully, by breaking of wits and not by breaking of heads.

For the man of social responsibility Swamiji has prescribed the integrated philosophy of Vedanta, with its twofold dharma of pravritti and nivritti. Pravritti is outward directed action and nivritti is inward directed meditation. Both these together are means of the abhayudaya or social welfare and nihsreyasa or spiritual growth and fulfillment of all beings.

For the achievement of the noble goal of social welfare, the administrators must cultivate an elevated sense of duty and indomitable inner strength and perseverance Swamiji has expressed that the qualities of the people engaged in bringing about the regeneration of society is quite crucial.

20. Qualities of an Administrator:

Swami Vivekananda has expressed the concept of social responsibility beautifully through the concept of raja. Now we do not have rajas in the formal sense, but there is basic meaning of this term which is worth knowing for us today. Raja is any one on whom depends the happiness and welfare of thousands. Swamiji
points out that this is the meaning of the word 'raja' as known in Sanskrit tradition, rajate, virajate, 'shines' - that is, the one who shines in responsibility. He is the one who throws light all around. In this sense, the father and the mother at home are the rajas. The administrator is a raja. A minister is a raja. An industrial magnate is a raja, for on them depends the welfare of thousands and thousands of people.

Every citizen in a free republic is sovereign and free. In that sense they are all rajas in a special sense. Therefore, Swamiji poses a vital question that how do they handle their power and responsibility? What philosophy should guide them? Swamji was of the opinion, that if all these 'rajas' are to enhance the quality of life and welfare of the people under their charge and also light up their paths to happiness and fulfillment, they will need to resort to a more-than-ordinary philosophy, which can lead them on the steep and rough path of ethical development and human concern, and generate the extra-ordinary energy of character-efficiency and dedication.

In an administrator there should be a combination of manliness and saintliness. He should be a rajarshi- a raja and a rishi. Swamiji was of the view, that when one combines power and social responsibility with strength arising from character, clear thinking, dedication and practical efficiency one effects in oneself this unique synthesis of the rajarshi of the Gita. These qualities are necessary in men with high responsibility so that they may be strong and work successfully to protect and cherish the people.

Swamiji was convinced that the fusion of the energy of manliness with the energy of saintliness alone has the power of impact on the
world situation to lead humanity on the path of collective human welfare. This is the combination of philanthropic energy with philosophic calm.

The practice of humanism as the active concern for the general welfare results from the steady evolution of buddhi, the fusion of enlightened reason, emotion and the will. This is the philosophy of man that should inspire all administrators and all positions of social responsibility, according to Swamiji. This is the level of life, wherein man rises from the ordinary human level, where life is a mixture of positive and negative tendencies and often the selfish tendencies, to the level where man transcends ego-centric tendencies and becomes a pervasive consciousness, feeling and working for all human brings. At this level he becomes capable of working for human welfare.

It can be observed that Swamiji's conviction that the development of man and the progressive development of human society cannot be possible without the enrichment of the inner self, pervades all his thoughts about the social reconstruction of Indian society.

21. Integral Humanism : A Spiritual Principle:

It was Swami Vivekananda's conviction that practice of integral humanism is spiritually elevating, because practice helps a person to renounce selfishness and thereby to work selflessly in the service of the needy. When a person's consciousness expands, so as to include the concern for others within the purview of one's own life's aim, this according to Swamiji, is a mark of spiritual development. According to Swamiji, any human activity that leads to the development of man and society must be spiritually oriented, whether it is the process of education or the practice of religion,
each should be oriented towards the spiritual development of man, that is, the expansion of the consciousness of man, to gradually include the whole of humanity within one's purview of concern. Such expansion of man's personality is true progress, in which there is a balance between the outer and inner self of man. As the field of man's material progress expands, so should the field of his inner self.

In the opinion of Swami Vivekananda our duty to help others has a somewhat utilitarian angle. To the question, why should we do good to the world, Swamiji has replied... "Apparently to help the world, but really to help ourselves---Do not stand on a high pedestal and take five cents in your hand and say, "here, my poor man, but be grateful that the poor man is there , so that by making a gift to him, you are able to help yourself. It is not the receiver that is blessed, but it is the giver. Be thankful that you are allowed to exercise your power of benevolence and mercy in the world and thus become pure and perfect," 15

In another expression, Swamiji has said " It is the level-headed man, the calm man, of good judgments and cool nerves, of great-sympathy and love, who does good work and so does good to himself."16

It can be understood that the practice of humanism, in the sense of working for the upliftment of others, is the grace of God, because it is the one who gives that is blessed, that he or she is given the will to flow out in noble acts. Swamiji refers to the Karma Yoga of the Gita and expresses, "In doing evil, we injure ourselves and others also-In doing good, we do good to ourselves and to others as well----. According to karma yoga, the action one has done cannot be destroyed until it has borne its fruit, no power in nature
can stop it from yielding its results. If I do an action, I must suffer for it, there is no power in this universe to stop or stay it. Similarly if I do a good action, there is no power in the universe which can stop its bearing good results.

This assurance of the Gita is a great inspirer of moral actions especially those directed towards the good of others. Swami Vivekananda felt, that the humanistic impulse should be a strong passion directed towards the suffering masses. It should not be dependent on metaphysical considerations of heaven or hell or the reality of soul or of an unchanging reality. Men should be driven to serve others for the simple reason that there is misery in the world. In this regard Swamiji has expressed, "The watchword of all well-being of all moral good, is not 'I' but 'Thou'. Who cares whether there is an unchangeable or not?, Here is the world, and it is full of misery. Go out into it as Buddha did and struggle to lessen it or die in the attempt. Forget yourselves, this is the first lesson to be learnt whether you are a theist or an atheist, whether you are an agnostic or a Vedantist a Christian or a Mohammedan."

Swamiji has expected the development of a very high level of selflessness from the person who works in service of others because according to him service of man is the service of the Divine. He has said in this regard, "Buddha is the only prophet who said, 'I do not care to know your various theories about god. What is the use of discussing all the subtle doctrines about the soul?. Do good and be good. And this will take you to freedom and to whatever truth there is.'---He works best who works without any motive neither for money, not for fame nor for anything else; and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as will transform the world."
expression implies that the spirit of selflessness is a reservoir of immense energy that can work to transform the whole of humanity.

The presence of misery in society indicates the presence of disturbing inequalities and Swamiji advocates that these inequalities can be minimized by getting our divine nature into play. He advocates the lessening of inequalities in the following way, "The only way of getting our divine nature manifested is by helping others to do the same. If there is inequality in nature still there must be equal chance for all or if greater for some and for some less the weaker should be given more chance than the strong. In other words, a Brahmana is not so much in need of education as a Chandala. If the son of a Brahmana needs one teacher, that of a Chandala needs ten. For greater help must be given to him whom nature has not endowed with an acute intellect from birth. It is a madman who carries coals to Newcastle. The poor the downtrodden, the ignorant – let these be your God." 20 In this expression we can see revealed Swamiji's concept of Daridranarayan-God as present in the poor and downtrodden and service to them is service to God. In this way Swamiji lifts service to man to the level of worship to God. He has expressed, "This is the gist of all worship - to be pure and to do good to others. He who sees Shiva in the poor, in the week and in the diseased, really worships Shiva; and if he sees Shiva only in the image, his worship is but preliminary." 21

According to Swamiji, the heart to feel for others is there in people who are pure in heart, purged of selfishness and who possess an astoundingly strong character. Service is the manifestation of spirituality purity and strong will. To quote Swamiji in this regard, he has said, "The history of the world is that of six men of faith, six men of deep pure character. We need to have three things; the heart to feel, the brain to conceive, the hand to
work. Make yourself a dynamo. Feel first for the world. —Ask yourself, does your mind react in hatred or jealousy? Good works are continually being undone by the tons of hatred and anger which are being poured out on the world. If you are pure, if you are strong, you one man, are equal to the whole world." 22

Swamiji has brought to our notice the fact, that though India has a base of the lofty philosophy of Vedanta and the highest kind of humanism imbibed in it, it has not succeeded in making humanism its religion in practice. To put it in Swamiji's words, "There are many things to be done but means are wanting in this country. We have brains, but no hands. We have the doctrine of Vedanta. But we have not the power to reduce it into practice. In our books, there is the doctrine of universal equality but in work we make great distinctions. It was in India that unselfish and disinterested work of the most exalted type was preached but in practice we are awfully cruel, awfully heartless—unable to think of anything besides our own mass of flesh bodies.----I too believe that India will awake again if anyone could love with all his heart the people of the country—bereft of the grace of affluence, of blasted fortune their discretion totally lost, downtrodden, ever-starved, quarrelsome and envious. Then only will India awake, when hundreds of large hearted men and women, giving up all desires of enjoying the luxuries of life, will long and exert themselves to their utmost for the well-being of the millions of their countrymen who are gradually sinking lower and lower in the vortex of destitution and ignorance." 23

It can be said that Swamiji firmly and repeatedly asserted that the regeneration of Indian society could be possible through the exercise of selfless service on the part of those individuals whom
nature had endowed with the necessities and comforts of life. Reforms and other provisions made through the law alone were not considered enough to bring about social regeneration though they were absolutely necessary. It was the masses of Indian society who had to be rejuvenated, so the spirit of rejuvenation was to be aroused from within the masses themselves. Simply an external law would not be sufficiently potent to arouse the masses, and to bring about a root and branch reform as Swamiji wanted. Those engaged in bringing about the regeneration and those at the receiving end, both groups had to be spiritually oriented. For the one engaged in bringing about reform it was to be the emerging from self-centeredness to the selfless concern for others and for the receiver it was to be the coming out of ignorance and destitution into a condition which would facilitate his or her social and moral development as a human being and as a responsible member of society.

Since the integral humanism of Swami Vivekananda seeks to elevate the human personality and establish its worth, through its social and spiritual development the philosophy of integral humanism can be said to be akin to the principles of modern democracy, which also seek to establish the dignity and worth of the human being.

22. Swami Vivekananda's Practical Vedanta and Democracy;

India's experiment with democracy was expected to bring revolutionary changes at the level of man's individual and social life. Indian society as a democratic state was faced with age-old problems, of the upliftment of the masses from poverty, backwardness, illiteracy, caste distinctions and the problem of the education and upliftment of women.
Indian masses were ignorant about secular things. Their interests as human beings were constantly brushed aside till they became a helpless lot of human beings that is why it was possible to exploit them in the name of religion and to endorse upon them a practice like untouchability which was a blatant degradation of a section of humanity. The practice of untouchability as associated with the caste system can be considered a blot on that system because according to Swamiji, caste as a social custom was good. Caste was considered to be a natural order because the tendency to form groups is natural. Swamiji has pointed out that the caste system as one that fragmented Indian society is a misconstrued notion. In fact the brahman is to be understood as an ideal to be searched by everybody, The brahmin was supposed to be the symbol of spiritual culture and renunciation, in whom true wisdom was abundantly present.

The son of a brahmin need not always necessarily be a brahmin. Anyone who can slowly raise himself in spiritual development and acquire the said qualities of a brahmin is a brahmin in the view of Swamiji.

Therefore, the system of caste was meant to raise man from a lowly state of ignorance to the spiritually developed person.

Another class of society that was often ill treated was that of women.
Swamiji observed that men ill treated other women. Totally confined to the home and in the absence of education, the life of women was like that of slaves.

Swamiji's concept of womanhood was that of the embodiment of the Divine Mother. A woman was a symbol of chastity, duty and most worthy of the highest respect. Her downtrodden condition was unbearable to Swamiji and he found the way to the amelioration of her condition in education. It was expected that through education women would be able to develop ability to understand and face their situation in society and to work out a way to improve their condition on their own.

Thus, Swamiji had envisaged education of all and especially of women as the pathway leading to the regeneration of Indian society. Through education Swamiji wanted that the youth should learn about the eternal and abiding values of one's own culture and not imitate the West, but imbibe from it the knowledge of science and technology which was necessary for uplifting the masses from poverty and ignorance, and all kinds of social evil.

Swamiji observed that the Western world steeped in material progress was slowly realizing the value of spirituality as necessary to preserve the nation, whereas Indian society was in need of that knowledge from them that would help its economic development. Therefore, Swamiji has advocated an amalgamation and exchange of Indian spirituality and Western knowledge of science and technology for the healthy benefit of both the worlds, Orient and Occident.
Through his concept of man making education and the wholesome convergence of the fine elements of the Indian and Western worlds, Swamiji advocated the building up of a strong nation for the years to come.

The establishment of a democratic political order in independent India was considered to be the right way for the solution of the problems faced by Indian society.

23. **Democracy and Human Dignity:**

Democracy was considered a magic word in modern society. In the case of colonial and dependent territories it expressed the aspirations of freedom-loving citizens in a special way. True democracy consists in enhancing the aspirations of the group. The persistent demands of the common man for being recognized and valued as a full and free citizen of his or her motherland finds its strongest enlargement in the ideal and practice of democracy. Political democracy, with universal adult franchise as its chief source of power serves to give back in a great way the share of individuality and dignity to the toiling millions.

The democratic principles of liberty equality and fraternity are humanistic by nature. It is through their practice at the social and political levels that it can be possible to establish an egalitarian social order and give actual meaning to the right of equality of opportunity granted to the citizens of India as a fundamental right.

Democracy is a great force of the modern world along with science and technology. It is allied to and dependent on science and technology.
India has accepted democracy in her own way by declaring our state a sovereign democratic republic. The idea of a democratic citizen stirs the hearts of the downtrodden millions with much confidence and hope for amelioration of their social condition.

Democracy is a great responsibility, because the people need to be aroused towards self-conscious activity. In the case of Indian society this was a pressing need. The stability of the democratic order depends upon education, therefore, a vast and varied programme of national education was undertaken by independent India. The establishment of democracy was marked by community projects and extension services, and by movements like the Bhudan and Sramadan.

Democracy in India means millions are moving to bring about revolutionary charges in their individual and social life. Great changes have already taken place and will continue to do so. The Constitution of India expresses the democratic spirit by laying stress on the individual's essential humanity, irrespective of social, communal or caste affiliations. The Constitution of India upholds the essential human dignity of a person.

In the Indian context democracy has to be assimilated with India's hoary cultural heritage. It is not to be an imitation of its Western edition. The people always have to understand that democracy is not simply a political system, with the ballot box, adult franchise, government by an elected majority party and a cabinet responsible to an elected parliament. These obviously are the accepted implications of democratic theory and practice but it is necessary that democracy must have something of universal value in it. This value is the ethical and spiritual content.
In fact, the ideal of public welfare makes democracy orientated towards the ethical and spiritual development of man because in the broader context, the term "welfare" refers to the outer and inner aspects of man's life, and for a political system, the task of securing the welfare of its citizens has to be total, encompassing the inner and outer welfare of the citizens.

Moreover, the universal, ethical and spiritual content is necessary in a democracy to chasten and guide the social forces developed and released by technology and democracy. The turbulent forces generated by unpleasant social reactions between individuals, groups and nations need to be controlled by the opposite forces of peace and harmony, and that can come through the ethical, spiritual humanistic orientation of the democratic system, and the citizens. Thus, modern India was faced with the problems of handling wisely the great forces of science and democracy.

Democracy is a great force in terms of the task it undertakes to perform namely the task of securing the welfare of all through the values of freedom and equality. In respect of freedom and equality, in respect of this task, democracy is integrally linked to the philosophy of integral humanism.

24. Democracy and Integral Humanism:

The message of democracy is the message of freedom and equality for all irrespective of distinctions of any kind among groups or individuals. The democratic concept of public welfare, based on the values of freedom and equality seeks to perform a grand humanistic task that of striking a balance between opposites and
differences existing among human beings at the social level, and bringing harmony in society.

Democracy is essentially a spiritual message, though it finds expressions in political or social garbs. The establishment of freedom and equality cannot be done on the basis of a mere political or economic view of man, or by mere political or economic methods. According to Swami Vivekananda, the urge for freedom and equality is a spiritual urge, for equality is never a physical intellectual economic or social fact. An appeal to equality cannot get response from the economic or political man. At the political and economic levels self aggrandizement and exploitation are known to be the impulses of man. The talk of bringing equality among man is meaningful because man has deeper levels than the political and economic.

Without the spiritual orientation, democracy would simply have formal equality and freedom, exhibiting a surface view of man. This was the case in Western society in the opinion of Swamiji. In the absence of the spiritual content it is very likely that there will be an undue emphasis on material values, which leads to breakneck competition and struggle. This causes the evaporation of the content of freedom and equality.

According to Swami Vivekananda, these two values can be derived only from the spiritual nature of man, which is the inalienable part of him and which constitutes his real self. Freedom of man derives from his spiritual nature. Equality is the recognition of this divine thread of unity behind all apparent differences of personality and status.
It can be said that humanism is the essence of democracy. The democratic spirit can become pervasive not simply through the political system of laws and reforms, but when the common man becomes infused with the spirit of renunciation and service and translates it into dynamic social activity. In this way Swami Vivekananda's integral humanism is integrally linked with democracy.

25. Spirituality-The Basis for True Democracy
Swami Vivekananda has exhorted the people of India to build our democracy on the solid foundation of the ideal of divinity and solidarity of man.

True democracy must tend to reach out to the universal. It is inconsistent with a narrow self-sufficient nationalism or sectarianism. Democracy, through its practice aims to bring down the social barriers of caste and creed, race and sex, high or low. Swamiji advocated that should India uphold this ideal of the universal in her religion and politics, science and literature. He desired that India should strive for the evolution of a Vedantic civilization to lead man to higher and higher levels of self-expression. Swami Vivekananda also demonstrated that among all the nations India had the requisite historically acquired capacity to make that contribution to world civilization.

Swami Vivekananda's thoughts are of invaluable help to us today because they impart courage and clarity, hope and enthusiasm long before Indian society achieved independence, Swamiji endorsed the building up of the Indian nation on democratic lines, because the principles of democracy were already ingrained in the highest philosophy, of India the Vedanta, and they were most suited for the
fair development of as Indian society, in fact, for human society as whole.

India had vast and varied problems and an abundance of spiritual wealth. Therefore, Swami Vivekananda was of the opinion, that Indian society required to develop a very high level of practical efficiency to translate visions into realities. Democracy must not remain merely a political technique of state, but a live social awareness and discipline, that is as Swamiji would advocate, the practice of Vedanta at the level of practical life.

**26. Swami Vivekananda's Practical Vedanta:**

It was in the light of the philosophy of Vedanta as a dynamic principle of social action that Swami Vivekananda sought to approach the pressing national and international problems. It is the philosophy which sees the unity of the self and the non-self. The freshness and vigour of his approach were derived from his comprehensive vision of unity and synthesis. His plea was for a toned down, materialism to suit the nation's immediate requirements, for effecting the uplift of India's sunken millions. He has said, "I do not believe in a god or religion which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth." Thus the only way that God can come to a hungry man is in the form of food.

Swamiji pleaded for materialism in the service of spirituality. Material improvement was considered as the pre-condition for India's spiritual and moral advancement. There was supposed to be no conflict between them as one was the means and the other the end. With a convincing logic and charm, Swamiji taught India and the West, that spirituality suffers as much from lack of wealth as from too much of it. In the Afro-Asian countries he found
spirituality suffering from the lack of wealth. In the Western countries he found it suffering from an excess of wealth. That is why he asked the Indian nation to work out its material and social welfare with the help of science and democracy. He upheld that the centuries old economic and social maladies will be progressively cured through the application of science and democracy. Swamiji was convinced that the deep urge to know the soul, which he called a 'national theme' would not be obstructed by the process of securing material welfare.

Swamiji had keenly observed, that the immense majority can see only a limited range of the horizon that is the horizon of material and social welfare or abhyudaya that is, the horizon of becoming. In this context Swamiji's unique and supreme contribution is his Practical Vedanta. Through his Practical Vedanta, he re-enunciated the all embracing spirituality of Vedanta and demonstrated the end and aim of all life's endeavors and struggles to consist in freedom—freedom from all bondages, actual and possible, physical, intellectual and spiritual. For the first time a practical orientation was given to the lofty philosophy of the Vedanta. Swamiji gave the message that this philosophy can be lived at the level of our practical life, by developing a selfless attitude, which should culminate in social action that is, renunciation and service of the downtrodden. The service to man is the realization of the divine element in him and mark of the highest respect for it. Man's liberation from samsara or worldliness consists in the practice of Swamiji's integral, humanism, because it can liberate man from the hold of passions and petty selfishness.

Swami Vivekananda's integral humanism is interpreted in a unique way in his concept of Practical Vedanta, which is an eternal
philosophy of social existence and progress. Swamiji's all-embracing touch comes out prominently in his definition of religion—"Each soul is potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this—and be free. This is the whole of religion---"

In the introduction to the Complete Works of Swami Vivekananda, sister Nivedita has expressed regarding Swamiji's practical Vedanta, "The conquest of external nature leading to liberation from the physical, social and intellectual bondages of the soul is the contribution of science and politics to the growth of the soul. They thus become transformed into forms of spirituality, they become departments of his 'Practical Vedanta.'"25

In another expression she has said "Art, science and religion are but three different ways of expressing a single truth. But in order to understand this we must have the theory of Advaita (philosophy of non-duality)."26

It can be said, that Swamiji's Practical Vedanta aims at bringing equilibrium and synthesis in Indian society.

27. Conclusion:
The significance of Swami Vivekananda's philosophy of integral humanism is that it is a universal philosophy of life and social action. It does not tell people to become ascetics. Without foregoing the concern for ourselves, Swamiji tells us to broaden this concern in the context of concern for others. This changes the whole aspect of our life and work. In political philosophy, this is called enlightened self interest. When this self-interest is interpreted from a humanitarian perspective it can be said that it is self interest with
a touch of spiritual enlightenment, resulting in the recognition of mutuality, interdependence, and the spirit of service as the truth of all healthy processes.
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