CHAPTER - 8
A COMPARATIVE STUDY OF GANDHISM, MARXISM AND SRI. AURBINDO AND THE POSITION OF VIVEKANANDA

The modern Indian philosophers have contributed substantially to the development of Indian philosophic thought and are not merely a series of footnotes to the triple texts like-Upanishads, Gita and Brahmasutras and to the various schools of Vedanta. According to Swami Rangnathnanda,

"It was facts and considerations such as these that led Indian Thought in its Vedanta to insist that all rational ethical theories should derive their sanction not from any external source but from human nature itself, from human nature which has been subjected to a thorough investigation from the surface to the depths; a rational theory of ethical values must be based on a total philosophy of man. Such an investigation will give different answers as to to his nature at different levels; the answers from any one such levels will be a true answer, but only of man that level, and not man as the whole."

Aurobindo, Gandhi, Vivekananda, in fact all great Indians, believed strongly that the life-force of India is in her spiritual culture and the regeneration of India will be possible only through the vitalizing of her spiritual life. We must take into account the versions of these master minds before we hurry in to conclusion being enamoured of the external glaze of the materialistic Western way of life and its immediate, apparent success.

The most important contribution of Sri Aurobindo to the discussion on the Indian renaissance is, as is often the case with his work, in what is yet to be realized. Sri Aurobindo says that the rise of India is necessary for future of humanity itself. The third and most difficult task for the Indian renaissance has been the new creation that will come from a unique fusion of ancient Indian spirituality and modernity. This fusion will be instrumental in spiritualizing the world and in brining about what many have called a
global transformation. In our present times of the clash of civilizations, such an idea may seem utopian, but the very survival of the planet depends on a hope and belief that something of this sort is not only possible but inevitable.

Sri Ramkrishna, Swami Vivekananda, Mahatma Gandhi, Vinobha Bhave, Paramahansa Yogananda lived in this world and led a very active life, mixed with people freely but were always above all temptations.

Many Indian thinkers, India's seer, sage and saint, is in line with the great teachers of the world who have illumined the pages of spiritual history of mankind since time immemorial.

We find that a great teaching or a great ideology often takes its birth under the stress of circumstances and environments. This is true with regard to the birth of many a vital idea or movement in any part of the world. The world of the great Marxist ideology in the nineteenth century one that is now moving masses of men and women in the various parts of the world –is an instance in point.

In this context Mahatma Gandhi well known as the father of the Nation, lived in this age of cross-egoism and strong Man chestarium as a messiah of peace and love. Professor A. Sorokin,

"The late director of the Research Centre Altruism, Harvard, reverently dedicates his book "Reconstruction of Humanity" to the deathless Mohandas Karamchand Gandhi."²

So far as India is concerned, in the context of her political struggles and social aspirations, Gandhiji stands as a symbol, as an archetypal man. He writes,

"A born democrat is a born disciplinarian."³

He is the staggering example of a leader who practiced what he professed, and gave out to the people only what he has tested in his own life, whether it be in the fields of politics or economics, religions or personal morality.
Rabindranath Tagore speaks about him

"He is the one luminous, creator of all, Mahatma

Always in the hearts of the people enshrined

Revealed through love, intuition and thought,

whoever knows Him, Immortal becomes..."

Gandhiji stood for a clean life which is creative and free. About his South Africa trip, Fischer points out

"On that bitter night at Matizburg, the germ of social protest was born in Gandhi"

He alone could look calmly and compassionately into the blood-shot eyes of contemporary man. He said that,

'If the blood is to be shed, let it be ours. Cultivate that quiet courage of dying without inflicting violence on the opponent. Man lives in his readiness to die, if it need be, at the hands of his brother.'

He was an ingenious blend of a mystic and a pragmatist.

In the case of Gandhiji, it is difficult to specify where his interests end. It is obvious that political freedom of India was one of his chief interests. But he passionately worked to increase the moral stature of the Indian people and to better their material conditions; he struggled with a singular passion to wipe away the stain of long-standing social injustice on the body—politic, to give cheer to the oppressed, and redeem the lowly and the lost; he endeavoured to impart to the nation the inspiration of a religion of divine love and human service; he successfully worked out programmes intended to instill courage and dignity in the two neglected sections of Indian society, namely, women and the masses. In Gandhiji's own words,
“The injunction ‘love your enemies’ is not only the noblest idealism, it is also the most practical politics.”

Gandhi was of the view that the sacrifice of the first line of Satyagrahis who laid down their lives without resisting would embolden the survivors behind them so that they would be able to continue their non-violent non-cooperation. Gandhi advocated the concept of absolute allegiance to the laws of God. According to Dr. Verma,

“This theory of divided allegiance implying the superiority of the obligation to obey God or the inner conscience is a monumental contribution of Gandhi to political philosophy.”

“A shrewd British observer who has long record of work in India, remarked recently that the Indian product of British and Western universities had won the battle against Indian reaction. There is very little of Gandhism in the Government of India. Mrs. Indira Gandhi, President of the Congress, has sought to explain the contradiction by saying that Gandhi’s simplicity was not by any means an inexpensive business.”

Thus Gandhi’s concepts of non-violence, Satyagrah, Socialism etc are the greatest contribution of Gandhi in Indian society. His socialism may not have been thought for providing care to every citizen but certainly it was an attempt to provide at least a square meal day to the masses without hampering their personal liberty. Gandhi writes

“I have no desire for the perishable kingdom of the earth. I am starving for the kingdom of the heaven which is spiritual deliverance. For me the road to salvation lies through the incessant toil in the service of my country and humanity. I want to identify myself with everything that lives. In the language of the Gita I want to live at peace with both friends and foes. So my patriotism is for me a stage on my journey to the land of eternal freedom and peace. Thus it will be seen for me there are no politics devoid of religion. They sub serve religion. Politics bereft of religion are a death-trap for they kill the soul.”
It is generally contended that Ghandism is the Markism minus violence no doubt that there are some points of similarities between the Marks and Gandhi but some fundamental differences takes them poles apart from each other. Marks is regarded as scientific socialist. He condemned the state as an engine of oppression and an instrument of tyranny in the hands of the capalists Marks on the other hand talked of the dictatorship of the proletariat during transitional period. both stand for the under dog the toiling masses, both are opposed to private property.

Gandhi talks of renunciation, self abnegation and doctrine of limits to negate its accumulation, condemn as an evil outcome of exploitation. Though Gandhi ji announced that the minority against the resolution need not regard themselves bound by it, nevertheless several congressmen on this group which drew their candidature for the new election commenting on this the reformer stressed the growth of loyalty other than caste and of pressures other than that of orthodox opinion.

Gandhi ji was a philosophical idealist where as Marks was a dialectal materialist Dr. verma says that

"Both Gandhism and Markism has appeared as great gospels of social redemption."

Both Gandhi and Marks were opposed to the capilistic processes of social and economic exploitation however their emphasis on moral points. Gandhi was a moral and a individualist. Better his character by moral techniques is a starting points of Gandhian ethics. Marks inheriting the Hellenic and Hegelian tradition of the significance of the collectivity exceted that the organized expropriation by the expropriators by the armed proletariat eradicate the evils of the society. Swami Shri Kanta Nanda says that

"The incident increased the faith in god and taught a certain extent to caste off false shame was the inner quality of Gandhi ji."

Gandhi Ji coed to achieve the economic freedom of the constructive program where as Marxs aimed at achieving the freedom of the majority of the exploited through
the end of capitalism and proletarian revolution according to Radha Krishnan Gandhian revolution is resolution need no always be a companyed by mob – massacres and murder of huden classes, or with firing squads, that can be silent also.

However Marks is more because he dogmatically assures that the ultimate goal of the stateless and classless society is inevitable and is reliable while Gandhi emphasis that the idol of classless society is worth striving for.

The philosophy of Gandhi ji is centered in his conception of the unity of the existence; he tested and experimented his religious idols in the furnace of life Vinoba Lightly remarks

"The fact of the matter is that those two ideologies are irreconcilable the differenced between them is are fundamental is it as clear as that they are opposed to each other"¹⁴

Likewise Aurobindo has built an unique system of logic round his concept of the infinite.He writes,

"The logic of the Infinite is the magic of the finite".¹⁵

Aurobindo emphasised that the fundamental idea is that mankind is the go ahead to be worshipped and served by man and that the respect, the service, the progress of human being and human life are the chief duty and chief aim of the human spirit man must be sacred to man regardless of all distinctions of race, creed, colour, nationality, status, political advancement. The body of man is to be respected, made immune from violence and outrage, fortified by science against disease and preventable death the life of man is to be held sacred, preserved, strengthened, ennobled, the uplifted the heart of man is to be heald sacred also, given scope, protected from, separation, from mechanization, freed from belittling influences.

According to Sri Aurobindo,

"Moksa, is an integral, positive affirmation of all".¹⁶
Aurobindo emphasized that the world union will be based on spiritual religion of humanity. Spiritual collectivism would subdue the spiritual claims of components and spiritualized community would subdue social and political chaos of the modern world. Spiritual society alone could build the future richness and good life. Such a society is apt to usher in, as the human being were the vehicles through which divine reality found expression. All egoisms will disappear and kingdom of divine reality on earth will dawn.

Aurobindo was critical of modern capitalism he gave the idea of capitalism and socialism. About his views Haridas Chaudhary says,

"Aurobindo was 'amazingly creative personality with a deep inside into the past, affirm hold upon the present and prophetic vision of the future.'"

Dr. Verma has rightly remarked,

"for the empirical political scientist he provided at least a framework for harmonising the spiritual inside of the east with the theoretical generalization of the West and hence at the present hour, when thinking both in West and the East are visualizing a greater harmony and reconciliation of the intellectual tradition of the towards, Aurobindo stands as a great intellectual and spiritual force."

The philosophy of Aurobindo represents a great synthesis of the best in the East and the West. Sri Kewal L Motwani says about the views of Aurobindo that according to him Alike during his briefly

"the older religion erected there rules of the wise there dicta of Manu or Confucius a complex Sastra in which they attempted to combine the social rule and moral law with declaration of certain principals of our highest nature in some kind of unifying amalgam."

In the freedom fighters Sri Aurobindo was the first to awaken the masses in Bengal through the fiery columns of his Vande Mataram and Karmyogin.
"he pleads for a total transformation of man".  

Aurobindo gave a fresh interpretation of the Vedas. According to Sri Aurobindo

"man and universe are in there essential, inner nature, divine"  

This is the type of Awakening that he personally imparted to thousands of spiritually sensitive souls in the East and the West. Aurobindo views on relation between the individual and the wider society are said to be the most balanced and integrated among Indian thinkers of the period. Aurobindo believes in passive resistance. Mahatma Gandhi also believe in passive resistance but his passive resistance was based on the Non-Violence where as that of Aurobindo on expediency since that latter allowed the active resistor to resort to violence also in case expediency necessitated. According to Aurobindo passive resistance could build up strong nation only when it was masculine, bold and ardent in spirit in wars in a position to supplement itself with active resistance at a moment notice.

When we moves on Vivekanada’s philosophy we got that Hinduism is the spiritual religion of India according to him, religion for Vivekanada is realization the religion which swami ji preached is universal in its spirit, comprehensive in its scope and concrete in its application.

Religion alone can secure integration for the individual. The religion of the spirit affirms the unity of existence the fundamental oneness of reality

Swami Ji was a prophet of strength in all its aspects

Swami ji fight against inferiority, lack of strength and fear. His message is one of its strength, spiritual, material, physical, and moral

Like Aurobindo and Gandhi Vivekananda also gives us the theory of resistance is another notable contribution of Vivekananda
Vivekananda asserts

"My idea therefore is that all these religions are different forces in the economy of God, working for the good of mankind. I believe they are not contradictory they are all supplementary"\textsuperscript{22}

He did not believe in an anemic religion that is indifferent to the social agony and suffering of men, the religion of Vivekanada is not the blind acceptance of the authority, he emphizeses that the impurity of human nature is not consistent with humanism as a turns man selfish exploitative and cantankerous in his words

"Each men should we treated as not as what he manifest but as what he stands for"\textsuperscript{23}

Vivekanada gave a practical shape to the Vedanta philosophy according to swami Vivekanada the different expressions of Vedanta and Dvait, Visistadvait and Advait are not antagonistic t one another nor are they absolute system but they are stages in the progressive relation of the higher and higher ideals by the human minds in the two were equilibrium and synthesis Vivekanada constructive genius may be summed up. Gandhi and Vivekanada are identical both stood for purity of means and permitted individual resistance as moral obligation both stood against social in justice to establish a just society and spiritualized resistance both distinguish between the resistance of the weak and the strong and the non violent resistance of the Gandhi at change of heart of the evil door where as the non resistance of the Gandhi thinking aims at change of heart of the evil door where as non resistance of Vivekanada beliefs that the men opting for the non violence resistance will be ultimately realized the reality of non existence thus it can be said that non violent resistant of Gandhi is a via media between the violent resistant and spiritual non resistant in the words on Veni Shankar

"Comparable to the meteor on the human firmament his greatest luminosity lasted but a short length of time nevertheless the globe lingers on in a perennial twilight."\textsuperscript{24}
Marx accordingly characterized religion

"Soul of Soul less condition, the heart of a heartless word, the opium of the people" 25

Mahatma Gandhi also believed in passive resistance but his passive resistance was based on non-violence whereas that of Aurobindo on expediency since the latter allowed the passive resister to resort to violence also in case expediency so necessitated. According to Aurobindo, passive resistance could build a strong nation only when it was masculine, bold and ardent in spirit and as in a position to supplement itself with active resistance at a moment’s notice.

As Gandhism, Marxism and Aurobindo views comparatively similar on some points like humanism religion etc. Vivekananda also agreed with it where Ghandhi asks for anshinsa Satya grah, non violence at the same point Aurobindo says that our approach should be to social sciences and humanity which are vitally essential for the building of the dynamic enlightened human social order.

An understanding of the fundamentals of the these views we come to the point that all these thinker tells about the right religion the worldly religion the universal religion, they wants to save the humanity though Marxism wants the socialism by the materialistic dialectal theory Gandhi Aurobindo and Vivekananda by taking the idea of dialectal theory from Marx gives their views of socialism humanism universal religion.

Gandhi Marx Aurobindo and Swami Vivekananda, are the socio-political thinkers of this Modern Era. They played an important role in this ideological and practical world.

Marx was the thinker who gave his valuable idea of dialecticism, he gave his revolutionized idea at the time when the industrialization was fully spreaded in Europe and with the industrialization capitalism materialism imperialism were also growing rapidly.
It was the time when capitalism and communism were the two contradictory ideas. Capitalism and Communism both the ideas are basically related with the perspective of Industrialization and Materialism. Because of these two components industrial revolution originated.

At the time of Aurobindo, Gandhi and Vivekananda India was also trying to tackle the situation of Industrialization, by which Capitalism and materialism were growing as well as cactus. The situation was giving the birth to inequality.

Like Marx in Europe, Aurobindo, Gandhi, Vivekananda were also trying for the equality and peace in society which was defecating from society due to industrialization.

For removing these problems Aurobindo asks for spiritualism Vivekananda also agrees with him. When we see the thoughts of other two thinkers as Gandhi and Marx, there are similarities at some points. Same may be said in case of Aurobindo and Vivekananda's thought.

Gandhi Marx Aurobindo and Vivekananda all desired for equality but their paths for equality of humankind were different. Aurobindo tried for equality from spiritualism, Vivekananda also tried for same with his spiritual idea of practical Vedanta, whereas Gandhi adopted the way for equality by religious thoughts. Marx asks for revolutionary act for the equality. He says,

“They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling class tremble at a communist revolution.”

Dr. Prashant Tripathi Says about Gandhiji that Gandhiji believes that,

"he is a communist”

Gandhi Aurobindo and Vivekananda was yet not agree with the thoughts of Marx for equality by violence. They agreed by materialism and dialecticalism of Marx but for equality they believe in their religious, spiritual and humanistic thoughts.