CHAPTER – VI
INTERNATIONALISM AS THE ULTIMATE GOAL OF VIVEKANANDA’S NATIONALISM

Having discussed Vivekananda's views on nationalism, an attempt will now be made to examine his views on internationalism. We shall begin this discussion with the possible hindrances to internationalism.

Political thinkers have generally noted the following hindrances to Internationalism:

(i) For sometime past lovers of world peace have been attacking the doctrine of external sovereignty of the state. They hold that while the state will continue to be sovereign internally, in external matters it should not be allowed to do that it pleases. In Prof. Laski’s opinion 'The notion of an independent sovereign state is, on the international side, fatal to the well-being of humanity. The way in which a state should live its life in relation to other states is clearly not a matter in which-that state is entitled to be the sole judge. This clearly shows that thoughtful people everywhere realise the urgent need of replacing international anarchy by international order. If mankind is to save itself from the catastrophe which awaits it, it should replace national exclusiveness by international inclusiveness' the doctrine of national sovereignty by the doctrine of international solidarity.
(ii) Another hindrance is the development of "Wolf-pack" nationalism. Therefore, Vivekananda preached only the nationalism of the cultural, moral and spiritual kind. An empirical analysis of contemporary political dynamics proves the inadequacy, if not futility of nationalism as a principle of political action. It contains within it the seeds of its dissolution. It has led at the extreme to join hands with imperialism. The resultant situation involves the nation-state in 'a fundamental inconsistency.\(^1\) A state, under the impulse of the national ideal, brooks no interference in its internal affairs, but it seeks to justify its own interference in similar affairs of others. Obviously, therefore, an imperialist nation-state flouts the basic principle on which the nation-state itself rests.

(iii) Further, the technology of modern industrialism has served to expose the inherent contradictions of nationalism. Within a state the nationalist feeling has stirred up men to enhance production considerably while abroad the power of the nation-state has been employed to occupy and protect the newly won markets. Its consequence has been the emergence of what is commonly called economic nationalism. Lipson has rightly observed: "The nation State is now hopelessly caught in a tangle of contradictions... The task of "organising a unit wherein the needs of

\(^1\) Lipson, The Great Issues of Politics pp. 356-357.
nationality, security, and prosperity would harmoniously coincide is well-nigh impossible."

(iv) The marriage of nationalism with sovereignty has led to chaos and conflicts among nations and rendered peaceful organisation of international relations impossible. National prestige has impelled states to seek a solution of their problems through the arbitratement of war. The frighteningly regular succession of major wars and minor conflicts among nations has abundantly made it clear that there is something seriously wrong with the territorial unit represented by the nation-state. In the twentieth century two world wars prove this truth. Anarchy in the international sphere persists today with unmitigated rigour, and as-nations arm themselves with atomic and thermonuclear weapons the situation worsens further. As Russell rightly warns, "Either Man will abolish war, or war will abolish Man."\(^2\) Norman Angel also remarks: "We shall perish of hunger, in order to have success in murder." This dismal story of a succession of wars is a pointer to a significant fact that the nation-state is unable to guarantee lasting peace and all efforts for collective security on her part tends to be converted into one of collective insecurity. Vivekananda realized this truth in his life time. He said, "Social life in the West is like a peal of laughter; but underneath, it is a wail. It ends in a

\(^2\) Lipson, The Great Issues of Politics pp. 274.
sob. The fun and frivolity: all on the surface: really it is full of tragic intensity."³

From the above discussion it becomes clear that "wolf-pack" nationalism is surely an enemy of internationalism. The essential problem is to fashion a new institutional framework within which the nations will find scope for co-operative endeavours without sacrificing their essential uniqueness. Real internationalism must give recognition to the cultural distinctiveness of nations. Vivekananda's Vedanta offers a correct solution to the contemporary political dynamics. Before we discuss Vivekananda's concept of the 'whole world as one family it is necessary to note that peace does—not mean simply non-war. It is constructive and dynamic. It can only be developed if we develop a spirit of world community.

Sentiments of national narrow-mindedness were alien to Vivekananda. He never sought the isolation of India from other nations but urged Indians to assimilate the best that had been accumulated by the culture of all mankind. Vivekananda remarked: "We cannot do without the world outside India; it was our foolishness that we thought we could, and we have paid the penalty by about a thousand years of slavery." Hence Vivekananda's impassioned call for a general fraternity and unity

of India's people, for the abolition of religious and communal discord, and for a rejection of caste prejudices were combined with an appeal for peace and friendship among all the nations of the world, which is the cornerstone of the Indian tradition, the main content of the Indian national character.

Vivekananda ridiculed the militaristic cult. So he called for the establishment of friendly relations among all nations based upon love of men for each other. That is why he must be regarded as one of the initiators in India of the most humane movement of our time, the peace movement.

Vivekananda advocates the theory of the whole world being a single family. His approach to internationalism is different from the western concept, which is a logical corollary of the modern concept of a sovereign state. According to Banker: "A true internationalism... must recognize the existence of the State in all its fullness, and it must seek to comprehend states in its fold without any derogation from the fullness of their being." According to Vivekananda, internationalism stands for a family of self-respecting and self-governing nations united to each other by ties of equality and living at peace and concord with each other.

This concept of Vivekananda is based upon the Vedantic principle of universality of self. Pointing to the mistake of western thinkers he says
that they wrongly conceived that the whole universe is composed of parts distinctly separate from each other. God, nature, man - each stands by itself, isolated from one another; likewise, beasts, birds, insects, trees, the earth, stones, metals, etc., are all distinct from one another; God created them separate from the beginning. "The thinkers in ancient India gradually came to understand that, the idea of separateness was erroneous,"\textsuperscript{4} says Vivekananda. There exists a unity among all those distinct objects. This unity pervades the whole universe. We can find unity in the midst of diversity through knowledge. He again says: "That particular relation by which man finds this sameness.... is known as Natural Law."\textsuperscript{5} To prove the oneness of all beings Vivekananda further uses the, organic analogy in his analysis of society. According to him, the aggregate of many individuals is called \textit{Samshti} (the whole) and each individual is called \textit{Vyashti} (a part). An individual, an animal, bird, a worm, an insect, a tree, a creeper, the earth, a planet, a star - each is a part of the universe - the whole. He writes "Ishwara is the sum total of individuals; Yet He Himself also is an individual in the same way as the human body is a unit, of which each cell is an individual. \textit{Samashti} or the Collective is God. Vyashti or the component is the soul of \textit{Jiva}. The existence of \textit{Ishwara}, therefore, depends on that of \textit{Jiya}, as the body on

\textsuperscript{5} Ibid, p. 519.
the cell, and vice versa. *Jiva* and *Ishwara* are co-existent beings. As long as the one exists, the other also must."6

From the above passage, it can safely be concluded that the whole world is one big family and its members are the individual nations. Each nation, like each individual in a family, should contribute to the well-being of the whole world. As each cell in the body performs a particular function to maintain the whole body’s health, so each nation must perform her particular mission in the family of nations. For example, India's mission is to teach spirituality to the west. As all the organs of the body work in harmony, so each nation must work in harmony with other nations. As each cell of the body has its own importance, so has each nation.

Vivekananda wants nations of the world to realize this basic concept of unity of all existence to bring lasting peace: He says that Science has proved that, physically, individuality is a delusion, when reason is transmuted through love, there arises knowledge which enables us to experience, here and now, the Unity of Being. Giving the definition of science, he says that Science is nothing but the finding of unity. As soon as science reaches perfect unity, it would refuse to progress further, because it would have reached the goal. Thus, chemistry could not

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progress farther after it has discovered one element out of which all others could be made. Physics would stop when it is able to fulfill its services in discovering one energy of which all the others are but manifestations and "the science of religion becomes perfect when it discovers Him who is one life in a universe of death, Him who is the constant basis of an ever-changing world, One who is the only soul of which all souls are but delusive manifestations."7 Thus, according to Vivekananda "to gain this infinite universal individuality, this miserable little prison of individuality must go. Then alone can death cease when I am one with life, then alone can misery cease when I am one with happiness itself, then alone can all errors cease when I am one with knowledge itself and this is the necessary scientific conclusion ... that manifestation, and not creation is the word of science today."8

This conception of one world was an integral part of Vivekananda's mental make-up and it gave him the moral strength for preaching the same to the whole world. He was a great mediator between the East and the West, and while bringing the massage of the East to the West he unhesitatingly took his dip deep in the spring of Western life and anointed the West with the East's life-giving waters, of spirituality but also the

active vital humanitarianism and organisation of the West which he could accept at once for transmission to his ancient nation.

Vivekananda believed that ultimately the aim of the individual was to dissolve his individuality, to shatter the shackles of his ego, to rise beyond parochial, social, and national bounds so that the human spirit might soar in a firmament of perfect freedom, with no frontiers between the individual and the universal.

Vivekananda's declaration that each nation is born with its own peculiarity and individuality and represents, one peculiar note in the harmony of nations is true. In one nation, political power is its vitality, as in England^ Artistic life in another and so on. Materialistic ideas, considered to be real and practical, are having sway over the minds of men.~ There is a suppressed groaning, in spite of apparent progress in material achievement. We are standing at the crossroads, unable to judge correctly which way to follow. Vivekananda describes it in such growing words as : "We have thrown the challenge to the world not by wealth, not by progeny, but by renunciation alone immortality is reached. Race after race has taken the challenge up, and tried the utmost to solve the world-riddle on the plane of desires. They have all failed in the past - the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are
tottering to their fall. The question has "yet to be decide a whether peace will survive or war; whether patience will survive or non for bearance, whether goodness will survive-or wickedness; whether muscle I will survive or brain, whether worldiness will survive or spirituality. We have solved our problem ages ago and hold on it till the end of time. Our solution is unworldiness renunciation. This solution is essentially a solution based on the Indian concept of good life and this is a truth found out by selfless sages after long and hard search for it."9

Vivekananda decried the materialistic outlook on internationalism and sought to link it with spiritualism. Undoubtedly, materialism has its due place in the evolution and progress of human society; But when it is divorced from ethical and spiritual foundations, it becomes a source of danger everywhere. It is the animal in man that prevails over the God in him. Violence and hatred are the dominant forces of the present-day world.

Vivekananda observes that if we study the evolution of society and the state in their historical aspect, we notice a slow but perceptible process of organisation of men into wider and wider groups. The modern world has evolved the highest political entity in the form of the national

9 Vivekananda India and Her Problems (1963) p. 16.
and multi-national state. The world has not as yet advanced beyond the boundaries of the sovereign state.

Vivekananda finds that the problem before us is how to enlarge the bounds of the political state and ultimately evolve a world state, a political organization of mankind as a whole to ensure the welfare of man collectively organised within the state and ultimately that of man in the context of the world community. When we look at history, we notice the continuous march of mankind from small groupings and structures to higher and higher integrations and organisations. Thus, the history of humanity is an arresting story of greater and greater integrations. The UN is undoubtedly more broad based than the League of Nations. The future organisation of mankind will be more approximate towards the ideal of human unity.

According to Vivekananda, human welfare partly depends upon the knowledge and control of the human environment, natural and social. The Vedanta has always given an honoured place to science, as also to politics, in the sphere of human welfare. But these two do not constitute the whole scope of human welfare. Man is more than a political animal; he is also more than an intellectual being. He has depths and heights which cannot be compassed in a purely materialistic or positivistic philosophy. Indian thought recognises no compartments or divisions in
the human personality leading to mutual exclusion and hostility in human aspirations and values, such as pleasure and profit, science and art, morality and religion.

The unity of man emphasizes the synthesis of his interests. While accepting the great importance of science and politics for man, Vedanta evaluates them in terms of his total needs and aspirations. Man seeks things of utility for the sake of things without utility. Science through technology can give and has given man things of utility in abundance politics can give him things of utility of another order, a stable social order, the venue of his life's experiments. But neither science nor politics- can give of man peace or happiness, joy or a sense of fulfilment. These non-utilitarian values proceed from religion and morality. Science and politics can create only conditions for their emergence, but cannot create them directly. Without this spiritual direction, the forces generated by science and politics nourish the lower self of man and become sources of sorrow and discord, division and instability for man and society. A knowledge which leads to the increase of sorrow is not knowledge, but ignorance, the offspring of spiritual blindness. It is spiritual awareness alone that transforms all knowledge into wisdom, and into forms of peace and happiness, love and unity.
The transformation of the world which science and politics seek is powerless to ensure human welfare without the transformation of human nature itself, which religion seeks through a discipline of the whole personality. It is only such spiritually disciplined individuals and groups that can ensure for humanity at large the values of life, liberty, and the pursuit of happiness, of liberty, fraternity, and equality. The peace and happiness of man and the stability and ordered progress of civilisations depend entirely upon the intensification of the spiritual awareness of humanity. With this spiritual awareness for foundation, the structure of civilisation raised by science and democracy becomes strong and steady; without it, it sways in periodic crises to topple down eventually, without the inspiration of religion, civilisation shall ever remain an unstable structure.

Science or politics, art or social graces are but means to I advance the spiritual life of man. Guided by the synthetic philosophy of the Vedanta, the civilization of India has not rejected or excluded any tested human value, but has synthesised them all under the hegemony of the spiritual.

The dictum of the *Shvetashvatara Upanishad* that not through technological advances, but through the knowledge of God alone shall
mankind attain peace and happiness has great relevance for the modern world.

Besides the integral unity of man and his interests, the Vedanta also proclaims the unity and solidarity of all existence. The objective of the Vedanta is the happiness and welfare of man; not man as divided into sects, creeds, castes, and classes, but man as man wherever he may be found. Based on this unitary and universal view of man upheld in her philosophy, religion in India taught that man, in the course of his development, in the course of his self-expression, generates various forces, physical or mental, social or political, and that the development of these forces needs to be matched by a corresponding development of his inner spiritual forces, which alone can provide the factors of stability to an evolving personality or social system. If science and politics make for progress and development in the natural and social environment, there must be spirituality to make man adequate to this development. When vast powers are placed in the hands of man, there must be ampler powers generated in his heart through moral and spiritual discipline of the whole personality. Man loses life's battle when he fails to find the centre of gravity of his personality within himself, but seeks for it in everything outside of himself. This enrichment of the inner life, this deepening of the roots to match the widening of the branches, this strengthening of the
stakes along with the lengthening of the ropes, is the unique contribution of religion to civilization. Steady wisdom and stable character are its watch words, Hence its message is eternal and perennial.

This wisdom or this spirituality is embedded in the great Vedanta, the philosophy which breathes the spirit of fearlessness, harmony, and universality. The advance of science or the development of socio-political thought holds no fear for a religion deriving its strength from the Vedanta. Under its hegemony, science, politics, and religion will function in harmony and co-operation to ensure total human welfare everywhere. Its proclaimed objective is this universal human welfare, not national or racial, nor seminary or fractional, freedom, physical, intellectual, and spiritual. It seeks not only other-worldly, but also this-worldly welfare, not only nihislireyasa, but also abhyaudaya. Also, Gaudapada, an Indian teacher of the eighth century, proclaimed, the solidarity of all existence, which seeks the happiness and welfare of all beings, and which is free from all strife and contradiction.

It is in the light of this philosophy of Vedanta which sees the unity of the Self and the non-Self, that Vivekananda approached our pressing national and international problems. He pleaded for a ‘toned down materialism to suit our immediate requirements, for effecting the uplift of

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India's sunken millions. 'I do not believe in a God or religion' says he, 'which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth.'

He taught that the only way God can come to a hungry man is in the form of a morsel of bread. He pleaded for materialism in the service of spirituality; material improvement, held, is the condition precedent for India's spiritual and moral advancement; one is the means and the other the end, and he found no conflict between them. With convincing logic he demonstrated that the end and aim of all life's endeavours and struggles is to consist in freedom from all bondages, actual and possibly physical, intellectual, and spiritual. This 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.'

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'. 'Art, science, and religion, 'says Vivekananda, 'are but

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three different ways of expressing a single truth. In fact, he was the personification of the harmony of all human energy.\textsuperscript{14}

The world needs this synthesis very badly today. Never before in the history of humanity has there been such a spectacle of a plethora of material and social advantages outside and fear and instability within.

Bleeding from war wounds, says Sorokin, and frightened by the atomic Frankensteins of destruction, humanity is desperately looking for a way out of the deathtrap. It craves life instead of inglorious death. It wants peace in place of war. It is hungry for love in lieu of hate. It aspires for order to replace disorder. It dreams of a better humanity, of greater wisdom, of a finer cultural mantle for its body than the bloody rags of its robot civilization. Having foolishly manoeuvred itself into a deathtrap, and facing the inexorable problem, "To be or not to be", it is forced to pursue, more desperately than ever before, its eternal quest for survival and immortality.\textsuperscript{15}

Vivekananda wanted that India should not repeat the mistakes of the West, but learn valuable lessons from the experiences of those nations. The aim of all the three religion, science, and democracy - is the creation of a pattern of human happiness and general welfare. While science and democracy deal with 'man the known, religion deals with

\textsuperscript{14} Vivekananda, the life of Vivekananda and the Universal Gospel, p. 238.
man the unknown’. A complete, integral civilisation can not- afford to sacrifice either in the interests of the other.

The architect of the modern world is science, and by modern thought is meant scientific thought. To quote Karl Pearson: "The classification of facts, the recognition of their sequence and relative significance is the function of science, and the habit of forming a judgment upon these facts unbiased by personal feeling is characteristic of what may be termed the scientific frame of mind."\(^{16}\) The sum total of achievements in the theoretical and practical fields in the various departments of scientific study in physics and chemistry, mathematics and astronomy, biology and psychology, as also in their various subsidiary branches constitute an impressive record of human development by the side of which, long ages of past achievements pale into insignificance. That is modern thought in its methods and results.

The history of science in recent centuries is thus the history of the triumph of the spirit of free enquiry over mere opinion, prejudice, and dogma. By the end of the last century science had acquired high prestige and authority, while religion had been discredited first as a dangerous error and later as a harmless illusion.

\(^{16}\) Pearson, Karl, Grammar of Science (1990) p. 5.
The nineteenth century thus saw the eclipse of religion in Europe. But there was an uneasy feeling in the hearts of many thinkers that something of deep value to man and his civilisation had been overthrown; and they attempted a reassessment of the meaning and scope of religion with a view to making it accord with the spirit and temper of science. To this great task of reconstructing the mental life of modern man by bridging the gulf between faith and reason on the basis of a unified view of man and a truer conception of the spiritual life, the contribution of Indian thought is unique and lasting. Belief with most people, says Vivekananda, is simply another name for not-thinking carelessness. Religion is a matter of inner experience, a coming in touch with spiritual facts and not a matter of belief or dogma or conformity.

"At the end of his intellectual tether," says J.A. Thomson, "man has never ceased to be religious." All knowledge begins and ends with wonders but the first wonder is the child of ignorance; the second wonder is the parent of adoration, Dogmatism and cocksureness which stifle the spirit of free enquiry are as much enemies of true science as of true-religions.

If the nineteenth century was the century of conflict and division, the twentieth century bids fair to become the century of reconciliation and

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union as a result of a sincere effort on the part of both science and religion to reassess itself and to understand the other. To quote J.A. Thomson again: 'Science is not ill wrapped up with any particular body of facts; it is characterised as an intellectual attitude. It is not tied down to any particular methods of inquiry; it is simply sincere critical thought which admits conclusions only when these are based on evidence.\(^{18}\)

And this "has been the Indian approach to religion. In a lecture, "Reason and Religion", delivered in England in 1896, Vivekananda, pleading for a rational approach to religion with a view to easing the prevailing conflict between science and religion, observed: "Is religion to justify by the discoveries of reason, through which every other science justifies itself?" Are the same methods of investigation which we apply to science and knowledge outside, to be applied to the science of religion? In my opinion this must be so, and I am also of opinion that the sooner it is done the better. If a religion is destroyed by such investigations, the sooner it goes the better."\(^ {19}\)

If 'man the known constituted of his body and its environ-mng world, is the subject of study of the natural sciences, 'man the unknown is the subject of the science of religion. The syntheses of both these sciences

\(^{18}\) Ibid.

of religion. The synthesis of both these sciences is the high function of philosophy as understood in India. It is this function which the Vedanta has performed in this country, ever since the time of Upanishads. Exercising a pervasive and effective influence on our national thought and culture, the Vedanta has spared us not only the fruitless opposition of reason to faith and vice versa, but also the more dangerous manifestation of this opposition in the form of intolerance, persecution, and suppression of opinion. The need of a Vedantic approach to science and religion is insistent today when both have shed their respective prejudices and come closer to each other imbued with the passion to serve man and save his civilisation. If it is only such a synthetic philosophy which blends in itself the flavour of the faith of religion and the reason of science that can reconstruct modern man by restoring to him the integrity of his being and the unity of that being with its environing world.

Problem of World Peace

Sri Aurobindo, in an essay *The Passing of War* (1916-20) expresses the view that the phenomenon of war can disappear only man has developed a sense of unity with his fellowmen, and he has learnt to live in greater consciousness of universal values. His conclusion is that so long as war does not become psychologically impossible, it will remain, or, if banished for a while, return. Vivekananda, on the other hand
emphsises that the ideals and ideas in the heart of men are more powerful than even the atom bomb. Hence, he insists that the only way to a bolish war lies in following the ideals of renunciation and service.

Inspite of the above views, the fact is that the root of every happening in the world can be traced to the mind of man. Passions and bad temper ultimately lead to world-wide conflagration. Wars begin, says the UNESCO Manifesto, In the minds of men and it is in the minds of men that the defenses of peace must be constructed. Unless we handle the problem at its root, it will be impossible for us to solve it satisfactorily. It is said that the treaty of Versailles a treaty of peace was drafted by men of bad temper and it ultimately led to the second World War. Dr. Josiah Old field, speaking on the subject of Peace and Internationalism observed: "No man should be sent to take part in the deliberations of at Geneva who has not learnt to establish peace in his own home. More wars are caused by bad-tempered people sitting to discuss peace propositions than by good-tempered people sitting to discuss war measures." Vivekananda in his Vedanta philosophy has emphasized time and again the practice of love and abjuration of hate, restraint on the waywardness of the senses and the whims of the heart.

It is an admitted fact that selfishness of nations leads to conflicts. But this does not mean that we should abolish nationality. Let us hope
that man will ultimately follow the path to harmony inspite of all
differences and conflicts and the same truth holds good for nations as
well. Nations of the world will march on towards the Federation of
Humanity which is the ultimate goal. Soon the different nations will
develop consciousness of their own peculiarities and toleration towards
those of others. Each nationality should proceed on its own lines and find
fulfilment in self-expression and self realization.

True nationalism should not be confused with the aggressive,
selfish and commercial nationalism of Europe. Each nation must realise
its identity with Humanity. Mutual recognition of common interests and
the growth of a common sentiment alone will facilitate the establishment
of world unity. Vivekananda believed in the ultimate unity of the whole
mankind. If we look at history, we notice the continuous march of
mankind from small groupings and structures to higher and higher
integrations and organisations. Thus the history of humanity is an
arresting story of greater and greater integrations. The UN is undoubtedly
more broadbanded than the League of Nations. The future organisation of
mankind will approximate towards the ideal of human unity which
Vedanta philosophy of Vivekananda has set before us. Sri Aurobindo also
hopes that there is in man a desire to unify himself with others of his species which creates in man a desire to evolve a world state.”

From the above discussion about Vivekananda's contribution to the notion of internationalism and universal brotherhood, which stood in sharp contrast to western approach of both ancient and modern political theorists, the following points may be deduced:

First, Vivekananda correctly realised that no nation can live confined to itself, particularly in these days when science and technology have brought man so near each other and made them interdependent. It is only by mutual cooperation and exchange of goodwill that nations can live at peace. Most of the human -tragedies are due to a nation's disbelieif in this great truth.

Secondly, patriotism and love for one's own culture are good but if these noble sentiments are used to develop hatred for others, they become the cause of strife.

Thirdly, a fake sense of superiority in a particular culture or narrow love for one's own country, or even blind bigotry about the greatness of one's religion has, time and again, brought disaster in human history. It is only in ignorance and selfish blindness to truth that, one nation has taken

Sri Aurobindo, The Ideal of Human Unity (1950)
up arms against another, or a society has tried to inflict its culture on another, through gross or subtle methods.

Fourthly, Vivekananda rightly points out that if people want to get rid of strife, they will have to see that their national life must contribute to, and cooperate with, the general welfare of mankind, making it strong, efficient, and, at the same time humble and helpful. It must be based upon toleration and universal brotherhood. The ideal of nationalism must not be divorced from the higher principles of life. It is not the principle of competition and friction, but that of service and sacrifice. The west will have to learn these principles from India and he also hoped that without the least sense of racial superiority or cultural excellence over others, India will contribute its humble quota towards a better understanding of the meaning of life and peaceful coexistence of human society.

Fifthly, Vivekananda rightly observed that the way to universal peace and good-will, lay through realization of the unity of existence and the solidarity of mankind. He says: "One atom in the universe cannot move without dragging the If whole world along with it. There cannot be any progress without the whole world following in its wake, and it is becoming every day clearer that the solution of any problem can never be attained on racial, national, or narrow grounds. No individual or nation can live by holding itself apart from the community of others, and
whenever such an attempt has been made under the 'false idea of
greatness, policy, or holiness,' the result has always been disastrous to the
isolated one.

Sixthly, Vivekananda had rightly observed at the close of the 19th
century that the whole world was standing at the cross roads, unable to
judge correctly which way to follow. And at last it followed the way to
war the world war I in 1914. An effort was made to outlaw war once for
all but it again miserably failed and hence the world war II of 1939.
Further effort has been made to preserve peace but the clouds of world
war III are gathering thick in the sky again. The question is how to
establish peace in the world, Vivekananda preached the gospel of
universal brotherhood and of spiritual unity to abolish war and to
establish peace in the world.

Seventhly, Vivekananda is correct in his assessment that the social
life in the West is like a peal of laughter ending in a sob; while in India, it
is sad and gloomy of the surface, but underneath are carelessness and
merriment. Vivekananda rightly suggests that now East and West must
work hand in hand for the good of each other, without destroying the
special characteristics of each. The future has to be shaped by a proper
fusion of the two ideals. Then there will be neither East nor West, but one
humanity."
Undoubtedly Vivekananda's approach to plurality is an improvement upon the Western concept of plurality. Vivekananda's approach to plurality is based upon the fundamental principle of human unity; on the contrary, the Western concept of plurality is artificial in nature. In the West the pluralists start with family as one single unit and arrive at the concept of sovereign state. This monadological approach can never lead to fraternity and real unity. In sovereign states some sort of relationship is not only essential but inevitable. No state is self sufficient today. Hence it can be safely concluded that the modern concept of Internationalism is a logical corollary of the modern concept of a sovereign state.

Clash of national interests leads to war. Peace cannot be maintained. All the efforts and various attempts to bring peace and unity so far have been a miserable failure. This led the pluralist to attack the monistic concept of sovereign state and the internationalists held that the notion of an independent sovereign state is fatal to the well-being of humanity. One state cannot be the sole judge in relation to other states. In spite of all that the Western states are sticking to the old concept of sovereign independent states and seeking ways and means to preserve a false unity. Two world wars are proof of this. Hence the way to universal peace and good will lies through the realization of the unity of existence.
as conceived by Swami Vivekananda. Aldous Huxley has written, "We cannot see the moon and the stars so long as we cheat to remain with the aura of street lamps and whisky advertisements. We cannot even hope to discover what is happening in the East, if we turn our faces and feet towards the West."

Indeed by taking up the role of a world teacher Vivekananda was bringing to the world the essence of unity of universal religion, in which "the Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.... Every system has produced men and women of the most exalted character." He made a prophecy that "Upon the banner of every religion will soon be written, in spite of resistance: 'Help and not Fight, 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension.'"