

**THE IMPACT OF THE BHAGAVAD GITA ON R.W.EMERSON, SWAMI VIVEKANAND AND THE INDIAN CASTE SYSTEM****Shivadurga,**

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Abstract

It was ordained by '*Providence*' to me to exposit on the difficult subject of caste and analysis of the views of Swami Vivekanand and Emerson thereon and thus illuminate it. I have achieved this through objective data made relevant by subjective thought and analysis as per various regions of the sub continent of India. So through the life of the '*great soul*' R.W. Emerson, we in India can get correct perspective on the matter of caste and hence be liberated. R.W.Emerson opposed Buddhists ideology and supported Vedic concepts. It is a tribute to R.W.Emerson that he could put forward to the world correct Vedic Hinduism clear of the admixture and confusion of Buddhism and hence the defects of Buddhism due to which he rejected Buddhism. Thus he benefitted the whole world and also made easy the task of Swami Vivekanand. This is as per the thought of Swami Vivekanand. Through these two '*great souls*' the entire world can now follow Jati Varn in correct perspective devoid of centuries old confusion and reach Brahman realization. All can follow Dharm and Yogas of the Bhagavad Gita as per BG 9.32-.33.

Brahminness of Emerson:

Brahminness of Emerson has been seen in “Circles”, as he has transcended the modes of Nature, including virtue and vice. Hence he was a Brahmin. This is as per BG 14.19-26. He was having correct knowledge and was situated in Brahman. Hence he was Brahmin. This mark of a Brahmin is also stated by the Great Vedic Saint Tulsidas. “Brahman is devoid of all Gunas (modes of Nature including constitution of thought, qualities)”¹ I have shown in ‘Over Soul’ that Emerson understood Brahman and Advait Philosophy and had experienced Samadhi hence was a Brahmin. We see in ‘Compensation’ and ‘Self Reliance’ R.W. Emerson understood and believed in and directed society compulsorily towards ‘Karm Yog’. We see in ‘Circles’ and ‘Self Reliance’ that R.W. Emerson believed in and imbibed and understood Bhakti and Gyan Yog which are mentioned in Chapter 12 of the Bhagavad Gita. We see in ‘Self Reliance’ Emerson understood and accepted ‘truth’ as Brahman realization. Further Emerson accepted ‘truth’ as a method of living, which is Dharm. R.W. Emerson also accepted and delineated the concepts of Dharm, Swadharm, Jati Dharm and Karm Yog. A follower and knower of these concepts is a Brahmin since these are routes to Brahman. Hence I consider R.W. Emerson to be a Brahmin. We see in ‘Illusions’ R.W. Emerson accepted the Vedic and the Bhagavad Gita concepts of Maya, Brahman, Shakti, I and identity. He was a believer in the Vedic concept of worship of God as Mother of the World. His understanding here is as per that of the great Vedic saint Shri Ram Krishna as shown under that sub head. Hence Emerson is a Brahmin. R.W. Emerson states on Vedic thought in his Journal “*It is sublime as night and a breathless ocean. It contains every religious sentiment, all the grand ethics which visit in term each noble poetic mind ...Nature makes a Brahmin of me presently:*”² So too R.W. Emerson is Brahmin and Brahminness contains “*Every religious sentiment*”. We see in ‘Self Reliance’ Pg.34 that R.W. Emerson’s concept of ‘Character’ is the same as that of the Bhagavad Gita and this is according to the view of Swami Vivekanand on Bhagavad Gita. Due to understanding this concept he is Brahmin. We see in ‘Self Reliance’ Pg. 41 R.W. Emerson achieves a relation with Brahman through ‘*belonging*’ to ‘*truth*’, hence too he is a Brahmin. We further see that R.W. Emerson had Brahman realization, hence he is a Brahmin. We see in ‘Central Doctrine’ and ‘Compensation’ Emerson was a supporter of War as correct education and also of martyrs. He also supported the soldier’s concept of duty. Hence he supported Kshatriya Dharm stated in the Bhagavad Gita chapter 2,3,5 and elsewhere. We see in ‘Nature’ Pg.284 R.W. Emerson was a supporter of trade. We see in culture Pg. 33, 34 that “*Merchant’s Economy*” leads to the ‘*Soul’s Economy*’ (merger with Brahman). We see there a merchant has to avoid sense gratification. R.W. Emerson values greatly work and labour. In ‘Nature’ Pg.284 he states servants to be a part of a social order. Hence he supports the Shudra concept. This is as per Jati-Varn Ashram concept of the Bhagavad Gita 18.41-46. Due to his understanding of this concept he is Brahmin. I have shown in ‘Over Soul’, ‘Self Reliance’ and ‘Circles’ that R.W. Emerson understood Brahman and had Brahman realization. Hence is a Brahmin as per BG 4.34, 18.42, 18.54, 14.19.

Detioration of Jati Varnashram (Indian Caste system) due to Buddhism and consequent rise of untouchability in India. Subsequent rejection of untouchability and reestablishment of correct inclusive Jati Varnashram on the authority of the Bhagavad Gita and other Vedic scriptures by Vedic incarnate saints from Sri Adishankaracharya onwards. Their rejection of heredity as a factor in Jati Varnashram.

In this back drop we shall try to understand the Indian caste system and untouchability. As per the census of Indian 2001, the former untouchables categorized as Scheduled Caste (hence forth called SC and also Dalits) composition of the state of Bihar is as following:

Chamar –31.3%; Dusadh-30.9%; Musahar, Pasi, Dhobi, Bhuiya-31.0%, the rest 6.8%. Out of these the Chamar are concentrated in the West, Dusadh in West centre, Pasi and Bhuiya in a section of Mid South, Musahar in a section of the NE, Dhobi in a section of NW of the state respectively. Professionally from the past three centuries' records they are agricultural labourers and peasant proprietors. The Schedule castes are actually the former untouchables. The common factor among the Schedule castes, also called the Dalits is that they all have non-vegetarian diet. They were fishermen, hunter gatherers and also cultivators. Examining history further we find that Dusadh are traditionally watchmen, a Kshatriya profession. They hold descent from Dushashan and Arjun, figures of Mahabharat. They keep poultry and pigs. They are predominantly agricultural labourers, a Vaishya profession, village cleaners, petty cultivators. As per my research the vegetarian Buddhists and Jains had a prejudice due to the tenet of non killing, against non-vegetarian peoples and thus relegated them to untouchability, segregation and menial status. In the Vedic Dharm in fact there was no prejudice and consequent untouchability on vocation or diet. In fact all peoples and communities practiced all vocations. We see this as correct conduct and action in resurgent Hinduism as practiced by Vedic incarnate saints from Sri Adi Shankaracharya onwards. We see observation on this "In the plain country the priest is... Chamar, Dusadh".³ Hence we see SC communities in the distinguished role of priest. It was impossible for the SCs concentrated in various parts of the State to individually travel through the entire state providing service as Sudras. In fact the SCs under Hindu Kings post Buddhism were doing respectable Brahmin, Kshatriya, Vaishya tasks such as farming, watchmen, and soldiers. They were not used as Sudras. Their low socio economic status is due to lingering untouchability and past segregation. This was caused by prejudice of the Budhist Jain times against the Non-veg peoples. In contrast Hindu Kings such as Pratap of Rajasthan, Shivaji of Maharashtra and Ranjit Singh of Punjab under the influence of incarnate Vedic saints from the time of Sri Adi Shankaracharya onwards allied with and recruited tribals and SCs thus showing actions of Vedic Dharmic knowledge and also the correct vision of Jati Varnashram being not based on birth but qualities. This is as per BG 18.41. They opposed prior Buddhist influenced untouchability. On the contrary Budh-Jain cultures considered the hunters and the fishermen evil sinful peoples who had committed heinous crimes in past lives, this concept is present in various places in their scriptures. As seen above already under the Hindu Kings the condition of SCs were much improved due to Hindu culture. This process is continued in modern independent India. The queen Lakmi Bai was a heroine of the first Indian War of Independence. She recruited SCs and women in her Army, from amongst whom martyrdom of the SC woman soldier, Jhalkari Bai is much appreciated. Thus these Hindu rulers and Hindu Saints demonstrated correct Jati Varnashram; any person can perform any and all tasks as per his abilities and qualities. It is remarkable and also enlightening that R.W.Emerson could grasp this correct view through his appreciating and imbibing Vedic concepts. It is my research that in fact the Vedic concept of Sudra is not a separate Varn but inherent in the other Varnas. They are the trainees, juniors and assistants amongst the three Varnas. In the Bhagavad Gita 18.44 the placement of Sudra is not a separate shloka, but combined with vaishya, implying this. Labour and service to others (Sudra tasks) are actually inherent in the three Varnas. For example

Kshatriyas perform service to other senior and superior Kshatriyas in the field of Warfare as bowmen, swordsmen, etc. Brahmins also serve other Brahmins in Yagnas and running ashrams. They also serve the king. Hindu Saints appreciate equally both veg and non veg cultures and people. The Saint Sri Adi Shankaracharya in his Stotra Shivananad Lehri extolled solely the hunter Saint Kannappanayanar as the epitome of Bhakti. This Saint offered hunted deer and meat to God as Prasad. Hence he performed priestly duties. In Banaras Sri Adi Shankaracharya bowed down in respect in front of a Chandal (untouchable) accompanied by his hunting dogs and carrying a load of meat, due to his knowledge of Advait, Brahman and the Vedas thus setting an example for all followers of Vedas regarding correct attitude towards various peoples. Later it was revealed that this Chandal was actually an incarnate form of Lord Shiva thus sanctifying this form. This shows that all Jatis and Varnas can practice the Yogas leading to Brahman. These are Bhakti, Karm, Gyan respectively. All can attain Brahman realization. All can perform task of all Jatis as per the situation, requirement of Dharm and their abilities, this is Swadharm. All can be Brahmin. Thus Sri Adi Shankaracharya showed that Vedic Hinduism did not recognize untouchability or heredity or caste based discrimination. In fact this is the philosophy of the Bhagavad Gita since it was Sri Adi Shankaracharya who preached the Bhagavad Gita and made it known generally to the people first by writing a commentary on it and thus making it famous. It was not known to the generality of people before.⁴ Thus Sri Adi Shankaracharya permanently established the Bhagavad Gita on a pristine pedestal available to all. Swami Vivekanand states “The great glory of Shankaracharya was his preaching of the Gita. It is one of the greatest works that this great man did among the many noble works of his noble life-the preaching of the Gita and writing the most beautiful commentary upon it. And he has been followed by all founders of the orthodox sects in India, each of whom has written a commentary on the Gita”.⁵ Priests in various contemporary prominent temples are hereditary and have nothing to do with Jati Varnashram. The Great saint Chaitanya Mahabrabhu included people from all castes and economic sections as his disciples effectively showing that Bhakti and Brahminness is opened to all. Bhakti is a Brahmin trait as it emanates from Brahman. In fact all communities in India are performing priestly duties in their areas. Even in major temples such as Puri, the deity is for a time handed over for worship and priestly duties to the lowest peoples, the SCs and STs who are non vegetarians thus showing resurgent Sanatan Vedic thought overcoming earlier untouchability of the Budh- Jain times. The effort and view of various Hindu Saints from the time of Sri Adi Shankaracharya rendered illegitimate the concept of untouchability. But the minds of society especially the priestly class though ameliorating took time to change. This is because the word of Saints was based on Vedic authority and their being ‘great souls’ and incarnates, as opposed to the Budh-Jain instructions from the courts of Kings which transform society through law. Vegetarianism was enacted as Law thus segregating the non vegetarian cultures. The power of material authority of Kings is much more pervasive and permanent on society through Law enacted by them. Only a few Satvic persons can appreciate the spiritual authority of saints. Others appreciate it only gradually. The great untouchable saint Ravidas was appreciated by other contemporary Saints such as Mira Bai and Kabir. This shows that Vedic Saints did not believe in the false caste system or caste restrictions but true Jati Varnashram as practised by Saint Ravidas. He was widely accepted by the wise and saintly in society, amongst his devotees was a queen who constructed a temple to him. The Saint Ravidas achieved realization of Brahman and continued practicing his family profession of working with

the animal skin. In this he was a follower of the teachings of the incarnate Saint Sri Adi Shankaracharya. I have shown as per the correct form of jati Varnashram, the same person can practice all Jati Varnas as per his qualities and abilities. We will now see this in the conduct of Lord Hanuman. As per the highly respected and accredited Sri Hanuman Chalisa, Lord Hanuman is the reservoir of Gyan (knowledge) and so he is a Brahmin. He is a good adviser of Vedic concepts to Kings Sugreev and Vibhishan and so too he is a Brahmin. He holds a position of a minister to King Sugreev and so also he is Brahmin. He participated in War. Sri Ram extols him as his brother. Hence he is Kshatriya. He is the servant of Lord Ram. Hence he is a Sudra. As per Swami Vivekanand “The only commentary, the authoritative commentary on the Vedas, has been made once and for all by him who inspired the Vedas- by Krishna in the Gita. It is there for everyone in every occupation of life...in the cottage of the poor man, with the fishermen that are catching the fish, and with the students that are studying”.⁶ This shows also people from all occupations of life can imbibe the teachings of the Bhagavad Gita including Dharm and the Yogas and its highest teachings of Brahman. Thus all can be Brahmin. This is as per BG 9.32 “taking refuge in me, they also, O son of Pritha, who might be of inferior birth, as well as women, Vaishyas and Sudras, even they attain the supreme goal.” Women are present in all Jatis thus Jatis are interchangeable as per the requirement. It is widely accepted during the Vedic period there was no caste based on birth. In some places the definition of Brahmin has been considered in a lower and restricted sense as a particular life style required for rituals, yagnas and sacrifices. This is below the Gyan Kand of the Vedas which we have seen till now. The Gyan Kand is Dharm, the various Yogas of the Bhagavad Gita, Advait, Vishitadvait, Dvait philosophies. It is in this lower sense of the word Brahmin that Sri Ram eliminated Bhringi Rishi, since he was not following the life style required for rituals and Yagnas. Even this is not based on heredity or birth. One of the sons of Lord Ram (Kush) was not his son by heredity. Yet he treated him at par with his heredity son, Luv. Hence even this lower and restricted sense of Brahmin is not based on heredity. This is as per the observation of Sri Rama Krishna “According to (this section) of the Vedas none but a Brahmin can be liberated...one must perform sacrifice, worship, and so on, according to spiritual injunction. But where is the time in the Kaliyuga to perform Vedic rituals? Therefore in Kaliyuga the path of devotion (Bhakti) prescribed by Narada is best”.⁷ In Vedic thought words describe many meanings. For example Tamas is used to describe delusion or ignorance. However the Tamas of Bhakti is desirable and is different from the above meaning of Tamas. It is not deluding to the contrary it leads to correct knowledge and Brahman realization. This is also the case with the word Brahmin. Bhakti Yog as seen above is applicable for all life styles of Jati Varn. The Vedic Rishi Viswamitra was earlier a Kshatriya King. He later undertook penance and attained knowledge of Brahman and became a Brahm Rishi. In recent times the incarnate Vedic Saint Sri Rama Krishna accepted disciples as per their spiritual qualities and not birth. His attitude is seen thus. “The master (Sri Rama Krishna) asked Mani Malik to quote the words of Tulsidas to the effect that one who had developed love of God could not observe caste distinctions”.⁸ “Tulsi also said ‘At the touch of the Philosopher’s stone, the eight metals become gold. Likewise all castes, even the butcher and the untouchable, become pure by repeating Hari’s Name. Without Hari’s name the people of the four castes are but butchers”.⁹ Here there is no mention of giving up of the butcher profession. The four castes have been equated in the task of Bhakti. Untouchability has been rendered redundant, as they can practice Bhakti Yog as an equal.

Emerson became a Brahmin as per his qualities, thought and actions. Arjun is addressed by Krishna at various places in the Bhagavad Gita as “Bharat” so the teaching to Arjun is actually to the entire country. At that time it constituted the entire world so it was for the entire world. Arjun was a Brahmin since he was given the knowledge of Brahman. Arjun was a Kshatriya as per his “nature” which means his qualities and not birth. As per his birth Arjun was of mixed parentage and therefore not a Kshatriya as per the concept of heredity. Since he was also engaged in cow protection, farming and tilling the land, along with his brothers in various episodes of Mahabharat, he was also a Vaishya. Since he was serving and obeying the orders of God Krishna in the Bhagavad Gita, he was a Sudra. Since he was serving his king, Yudhistir so also he was Sudra. So we see Arjun had to undertake his “own work” (see ‘*own work*’ of Emerson in ‘self reliance’) as per his place in society. It was his individual work (Swadharm) born of his nature. It was also part of his Jati dharm(duty as per and to the community). I discern thereby the Jati Varn System was not a classification of people, as generally held, but a classification of work for the person as per his qualities and situations. Arjun performed actions of Brahmin, Kshatriya, Vaishya and Sudra and hence was all of the above. This is further affirmed through Sri Adi Sankaracharya bowing down to the Chandal (lowest of the low) in Banaras on recognizing knowledge of Brahman in him thereby showing it was open to all in all forms of work and all jati varn, hence all could be Brahmins while doing various works of Jati Varn. The Bhagavad Gita gives farming and cow protection as duties of Vaishyas. But elsewhere in the Mahabharat we find Brahmins and kshatriyas doing these works. Hence one and all are required to exhibit and follow the various and even all categories of Jati Varna Ashram Dharm as per their qualities and situation. As per the important Vedic Stotra Purushshukta, we find the Ved Purush classified into the head as Brahmin, hands as Kshatriya, stomach as Vaishya and feet as Sudra. We find all in the same one body thus supporting my above observation. The feet support all the above three body parts as mentioned. Head, hands and stomach, have separate functions respectively. From this I discern that Sudras were not separate but the trainees and assistants and subordinates, within Brahmin, Kshatriyas and Vaishyas as per the Vedic system. This is as per my observation above. The Purush sukta does not consider or include heredity in Jati Varn. The Purush sukta is an integral and foundational part of the Vedas. In fact society to be functional anywhere has to follow this concept of the Purush sukta. As an example a soldier killing in War is absolved of punishment and in fact honoured as he is following Kshatriya Dharm. A thief killing in the course of theft will be punished as he is not following Kshatriya Dharm and in fact violating other tenets of Dharm that we will not examine here. This is supported by the view of Swami Vivekanand. He observes that in Mahabharat caste (Jati Varn) is based on occupation and not birth and ultimately all will have to become Brahmins.¹⁰ He further states “The Brahminhood is the ideal of humanity in India, as wonderfully put forward by Shankaracharya at the beginning of his commentary on the Gita, where he speaks about the reason for Krishna’s coming as a preacher for the preservation of Brahminhood, of Brahminness.”¹¹ Swami Vivekanand also states “Vatsayana boldly declares that this Rishihood is the common property of the descendants of the Sage, of the Aryan, of the Non-Aryan, and even the Mlechcha”.¹² Emerson also agrees to the above view of Varnas as per quality of a person. Emerson agrees with the above concept of ‘Brahmin’ due to his views as I have brought out and analysed above and also in ‘Self Reliance’ and ‘Circles’.

To be true, Buddhism has always been a part of Hinduism; whatever it has taught was always a part of Hinduism. Even Atheism is accepted as a special stage within Maya; However when Buddhism was applied exclusively or predominantly, it led to destruction, gloom and inescapability in society. It is my research that Ashok's Buddhism had led to the development of caste system in India and its insane conspirational segregation of SC also called Dalits by rest of society. A cursory survey even today will place all Dalits as non-vegetarians. Conventional modern wisdom holds birth of caste system in the Gupta Age or around 4th century AD. However I am not of this opinion. The Gupta Empire was not spread throughout India. Especially in its formative stage it covered only a sixth of India. The later Gupta Empire after King Chandra Gupta was only a follow on of the earlier empire. In its earliest stages it just did not have the Sway or pan Indian authority to start or to establish a uniform conformist and pervading structure like the caste system; however King Ashok had the pre-requisites. In fact King Samudra Gupta was called the King of Kings – he did not displace or remove kings ; only exercising sovereignty over them; so leaving diverse social and regional structures under various kings; the local kings themselves possessing a social say in their kingdoms; so also the Gupta empire could not have started such a uniform social custom; in fact they assimilated many foreigners, fought with the central Asian invaders, their society consisted of hunter-gatherers and pasturers who were compulsorily non-vegetarians like the Gupta Armies. So the Guptas were favourable towards the non-vegetarian dietary systems and cultures. We see the predominant cultural and religious Icon and poet saint of the time, Kalidas, being a devotee of the mother Goddess Kali, to whom animal sacrifice was offered and also eaten as Prasad (offerings as holy food); infact dietary inclusiveness is one of the basic reasons of Gupta period being the golden Indian age; hence untouchability was culturally opposed and negated by the Gupta Empire. Both Faxian and Xuan Zang were followers of Buddha and his teachings. So they opposed Hindu influence in Buddhism and also Hinduism itself. Untouchability was directly connected with the Budh and Jain abhorrence against violence, killing and non-vegetarianism. Budh forbade his followers from killing for food. The King of Kings Samudra Gupta was a firm hindu and worshipper of Lord Vishnu. He was considerate to other religions. He permitted the Budhist King of Sri Lanka to build a monastery in Gaya. He himself constructed a gold railing around the Bhodhi Tree. The Guptas supported Budhist and Jain cultures as well. Many kings under them were Budh and Jain. This period engendered East and South East Asian Budhist art. This was recorded by the Chinese Traveller Faxian in his records. In fact the structure of Samudhra Gupta's Empire ensured its survival for a long time as opposed to the immediate fall of the Empire of Ashok. Untouchability that had started in the time of Ashok would have continued in the Budhist and Jain cultures and kingdoms. The Gupta Empire ultimately reverted to a number of small kingdoms and republics. These were ultimately conquered by Harsha in the 7th Century. Harsha was a Buddhist like Ashok. Like Ashok Harsha's Empire too scattered with his death, showing the same weaknesses. Xuan Zang, the Chinese pilgrim visited Harsha's kingdom in 636 AD and observed the Empire run by Buddhist principles which included non-killing as a virtue. Thus untouchability and segregation of the non veg peoples would have again become predominant and universal during the time of Harsha and afterwards. Faxian states that throughout the country the people kill no living thing nor drink wine or eat garlic or onion except for the Chandalas only. He called Chandalas 'evil men' who were segregated in Society. He described the Chandalas as those who hunted and sold flesh. Thus Faxian observed and

approved the segregation and untouchability of Chandalas due to his Buddhist beliefs. Mostly this segregation was restricted to local Buddhist and Jain kingdoms. Definitely it did not exist in the Bhil, Gond ST kingdoms or even other Hindu kingdoms due to their life styles of meat eating. Chandalas were the hunter gatherers, pasturers and the workers of animal hides amongst agriculturists in society. The word 'Chandala' was widely used in ancient Buddhist India for untouchables. It is a term of abuse in parts of the country even today. However the Rig Ved does not derogate or consider evil or untouchable the Chandala. The Rig Ved 8:8 mentions Charamana (a tanner of hides) without any concept of untouchability. In fact the great Hindu Gods Shiva and Sri Ram themselves work on and use skin. Thus they sanctified the profession of Charamana and Chandala. As opposed to Buddhism the resurgent Hindu cultures of this time accepted and appreciated the untouchables as equals. Pandavas carried out works considered untouchable in Buddhist times, such as working with animal skin, killing for food. In South the Great Chandal Saint Nandanar was welcomed and received by multitude of Hindu Vedic Saints in the Chidambaram Temple. This is an example of previous Buddhist influence of untouchability being alleviated and eliminated under resurgent Vedic Hinduism established by incarnate Vedic saints. It is an ideological and cultural land mark. Dr. B.R. Ambedkar, the social reformer dedicated his book on untouchability to the Saint Nandanar in his appreciation. However untouchability continued in Buddhism and Buddhist influenced Hinduism. Non-killing is the first precept in Buddhism. Buddha declares the meat-trade to be wrong livelihood in Vanijja Sutta.¹³ Hunting and domestication of animals for food is essential in a country like India due to floods and droughts occurring frequently. Further large parts of the Country are Scrub or forest. Still the Buddhist Emperor Ashok favoured and propagated impractically Vegetarianism due to his Buddhist religion.

Emerson, Vivekanand, Buddhism, Bhagavad Gita and India:

In the 19th Century Buddhist and Hindu chronology and their social admixture was not clearly known in the west. There was confusion whether or not the Bhagavad Gita is a Buddhist scripture. It is a tribute to Emerson's ability to grasp the correct perspective amid this confusion. In fact Swami Vivekanand has conclusively proved that the Bhagavad Gita was a work prior to Buddhism and not a part of Buddhism. He stated "The worship of Sri Krishna is much older than that of Buddha, and (words to the effect that the Bhagavad Gita was a part of Mahabharat written at the same time hence much older than Budh)".¹⁴ It is amazing and thrilling that Emerson seems to have resolved the confusion about the Bhagavad Gita being a part of Buddhism even earlier. We see in his letter dated 30 may 1845 to John Chapman "*There is a book which I very much want of which this is the title. "The Bhagavat Geeta, or Dialogues of Kreesna & Arjoon; in eighteen lectures; with notes. Translated from the original in Sanskreet, or ancient language of the Brahmins, by Charles Wilkins; London: C. Nourse; 1835"*". The interest expressed here about the Bhagavad Gita and ancient language of Brahmins contrasts with the pessimism and rejection of Buddhism in his remark seen below. The interest and appreciation of the Bhagavad Gita can also be seen in his letter to the American poet Emma Lazarus in 1868 "*And of Books, there is another which, when you have read, you shall sit for a while and then write a poem—(it is) the "Bhagvat-Geeta," but read it in Charles Wilkins translation"*". Thus Emerson helps the poet Emma in finding inspiration for her poetry.

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The thorough exhausting and complete perspective and knowledge that Emerson gained of the Bhagavad Gita and the Vedic thought can be understood through his letter to Maxmuller on 4th Aug 1873 “*all my interest in the Aryan is ... Wilkin’s (sic) Bhagavat Geeta; Burnouf’s Bhagavat Purana; And Wilson’s Vishnu Purana...yes and a few other translations*”. This rules out any interest in Buddhism which stands completely rejected by Emerson.

Exclusive Buddhism suffered from other weaknesses that I shall demonstrate below. Emerson is clear about these weaknesses of exclusive Buddhism as compared to Hinduism. Buddhism denies existence of God. Emerson believed in the concept of God.

Buddhism considers the world to be inherently unreal, momentary (shanika). Hinduism does not consider the world to be such. Saint Kumaril Bhatt has stated this succinctly “The material world cannot be momentary since it does not disappear every moment”. He observed a large number of grammatical mistakes in Buddhist scriptures and commented that these cannot be the words of God as God would not commit grammatical mistakes. He reinforced the belief that the Vedas are unauthored, beyond the authorship of man, hence beyond history and hence eternal and imperishable as opposed to the texts of other religions which are thus shown to be not eternal and within space time. We have seen above that Emerson considers Indian scriptures to be ‘eternal’ (due to Brahman being eternal). Hence he is in agreement with Sri Kumaril Bhatt. Hinduism considers the world to be Mithya (not false, but fleeting, illusory). But this knowledge is not direct, rather originates as a consequence of realization of Brahman. Brahman alone is truth. Brahman has two aspects, with and without form. Emerson believed in both Brahman with form – (Vishnu and Hari) and Brahman without form (‘Over soul’ of Emerson). Individual and societal Duties are incumbent on persons according to their state-Family Members (Grahastas) or Ascetics, Brahmins, kshatriyas, soldiers, businessmen or Rulers, etc. This is Jati Varn Dharm. I have shown in ‘Self Reliance’, ‘Circles’ and ‘Compensation’ that Emerson believed in it.

As seen earlier Emerson considered himself a Brahmin. We see in ‘Self Reliance’ ‘Circles’ and ‘Compensation’ that Emerson believes in Brahman and the concept of Dharm. This includes individual and societal duties, ‘own work’, ‘own nature’ and ‘own thought’. Emerson was a believer in Brahman and soul. Hence Emerson can be considered to be a follower of the concepts of Vedas as stated by Sri Adi Shankaracharya. In ‘Compensation’ page 58 Emerson states “*A plain confession of the in-working of the All and of its moral aim. The Indian mythology ends in the same ethics*”. Buddhism prescribed individual Nirvana and depreciated essential social and family duties as an impediment. Budh denied the Existence of God, Brahman and Soul. As per Swami Vivekanand, “He (Buddha) denied that there was any soul in man...we Hindus all believe that there is something permanent in man, which is unchangeable and ... living through all eternity...And that in man we call Atman...And we believe that there is something permanent in Nature (...that we call Brahman) which is also without beginning and end. He (Buddha) denied both of these... I do not understand his doctrine...we Hindus never understood it”.¹⁵ Buddha denied the existence of Brahman in Alagaddupama sutta.¹⁶ Buddha criticized the concept of Brahman as ‘unwisdom’.

The concept of Atman was rejected by Buddha. Sri Adi Shankaracharya refuted Buddhist arguments against the Atman (Soul). So it can be concluded that Emerson considered the final state of Buddha and Buddhism to be mistaken and incorrect. This is as per the view of Swami Vivekanand above. Sri Adi Sankaracharya stated that “No doubts could be raised about the self,

for the act of doubting implies at least the doubter”. The doubter here represents the conditioned soul (Jiva) which can attain realization of the soul through Dharm and the Yogas of the Bhagavad Gita. Emerson believed in Dharm and the Yogas of the Bhagavad Gita as I brought out in ‘Self Reliance’, ‘Circles’ and elsewhere.

Swami Vivekanand stated “The Buddhas, the Christians, the Mussulmans, and the Jains prescribe, in their folly, the same law and the same rule for all. That is a great mistake; education, habits, customs, Laws, and rules should be different for different men and nations, in conformity with their difference of temperament. What will it avail, if one tries to make them all uniform by compulsion?”¹⁷ Hinduism allows an individual to practice spirituality in different paths as per his Nature. It also prescribes societal, familial and national duties to a person as per his situation (Grahast, sanyasi and Vanaprasth) and abilities. This is as per Emerson’s views of ‘own work’ and ‘own nature’ explained in ‘Self Reliance’ and Emerson’s ‘Central Doctrine’. These are different for different persons and are as per the Bhagavad Gita concept of Swadharm and Jati Dharm. This shows Emerson’s disagreements with other Non-Hindu religions on this aspect.

Emerson was a believer of Lord Vishnu and Hari as God. Emerson believed in Brahman and Soul as shown in ‘Nature’ and ‘Over soul’. Due to Buddhist views and beliefs, buddhists could not follow Emerson’s concepts of ‘own thought’, ‘own nature’, ‘own work’, and ‘genius’ which are so important for the development of the individual. We see in ‘Self Reliance’ and ‘Circles’ that these are the Bhagavad Gita concepts of Swadharm, Jati Dharm and Karm Yog and path to Brahman. Buddhists, neglecting these fell into Tamas, lost self trust and consequently became ignorant and deluded as per BG Chapter 14. Buddhism’s insistence on the same path for all created failure of society containing people of different natures. It failed on the ‘own nature’ concept of BG 3.33 and 18.60. People with different natures could not be accommodated. Society decayed and deteriorated. It became ignorant, incapable of self defence (due to the tenet of non killing and non fighting and not keeping arms), nescient, unwise, foolish, dull, imbecile, inefficient and impractical. This ultimately led to a self depreciating attitude. Buddhists became easy conquest for foreigners. Thereafter they quickly forsook their non violent religion on threat of violence by invading muslims and converted enmasse. Buddh declares weapon trade to be wrong livelihood in Vanijjasutta.¹⁸ This rendered weak and illegitimate the Kshatriya Dharm. This weakened the country against attack from foreigners. Hindu Dharm as per BG 5.25 requires work to be undertaken for benefit of all mankind and all life. As per BG 2.50 Yoga is skill in work. Krishna uses the word ‘Mahabayo’ in BG 2.26 to describe Arjun. Thus showing he was proficient in and had reached the highest levels in his ‘own work’ of Kshatriya Dharm. This attitude was ignored in Buddhism. The freedom fighter Vir Savarkar states “Ahimsa paramo Dharma etc tenets of Buddhism were preached by massive groups of Buddhist Monks. They also preached that use of weapons is a great sin. This was also preached to the soldiers. This harmed the weapons capability of the country and the border areas. It also damaged correct learning ability.”¹⁹ He further states “Till the time Ashok followed Vedic Dharm and its concept of use of and worship of weapons till then Indian Armies remained capable and invincible. However on acceptance of Buddhist religion by Ashok this entire capability was destroyed”.²⁰ In fact this capability was developed by the Vedic Hindu King Chandra Gupta Maurya and his adviser Chanakya. It was inherited by Ashok on becoming King. Subsequently it was displayed by Hindu kings like the Gupta Empire of 4th Century AD. The Buddhist countries of East and

South East Asia imbibed from Hindu concepts and were saved the fate of Indian Buddhists. They imbibed Hinduism increasingly inspired by incarnate Vedic Saints from Sri Adi Sankaracharya onwards. This is one reason why Swami Vivekanand stated “The real Buddhism, I once thought, would yet do much good. But I have given up the idea entirely, and I clearly see that why Buddhism was driven out of India”.²¹ Due to the above reasons Buddhism neglected the duties essential for society and a part of Dharm required to reach Brahman. We see in ‘Experience’ how Emerson’s concept of ‘genius’ can be transformed into ‘practical power’. This was absent in fact discouraged and prohibited in Buddhism. Buddhism neglected individual and societal duties essential for Dharm. Without the above Dharmic concept of duties society becomes degenerate, imbecile, vulnerable to crime, ignoring scientific outlook, docile, non violent, submissive confounded and inert. There was destruction of family values, morals became lowered, scientific outlook was neglected. Due to abandoning of the above values, society became vulnerable to other evils. Duties towards the individual, family and society are essential in Dharm. Hence Hindus considered Buddhism to be making life futile and failure. Since ignoring duties is a cause of remorse which Buddha did not feel, Buddhism is remorseless. Buddhism had other defects of ignoring Bhakti, Karm and Gyan Yogas and Dharm hence failing on Emerson’s standards. The above defects led to the stage of Tamas as per BG Chapter 14. This led to delusion, ignorance and nescience. Emerson expresses these very same views.

Emerson wrote in his Journal “*This remorseless Buddhism lies all around threatening with death and night*”.²² Emerson thus analyses that Buddhism is remorseless, and threatens with death. Emerson also states the pessimism and dissociation from reality of Buddhism (This is due to ignoring Dharm) in his letter to his Protégé Margaret Fuller (who later became Editor of the Trancendentalist Magazine ‘Dial’) on 8th Sep. 1841. “*Buddhism cometh like a flood. Sleep is better than waking: Death than life*”.²³ We see here that Emerson considered the Bhagavad Gita not to be a part of Buddhism. This is due to his great appreciation and imbibing of the Bhagavad Gita as I am showing in this paper. This is also due to his correct perception or ‘intuition’ as a ‘great soul’.

Due to these defects Buddhists in India fell into ruin and were easily conquered. After this they easily and quickly forsook and discarded their Bhuddhist religion under threat, coercion and violence and were converted by force to Islam. This was due to Buddhists becoming Tamasic. Buddhists majority areas and strong holds in India such as Kashmir, West Punjab, Sindh and East Bengal converted enmasse and became Islamic majority areas. Hindu predominant regions in the rest of the country did not succumb thus due to following Dharm and the Yogas. Various communities who were influenced by Buddhism in India developed a self depreciating attitude and self demeaning attitude about themselves due to the above reasons. This was subsequently overcome by Hindu resurgence. In the depressed caste of Ezhavas of Kerala, Buddhist influence in the past is discerned. They even probably have Buddhist figures as their Gods. Subsequently due to Hindu resurgence of the Hindu saints and a saint of their community, Sri Narayan Guru, they could develop the corrective attitude and become resurgent and Dharmic and confident like their hoary past of non and pre Buddhist influence. The Hindu saints from the time of Sri Adi Sankaracharya preached spirituality and spiritual equality for all. This was irrespective of discrimination between Veg and non veg diet and heredity. This is also the view of Emerson. Through my research in this paper I realize Emerson was a predecessor and

assistant of Swami Vivekanand in developing and establishing Sanatan Vedic Dharm in the West. Pioneering research and work of Emerson was completed by Swami Vivekanand. This included universal spiritual equality, description of Brahman, Bhakti and other Yogas. As per Swami Vivekanand “At the same time he opened the door to the highest spiritual worship from the Brahmin to the pariah. That was Ramanuja’s work.”²⁴ “You may mark one characteristic since the time of Ramanuja- the opening of the door of spirituality to everyone.”²⁵ “Ramanuj, on the other hand, with a most practical philosophy, a great appeal to the emotions, and entire denial of birth rights before spiritual attainments, and appeals through the popular tongue completely succeeded in bringing the masses back to the Vedic religion,”²⁶ “The Friars of the orders founded by Ramananda, Kabir, Dadu, Chaitanya and Nanak were all agreed in preaching the equality of Man”²⁷ Even after the advent of Hindu Saints and their opposition to untouchability the Buddhists and Jains and also a section of Buddhist influenced Hindus continued their earlier thinking. However resurgent Hindus followed the timeless teachings of the Vedic Saints. From the time of Sri Adi Sankaracharya onwards many great Hindus opposed untouchability. These include the Hindu Kings Shivaji and Pratap who included in their Armies untouchables (who constitute today’s ST and SC). Thus the untouchables were raised to a high level in society. A soldier is universally respected in society. However society took time to change. Many communities were able to come to terms with their non vegetarian diet now across the social spectrum. Swami Vivekanand clearly holds both Vegetarian and non vegetarian diets as equally conducive to spirituality. He stated that eating meat develops Sattva. He insisted that one should eat meat.²⁸ He described his Guru’s attitude (even on being vegetarian), “If he was given meat offered to the Goddess, he used to hold it up to his head”.²⁹ In fact his Guru Sri Rama Krishna was both vegetarian and non vegetarian at different times thus sanctifying both diets. He once stated “Four desires have come into my mind. I shall eat fish curry cooked with egg plant.”³⁰ Swami Vivekanand also upheld the views of Sri Adi Sankaracharya, he states, “With regards to food, one should eat whatever comes”.³¹ “You may eat what you like”³² and also of Sri Ramanuj (one has to be particular about one’s food).³³ Both these views were supported by his Guru “Now a days I cannot eat food touched by anybody and everybody. No, I cannot. But once in a while I do.”³⁴ The views of Adi Sankaracharya and Ramunuj are different, but both are Vedic. Sri Ramanuja also supported the non vegetarian diet as conducive to Bhakti, other yogas and Dharm. Once Sri Ramanuja along with his followers was escaping persecution by a fanatic king to save his followers. They became lost in the forest. They were then hosted by Chandals who were non vegetarians. Sri Ramanuj practiced Dharm and Bhakti with them. Forest dwellers including Chandals are non vegetarian due to the environment. Forests are relatively infertile. Agriculture is not feasible. Thus Sri Ramanuj considered this life style and its non veg diet as conducive to Dharm, Bhakti and other Yogas. Sri Ramanuj and some of his followers also would have eaten non veg food thus further showing it as correct and conducive to Dharm and the Yogas. The Chandals were thanked by his followers for their hospitality. They were correctly guided to a safe area by the Chandals. Additionally Sri Ramanuj was also a supporter of Vegetarian diet. Besides and through this he reinforced the Ahara philosophy of food as brought out above. This is as per Vedic Hinduism. On the contrary Buddhist and Jain kings and cultures considered hunters and fishermen evil sinful peoples who had committed heinous crimes in past lives. This is opposed by Vedic incarnate saints. Swami Vivekanand states “those powerful epoch makers, Shankaracharya and others were the great caste makers. I cannot tell

you all the wonderful things they fabricated, ...in my travels and experiences I have traced them out, and have arrived at most wonderful results. They would sometimes get hordes of Baluchis and at once make them Kshatriyas, also get hold of hordes of fishermen and make them Brahmin forthwith. They were all Rishis and sages, and we have to bow down to their memory”.³⁵ We see here Sri Adi Shankaracharya did not discriminate on heredity or non Veg diet. Instead he considered both Veg and non veg diet and associated life styles and works as conducive to Brahman realization and Brahminness. This also supports my research that since castes were exclusive, hence Sudras were not hereditary or a different caste or community but from the same community and were assistants, juniors and trainees. The above also clearly shows that people in all categories of work and lifestyle, including the hunters, fishermen, chandala and labourers are eligible to practice Dharm and Yogas of the Bhagavad Gita and also Brahminness while continuing their work and life style. All can attain Brahman realization and Brahminness. All can perform the task of all Jatis. In fact in Buddhist times the non vegetarian peoples were out casted and reduced to untouchability. They were segregated and were forced to live on waste of society, this included eating dead animals. Buddhist society blocked their avenues of development through segregation. The same Buddhist society which forced them to eat dead animals blamed them for these acts considering them to be abominable. Thus the Buddhists did great injustice. As seen above this segregation was rendered illegitimate and was removed by incarnate Vedic saints. The compiler of Vedas is Rishi Ved Vyas. He respected highly his mother. His mother was a fisher woman. Thus Ved Vyas could not have segregated and made untouchable the non veg peoples. The Pandavs were non vegetarian in the Mahabharat. Their ancestry includes a fisher woman. In view of the above we find that Hindu society of Kerala was clearly not a follower of these saints and Vedic Hinduism in totality but was under past Buddhist influence due to vegetarianism and untouchability. Swami Vivekanand states “Was there ever a sillier thing before in the world than what I saw in Malabar (Kerala) country? The poor Pariah is not allowed to pass through the same street as the high-caste man, but if he changes his name to a hodge-podge English name, it is all right; or to a Mohammedan name, it is all right. What inference would you draw except that these Malabaris are all lunatics, their homes so many lunatic asylums, and that they are to be treated with derision by every race in India until they mend their manners and know better. Shame upon them that such wicked and diabolical customs are allowed; their own children are allowed to die of starvation, but as soon as they take up some other religion they are well fed. There ought to be no more fight between castes.”³⁶ In fact the Nambudiri Brahmins had become misguided and had become large land holders. This is contrary to the concept of Brahmin as stated by Swami Vivekanand “He only is the Brahmin who has no secular employment”.³⁷ Under Buddhist influence they had become vegetarians and having a prejudice against killing of animals for food. It is in context of social discrimination, agnosticism contained in Buddhism that Swami Vivekananda states “This degradation which is with us today has been left by Buddhism. This is the legacy which Buddhism has left to us.”³⁸ I have shown that the Buddhists discriminated, outcasted and segregated socially on the basis of non-veg diet due to their tenet of non killing. We see Emerson was an upholder of non-discrimination, moral chastity and Brahminness in ‘Self Reliance’ and ‘Circles’. Swami Vivekananda also gives the solution to this problem. “The solution is not by bringing down the higher, but by raising the lower up to the level of the higher and that is the line of work found in all our books...the ideal at one end is the Brahmin and the

ideal at the other end is the Chandala and the whole work is to raise the Chandala up to the Brahmin...such devils (who discriminate between caste and communities on heredity and prohibit others from rising up to the level of Brahmin) sometimes arose among the ancients. There have been devils everywhere more or less in all ages...what prevents any caste from declaring they are Brahmins? ...because whatever it was, each caste was exclusive of the other”.

³⁹ We see here that Swami Vivekanand like Emerson and Vedic saints believes all are eligible to become Brahmins. We also find that untouchability and segregation was not a part of Vedic social system but developed later and as I am showing in Buddhist times. Untouchables were not the servants or Sudras as they were segregated. Since castes were exclusive, hence none was used as Sudra (servant) from another caste. I have shown above that Sudras were in fact inherent in every caste as the assistants, trainees and juniors. Sudra was in fact wrongly used to describe untouchables. The Brahmins of Kerala became vegetarians and disliked non veg diet. The rise of Nairs of Kerala was subsequent to Buddhist times and based on the philosophy of resurgent Hindu Saints. Hence they did not develop self depreciation on account of Buddhist tenets and their own non veg diet. Due to the views of Swami Vivekanand the Nair kings of Kerala passed strictures against untouchability. Kerala consequently improved and practiced correct Vedic Dharm and Jati Varn. There was no discrimination on heredity or food or in the Temple.

Kashmir was a Buddhist strong hold and Buddhist majority area since the time of the Kushan Empire. Kashmiri Brahmins still worship the Buddhist Triratna symbol. This shows Buddhist influence on them. Hence untouchability and vegetarianism was prevalent. On the advent of Sufi Islam a large number of people converted to escape discrimination and influenced by the concept of brotherhood. Sufism reminded the Kashmiris of the brotherhood and other concepts of the culture of Vedic Rishis which existed prior to Buddhism. In fact I have researched that Sufism developed through Vedic influence and contained Vedic concepts as evidenced through the lives of its guides such as Owaisis and Rabia. In fact Rabia loved God similar to the Gopis. Subsequently Kashmir passed through periods of intolerance and religious persecution by Islamic Sultans. Non Islamic religions were greatly weakened. In fact most of the conversions to Islam in India were due to persecution, violence and the sword. Swami Vivekanand states “You know that the Hindu religion never persecutes...the Mohammedans brought murder and slaughter in their train, but until then peace prevailed”.⁴⁰ He further states “where has your Christianity succeeded without the sword?...I know how your forefathers were converted. They had to be converted or killed; that was all. What could you do better than Mohammedanism, with all your braging?”⁴¹ The Kabul Sahahi dynasty of East Afghanistan converted from Buddhism to Hinduism in the 9th century AD. It was invigorated by the thought of Sri Adi Sankaracharya. Sri Adi Sankaracharya had travelled and traversed North India as part of his country wide travels for propagation and teaching of Vedic philosophy. The Kabul Shahis could resist Islamic conquest and conversion whereas the rest of Buddhist Afghanistan was conquered and converted to Islam. The Hindu Kabul Shahis under pressure from superior forces withdrew into Punjab which also came under their rule, however they continued attacks into Eastern Afghanistan. They were however weakened due to a large Buddhist and Buddhist influenced population in Punjab which was useless for War. They were ultimately defeated by the Islamist Ghaznis. Their king Trilochanpal is respected and honoured as the last Punjabi king of Punjab. This shows that the culture of the Kabul Shahis is largely the culture of Hindu Punjab. It is also the base for Sikh culture. Hence Islamic culture was not regarded by them as Punjabi but foreign.

Subsequently Kabul Shahi culture inspired resistance continued in Hindu Punjab for 10 centuries. Hindu Punjab resisted forcible conversions to Islam. There was regular rebellion and insurgent action against the Islamic occupation and persecution. The Kabul Shahis survive as various Rajput clans in North India. Thus Hindu Punjab endured valiantly and resisted one of the longest periods of Islamic domination besides being in the fore front of facing all invasions in India. It also survived one of the worst Islamic persecutions in India. It also survived some of the most overwhelming odds in sheer numbers of the invading Islamic Armies as compared to other regions of India. As compared to massive and near total conversions of Buddhists of Punjab to Islam there was relatively less conversion from the Hindus of Punjab.

Srilanka was converted to Buddhism under the influence of King Ashok. At this time Sri Lanka became fully Buddhist. In the second century BC a Buddhist Srilankan prince named Saliya lost his caste as he married a Chandala outcaste in the ancient times. This shows untouchability originated in Buddhism and continued in Hinduism due to Buddhist influence. This shows untouchability and caste originated much before the Gupta age of fourth century AD. In fact it originated in Ashokan Buddhist times. Under the influence of Vedic Hinduism that was imbibed by great men, the culture of various Buddhist countries has become progressively inspired and influenced by the Hinduism. Thus they could escape the fate of Indian Buddhists. The Buddhist temples in Srilanka include shrines to Hindu Gods Vishnu, Skand and Ganesh. Buddhists of Srilanka worship Hindu Gods. Many Hindu Gods are worshipped by Myanmar Buddhists. These include Goddess Saraswati. Nat worship is practiced by the dominant Bmar group of Myanmar. The King of Nats is the Hindu devata Indra. The Buddhists of Thailand worship Hindu Gods including Lord Ganesh and Shiva. They are culturally influenced by the Hindu God Ram. The historical capital of Thailand is named Ayutthaya, after Ayodhya, the Capital of Sri Ram. The Kings are named after Sri Ram. Javans respect greatly their saintly Hindu kings and ministers of the past. They respect their ancient Hindu Temple sites. Hindu Vedic ideas and concepts reached other countries through the vehicle of Mahayana Buddhism in which they were increasingly ingrained. Thus these countries could escape and overcome Buddhist defects.

At the time of the conquest of Sindh by Islamist conquerers in 7th century AD, Sindh was a Buddhist majority province. We have seen the defects of Buddhism earlier. Due to these defects the Buddhists easily and readily converted to Islam. However Hindus resisted conversion despite violence and persecution. This is shown by the fact that 13 centuries later in the 20th Century there was a sizable population of Hindus in Sindh, however there were no Buddhist left. The words of Vivekanand are pertinent. "I am perfectly convinced that what they call modern Hinduism with all its ugliness is only stranded Buddhism. Let the Hindus understand this clearly, and then it would be easier for them to reject it without murmur".⁴² In fact the Buddhists of Ceylon had become much Europeanised in the first half of the 20th century and during the time of Swami Vivekanand. Only due to his observations, Hindu resurgence transmitted through him and Indian independence movement, Ceylon came under this influence and got its freedom. European cultural subjugation of Ceylon stopped. Thus Ceylon benefitted through influence of Vedic Hinduism. Additionally what is called caste in India is not caste actually but different communities of common socio cultural and ancestral origin. Various professions were also grouped as separate castes.

Emerson, Vivekanand and correct Jati Varnashram. Universal applicability to all

It was ordained by 'Providence' to me to exposit on the difficult subject of caste and analysis of the views of Swami Vivekanand and Emerson thereon and thus illuminate it. I have achieved this through objective data made relevant by subjective thought and analysis as per various regions of the sub continent of India. So through the life of the 'great soul' Emerson, we in India can get correct perspective on the matter of caste and hence be liberated. Emerson opposed Buddhists ideology and supported Vedic concepts. It is a tribute to Emerson that he could put forward to the world correct Vedic Hinduism clear of the admixture and confusion of Buddhism and hence the defects of Buddhism due to which he rejected Buddhism. Thus he benefitted the whole world and also made easy the task of Swami Vivekanand. Thus through Emerson we in India can learn correct Vedic concepts devoid of Buddhist induced defects such as untouchability. This is as per the thought of Swami Vivekanand. Through these two 'great souls' the entire world can now follow Jati Varn in correct perspective devoid of centuries old confusion and reach Brahman realization. All can follow Dharm and Yogas of the Bhagavad Gita as per BG 9.32-.33. Since these are path to Brahman hence all can be Brahmins. We see in 'Self Reliance' and above that both as per Emerson and Swami Vivekanand all have to become Brahmins. All persons in all categories and occupations of Dharm can achieve Brahman realization and become Brahmin while practicing their 'own work'.

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