Not withstanding the fact that Swami Vivekananda is a saint par excellence who championed the cause of Sanatana Hindu Dharma and its culture, he is acclaimed, the world over as "the Patriot Saint" and "the Patriot Prophet" of modern India. As opposed to a political philosopher or a politician, who deals with the concept of nationalism, Swami Vivekananda, a thorough mystic, dealt with Hinduism as the grand heritage of India. At home and abroad in all his speeches and writings he championed the cause of the ancient Hindu religion and its sublime culture. Such championship of the cause of Hinduism and its culture led to the awakening of India from stupor in which she had fallen before and after the British conquest and fostered among the Indians a consciousness of their identity as a nation. It too, gave a rude shock to British imperialism in India and went a long way to prepare the ground for the movement for India's independence in the long run.

An humble bid has been made in course of this dissertation to explore Swami Vivekananda's concept of nationalism.

The dissertation has been divided in to eight chapters. The first chapter of this dissertation
is entitled, "Evolution of Nationalistic Personality of Swami Vivekananda." Born in a religious Bengali family of wide repute, Swami Vivekananda grew up to feel a severe commotion in his heart. Ramkrishna Paramahansa, his spiritual preceptor, pacified the young aspirant and initiated him to the task of alleviating the misery from the world. With the mission in life, he wandered all over India as a mendicant. But his heart bled to see the poor and wretched lot of the Indian masses everywhere. He attributed such misery of the Indian masses to the British imperialistic exploitation and in course of time turned a nationalist par excellence. When he attended the Parliament of Religions at Chicago in 1893, and won universal approbation for old Hinduism and its culture, it galvanized the drooping spirit of the Indians to a mystical height and fostered in them a sense of nationalism. On his return from the West his triumphal march from Colombo to Almora also aroused the Indian masses against all lethargy and prostration that had beset our national life under the British rule. Evolution of Swami Vivekananda from mere a child of a religious family to the height of a spiritual nationalist has been vividly depicted in course of this chapter.
The second chapter of this dissertation bears the title "Basis of Swami Vivekananda's Nationalism." Unlike Western nationalism, which is secular in nature, Swami Vivekananda's nationalism is based on religion, which is the life-blood of the people of India. Indian spiritual culture, which has a humanising and civilizing mission for the world also provides a basis for Swami Vivekananda's nationalism. Further his nationalism is based upon his deep concern for the masses as masses constitute the source of all vitality of the nation. To Swami Vivekananda freedom and equality, through which man expresses himself, is the birth right of every man. As such it should be made the basis of Indian nationalism. Spiritual integration of the world on the basis of universal brotherhood is another basis of Swami Vivekananda's nationalism. Non-attachment, non-covetousness and non-possessiveness, which serve as the antidote of capitalism, also constitute the basis of Swami Vivekananda's nationalism. "Karma Yoga" which is nothing but a system of ethics, intended to attain freedom—both political and spiritual through unselfish and good work, also subscribes to the basis of Swami Vivekananda's nationalism. Veneration for women, the most cardinal feature of our culture and civilization
is the final basis of Swami Vivekananda's nationalism. All these have been highlighted in detail in course of this chapter.

The third chapter of this dissertation bears the title "Nature of Swami Vivekananda's Nationalism." Swami Vivekananda's nationalism unlike that of the West which is purely materialistic and secular, is spiritual in nature, emphasising on spirituality as the secret of all strength of our national life. His nationalism is also didactic in nature with a deep moral tone, giving much stress on character-building and man-making. Besides his nationalism is also socialistic in nature, that aims at eradicating gross inequalities of wealth from the society. His nationalism is also reformative in character that seeks to do away with all socio-religious dogmatism and superstitions. Expansion of spiritual knowledge to other parts of the world, what India calls her spiritual mission, also characterise Swami Vivekananda's nationalism. Organic nature of Swami Vivekananda's nation and nationalism with emphasis on religion and spiritualism as the vitality of such organism can not be over looked. Swami Vivekananda's nationalism also seeks to revive the grand old Vedic culture and discourages the blind imitation of the Western culture. Lastly Swami Vivekananda's nationalism
is universalistic and cosmopolitan in character. All these points have been elaborately discussed in course of this chapter.

The fourth chapter of this dissertation bears the title "Special Features of Swami Vivekananda's Nationalism." Religiocity or spirituality which is the core of Indian cultural heritage, constitutes one of the special features of Swami Vivekananda's nationalism. Universalism, a cardinal feature of Hindu religion and its culture, is also a speciality with Swami Vivekananda's nationalism. Another unique aspect of Swami Vivekananda's nationalism is its spirit of renunciation instead of self-aggrandisement. Nation building through educational reconstruction constitutes another hallmark of Swami Vivekananda's nationalism. Besides, unity in the midst of diversity also forms another speciality of Swami Vivekananda's nationalism. Above all Swami Vivekananda's nationalism is marked by deep and intense humanism that aims at redemption of entire mankind, ground down under the formidable wheel of Western imperialism. All these points have been substantiated in detail in course of this chapter.

The fifth chapter of this dissertation deals with "Swami Vivekananda's nationalism and National
Swami Vivekananda, a mystic par excellence, though did not involve himself in the freedom struggle, his nationalistic spirit and proclamations provided impetus for the freedom struggle.

Swami Vivekananda's emphasis on sense of patriotism, love of the masses, character-building and man-making produced some men with strong commitment for national freedom. That apart, his advocacy for spiritual unity promoted the spirit of national unity and thus aided freedom struggle.

Swami Vivekananda's projection of India on the world scenario as a land of superior culture and civilization to that of the West inflamed the nationalistic zeal of the people of this country for freedom struggle.

Swami Vivekananda's stress on political freedom as the essential pre-requisite of spiritual freedom or freedom of soul also gave further impetus to freedom struggle.

Swami Vivekananda's reference to the events of Indian invasion by the foreign powers along with the present nefarious policy of British imperialism, galvanised the nationalistic spirit of the Indian people from which national freedom struggle also received tremendous inspiration.
Lastly Swami Vivekananda's cult of Shakti-worship influenced Extremist Movement as a part of Indian freedom struggle. All these points have been dealt with in detail in course of this chapter.

The sixth chapter of this dissertation bears the title "Swami Vivekananda's Nationalism Visavis Western Nationalism." Swami Vivekananda's nationalism like Western nationalism was a product of Renaissance and Reformation. The only difference being whereas Western nationalism was a product of Renaissance and Reformation in the West, Swami Vivekananda's nationalism emerged out of the impact on him of Indian Renaissance and Reform Movements of 19th century. Like Western concept of nationalism Swami Vivekananda's nationalism is based on the principle of self-determination. But his concept of nationalism differs radically from the Western concept of nationalism. In the first place where as the Western concept of nationalism is purely secular in tone, Swami Vivekananda's nationalism is religious and spiritual in character. Besides, where as Western Nationalism is mainly concerned with material advancement of the nation devoid of moral tone, Swami Vivekananda's nationalism is deeply moralistic, and is characterised by deep moral aspiration. That apart, where as Western nationalism has flourished on colonialistic and imperialistic exploitation
of the economically underdeveloped parts of the world Swami Vivekananda was a critic of colonialistic and imperialistic exploitation. Above all where as Western nationalism is aggressive and belligerent in nature and is based on capitalistic greed Swami Vivekananda denounced them. He tried to leaven his nationalism by religious and spiritual conquest and emancipation of the poor and the downtrodden. All these points have been exhaustively developed in course of this chapter.

The seventh chapter of the dissertation is entitled "Swami Vivekananda's Nationalism and Imperialism." Swami Vivekananda as an impassioned nationalist was a bitter critic of imperialism and condemned outright the imperialistic greed of the West. India's poverty and backwardness he considered to be the direct consequence of British imperialistic exploitation. As a lover of mankind as a whole he earnestly desired liberation of all peoples and all nations all over the world from the clutches of imperialism. Hence he advocated shedding of fearlessness and commencement of struggle for the liberation of India from the grip of imperialism. He called upon Indians to cultivate muscles of iron and nerves of steel to put an end to British imperialism. All these points have been highlighted in course of this chapter.
The eighth chapter of this dissertation bears the title "Nationalism of Swami Vivekananda, Sri Aurobindo Ghose and Mahatma Gandhi." Swami Vivekananda, Sri Aurobindo Ghose and Mahatma Gandhi had, as opposed to the moderate nationalists identical objective in the sense that all the three had as the end of this nationalism, Swaraj for the country. For them Swaraj was the birth right of every people and every nation. All the three were basically spiritual personalities and believed in the rich spiritual heritage of India. Hence their nationalism is spiritual in tone and temper. They felt that India has a spiritual mission for the whole world and that mission can be fulfilled only when India attains her nation-hood. They realised the tremendous importance of education for building up a mighty nation and advocated Indianisation of educational system with its emphasis on spiritual basis of education and education through the medium of mother-tongue. All the three were great humanists apart from being nationalists. As a matter of fact their nationalism emanated from their deep sense of humanism. Hence their nationalism did not suffer from narrowness and exclusiveness, but is marked by universalistic fervour and intense desire for effecting welfare of mankind. Although all the three were spiritual personalities their nationalism is secular in nature.
in the sense that all believed in the spirit of mutual
toleration by people of different faiths. That they felt
shall strengthen the nation by unifying people of
different religious beliefs. All these points have been
discussed elaborately in course of this chapter.

In preparing this dissertation I have adopted historical, comparative and analytical methods of study.

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tic dimension of a spiritual colossus like Swami Vivekananda, I am profoundly indebted to my revered guide
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Chitrada
Sri Panchanee
The 4th Feb. 1995

(Pranaba Ranjan Bhuyan)