CHAPTER - IV

SPECIAL FEATURES OF SWAMI VIVEKANANDA'S NATIONALISM
Bertrand Russell has observed, "What constitute a nation is a sentiment and an instinct, a sentiment of similarity and an instinct of belonging to the same group or herd." But the sentiment and instinct or the sentiment of similarity and the instinct of belonging to the same group or herd differ from people to people in respect of their nature and intensity, character and commitment to values. Hence although all nations have some characteristic in common, still they differ in respect of other features. This is why Eastern nations differ from Western nations and both Eastern and Western nations differ from one another. Such differences are not unhealthy or unwelcome from the standpoint of humanity or the universe; rather such differences make the civilization richer. Hence Russell has once again pointed out, "It is not necessary or even desirable to obliterate the differences of manners and customs and traditions between different nations. These differences enable each nation to make its distinctive contribution to the sum-total of the world civilization." In this relation R.N. Tagore has also said, "It (cultural variety) is best for the commerce of the spirit that people differently situated should bring their different

(1) Bertrand Russell, Political Ideals, P.78
(2) Ibid, P.89
products in to market of humanity each of which is complementary and necessary to the other."

Hence Indian nationalism differs from other nationalism in various respects. Although it possesses some features that are common to all nations and their nationalism still Indian nationalism has some special features. Particularly the Indian nationalism as conceived by Swami Vivekananda has the following special features.

(A) ITS SPIRITUAL NATURE

Dr. Radhakrishnan has said, "Sensitive and informed minds believe that the fundamental need of the world, far deeper than any social, political or economic readjustment, is a spiritual reawakening, a recovery of faith." Swami Vivekananda realised it much earlier. He felt that all social, political and economic evils in India would be remedied only through recovery of faith or spiritual awakening. To Swami Vivekananda, "The Hindu man drinks religiously, sleeps religiously, walks religiously, marries religiously, robs religiously... ..." So religiosity or spiritualism is the way of life in India, the root of all types development. It is the special feature of India over other nations. In fact different political scientists or nationalists have

(3) R.N.Tagore, Sadhana, P.12
(4) Dr,Radhakrishnan, Recovery of Faith, P.7
propounded different theories of nationalism, but Swami Vivekananda's nationalism is most unique in respect of the fact that the whole theory of his nationalism is characterised by religiosity or spiritualism. This spiritualism is the most striking feature of Swami Vivekananda's nationalism, that places him on a high pedestal of universal approbation.

It is of course true that M.N. Roy holds a contrary view. Not enamoured of Indian spiritual heritage, of which Swami Vivekananda was proud, he considered it as, 'The romantic vision of conquering the world by spiritual superiority.' He further considered it as a reaction against the prevailing social order. As he said, "The young followers in their religiousness and wild spiritual imperialism embodied the reactionary social forces......"

Roy is of the opinion that spiritual progress can not bring any benefit to human society. It fails to provide any impetus to any movement for material progress of man. This is why India is much legging behind the progressive nations of the world. As he said, "It was narcotic effects of much vaunted spiritual civilization, which kept Indian masses apathetic to any movement for material progress." According to him spiritual civilization of India would not satisfy the needs of modern nations. So the benefit of the

(7) Ibid, Vol-I, P.333
(8) Ibid, Vol-I, P.345
Roy clearly stated that spiritual force have never brought any progress to human society. In all ages, it is the material forces that have actually brought progress to mankind. As he said, "Human progress, however have not been actuated, by any eternal, abstract idea, nor by any inspiration of a soul being. It has been done, is being done by material forces."

Hence Swami Vivekananda's spiritual nationalism did not appeal to Roy. He branded Swami Vivekananda's nationalism as spiritual imperialism. However a deep study of Swami Vivekananda's nationalism reveals that the very idea of spiritual imperialism is a contradiction in terms. What Swami Vivekananda pleaded for was not imperialism, but nationalism founded on the rock of spiritualism. Hence Swami Vivekananda is aptly acclaimed as the 'Father of Spiritual Nationalism' in India. That is why he is called 'The Patriot Saint of India.'

According to Swami Vivekananda, "Race, religion, government, all these together make the nation. The one common ground that we have is, our sacred tradition, our religion. This is the only common ground and upon that we shall have to build. In Europe political ideas formed the national unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future

(9) Selected Works of M.N. Roy, Vol-I, P.338
(10) Ibid, Vol-II, P.168
of India." However to Swami Vivekananda religion does not mean denominational religion like Christianity or Buddhism. He maintained that in Hindu religion there are certain common grounds and Hindu religion also admits variations. What he meant by religion is that certain fundamentals which are common to all religions, should be accepted throughout India. He emphasised on the importance of unification of all religious principles. As he said, "We see how in Asia, and specially in India, race difficulties, linguistic difficulties, social difficulties, national difficulties, all melt away before this unifying power of religion......... In the case of India it is the only possible means of work; work in any other line, without first strengthening this, would be disastrous. Therefore that first plank in the making of a future India, the first step that is to be hewn out of that rock of ages, is this unification of all religions."

Swami Vivekananda had a deep study of the cultural history of India that led him to form a firm conviction that spiritualism should be the soul of Indian nationalism. It should be the bed-rock upon which the entire edifice of Indian nationalism should stand. Explaining its significance he said, "This is the motherland of philosophy of spirituality and ethics of sweetness, gentle-

ness, and love. These still exist and my experience of the world leads me to stand on a firm ground and make the bold statement that India is still the first and foremost of all nations of the world in these respects."

Swami Vivekananda viewed that every nation has its peculiar soul and its own method of growth. The special bent of India is spiritualism, and its method of growth is nothing but spiritual. He explained that the Western people believe in social and political movement. But people of India never understand this. They believe only in their religion and spirituality. However ordinary a ploughman might be, he definitely has some knowledge about his God and religion although he has no idea about the socio-economic movement. This is so because of the fact that religion and spirituality have been assimilated in to the very flesh and blood of Indian people. Their life-blood is religion and philosophy. Their life-current is spiritualism. Their hearts beat to the tune of spiritualism.

Like Hegel Swami Vivekananda believed that a dominating principle manifests itself in the life of each nation. As he writes, "In each nation as in music, there is a main note, a central theme upon which all others truth. Each nation has a theme, everything else is secondary. India's theme is religion. Social reform and everything else are secondary."

To Swami Vivekananda, spiritual strength is the highest strength. It makes man fearless. It heightens one's will-power. It makes one bold and brave. In the words of Dr. Radhakrishnan, "We can swim against the current and even change its direction." Aurobindo, who also believed in spiritual strength, like Swami Vivekananda declared, "It is the spirit alone that saves and only by becoming great and free in heart that we can become politically great and free." So according to Swami Vivekananda we must have, first and foremost, faith in religion and spiritualism. As we have forgotten our religion, we have succumbed to weakness and fear. That is why only forty million of Englishmen have been able to rule the three-hundred million Indians. So we must accumulate our will-power with spiritualism as the basis. Then there will be no power on earth that can subdue us as we will be very strong and powerful as in the past and there will be an end to our hardship and misery. Therefore he appealed to his countrymen: "This is the vitality of our race and so long as that remains, there is no power under the sun that can kill the race. All the tortures and miseries of the world will pass over without hurting us and we shall come out of the flames like Prahalada, so long as we hold us to this grandest of all our inheritance - spirituality."

(16) Dr. Radhakrishnan, Recovery of Faith, P. 10
(17) Sri Aurobindo, Essay in Karmayogin
Thus spirituality as the keynote of Indian nationalism, is the most striking speciality of Swami Vivekananda's nationalism.

**UNIVERSALISM**

Modern age is the age of nightmares. It is an age of fear and tension. We are aware of our insufficiencies and helplessness. Our materialistic craze has paved the path for it. We have left religion much behind us and have forgotten the goal of our life. Emphasising the need of religion in the life of modern man Dr. Radhakrishnan has said, "Though our age has largely ceased to understand the meaning of religion it is still in desperate need of that which religion alone can give. The recognition of a transcendent supreme, the freedom of the human individual as a manifestation of the supreme and the unity of mankind as the goal of history are the foundations of the major religions." Swami Vivekananda, the earliest of all the makers of modern India realised the truth of this statement. He realised that religion is the only panacea for all our social evils. It is religion alone that can make our life worthliving and society free from all ills. He was a vigorous thinker and a staunch believer in the supremacy of Hindu religion and culture. Every where he spoke of the greatness of his motherland and the universality of his religion and challenged

(19) Dr. Radhakrishnan, Recovery of Faith, P. 186
the Western society. All along his life he stood for the cause of Hinduism and Hindu culture before the world.

Swami Vivekananda breathed the spirit of India's universality and broadmindedness that captivated the hearts of millions of people of the world. In the Parliament of Religions held at Chicago in 1893 he remarked that Hindu religion is the mother of all religions. It is the ultimate source of all peace, universal brotherhood, and religious tolerance. The Western people saw a new light beyond the dark hedges of sects, creeds, communities, churches and dogmas. There he proved Hinduism to be most universal of all religions. It is infinite like the God. It preaches that it "will not be Brahmanic or Buddhistic, Christian or Mohammedian but the sum total of all these and still have infinite scope for development." In its catholicity it embraces with its infinite arms and provides a place for every humanbeing within its embrace - from the grovelling savage to the man of spiritual enlightenment. It has no place for persecution and intolerance in its polity. On the contrary it extends hope to all the humanity and recognises divinity in every man and women and aids all to realise its own true divine nature.

Swami Vivekananda maintained that Hinduism teaches the world both tolerance and universal acceptance. It believes that just as all the rivers having different

(20) Complete Works of Swami Vivekananda, Vol-I, P.19
(21) Nationalistic and Religious Lectures of Swami Vivekananda, P.10
sources mingle in the sea, so all religions in spite of their differences and methods of worship, lead to the same God. As he said, "Every religion is only evolving a God out of the material man and the same God is the inspirer of all of them." He further said that if they contradict one another in some respects "the contradictions come from the same truth adopting itself to the varying circumstances of different nations." It is same light projected through glasses of different hues. The consequence of this universalism of the Hindu outlook is that "throughout the whole system of Sanskrit philosophy there is no such expression as that the Hindu alone will be saved not others." Swami Vivekananda's approach to Hinduism was so catholic that he won the admiration of every delegate, attending the parliament of religions. Pleading for the unity and progress of mankind Swami Vivekananda remarked that human society would have made a greater development, had there been no sectarianism, fanaticism and violence in the name of religion. Emphasising on the need of universal tolerance Jawaharlal Nehru said, "The only course open is for us to accept the world as it is and develop toleration for each other. It should be open to each country to develop in its own way, learning from others and not being imposed on by them."

(22) Complete Works of Swami Vivekananda, Vol-I, P.18
(23) Ibid, Vol-I, P.18
(24) Ibid, Vol-I, P.18
(25) Jawaharlal Nehru, India Today and Tomorrow, P.26-27
Swami Vivekananda's teachings and lectures were published in several volumes. The result was the rapid spread of influence and popularity of Hindu faith all over the world. It brought about a synthesis or harmony among various faiths and creeds of the world.

Swami Vivekananda through his speeches exhibited unique combination of modern rationalism and ancient mysticism of the Vedas and Upanishads, the knowledge of the scientific age and spiritual values and worldly realities. It breathed the spirit of catholicism and tolerance. He represented ancient divine wisdom, medieval devotion and modern rationalism. Thereby he gave Hinduism a new touch, by which the religion came to suit the need of the modern world. Islam and Christianity lost their lustre before Hinduism and became dim.

Swami Vivekananda preached Vedanta abroad. In America, while emphasising on Hinduism he asserted, "No religion on earth preaches the dignity of humanity in such a lofty strain as Hinduism." Hinduism stepped on to a new phase of evangelism, in which people found a new view of life that appealed to all the people of the world. It fascinated people of various faiths and creeds. His bold proclamation: "Vedanta is the religion for all" drew the attention of people all over the world. This militant declaration shattered the false vanity of all religious

(26) Romain Rolland, The Life of Vivekananda and the Universal Gospel, P.70
sects of the world and upon it established the universality of old Hindu religion. Emphasising on the universality of Hindu religion, Nehru like Swami Vivekananda pointed out, "In Europe there had been a fierce conflict between science and traditional religion, and the cosmology of Christianity did not fit in at all with scientific theories. Science did not produce that sense of conflict in India and Indian philosophy could easily accept it without doing any vital injury to its basic conceptions."

Swami Vivekananda was the first to interpret the living Hinduism in all its aspects to the civilized world in a way that immediately brought recognition of its greatness. There opened a glorious phase in the history of Hindu civilization and culture that made Hindu religion, a religion for the whole mankind.

It would not be out of place to quote the remarks of Prof. Louis Renou, "The troubles of present age, which are rightly or wrongly attributed to Western materialism, has helped to increase the prestige of Hinduism. Some people see it as the authentic survival of a tradition, or rather, of the one tradition, and make it the basis of their philosophia perennis. Others try to incorporate it in a universal religious syncretism........The fact remains that Hinduism provides an incomparable field of study for the historian of religion: its aberrations are many, but

(27) Jawaharlal Nehru, India Today and Tomorrow, P.13
there is in it, a great stream of mystical power; it manifests all the conceptions of religion and its speculation is continually revealing them in a new light... ...
In Bhakti and still more in Yoga, it has perfected unrivalled techniques of mystical initiation, that contrast strongly with the frequently haphazard methods of spiritual training in the West. Above all, in the interpretation of religion and dharma in general and the reciprocal stimulus of abstract thought and religious experiment, there is an underlying principle that, given favourable conditions may well lead to a new integration of human personality."

Swami Vivekananda's interpretation of the universality of Hindu religion infused a sense of pride in the mind of the Hindus, that acted as a tremendous inspiration for the development of Indian nationalism. The old Hindu nationalism revived its vitality and vigour that acted as a stimulus to the rise of Indian nationalism against the foreign domination. As Nehru writes, "He (Swami Vivekananda) came as a tonic to the depressed and demoralised Hindu mind and gave it self-reliance and some roots in the past."

(C) ASSIMILATIVE AND SYNTHETIC CHARACTER

Power of assimilation and synthesis has characterised Indian culture throughout the ages. It forms

(28) Louis Renou, Religions of Ancient India, P.110
(29) Jawaharlal-Nehru, Discovery of India, P.338
a trait of our national life. No other culture of the world has such enormous assimilative potentialities as the ancient Indian culture possesses. In this respect Indian culture enjoys precedence over other cultures of the world, which have almost ephemeral existence. Various cultures have flourished and dazzled the pages of history, but after a short stay, they have disappeared from the surface of the earth. In this connection Swami Vivekananda has observed, "There was a time when Roman eagle floated over everything worth having in this world; everywhere Rome's power was felt and pressed on the head of humanity; the earth trembled at the name of Rome. But the Capitoline Hill is a mass of ruins, the spider weaves its web where the Caesars ruled. There have been other nations equally glorious that have come and gone living a few hours of exultant and exuberant dominance and of a wicked national life and then vanishing like ripples on the face of waters."

But we have still lived. No force or power has ever eclipsed our subtle Indian culture. India has withstood the buffets of a thousand years of hurricane and still stands with the unimpaired vigour of eternal youth. This is because of its tremendous power of assimilation and synthesis. As it is said, "So immense was the assimilative potentiality of old Hindu culture and civilization that the earlier invaders of India like the Greeks, the Sakyas, the

Huns etc. were easily absorbed within the fold of her population and in due course they completely lost their identity. So vast and so deep is the ocean of Indian culture that it has absorbed all external influences in all ages of history. Different cultures that came in contact with India, mingled as the streams mingle in the mighty ocean and lose their entity. The Greeks, the Scythians, the Mongolians, the Parthians etc. had been completely Hinduised in name, speech, manner, religion, dress and ideas, just a few generations after their settlement in India, and joined our national life.

The assimilative force worked not only in religious thoughts and social institutions of ancient India but also manifested itself in the persistant efforts at the conciliation of conflicting tendencies during the medieval period, when the influence of the Turko-Afgan culture became very prominent in Indian society. At the initial stage the assimilative force of Indian culture received a tremendous set back. As it is said, "In the wake of Muslim invasion, new divergent and definite social and religious ideas were brought into India and it was not possible to achieve a perfect absorption of these conceptions. Simple, clearcut and aggressive Islam had nothing in common with the elaborate ritualistic and absorptive Hinduism. Its well-defined social system, philosophy, laws and strong

(31) B.N. Luniya, Evolution of Indian Culture, P.320
monotheistic outlook made its absorption in Hinduism impossible. "Islam being a fiercely monotheistic religion and a different culture did not allow any compromise with polytheism or admit a plurality of deities. Its followers tried to live as a separate community from the ancient Hindu community and hold a special identity. In the words of Sir Jadu Nath Sarkar, "The Indian Muslims throughout the succeeding centuries turned towards a spot in Macca, had their new law-code, their own administrative system, their own language, literature, shrines, and saints." They never restricted themselves to India as is the case with the Hindus. They sought models from Arabia, Syria, Iran, Egypt. Moreover, they were frequently engaged in oppressing and persecuting the majority of the country with which they had cast their lot. The Hindus, on the contrary in their zeal to absorb the Muslims went so far as to make an 'Avatar' of the emperor Akbar in the Allopanishad. But the Muslims did not yield on the cardinal points of their faith and culture.

However, "in spite of the fundamental difference and bitter strife between the Hindus and the Muslims, beneath the ruffled surface of storm and stress there began to flow a genial current of mutual harmony, co-operation, and tolerance in different spheres of our life in course of

(32) B.N. Luniya, Evolution of Indian Culture, P.320
(33) J.N. Sarkar, India Through the Ages, P.41
(34) B.N. Luniya, Evolution of Indian Culture, P.311
(35) Stated in B.N. Luniya, Evolution of Indian Culture, P.311
time." Consequently not only Hindu art, Hindu religion, Hindu literature and science assimilated the Muslim elements and influenced the Muslim culture; the Hindu culture instead of being influenced by Islam deeply influenced Islam and its followers. Titus in his book, 'Indian Islam' stated that"... when all is said there seems to be little doubt that Hinduism has wrought a far greater change in Islam than Islam has wrought in Hinduism, which still continues to pursue even tenure of its way with a complacency and confidence that are amazing." In spite of the political subjection in the Medieval Age India was culturally so much alive that it served like a tree that provides shade to the person who cuts off its branches. E.B.Havell has remarked, "Islam seized her political capitals, controlled her military forces and appropriated her revenues, but India retained what she cherished most, her intellectual empire and her soul was never subdued."

In matters of production and industrial organisation, Islam did not compare favourably with what had been achieved in India. Prior to its advent Indian traditions, faith, and beliefs were still strong to resist the influence of Islam and its followers. The political triumph of Islam did not lead to intellectual, moral, or religious conquest. Whatever India lost in the battle-fields was regained by her

(36) Quoted in B.N.Luniya, Evolution of Indian Culture, P.314
(37) Ibid, P.314
spiritual and cultural forces. Admitting the truth of the fact Pandit Nehru has observed, "The Mughals were outsiders and strangers to India and yet they fitted in to the Indian structure with remarkable speed. The Afghan rulers and those who had come with them merged into India. Their dynasties became completely Indianised with their roots in India, looking upon India as their homeland, and the rest of the world as foreign."

Although Medieval India by dint of her power of assimilation, and synthesis, sustained her cultural integrity and superiority in the teeth of great onslaught of foreign invaders, her assimilative force began to decline with the advent of the British in 19th century. By the end of 18th century the foundation of the British rule was firmly laid in India. Together with the establishment of political supremacy, the storm of Western culture and civilization began to rage violently in the country. The expansion of the British Raj and the advent of the Western ideas in India, gave a very rude shock to our ancient religion and social organisations. At this time we had reached the lowest ebb of our cultural decadence and lost all revolutionary urge and creative powers. All social, religious, economic and political institutions began to crumble. The very roots of our national life were violently shaken. Indian nationalism was altogether disappearing. Indiscriminate imitation and

(38) Jawaharlal Nehru, Discovery of India, P.219
adoption of the western ways of life and habit assumed a vigorous shape. The vision of the people underwent a tremendous change. It was felt as if a new Europe was to emerge out of the ruins of Indian nation. Fortunately however, the progress of westernisation of Indian life and society received a vehement setback by the forces of Indian Renaissance. Among the veterans of the Renaissance Movement of 19th century, Swami Vivekananda, was an outstanding personality, who achieved signal success in fighting and resisting the Western influence and saving Indian religion and culture to stimulate our pride of nationalism. He advocated assimilation of Western culture in India.

In the Parliament of Religions Swami Vivekananda laid stress on the assimilative power of Sanatan Dharma. Sanatan Dharma withstood all persecution and oppression and survived in the teeth of great threats of foreign invasions. He explained that a religion becomes great by assimilating the good points of other religions but not by persecuting and destroying other religions. As he said, "The Christian is not to become Hindu, or a Buddhist, nor a Hindu or a Buddhist to become Christian, but each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth." Assimilation, thus, is the most essential quality that any religion must possess. This bold declaration in the Parliament of Religions gave a galvanising shock to

our national tradition.

Swami Vivekananda said that India had to learn many things from the West but it should not be by blind imitation but thoughtful absorption. For this, first of all India must be conscious about the worth of the essential values of their own religion and culture. When the people will realise the proper values of their own culture they will stop to run after the culture of others. But blind aping of other cultures will cause bruises and bleeding in the national life leading to death. He said, "By imitation, others ideals and ideas, never become one's own - nothing unless earned, is one's own. (40) Does the ass in the lion's skin become a lion?"

Swami Vivekananda advised his countrymen not to imitate the West under the impression that everything of the West is good and their way form a panacea for all our ills. He held that Western civilization looks very fascinating to the surface, but underneath it there is a curse of agony. "All the fun and frivolity are on the surface, really it is full of tragic intensity." (41)

Swami Vivekananda further said that a nation that thinks that it has nothing to learn from others, is on the brink of disintegration. This self-complacency paves the path for ultimate ruin and devastation. A nation with vitality will keep itself open to outside influence

(40) Complete Works of Swami Vivekananda, Vol-IV, P.477
and learn valuable lessons from whatsoever sources they may come, but will absorb and express those lessons in its own way and not imitate the way of others.

Swami Vivekananda explained that there are three religions from the pre-historic times - Hinduism, Zoroastrianism, and Judaism. Of these, Judaism has been ousted from its own place of birth by its all conquering daughter Christianity. As for Zoroastrianism, it has been wiped out of existence but for the handful of Parsis, who had taken refuge in India. But "Hinduism, however, has survived the shock of numerous invasions and in course of time has succeeded in absorbing and assimilating most of the cultures that threatened its existence." In this way Swami Vivekananda made fervent appeal to all his countrymen to absorb and assimilate the Western elements, that are best in their culture and civilization. Jawaharlal Nehru, following the foot-prints of Swami Vivekananda also emphasised on the assimilative and synthetic nature of our culture and national life and said, "It might be high privilege of India to help in bringing about this synthesis."

This call for assimilation and absorption of Swami Vivekananda even appealed to Western minds. They realised that by living in isolation and hostility to other religions, they had lost a great opportunity to enrich their own religion and culture more. W.R. Inge regretted

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(42) Nationalistic and Religious Lectures of Swami Vivekananda, P.2
(43) Jawaharlal Nehru, India Today and Tomorrow, P.44
much for having ignored Indian religion and philosophy for a long time without absorbing them to enrich their own religion and culture. As he said, "It is a reproach to us that with our unique opportunities of entering into sympathetic relation with Indian thoughts, we have made few attempts to do so. I am not suggesting that we should become Buddhist or Hindus, but I believe that we have almost as much to learn from them as they from us." Whitehead also in his "Religions in the Making" wrote, "The self-sufficient pedantry of learning and the confidence of ignorant zealots have combined to shut up each religion in its own forms of thought: Instead of looking to each other for deeper meanings, they have remained self-satisfied and unfertilised."

Stressing the need of assimilation, absorption and synthesis of Western and Indian philosophy in the interest of mankind Dr. Albert Schweitzer also said, "Western and Indian philosophies must not contend in the spirit that aims at the one proving itself right in opposition to the other. Both must be moving towards a way of thinking which shall......eventually be shared in common by all mankind."

Thus the spirit of assimilation and synthesis that have characterised Indian nationalism in all ages

(44) W.R.Inge, Mysticism in Religion, P.8
(45) Whitehead, Religions in the Making, P.146
(46) George Seaver, Albert Schweitzer, P.276
of history also characterises Swami Vivekananda's concept of nationalism. It appeals most to the Indians and to the Western people as well.

(D) RELIGIOUS HARMONY AND TOLERATION

Religious harmony and toleration is another special feature of Swami Vivekananda's nationalism. To him India is a unique land based on the principle of religious co-operation, harmony and toleration. While explaining it, he referred to the history of the ancient Babylonians and the Jews, who were divided into tribes, each having its tribal gods, known often under the generic name Merodach among the Babylonians and Moloch among the Semetic Jews. As the tribes fought, the victorious party destroyed the gods of the vanquished and installed their own gods in their place. This religious conflict entailed a long period of blood-shed. Moloch Yahveh of the Jews finally displaced all other gods. Thus supremacy of religion was established by battles.

According to Swami Vivekananda it is just the opposite in our country. There are many gods worshipped in India. In place of fighting for supremacy of one over the other it is declared by a wise Vedic sage, "He who exists is one, the sages call him variously." This idea gained

(47) Nationalistic and Religious Lectures of Swami Vivekananda, P. 16
(48) Rig Veda, Mandala - I, Sukta - 164, Mantra - 46
(Quoted in Swami Vivekananda's Complete Works, Vol-III, P.186)
strength in India with the progress of life and civilization. It became the bedrock of the great Indian ideal of universal acceptance in contrast with Western ideas of religious intolerance. In the light of the great Vedic tradition of our country, it is the same god that different cults worship under different names and forms. As Swami Vivekananda said, "It is not that Siva is superior to Vishnu nor is it that Vishnu is everything and Siva is nothing, but it is always the same - one whom you call either Siva or Vishnu or by a hundred other names. The names are different but God is the same one."

Such religious toleration is one of the basic features of Hindu religion and Hindu nationalism. This concept of sameness of god is the source of religious harmony and tolerance in India. As a consequence of this concept of divinity, there is no persecution in our country like in the West, where hostility to other religions and even other sects of the same religion is profound. The history of the West is replete with religious wars. Even now there is very little religious toleration in the West. Westerners may talk of it, but the orientation of their religion makes it impossible for them to practise it. To quote Swami Vivekananda, "There is tremendous religious persecution yet in every country to which I have been and the same old objection are raised against learning anything new. The little

(49) Complete Works of Swami Vivekananda, Vol-III, P.113
According to Swami Vivekananda the great lesson that the world wants most, that the world has yet to learn from India is the idea not only of religious toleration but of oneness of the goal of all religions. To preach this sameness of the goal of all religions Swami Vivekananda referred to Mohimnah Stotra that describes, "As different rivers, taking their start from different mountains, running straight or crooked, at last come into the ocean, so, O Siva, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead into thee." This means that we must understand and accept that all worship is given to one God, whatever be the name or the form; that all knees bending towards the Caba or kneeling in the Christian Church or in a Buddhist temple, are kneeling to Him, whether they know it or not. Hence, there is no difference among the various holy books of Hindus, Christians and Muslims. They are one and identical in philosophy bearing different names only. Their purpose is one, their goal is one, but the methods or the paths pursued are only different. Hence Swami Vivekananda said, "We want to lead the mankind to the place where there is neither the Vedas nor the Bible, nor the Quoran yet this has to be done.

(50) Complete Works of Swami Vivekananda, Vol-III, P.114
(51) Ibid, Vol-III, P.114
by harmonizing the Vedas, the Bible and the Koran." This expression also helps one in understanding Swami Vivekananda's conception of universal religion. He wanted complete freedom for each individual to choose whatever religion he considers best.

Of course differentiation is the law of life and religious differences are bound to persist. But it does not mean that we should hate each other. This hatred is sure to mar the life of man and clog the progress of human society as a whole in the long run. Hence Jawaharlal Nehru said, "I want the narrow conflicts of today in the name of religion or caste, language or province, to cease and a classless and casteless society to be built up where every individual has full opportunity to grow according to his worth and ability."

This grand idea of religious toleration is the very back-bone of our national existence. According to Swami Vivekananda this spirit of religious toleration will give rise to universal toleration, a grand idea, the whole world is waiting for. This idea of universal toleration will be a great asset to our civilization. No civilization can attempt to survive without religious toleration. As Swami Vivekananda said, "Nay, no civilization can long exist unless this idea enters into it. No civilization can grow unless fanaticism, bloodshed and brutality stop. No civilization can begin to lift up its head until we look charitably

(52) Complete Works of Swami Vivekananda, Vol-VI, P.145
(53) Jawaharlal Nehru, India Today and Tomorrow, P.43-44
upon one another." Not that we should only be charitable, we should be helpful at the same time also to each other, however different our religious ideas and conviction may be. This is what we are doing exactly in India. It is in India that we Hindus have built Churches for the Christians and Mosques for the Mohammedans. In spite of their brutality and persecution cruelty and their virle language we continue to build Churches and Mosques for Christians and Mohammedans. So according to Swami Vivekananda the religion, we believe in, is based upon love, sympathy and mutual co-operation. Love is the most essential ingredient of India. As he said, "Until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and not hatred, that it is gentleness that has the strength to live on and to fructify, and not mere brutality and physical force." It is worthwhile to quote Dr. Radhakrishnan in the light of Swami Vivekananda's idea of religious harmony and tolerance, which is one of the special features of Indian nationalism. As he said, "The unity of different religions can not be achieved at the external level. It has to be realised in an inward and spiritual way without prejudice to any particular forms. The Hindu seer has no contempt for other religions. He looks upon them as aids to our knowledge of God as channels of divine revelation. He does not believe

(54) Complete Works of Swami Vivekananda, Vol-III, P.87
(55) Ibid, Vol-III, P.188
that salvation is to be had only through any one particular religion. God does not refuse his truth, his love and his grace to any who in sincerity, seek him, wherever they may be and whatever creed they may profess.

Thus as a highly spiritual man Swami Vivekananda tried to eliminate the difference between one sect and the other and promote a sense of religious harmony, tolerance and fellow-feelings, among people of different faiths and religions, following in India for the progress of Indian nationalism.

Emperor Ashok also subscribed to this doctrine of religious toleration and practised it in his life. His 12th edict bears eloquent testimony to this fact. It proclaimed, "..... He who does reverence to his own sect while disparaging the sects of others, wholly from attachment to his own, with intent to enhance the glory of his own sect, in reality, by such conduct, inflicts the severest injury on his own sect. Concord therefore is meritorious, to wit, hearkening and hearkening willingly to the Law of Piety, as accepted by other people."

When Swami Vivekananda preached the doctrine of religious toleration and equality of all religions, it lifted the veil of ignorance from the Western minds. They thought in terms of religious co-operation and harmony instead of intolerance.
ration and apathy. That is why, perhaps, C.F. Andrews remarked, "If Christianity is to succeed, it must not come forward as an antagonist and a rival to the great religious strivings of the past. It must come as a helper and a fulfiller, a peacemaker and a friend. There must no longer be the desire to capture converts from Hinduism but to come to her aid in the needful time of trouble and to help her in the fulfilment of duties...." William Law, seeking to bridge the external differences among various religions and promote a healthy spiritual toleration, also said, "There is but one possible way for man to attain this salvation of life of God in the soul. There is not one for the Jews, another for Christian and third for the heathens. No, God is one, human nature is one, salvation is one and the way to it is one...."

Thus religious toleration and harmony that appealed to both East and West, forms a special feature of Swami Vivekananda's concept of nationalism.

(S) SPIRIT OF RENUNCIATION

Nationalism, as propounded by Swami Vivekananda is founded on the Vedantic ideal of renunciation and sacrifice. This as a matter of fact is the most unique

(58) Quoted in Dr. Radhakrishnan, Recovery of Faith, P.183
aspect of Swami Vivekananda's nationalism. This has immortalised the Indian nation in all ages of history. As he said, "Race after race have taken the challenge up and tried their utmost to solve the world riddle on the plane of desires. They have all failed..., we have solved our problems ages ago...... Our solution is unworldliness - renunciation."

Swami Vivekananda had realised how influence of Hegalianism distorted our Hindu philosophy of renunciation. He asked his compatriots to guard themselves against Hegalianism and its baneful influence. He said, "Hegal's one idea is that the absolute is only chaos and that the one, the absolute is only chaos and that the individualised form is the greater." In one word Hegal makes Samsara greater than salvation. The more one plunges into Samsara the more his soul is covered with the working of life and the better he is for the same. On the otherhand our philosophers have from the very first declared that every manifestation what one calls evolution is a vain, a vain attempt of the unmanifested to manifest itself. When this is recognised the soul of man beats a retreat to the place from where it has come. This is vairagya or renunciation on which all religions should be based. This is the conviction of all Indian philosophers that without renunciation there can not be any true religion. As Swami Vivekananda said, "The first ideal

(61) Ibid, Vol-III, P.342
of this attempt to realise religion is that of renunciation."

Besides through renunciation alone immortality is to be reached. Immortality can not be dreamt of without renunciation. As Swami Vivekananda said, "Neither through wealth nor through progeny but by giving up alone that immortality is to be reached." Renunciation is the alpha and omega of immortality. It is the power, the greatest power that cares not even for the universe. Swami Vivekananda said, "The whole universe becomes like a hollow, made by a cow's feet."

Emphasising on renunciation as the special trait of our national character and cultural heritage, Swami Vivekananda held, "Renunciation, that is the flag, the banner of India, floating over the world, the one undying thought, which India sends again and again as a warning to the dying races, as a warning to all tyranny, as a warning to wickedness in the world." To Swami Vivekananda this banner is exclusively the belonging of the Hindus. It is the most valuable asset of the Hindu race. The Hindu should not lose it come what may. The Hindu should not grumble that he is too weak to hold it aloft.

According to Swami Vivekananda, renunciation conquered India in the days of yore. It has still to conquer India. Still it stands as the greatest and highest of Indian ideals. He held that ours is the land of Buddha, Ramanujja,

(63) Ibid, Vol-III, P.343
(64) Ibid, Vol-III, P.344
(65) Ibid, Vol-III, P.344
Ramkrishna Paramahansa, the land of renunciation, the land where from the days of yore Karma Kanda was preached and even today there are hundreds who have given up everything and become jivanmuktas.

Explaining the doctrine of renunciation Swami Vivekananda said that renunciation is the only secret to achieve success in life. All the greatmen of the world have realised it, and they have sacrificed their everything for the good of the people and society. As he said, "...... greatmen are those who build highways for others with their heart's blood. This has been taking place through eternity, that one builds a bridge by laying down his own body and thousands of others cross the river through its help."

Emphasising on the extent of sacrifice Swami Vivekananda said that desire of any kind is bad. Even desire for salvation should not be cherished by man. This desire for salvation is to be abandoned for the interest of others. As he said, "Through out the history of the world, you find great men make great sacrifices and the mass of mankind enjoy the benefit. If you want to give up everything for your own salvation it is nothing. Do you want to forgo even your own salvation for the good of the world? You are God, think of that." Hence an Indian should never seek salvation for himself. He believed in renunciation for others which will ultimately bring salvation for oneself. As he said, "When

(67) Ibid, Vol-VI, P.280
you would be able to sacrifice all desire for happiness for the sake of society, then you would be the Buddha, then you would be free."

According to Swami Vivekananda man can not think of doing good to others if he is not free from his personal pleasure and comforts. Without the spirit of sacrifice one can not think of the good of the society. Only selfless and unattached people do good for the society. As he said, "The history of the world is the history of persons like Buddha and Jesus. The passionless and unattached do most for the world."

Swami Vivekananda was afraid of Indians succumbing to the luxury of the West and drinking deep into enjoyments rather than leading a life of renunciation and sacrifice. He was, however, optimistic that at least there will be some people, if not all, in his holy motherland, to whom religion will ever be a reality and who will ever be ready to give up and hold to this lofty ideal of Hindu nationalism.

To Swami Vivekananda, man lives in sacrifice but not in enjoyments. Human life is very short, but he, who lives for others, only lives long. Time can not kill him, nor can history forget him. So he appeals to all men not to be indulged in vain enjoyments of life, which are

(68) Complete Works of Swami Vivekananda, Vol-IV, P.491
(69) Ibid, Vol-VIII, P.226
(70) Nationalistic and Religious Lectures of Swami Vivekananda P.82
short-lived. He has said, "This life is short, the vanities of the world are transient, but they alone live, who live for others, the rest are more dead than alive."

Swami Vivekananda pointed out how the Western intellectuals failed to understand Jesus in the light of his own preachings. To many Western intellectuals Jesus was a great politician, a great leader, a great patriotic jew, but they did not discover the most sublime aspect of his life and philosophy i.e. absolute renunciation and sacrifice. This aspect of Jesus did not draw the attention of the materialist West. But Swami Vivekananda interpreted Jesus in terms of perfect renunciation and described him as one of the prophets of renunciation of the world. As Jesus said, "The foxes have holes, the birds of the air have nests but the son of Man hath nowhere to lay his head." Swami Vivekananda found that Jesus stood for absolute renunciation. He had no idea of property, money or wealth. He had no family ties, no sex ideas. He was a soul, nothing but the soul, just working a body for the good of the humanity. That was all his relation with the body. He was a disembodied soul, a life of complete renunciation. Swami Vivekananda said, "The disembodied soul has no relationship to the animal, no relationship to the body. The ideal will be far away beyond us. But never mind, keep to the ideal. Let us confess that it is our ideal but we can not approach it well."

(71) Manmohan Ganguly, Swami Vivekananda- A Study, P. 69
(72) Complete Works of Swami Vivekananda, Vol-IV, P.145
(73) Ibid, Vol-IV, P.145
To Swami Vivekananda renunciation should be the very motto of our national life, without which Indians can not grow up. The vitality of our race lies in renunciation. It is the strength and stamina of our race. All enjoyments and pleasures come from renunciation. All powers all glories come from sacrifice. Our Vedas say that one who can not sacrifice can not enjoy. The real enjoyment come from sacrifice. The real power comes from renunciation. He called upon his people, "India will be raised not with the power of flesh but with the power of spirit, not with the flag of destruction but with the flag of peace and love - the garb of sannyasin, not by the power of wealth but by the power of begging bowl. . . . . . . . Sitting in the luxurious homes, surrounded with all the comforts of life, and doling out a little amateur religion may be good for other lands but India has a truer instinct. . . . . . . You must give up. Be great. No great work can be done without sacrifice .... Lay down your comforts, your pleasures, your name, fame or positions, nay, even your lives and make a bridge of human chains over which millions will cross the ocean of life. . . . . . . . "

Thus renunciation is one of the special features of Swami Vivekananda's nationalism.

NATIONAL BUILDING THROUGH TRUE EDUCATION

Bertrand Russell has observed, "What

(74) Complete Works of Swami Vivekananda, Vol-IV, P.352
constitutes a nation is a sentiment, an instinct, a sentiment of similarity and an instinct of belonging to the same group or herd." The concept of nation grows out of the feelings of oneness among the people. It is the feeling of oneness among the people that gives rise to a state or nation. This feeling is the feeling of solidarity or exclusiveness. Sometimes this feeling remains dormant or suppressed among the people. As a result they become subject to untold misery and suffering under the foreign domination, society degrades and life degenerates. This feeling of oneness or similar sentiment can be aroused among the people through mass-education. Education makes the inner self of man active. It makes man realise his right to life, liberty, etc. In short man regains his consciousness by undergoing the process of education. As Prof. H.J. Laski said, "Nor must we fail to notice the way in which the solidarity and therefore the exclusiveness of a nation may be consciously fostered. That may be done by education. In America, very notably, emphasis upon national tradition has welded the most diverse elements into a proudly self-conscious unity."

Education fastens unity and solidarity among the people. People become more and more nationally conscious. Besides, education makes man realise what life ought to be, in which society, life can flourish better

(75) Bertrand Russell, Political Ideals, P.78
(76) Prof. H.J. Laski, Grammar of Politics, P.221
towards greater happiness. Education promotes man to discern light in the dark horizon of dogmas, superstitions, injustice and oppression. Ignorance disappears and man attains reason. Man feels enlightened in every sphere of life - social, political and economic. In short, man realises his value of life in the society through education.

Swami Vivekananda realised the very importance of education in the work of nation building. He realised that true education makes a true nation. So in his scheme of nationalism he laid great stress on education. As he said, "Education is the manifestation of perfection already in man." In Plato's metaphor it is the education that trains our inward eye towards light. It shapes human nature and habit. It forms our character and conduct. It strengthens our will power - the key to all success in life. To Swami Vivekananda "It is the training by which the current and expression of will are brought under control and become fruitful." It keeps the society free from all taints and corruptions. All sorts of evils and ignorance can be remedied only through education. Education is the light of man.

But according to Swami Vivekananda the education that we are now getting may have some good points but its defects outweigh its merits. It is entirely negative in nature. It teaches that all our ancients were worthless-

(77) Complete Works of Swami Vivekananda, Vol-IV, P.358
(78) Ibid, Vol-IV, P. 490
men and that our past is blank, devoid of all values. Therefore Swami Vivekananda said, "Give up the awful disease that is creeping into our national blood that idea of ridiculing everything ..... Give up. Be strong and have this Sradha."

The present system of education, according to Swami Vivekananda, is barren and has not produced therefore any original man from the day of its inception. So this system of education has to be replaced forthwith by a system of manmaking education. As he said, "Education is not the amount of information that is put into your brain to remain there undigested all your life. We must have a life building, man-making, character-making assimilation of ideas." If we assimilate five ideas and allow them to enter and mould our life and character we will have more education than any man, who has got by heart a whole library.

The ass carrying its load of sandal wood, knows only the weight and not the value of the sandal wood. So according to Swami Vivekananda if education is identified with information the librarians are the greatest sages in the world, and the encyclopaedias are the Rishis. The ideal therefore is that we must have the whole education of our country - spiritual and secular in our own hands and it must be on national lines, through national methods as far as practicable. If the education does not make us appreciate

(80) Lectures From Colombo to Almora, P.212
the value of our own culture, it is of no use. This national system of education, based on our own culture is the only solution to all the evils that beset our national life.

Education, according to Swami Vivekananda must help man in his struggle for life. It should teach patience and perseverance to man. It shall also promote strength of character, that brings every success to life. He said, "The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philosophy and courage of a lion, is worth of the name? Real education is that which enables one to stand in his own legs."

Our foremost duty, according to Swami Vivekananda, is to educate the lower and backward class of people in order to awaken them to a higher state of consciousness, to make them understand their real worth of life. He said, "The only service to be done for our lower class is to give them education to develop their lost individuality. Give them ideas - that is the only help, they require and then the rest must follow as the effect. Ours is to put the chemical together, the crystalisation comes in the law of nature.... Now if the mountain does not come to Mohammed, Mohammed must go to the mountain. If the poor boy can not come to education, education must go to them."

Education makes man strong and self-

(82) Ibid, Vol-IV, P.362-63
reliant. It makes man stand on his own feet. It inculcates strength of mind. India as a nation must have that type of education. Hence Swami Vivekananda said, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet."

To build up a sturdy nation, Swami Vivekananda felt that knowledge of Sanskrit should be cultivated and education should be imparted through one's mother tongue. As he said, "Sanskrit must be popularised among the people. Education must be given to the people in their own language, and at the same time Sanskrit education must go along with it, because the very sound of Sanskrit words gives a prestige and power and strength to the race." No other language, he felt, has played so dominant a role as Sanskrit in uniting India inspite of her diversities. In all ages Sanskrit has become the cementing force for the people of India. As Jawaharlal Nehru has observed, "Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of highest thought and some of the finest literature, but it became the uniting bond for India inspite of its political division."

Lord Buddha used Pali instead of Sanskrit in propagating his religion as Pali was the language of the common

(83) Complete Works of Swami Vivekananda, Vol-V, P.342
(84) Ibid, Vol-III, P.290
(85) Jawaharlal Nehru, India Today and Tomorrow, P.4
man. It was easily assessible to all. But Swami Vivekananda did not like such omission of Sanskrit. He said, "Even the great Buddha made one false step when he stopped Sanskrit language from being studied by the masses. He wanted rapid and immediate results, and translated and preached in the language of the day, Pali. That was grand; he spoke in the language of the people and the people understood him. That was great; it spread the idea quickly and made them reach far and wide. But along with that Sanskrit ought to have spread. Knowledge came but prestige was not there, culture was not there. It is culture that withstands shocks, not simple mass of knowledge. There must come culture into the blood. Knowledge is only skin-deep."

According to Swami Vivekananda to build up a mighty nation the educational system must be based upon the culture of the country. Education without culture is only skin-deep. Culture is deep-rooted in the mind of the people as man is the product of his culture. As culture is deep-rooted in man, culture-based education touches the very heart of the people, which can not be erased from mind so easily. So culture-based education is essential for the building of a mighty nation. A nation is great if its people are true to its culture. India has been great in all ages of history because of her great culture. So Swami Vivekananda said, "Teach the masses in the vernaculars, give them ideas; they will get information but some more is necessary,

give them culture." Culture forms the vitality of the nation. So culture should be taught to the people that fastens unity and integrity of the nation among its people. Annie Besant also felt the need of a culture-based education in India and said, "The needs of India are, among others, the development of a national spirit and an education founded on Indian ideals and enriched, not dominated by the thought and culture of the West."

The whole aim of Swami Vivekananda was to build up a mighty Indian nation on the solid foundation of her culture. Unless the mass of people are free from the encircling gloom of ignorance, caused by the advent of Western culture they can not discern the new light of life in the horizon. Education based on Indian culture is the only light that will dispel the gloom far off and makes life conducive to novelty of thought in the direction of national progress. So education based on Indian culture constitutes one of the special features of Swami Vivekananda's nationalism.

SPIRITUAL ONE-NESS OF THE UNIVERSE

Swami Vivekananda was born in India but he was not meant for India alone. Whole universe was his chief concern. As he himself said, "I know my mission in life,

(88) Auto Biography of Annie Besant, P.508
......; I belong as much to India as to the world." Bearing the load of misery and the afflictions of the world on his back, he thought for the redemption of the whole mankind. His great Master Sri Ramkrishna, admitting it, once said, "Narendra is not a twig that sinks even if a bird alights upon it. Rather he is a great tree-trunk, carrying men, beasts and merchandise upon its chests." In fact he was a huge banayan tree to shelter the whole mankind in its shade from the scorching miseries of the world. His love for the mankind was so great that he looked upon the universe as one family. His heart bled to see the fragmented world. Although the old lines of demarcation and differentiation of creeds, dogmas and nationalities are fast vanishing, people are not profoundly influenced by it. Swami Vivekananda thought that the Veda with its doctrine of nonduality of soul or unity of existence is the only unifying force that can bring about the integration of the whole universe. The Veda alone can eliminate all the differences and discriminations in human society and bring about the spiritual integration of the mankind. Therefore he asked the people to accept and preach this Advaitic doctrine to all and said, "I am doing so not in a sectarian sense but upon universal and widely acceptable ground." Elaborating the doctrine of nonduality of soul he said that the universe emanates from the all-pervasive Atma and is enveloped

(89) Swami Budhananda, Swami Vivekananda - His Call to the Nation, P.101
(90) Gospel of Sri Ramkrishna,P.793
(91) Nationalistic and Religious Lectures of Swami Vivekananda,P.39
by such Atma. This Atma or Brahma is both within and outside the entire universe and all animate and inanimate objects. As Dr. Annie Besant has interpreted it, There is only one consciousness and that is God-consciousness. All is God-consciousness for there is none other. And as consciousness unfolds from the grain of sand to the man, from the man to the Deva, it is only God unfolding." Swami Vivekananda said that there is nothing, as Brahma is all. It is supreme - the Absolute Brahma to which the whole universe is confirmed.

To Swami Vivekananda this spiritual oneness or solidarity of the whole universe on the basis of nonduality of soul is the grand new idea that the world is yet to know. It is completely a new idea, enshrined in the Vedas and unknown to the whole world. India has to disseminate this knowledge throughout the universe. As he said, "The... great idea that the world wants from us today, the thinking part of Europe, Nay, the whole world - more, perhaps, the lower classes than the higher, more the masses than the cultured, more the ignorant than the educated, more the weak, than the strong - is that eternal grand idea of the spiritual oneness of the whole universe."

Swami Vivekananda held that oneness or solidarity of the whole universe is the cry of the day. International organisation and international laws are coming out...

(92) Annie Besant, The Wisdom of the Upanishad, P.5
(93) Complete Works of Swami Vivekananda, Vol-III, P.188
for this purpose. In politics and sociology it is increasingly found that problems of each nation are international and can not be solved at purely national level. Electricity and steam power are placing the different parts of the world in intercommunication with each other and as a result different sprawling parts of the world are linked together. So oneness of the world is becoming more and more possible. The scientists have also established the solidarity of the whole universe. They demonstrate "the sun, the moon, the stars and all men are but little waves or wavelets in the midst of an infinite ocean of matter." The Indian psychology also long ago demonstrated that "the same is the case with mind. Both body and mind are mere names, composed of same matter." All these are parallel to the Vedantic idea of "one unchangeable, unbroken, homogeneous Atma." The Vedanta shows that there is but one soul through out the whole universe, the real and eternal soul. All is but one existence i.e. Absolute. Swami Vivekananda said that "this great principle of oneness of the universe is even now unconsciously forming the basis of all the latest political and social aspirations that are coming up in England, Germany, France and in America. In all literature, voicing man's struggle for freedom, universal freedom, Indian Vedantic ideals are coming out prominently again and again. In some cases the

(94) Complete Works of Swami Vivekananda, Vol-III, P.240
(95) Nationalistic and Religious Lectures of Swami Vivekananda, P.39
(96) Complete Works of Swami Vivekananda, Vol-III, P.188
(97) Ibid, Vol-III, P. 241
writers do not know the source of this inspiration, but there are few who are bold and grateful enough to mention the source and acknowledge their indebtedness to our Vedanta, the ultimate, and eternal source of all power and strength."

This infinite oneness of soul is the eternal sanction for all morality which never gives way under any circumstance. Fear of death can not frighten it. It is the source of all strength, the infinite power. This oneness of soul is also the source of brotherhood for all. This spiritual affinity among the living beings is the bond of this brotherhood, which is unbroken and long lived. Besides, this understanding that we are part and parcel of one divine spirit the ultimate source of all strength, generates faith in oneself. Lack of this faith, according to Swami Vivekananda is the cause of all degeneration of character in India. As he said, "......it is the one great life-giving idea, which the world wants from us today and which the masses of India want for their uplifting, for none can regenerate this land of ours without the practical application and effective operation of this ideal of the oneness of things."

According to Swami Vivekananda the people in the Western countries believe themselves to be strong though their religion teaches them to be the sinners, and

(99) Ibid, Vol-III, P.189
that is why they dominate the world politics. It is pointed out, ".....the Englishman believes that he is born lord of the world. He believes that he is the great and can do anything in the world. If he wants to go to the sun or moon he believes that he can and that makes him great."

That is not only the characteristic of the English people, but the characteristic of all the Europeans and that is why the Europeans are dominating the world.

But in spite of the great ideas, contained in the Upanishads we think ourselves to be very weak. It is the strength that we want, which will bring us freedom from the British bondages, and save us from all injustice and oppression. Therefore Swami Vivekananda said, "....the first step in getting strength is to uphold the Upanishads and believe I am the soul - me, the sword can not cut, nor weapon pierce, me the fire can not burn, the air can not dry. I am the omnipotent and I am the omnicient." But at present according to Swami Vivekananda, "We can not rise to that high level of Upanishads. The feelings of courage, morality and faith will not come to us, simply because our blood is only like water, physical weakness is the cause and nothing-else."

However, according to Swami Vivekananda, still there is time for us. We can revitalise ourselves. We can

(100) Complete Works of Swami Vivekananda, Vol-III, P.243
(101) Ibid, Vol-III, P.244
(102) Ibid, Vol-III, P.191
regain our past strength. The only way to regain our vitality is to follow the doctrines of the Upanishads sincerely. We can overcome all our weakness only by our sincere adherence to Upanishads. As he said, "We have lost faith in ourselves. Therefore to preach Advaita aspect of Vedanta is necessary to rouse up the hearts of man, to show them the glory of their souls."

Thus by preaching the Advita aspect of Vedanta Swami Vivekananda tried to arouse strength, fearlessness and courage in the mind of Indians against the British oppression and injustice. By instilling in their mind this self-confidence he thought of teaching them the technique of resistance to foreign rule.

According to Swami Vivekananda, the only way for effecting the oneness of the universe is to broadcast this great ideal of the Upanishads. He condemned therefore the world dictators who sought to integrate the whole world by force and power. To him world solidarity can only be achieved through the Vedantic philosophy that preaches that we are all the parts and parcels of the same divine soul. This spiritual affinity is the source of perennial brotherhood that binds mankind with the universal bond of brotherhood. Hence love and service is the only force to hold the entire mankind together. As he has observed, "Look upon every man and woman and everyone as God. You can not help any one. You can only serve, serve the children of the Lord. Serve the

(103) Complete Works of Swami Vivekananda, Vol-III, P.246
Lord himself, if you have that privilege. If the Lord grants that you can serve everyone of his children, blessed you are; do not think for much yourselves..... do it only as worship." According to him the poor and the miserables help in our salvation. So we must serve the Lord coming in the shape of diseased, lunatics, lepers and sinners.

This idea of salvation through forging universal unity is unknown to the whole world. So this idea should be diffused by Indian nation all over the universe. Hence he appealed to the people of his country, "Bring light to the poor; and bring more light to the rich for they require more than the poor. Bring light to the ignorant and more light to the educated for the vanities of the education of our time are tremendous."

Thus one of the specialities of Swami Vivekananda's nationalism is the call for the propagation of this Vedantic ideal of oneness by Indian nation all over the world. When the ideal will reach the entire mankind, and the entire mankind will discern the light Indian's mission as a nation shall be fulfilled. Then all the divisions and differences will vanish. There will be one world - one family - one mankind - one soul - the absolute integration, and Indian nation shall fulfil itself.

(105) Ibid, Vol-III, P.247
India is a vast subcontinent. The size of the country is quite enormous. It is as large as the whole Europe excluding Russia and is nearly twenty times as big as Great Britain. But more remarkable than the geographical vastness and wide area of the country is the bewildering diversity of its race, language, religion, culture etc. So India is known as 'the land of varieties.' It is described as 'the emptome of the world.'

India presents a great variety of racial types through her teeming millions. V.A. Smith rightly calls India as "ethnological museum". As early as 5th century B.C. Herodotus observed, "Of all the nations that we know, it is India which has the largest population." Really the total number of inhabitants in India amount to about 1/7th of the whole population of the world. This huge assemblage of human beings is made up of diverse race, the jungle tribe (like Kols, Bhils, Gonds, Santals), the Greeks, the Sakas, the Kushanas, the Huns, the Mongolians, the Arabs, the Turks, the Afghans etc. Today India has the primitive tribemen as well as the polished and cultured inhabitants.

There is in India as many as 15 separate recognised languages. Each community has its own languages and literature. Besides more than 200 different dialects

(106) V.A. Smith, The Early History of India, P.16
(107) Quoted in B.N. Luniya, Evolution of Indian Culture, P.11
and languages are spoken in this vast subcontinent.

There is also to be found a variety of religions. All the major world religions are found here - Hinduism, Buddhism, Jainism, Islam and Christianity. All have their sects and subdivisions. The Hindu religion itself is split up into countless creeds - the Vedic, the Pauranic Hinduism, the Sanatans, the Brahma Samaj, the Arya Samaj etc. The primitive tribes have their own peculiar cults.

These people differ considerably in their social habits. Culture of the people varies from state to state. So Jawaharlal Nehru has said, "The diversity of India is tremendous; it is obvious; ....It concern itself with physical appearances as well as with certain mental habits and traits." Financially also speaking, we find man with an income of barely a few paise a day and others who rank among the richest of the world.

Thus India is made up of a complex diversity. There is no wonder if "India is a museum of cults and customs, creeds and cultures, faiths and tongues, racial type and social system." The vastness of the country, the extreme diversity of its physical features, endless variety of its race, and magnitude of its population, divided into countless cults, professing numerous creeds,

(108) 15 languages are provided by the constitution. They are Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu.
(109) Jawaharlal Nehru, Discovery of India, P.44
speaking a variety of languages and dialects - all these have made it difficult to establish a stable and permanent cohesion. As a result India has been a hunting ground for quite a good many foreign invaders like the Greeks, the Sakyas, the Huns, the Yabanas etc. Lastly, the European nations - the Dutch, the French and the British made India their happy hunting ground. The British defeated all in the long run and established their paramount hegemony over India. India suffered from age-long slavery under the heels of the British. Poverty and starvation became the glaring phenomena of the day. In the words of Swami Vivekananda, "The people of India were compelled to be merely hewers of wood and drawers of water for centuries, so much so that they are made to be believe that they are born as slaves, born as hewers of wood and drawers of water."

When this was the state of affairs, Swami Vivekananda realised that welding national unity of India is an impossible task. In the midst of such complex diversity, political unity is very difficult to achieve. As he said, "....political unity is not the normal characteristics of ancient and medieval history. There was no political cohesion. In all the past ages India was divided into many principalities. They were from time to time brought under subjection and integrated into an extensive empire by powerful rulers like Chandra Gupta Maurya, Ashoka.......

(110) Radhakumud Mukherjee, The Fundamental Unity of India, P.11
(111) Lectures From Colombo to Almora, P.94-95
But when internal weakness and disorder or foreign invasions, or both, shattered their empires, India relapsed once again into political disunity. In fact India had never enjoyed political unity till 19th century. Politically a popular national feeling was almost absent. Politics did not control Indian minds and found no great appeal among the masses. To the Indian life politics remained a separate feature, absolutely external, having no relation to day-to-day life. This absence of political unity retarded seriously the political progress of the country and hindered India from becoming a nation.

Swami Vivekananda tried to discover the way of unifying the Indian nation with a common thread. He realised that inspite of its bewildering diversity in respect of geographical feature, race, religion, language, etc. there existed a deep underlying fundamental unity that has upheld the country in all ages of history in the midst of all national vissicitudes. He succeeded to find out "the one in the many, the individual in the aggregate, the simple in the composite." That is, the underlying unity of life from Himalayas to Cape Camorin. His deep-penetrating vision into the cultural history of India led him to realise the fact that India is primarily a land of religion and there is an under current of religious unity among the people. There may be various religious sects in the

(112) B.N. Luniya, Evolution of Indian Culture, P. 12
(113) Radhakumud Mukherjee, The Fundamental Unity of India, P. 11
country, but the Vedas the Gita, the Ramayana, the Mahabharata, the Puranas and other scriptures are respected equally throughout the length and breadth of the country. The ancient religion of the Vedas and Puranas have been the source of eternal solace to the simple hearted Hindus. They have faith in unseen reality and sense of sacredness of life, charity and tolerance. Religious rites and rituals have almost the same uniformity throughout the vast land. A permanent and characteristically Indian expression of this religious unity is the network of shrines, and sacred places with which the country has been covered. The most sacred places of Hindu pilgrimages such as Badrinathaya in the North, Dwaraka in the West, Rameswaram in the South, and Lord Jagannathpur in the East embrace the whole of the country and they speak of India being one land. Hence the concept of spiritual unity in India is very old. Sir Herbert Risley has observed, "Beneath the manifold diversity of physical and social type, language, custom, and religion which strikes the observer in India, there can still be discerned a certain underlying uniformity of life from Himalaya to Cape Comorin."

All these led Swami Vivekananda to arrive at the conclusion that unity forms the very backbone of Indian national life. Spirit of unity is the most fundamental feature of the people of India in spite of their diversity. Hence Rabindra Nath Tagore has observed,

(114) Sir Herbert Risley, People of India, P.299
"In spite of our great difficulty, however, India has done something. She has tried to make an adjustment of races to acknowledge the real differences between them where these exist and yet seeks for some basis of unity. This basis has come through our saints like Nanak, Kabir, Chaitanya and others, preaching one God to all races of India." Thus the spirit of unity is the foundation upon which the total edifice of our nationality is built up. It is the life-current of our nationhood. As Swami Tapasyananda points out, "Our ancestors in the past finding that the quest for the secret nature through external investigation, is useless, turned their attention on this inward quest, which is grander, infinitely higher, infinitely more blissful, till it has become the national characteristic, till it has become our second nature."

Thus according to Swami Vivekananda, spirit of unity in the midst of manifold diversities, is our national characteristic, the vitality of our race. As long as we hold on to this grandest of all our heritage namely Unity, no external force can destroy us. Before this spirit of unity all other disruptive forces will melt away, all diversities will vanish.

However Swami Vivekananda felt that this sense of unity is a product of deep religious faith.

(115) R.N. Tagore, Nationalism, P.59
(116) Nationalistic and Religious Lectures of Swami Vivekananda, P.85
of the Indians. Hence the unity of the nation has to be forged once again. It shall have to be done with the help of religion - the Vedantic religion. As R.N. Tagore has pointed out, "..... The Indian devoid of all politics ....... whose one ambition has been to know this world as of soul, to live here every moment of her life in the meek spirit of adoration, in the glad consciousness of an eternal and personal relationship with it." So Swami Vivekananda found that national unity in India is to be achieved through kindling the religious spirit of Indians. The people of India understand politics if it is given through religion to them. As he said, "But the Hindus can understand politics if it is given through religion; sociology must come through religion, everything must come through religion." This is the very peculiarity of Indian mind. Their mind is so much obsessed with spiritualism that it is not ready to accept anything other than religion. So Swami Vivekananda said, "The one common ground that we have, is our sacred tradition, our religion. That is the only common ground and upon that we shall have to build."

Thus forging national unity by stimulating religious and spiritual instinct in the midst of all diversity of India as mentioned above, is one of the

(117) R.N. Tagore, Nationalism, P.3-4
(119) Ibid, Vol-III, P.286
special features of Swami Vivekananda's nationalism.

(I) EMPHASIS ON HUMANISM

The lofty ideal of humanism, the finest flower of Indian culture occupies an important place in the theory Swami Vivekananda's nationalism. Humanism is a system of thought concerned with human affairs in general. It is an attitude that attaches primary importance to man and his faculties, affairs and aspirations. It upholds the truth that man after all is supreme. These ideas emanate from the philosophy of the Upanishads. As I.P. Chelishev has observed, "Since the ancient times, lofty, life asserting humanistic ideas formed the foundation of India's world outlook. These ideas have been expressed in religious, philosophical form which as they developed, paved their way in constant struggle against the scholastic, ascetic and passive contemplation, of the world." Swami Vivekananda accepted and modified this idea of humanism as the condition of a new life. His voice at the end of the last century echoed loudly in the enslaved, brutally exploited mankind, where human dignity and right was trampled under the heels of the colonialists of the West. This ideal of Swami Vivekananda's humanism influenced other succeeding writers of India like Tagore, Aurobindo, Gandhi etc.

(120) Swami Vivekananda - Studies in Soviet Union, Published on 150th Birth Anniversary of Sri Ramkrishna P.207
In fact Swami Vivekananda's humanism has nothing in common with the Christian ideology which dooms man to passivity and begging God for favours. He tried to place religious ideology at the service of national interest and the interest of mankind at large. He loudly declared that the colonialists were building one church after another in India while the Eastern countries needed bread and not religion. This shows his great love for human beings. As Swami Ranganathananda said, "Vivekananda made Indian philosophy concern itself with the problems of the common man. He brings down the Vedanta to fertilise the fields of common life."

To evaluate man Swami Vivekananda identifies him with God. As he said, "The only God to worship is the human soul in the human body. Of course all animals are temples too, but man is the highest, the TajMahal of temple." In his desire to elevate man he put forward the idea that the highest divine substance Brahman is personified in millions of ordinary living people and therefore the worship of God is tantamount to serving man. As he said, "If you want any God to come, just throw your ceremonials over board and worship the living God - the Man-God, every being that wears the human form, God in his universal as well-as individual aspect." He called it perfect lunacy

(121) Swami Ranganathananda, Essential Values for Changing
(122) Thus Spake Vivekananda, P.24
(123) Complete Works of Swami Vivekananda, Vol-VI, P.269
to place edibles before the image of God and also rebuked
the zealots for spending crores of rupees on building temples,
while the common man died of hunger.

Swami Vivekananda realised that man is
the perfect image of God. He said, "If you want to find
(124) God, serve man." He expressed his desire to be born again
and suffer thousands of miseries so that he can worship
the only God, the sum total of all souls. This is not only
the highest expression of religions but the clearest state­
ment of humanism. He laid emphasis on practical religion.
He asked people to worship and offer the poor what they
offer to the image of God in the temple. He had such compa­
sion for the poor that once he burst into tears when a
disciple of Ramkrishna narrated to him the poverty of the
poor in general. His disciples had strict instructions to
avoid the paraphernalia of worship, and work for the poor
Daridra-Narayana. How often he said to Sister Nivedita,
"You do not yet understand India! We Indians are man-worship­
pers after all. Our God is man! " He looked upon every
man as God. He wanted to make it a cult in Hindu religion
and philosophy. He emphatically said, "Serve the living
God! God comes to you in the blind, in the halt, in the
poor, in the weak, in the diabolical. What a glorious

(124) Quoted by Romain Rolland, The Life of Vivekananda
and the Universal Gospel, P.11

(125) Sister Nivedita, The Master As I Saw Him, P.260
Swami Vivekananda advocated all-round development of human personality, assertion of the rights of man and the sense of his own dignity. In the words of V.S. Kostyuchenko, "........ It posses many features of active humanism manifested above all in a fervent desire to elevate man, to instill in him a sense of his own dignity, sense of responsibility for his own destiny and the destiny of all people to make him strive for the ideals of good, truth and justice, to foster in man abhorance for any suffering."

Swami Vivekananda reminded his disciples of the vows of the Sannyasins, that is, giving up everything and doing good to others. As he said, "It is only by doing good to others that one attains to one's own good and it is by leading others to Bhakti and Mukti that one attains them oneself." He wanted his disciples to move from village to village and help the poor. To him altruistic service is the only religion and all other ceremonial practices are sheer madness.

The whole force of Swami Vivekananda's argument is to bring home to mankind that religion, consisting of service, and renunciation is service of and renunciation for man. Once he said to Sister Nivedita,

(126) Complete Works of Swami Vivekananda, Vol-I, P. 442
(127) Swami Vivekananda - Studies in Soviet Union, Published on 150th Birth Anniversary of Sri Ramkrishna, P.209
"This idea of man-worship exists in nucleus in India, but it has never been expanded. You must develop it. Make poetry, make art of it. Establish the worship of the feet of beggars as you had it in Medieval Europe. Make man-worshippers."

Swami Vivekananda's aim was to strengthen the humanistic trend of religion that exalts man as the true abode of divinity against the orthodox religion that portrays man as miserable sinners or a weak or helpless being completely at the mercy of God. His unqualified emphasis on love and service reminds us of the Buddha, who asked his disciples to wander for the welfare of many. He bent all his strength, and dedicated his whole life for the service of human beings. Romain Rolland has observed, "There was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses, the misery, and the feverishness of living man, rich and the poor, in the town and field." Swami Vivekananda's aim in emphasising on the Vedantic identification of man and God was to raise the dignity of man in the world. He declared, "This human body is the greatest body in the universe and a human being is the greatest being. Man is higher than all animals, than all angels; none is greater man."

Swami Vivekananda was not a pessimist and refused to call man a sinner in spite of all his follies.

(129) Sister Nivedita, The Master As I Saw Him, P.261
(130) Romain Rolland, The Life of Vivekananda, P.21
(131) Complete Works of Swami Vivekananda, Vol-I, P.142
The world in which we live, is the best of the world and therefore he never advised one to abandon it. He rather prescribed that men should enjoy both material and spiritual pleasures of the world that make life most enjoyable. In this context he once said, "I do not believe in God, who will give me undying bliss in heaven, but who can not give me bread in this world." It is in this world and through enjoyment of the material objects of life that man can attain perfection.

Swami Vivekananda was really a prophet of the poor. He dedicated his whole life for the cause of the poor and the downtrodden. His sympathy, his love for the poor and miserable was very uncommon. He said, "Forget not that the lower class, the ignorant, the poor, the illiterate, the cobbler, the sweeper, are thy flesh and blood, thy brothers." It was because of his desires and will to work for the cause of the downtrodden of India that Swami Vivekananda left his family in most pitiable condition. His renunciation for the cause of the poor amounts to that of Buddha, who renounced his royal estate, wife, son etc. for the redemption of mankind. Swami Vivekananda himself wrote about it in one of his letters: "On the one hand my vision of the future of Indian religion and that of the whole world, my love for the millions of beings sinking down and down for

(132) V.S. Naravane, Modern Indian Thought, P.103
(133) Complete Works of Swami Vivekananda, Vol-IV, P.480
ages, with no body to help them; on the other hand making those who are nearest and dearest to me miserable, I choose the former." He wanted to organise the youths of India and send them like waves all over India and world, bringing comfort, morality, religion and education to the doors of the meanest and the most downtrodden.

Ordinarily humanism implies love for man but not necessarily belief in man. Swami Vivekananda considered man as God himself and on that ground had abiding faith in man. Speaking to the students of Lahor College, he urged them to have faith in man as the preparation for faith in God. He urged them to work for the good of the society without any idea of sectarianism. In the words of Romain Rolland, "He tried to remedy social injustices by preaching intermarriage between castes and sub-divisions of castes so that they might draw near to each other, by ameliorating the condition of the outcastes by occupying himself with the fate of unmarried woman and Hindu widows, by fighting sectarianism wherever it was to be found and vain formalism, the don't touchism as he called them."

Swami Vivekananda's love for mankind was so great that he thought the whole universe as one family and strove his utmost for the redemption of the whole mankind. He was not an abstract philosopher, but a devoted

(134) Letter written by Vivekananda to Diwan Hari Das Dasai, Complete Works of Swami Vivekananda, Vol-VIII, P.200

(135) Romain Rolland, Life of Vivekananda and the Universal Gospel, P.157
humanist not merely concerned with a spiritual but also material wellbeing of the whole humanity. He was not only concerned with India's regeneration but with the regeneration of mankind at large. His nationalism is not narrow nationalism, blind to the demands of larger humanity. His nationalism is rather universalism that holds great faith and love in man in its sacred fold. So he is rightly called, "The discoverer of India's long lost mission in the world." Swami Vivekananda's humanism is based on his tremendous faith in the powers of man as enshrined in the Vedas. He tried to direct his religious philosophy to the service of India and the mankind for their spiritual uplift and total emancipation from injustice, fear and evil. So it is rightly said, "Everything that Vivekananda proclaimed in India for the first time at the last century, facilitated the development of the qualitatively new humanism which played an important part in the general upsurge of national consciousness and struggle for Indian people for Independence."

To sum up Swami Vivekananda's nationalism is spiritual in nature. He had firm conviction that spiritualism should be the soul of Indian nationalism. Besides Swami Vivekananda's nationalism breathes the spirit of universalism. That apart, based on the assimilative and

(136) Life of Swami Vivekananda by His Eastern and Western Disciples, Vol- IV, P.193
(137) Swami Vivekananda - Studies in Soviet Union, Published on 150th Birth Anniversary of Shri Ramkrishna, P.209
synthetic character of Indian cultural heritage, Swami Vivekananda's nationalism is also assimilative and synthetic in character.

Swami Vivekananda's nationalism also preaches the lofty ideals of inter-religious harmony and toleration. Based on the Indian spirit of and particularly the Vedantic spirit of renunciation, Swami Vivekananda's nationalism also admits the flavour of renunciation and self-sacrifice. That apart, he advocated nation building by imparting true education, that shall promote the qualities of patience, perseverance and strength of character. His nationalism preaches the doctrine of spiritual oneness of the universe. He even advocated that man's salvation is possible by forging universal unity. Besides, in spite of religious, racial and linguistic diversities, he advocated unity of the Indian nation. He considered unity in the midst of diversity to be the very back-bone of Indian national life. Above all, Swami Vivekananda's nationalism is based on humanism that appeals most to the people world over.