CHAPTER VIII

CONCLUSION

In the light of our discussion in the foregoing Chapters we may take note of the following points to be of fundamental importance in the standpoints of Vivekananda and Gandhi so far as the question of religious tolerance is concerned. And before we make a final statement by way of conclusion it is also necessary to state summarily the philosophical foundations of the themes and its impact on the socio-cultural heritage of our society from the dawn of Indian civilisation. But we must keep in mind that to consider the relevance of an individual or an idea depends upon the points of view which a man looks at the question.

The survival of Indian culture from antiquity to modern times is a unique phenomenon in history. Prof. Macdnell in his book 'History of Sanskrit Literature' writes - "In spite of successive waves of invasion and conquest by Persians, Greeks, Scythians and Mohammedans the national development of life and literature of Indo-Aryan race remained practically unchecked and unmodified from without down to the era of British occupation. No other country except China can trace back its language and literature its religious beliefs and rites, its dramatic and social customs through an uninterrupted developments of more than three
thousand years. Still India was not isolated and throughout this long period of history she had continuous and living contacts with the Iranians and the Greeks, Chinese and Central Asians and others. In her basic culture survived these contacts there must have been something in that culture itself which gave it the dynamic strength to do so some inner vitality and understanding of life. For them these and four thousand years of cultural growth and continuity is remarkable. Max Muller also observes - "There is in fact an unbroken continuity between the modern and the most ancient phases of Hindu thought extending over more than three thousand years." Romain Rolland expresses his view on Indian culture thus - "If there is any place on the earth where all dreams of living men have found a home from the very earliest days when men began to dream of existence - it is India."

Being imbued with this rich tradition of tolerance of India both Vivekananda and Mahatma Gandhi not only tried to preserve that spirit but also wanted to inundate it all over the world for all time to come in order to pave the way for harmonious co-existence of all living beings on earth. The circumstances under which these two sacred souls of India had to work were not all favourable. By that time the world stood on the cross roads of civilisation and India in particular.
Hence, they felt it necessary to reinterpret the religious and philosophical ideas of India and inject into it the spirit of dynamism to meet the challenge of the time.

Vivekananda appeared in a scene in such a time when ascendency of materialistic science was unquestionable. Still in London he attacked rather boldly and with much conviction on the so-called orthodoxy of those days and succeeded in giving out the ideas of Vedanta which he called 'the Science of the Soul'. He said - "If anything is uttered by Tyndall, Huxley or Darwin it is swallowed without soul." He devoted himself to single out the most valuable and dynamic elements of Vedanta.

The teachings of Vivekananda may be regarded as a commentary on the teachings of Sankara. He represented the return of the soul from the high altar of 'Neti-Neti' to the world of forms and names. In contrast to the transcendence of God he emphasised God's immanence and expanded Sanditya's famous text in the Chandogya upanishad - 'Sarvam Khalu idam Bramha' (All this indeed Brahman). He emphasised that Vedanta should be brought out of the caves, temples, books etc; and should be applied in solving the practical problems of human beings in general. He evolved a 'Neo-Vedanta' which is known as 'Practical Vedanta'.
Neo-Vedantism as distinguished from old Advaita or Non-dualism or unqualified Monism of Sankara is also Adaita. In as much as it believes in Brahman to be the ultimate reality, One without a Second (Ekaṁ eva advitiyam); but it is a synthetic Vedanta which reconciles Dvaita or dualism and Adaita or Non-dualism and also other theories of Reality. It is concrete Monism for it believes Brahman is both qualified and qualityless (Saguṇa and Nirguṇa). His mission was to show that Vedantic schools are not contradictory, all that necessitate each other, an era as it were, is the stepping stone to the other.

Vivekananda gave an original interpretation of dualism different from Western Philosophy. While Western thinkers believe in two opposite substances, 'Mind' and 'Matter' and totally irreducible to each other to be the source of all beings but Vivekananda by dualism he meant existence of two worlds, the 'other-world' (the world of Brahman) and 'this world' (the world of phenomena). To him the quarrel between the Materialists and Idealists which rests on their choice of the primary principles is meaningless. Both 'matter' and 'spirit' are phenomena of the world, they are both nature. Matter is crude and the spirit is fine. That matter is caused
by matter and matter is caused by thought, both these statements are wrong. Matter and thought are co-existent. There is third something i.e. Brahman of which they are products. In Vivekananda's words - "... the external and internal natures are not two different things, they are really one nature, it is sum-total of phenomena. Nature means all that is, all that moves, we make tremendous distinction between matter and mind. Actually they are but one nature, half of which continually acting upon the other half. Matter is continually pressing upon the mind in the various forms of sensations. These sensations are nothing but force. If analysed then far enough you will find that at the root they are one". He also says - "The very fact that external force somewhere evoke internal force shows that somewhere they join each other - they must be continuous and therefore basically the same force since the same force appears in one form as matter and in another form as mind, there is no reason to think mind and matter are different. Mind is changed into matter, matter is changed into mind". Hence, they differ only in degree. The whole world may be called either mind or matter; it does not matter which we may call the mind the refined matter or the body concretised mind, it makes little difference by which we name we call
which. Thus nature is homogeneous. Differentiation is only the manifestation. The Sanskrit word - 'Prakriti' used by the Vedantists to denote nature literally means differentiation. The fact that mind becomes matter and matter in its turn mind, is simply a question of vibration.

The greatest merit of Vivekananda lies in his attempt in reconciling Advaita, Dvaita and Visista advaita. For him God is personal and Impersonal at the same time. Man is also both personal and Impersonal. Man as soul or spirit infinite and impersonal but living in a body is a finite being. The Impersonal is a living God, a principle. The difference is that the personal is only a man, and the impersonal ideas is that he is the angel, the man, the animal and yet something more because impersonality includes personality, is sum total of everything in the universe and infinitely more besides. So we find that his Advaita is friendly, not antagonistic to Dvaita and Visista advaita. These are accepted by him not in a patronising way, but with the conviction that they all lead to the same conclusion as the Advaita has reached. This reconciliation rests on his recognition of different knowledge and level of human existence.

In conformity with the Advaita of Sankara Vivekananda holds Brahman as Infinite Existence, Infinite consciousness
and Infinite Bliss (Sat-cit-Ananda) which is the ultimate Reality. These are the only atributes we ascribe to Brahman and they are one. Brahman without have or form or stain, beyond space, time and causality. It is without a second. There is neither nature nor God nor the universe, only that Infinite Existence, out of which truth, name and form all these are manufactured.

Traditionally the Vedantists believe the world to be unreal, illusory, rejecting also the right the true doctrine of it to exist. But Vivekananda probably the first philosopher in the history of Vedantism to speak so openly and definitely in defence of the reality of the world. Most of the religious of the world teach that the world is nothing. Beyond this world there is something which is only real and there comes the difficulty. He opined that if the world is the means towards the attainment of the next then how this world be nothing. He said - "To believe that mind all all, that thought is all, is only a higher materialism .... I am a materialist in a certain sense because I believe that there is only one. That is what the materialist wants you to believe, only he calls it matter, and I call it God. The materialists admit that out of this matter all hope and religion and everything
has come, I say all these have come out Brahman. Hence, the real basic philosophy of the dualist Vivekananda is that of objective Idealism.

But the Vedantic thought of Brahman is the negative movement of thought in Vivekananda. Apart from the negative path he also follows positive path where he affirms all that to us at first negated in a new light and with a new meaning. He says – "In order to understand Brahman we have to go through the negation and then the positive side begins, we have to give up ignorance and all that is false and then truth would begin to reveal itself to us. When we have grasped the truth things which give up at first will take new shape and form, will appear to us in a new light and become refined. They will become sublimated and then we shall understand them in their true light. But to understand them we have at first to get glimpse of truth, we can not give up at first and then we get them back again deified". So according to Vivekananda the world of objects is not totally negated in Brahman. It is not like Sankara's Advaitism which says - "Only Brahman is Real' and the world is unreal, but there is a sense the world is also real. Vivekananda does not in reality denounces the world. He teaches deification of the world and not in its annihilation.
He said - 'Deify it (the world), it is God alone'.

The word 'Māyā' which is used to denote illusion or delusion or some such thing but according to Vivekananda the transition of the word Māyā is neither happy nor correct. The Māyā of Vedanta in its developed form is neither in Dualism nor Realism, nor is it a theory. It is a simple statement of facts - what we are and what we see around us. He says - 'We see this world through our five senses and if we have another sense, we should see it something else; if we have still another sense it would appear to something different again and so on as we go . . . . . the universe as we see it, therefore, it is a mixture of existence and non-existence'.

Pertaining to the question - how the Infinite has become finite, Vivekananda holds that the Absolute has become the universe by coming through time, space and causality, the differentiated world is the manifestation of Absolute to conscious bound by space, time and causation. Māyā which is the cause of the universe with its manifold objects is also responsible for our maintaining personal God, Isvara. When we take this world to be real, we think that the world must have a creator or a Supreme Ruler, which is not only transcendent but also immanent in the world. To him it is the same
Brahman who is also Isvara, the Impersonal and the personal in one. Personal God is nothing but the Absolute seen through Mayā. Isvara is the highest manifestation of the Absolute Reality or in other words the highest possible reading of the Absolute by the human mind. With regard to their relation Vivekananda holds that any relation is possible where there are more realities than one. But the Absolute and the personal God are not the two but one and the same. The same Impersonal is conceived by the mind as the creator, the supreme ruler, the living and loving in the highest sense. Personal God is nothing but the personified Impersonal Absolute.

One of the greatest merits of Vivekananda lies in his synthesis between Religion and Science. He opines that there is need to-day to view science in it's proper perspective - the perspective of total human knowledge and welfare. This is one of the vital contribution of Vivekananda to modern thought. He has shown that Vedanta and the modern science are close to each other in spirit and objective. Both are spiritual disciplines. Even the cosmology of the physical universe the two reveal points of contact. The fundamental position in the cosmology of both is what Vivekananda calls 'the postulate of self-evolving cause, Vedanta calls it Brahman which is the
universal principle. Referring to their kinship between them
Vivekananda said - "Manifestation and not creation is the
world of science to-day and Hindu is glad that what has been
cherishing in the bosom for ages to be taught in more forcible
language and further light from the latest conclusion in
science. The whole of the modern thought is in the theirs of
a silent spiritual evolution with the emergence on the horizon
of scientific thought of mind and consciousness and consequent
need to develop what of cause calls a new background of science.
Julian Huxley and Choridon find the spiritual character of the
world staff successful revealed in the course of scientific
evolution. Biology in its theory of evolution reveals what
Choridon calls it 'within' to nature over and above different
from that 'without' of nature revealed by Physics and Chemistry.
Vivekananda holds that Vedanta terms the 'within' as the 'Pratya
kshûpa' of nature

When the significance of this 'within' of things are
recognised in the modern science scientific background of
material with undergo a spiritual orientation and thus comes
closer to the Brahman of Vedanta. The synthesis of the knowledge
of the 'within' and the 'without' is what India achieved in the
Vedanta ages as 'Samyak jnana'. Reality itself does not know
any description. One mode only by human mind for the convenience of study and research. According to Vedanta science and Vedanta are complementary.

Vivekananda in his Neo-Vedanta reconciles the paths of liberation and this he has accomplished in his conception of Brahman. To him existence without knowledge love can not be, knowledge without love and love without knowledge can not be. What we want is the harmony of Existence, knowledge and bliss infinite. Instead of mere knowledge (jnāna) or mere love (Bhakti) or mere work (Karma) he would fair combine them all in that ideal life and the ideal spiritual path. Vivekananda wants harmony, not one sided development and to him it is possible to have the intellect of Sankara and the heart of Buddha. Love is a universal principle and only moving power of the whole universe. He says - "Love is that wonderful thing, unselfishness, renunciation, Love the real, the real living force in existence."

All the paths have equal value, all of them touch the fibres of our being and appeal to our nature as spiritual beings. Neo-Vedanta combines jnāna, Bhakti, Karma and Yoga. He wants religion that are equally acceptable to all minds, it must be equally conducive to action. To become harmoniously balanced in all directions is his ideal of religion.
And this ideal he attained by Yoga - Union. He writes -
"To be worker it is the union between man and the whole humanity, to be mystic between his lower and the higher self, to be lover union between him and God of love and to be philosopher it is the unity of all existence". Though he stressed in the integral cultivation of all the paths but he opines that if any one of these paths is followed sincerely and entirely will lead to ultimate goal e.g. Liberation.

In the light of Vedanta which sees the unity of the self and the not-self that Vivekananda approached pressing the national and international problems. The freshness of his strength in his approach is derived for his comprehensive vision of unity and synthesis. He pleaded for a 'tonist' down materialism to suit an immediate requirements for affecting the uplift the India's sunken millions. He taught the way that God can come to the hungry man is in the form of a piece of bread. He pleaded for materialism in the service for spirituality. Material improvement is the condition precedent for India's spiritual and moral advancement. One is the 'means' and the other 'end' and found no conflict between them. It is Vivekananda's supreme glory that he enunciated that all
embracing spirituality of Vedanta and demonstrated the end and aim of all life endeavours. To Vivekananda life's struggle consists in freedom—freedom from all bondages, actual or possible, physical, intellectual and spiritual. This all embracing touch comes out mostly in definition of religion. To him each soul is potentially divine. The goal of man should be to manifest his divinity within by controlling nature, external and internal both. He emphasised that the presence of God should be recognised and practical steps should be taken for eliminating the ignorance of the masses. The status of women should be elevated and religious education should be imparted to each man and woman with a view to making them sanyasins of the land, a body of social workers should be organised so as to make the nation physically strong, mentally alert and spiritually alive. He dealt with critically that kind of religion which sets up walls of separation between man and man. He made a clarion call to the people to get over 'kitchen religion'. Vivekananda may be regarded as a patriot worker but his patriotism was nothing but the expression of his universal religion which he called practical Vedanta. Swami Ranganathananda observes thus—"He brings down Vedanta to fertilise the fields of common life so that life may be raised to unknown heights and made capable to taste Vedanta at its purest source."
Vivekananda struck the Keynote of the Parliament of Religions, namely the note of universal toleration based on Hindu belief that all religions are one path way to the self-same God. He believed not only in universal toleration but accepted all religions to be true. He felt proud for being a Hindu which gives shelter and refuge to all religions and nations on the earth. He ended his speech by saying - "I fervently hope that the bell that has tolled this morning in honour of this convention may be death-knell of all persecutions with the sword or with the pen and of all uncharitable feelings between persons wending them to the same goal."

It was a speech which only a Hindu could make in that august assembly - Hindu whose faith in universal toleration and oneness of religion. He preached that each religion must assimilate the spirit of others and yet preserve its own individuality and grow according to its own land of growth. Vivekananda is the first in modern times who gave to the west the Vedanta philosophy of the essential divinity of life in their own language of reason and science. The highest truth the Vivekananda preached - absolute divinity everywhere within and without. He also claims that the society is the greatest where the highest further become practical. To him
self sacrifice is the basis of civilisation.

Intellectually Vivekananda was undoubtedly an Advaitan and a votary of Karma-yoga but emotionally he was a bhakta deeply influenced by the dualistic interpretation of Vedanta and its concept of personal God to be both wooed and retained by love. And it was his heart which was moved by what he saw and responded to the overwhelming need of his people for economic and social betterment.

By common consent Gandhi is also regarded as a politician, a social reformer and an economist and so on. But he was at bottom a religious man. He was trying to see God through his activities, individual and social. Gandhi himself writes - "what I want to achieve, what I have been striving and pining to achieve these thirty years is self-realisation - to see God face to face, to attain Moksa". These sentences sum up the entire philosophy of Mahatma Gandhi.

In India Gandhi appeared as a political leader because he believed that political freedom is the basis of economic security, moral enrichment and spiritual growth. So he stressed on the attainment of Swaraj i.e. self-rule or political postulate of the freedom movement which Gandhi led, but Gandhi understood
the word Swaraj in religious and ethical sense. This means
mastery over one's self, self-control which is connected
with the old Indian maxim 'Jitendriya' i.e. one who has
come to his own self. For Gandhi Swaraj in it's highest and
most spiritual sense meant the final freedom from it's earthly
bondage. Hence, Gandhi prescribed to the world not a political
but a moral remedy. His personality appeared as the synthesis
of the Eastern tradition of the agonistic disinterestedness
and western tradition of social and political liberty. He
symbolised brotherhood, peace and justice. He is a living
personification of love. He had a spiritual vision of mankind.
He accepted the inner oneness of all existence in the cosmic
spirit. He became a world teacher because he dedicated his
life to the concrete realisation of the teachings of Hinduism.

Gandhi also believed that individuality lies at the
root of progress. Gandhi also made aware of the modern thought
and importance of moral idealism and subjectivism. By putting
emphasis on personal experience and spiritual individualism in
his life and thought constituted a new contribution to modern
thought and philosophy where there is little stress on revea-
lation of thinker's personality. He exhibited his life itself
as a open book and writings he made repeated reference to
his own self and to his experiences. This self-conscious subjectivism as a corollary of spiritual individualism may be treated as a new note in Indian thought.

As a believer in creative role of spiritual ideas Gandhi criticised the political and materialistic conception of the western philosophers and sociologists who put no importance on the working of the soul-force and Ahimsa in human history. History as conceived by western sociologists is a record of every inhibition of the ever working of the force of love and of the soul—soul force being natural for man is not noted in history. But Gandhi advocated a spiritual interpretation of history.

Gandhi was not satisfied with mere constructing and perfecting the concepts and theories. He dedicated his life to give vent to pragmatic and technological suggestions in order to solve the contemporary problems. He made subjective affirmation of the old spiritual truths substantiated by experiment and sadhana by Gandhi himself. He found the world by that time he was living the world of dischent due to domination of materialism, agnosticism and industrial science. The older religions and moral values were relegated to mystical and transcendental religion, while the social and political
condition was underlying a phase of secularism. The ultimate moral and spiritual values were not to be found in the national and international politics. As a result a chaotic condition prevailed all over the world. A state of unstable equilibrium prevailed among the contending groups. In tolerance and distrust spreaded all over the world. Hence, the situation demanded a radical synthesis and gospel of harmony. Even the radical social reconstruction and economic revolution put forwarded by some sociologists also failed to achieve the desired end. So Gandhi believed that a meta-economic solution was needed and the entire commercial and economic activities had to be conducted on the basis of moral justice instead of the basis of rationality and formal efficiency. So Gandhi preached and practised the Absolutism of Ahimse or non-violence which postulates the cultivation and realisation of the unity of mankind and consequently the activisation of the sentiments of reciprocity, harmony, peace and spontaneous co-operation. Hence, Gandhi advocated the metapolitical solution. Gandhi was not satisfied with the mere change of the external structure of the society. So he taught metasocial solution which postulates a rational interpretation of the human soul.

Gandhi regarded man as a subjective entity. Every human soul has its social, economic, political, intellectual and
spiritual aspects and no one exhausts it's confines and possibilities. As he regarded self or Atman as integral and organic unity of the different phases of man so he was in search of a comprehensive solution. So in order to cure the crisis of civilisation arising out of it's moral and spiritual degeneration he laid more stress on moral and spiritual aspects rather than on intellectual and scientific. So Gandhi believed the trouble of India did not lie on the political plane but by on the acceptance of soulless civilisation of the West. So advised the Indians that they should cling to old civilisation because he had a firm conviction that Indian culture is oriented to ethical conduct and spiritual aspect of philosophy. Gandhi emphasised on the role of religion in the cultural and political solution of mankind. He advocated that the predominance of the religions ethics must be preserved in the resurgent India. Gandhi's concept of ethicisation of politics also followed due to his acceptance of the primacy of Dharma. Dharma in the sense of moral antilechry in the world for he believed that the world is pervaded by the spirit and man should act as having constant awareness of the spiritual presence. And this view made Gandhi tolerant.

The most outstanding characteristic of the life of Gandhi was that he made a distinction between objectives of
life and objectives of living were simplicity of life and Non-violence. Realisation of self was his objectives of life. To him living is a process through which life manifests himself with the help of our words, thoughts and actions. Life is subtle, fundamental and most permanent force, while living is more concrete, superficial and transcient and ends with inevitable death. Gandhi's ultimate objectives of living were meant to subserve his objectives of life. Hence, objectives of living and objectives of life are found to be mixed up in the ordinary activities of Gandhi. Hence, if we want to understand the significance of Gandhi's non-violence, his innovative method of Satyagraha, his fasts, his trusteeship and the advocacy of decentralisation then we must understand all these in the light of objectives of life. However, it is not proper to hold the view that his objectives of life was 'Swaraj' to make India free from the British subjugation. Had it been the objectives of life then he would not have been loved and appreciated so much by the people of the world. Truely speaking Gandhi fought against injustice, colonisation and exploitation, not against the Britishers. He was admired due to his purity of ends and means and purity of motives and intentions. He symbolised the union of goodness and greatness as a leader of man and action. Gandhi was lean and frail but he had a mighty and fearless spirit within him. To
the prostrate, frustrated and desperate Indian people he appeared as a masiah of a new dispensation. His teaching of 'Abhayam' (fearlessness) brought about a psychological revolution in India. He was committed to raising the dignity and enacting the spirit of a vast nation. He felt that before India could play its legitimate role in the world politics and cultures, Indian manhood was to be revitalised and purged of all deadly sins and moral weakness. Hence, his cry of independence was not a gospel of aggressive isolation but of redemption of denied justice.

Gandhi believed that religion has two dimensions - personal and social. As personal religion leads to freedom, as a social phenomenon it works as a cohesive force. Religion is a bond of unity between God and man. Religions are not meant for separating man from one another, but to bind them. So in order to ensure this social bond Gandhi rediscovered and practised himself the traditional method of Non-violence - the law of our own species. This non-violent spirit lies dormant in the brute and he knows not but physical might. The dignity of man requires obedience to higher law, to the strength of the spirit. His concept of non-violent society is similar to his 'Panchayat Raj' based on religion. This signifies that it will be based not merely on territorial
loyalty and political attachment but on spiritual consensus. To him religion is sense of philanthropy, tolerance, justice, universal brotherhood and all-embracing love on the basis of the existence of the world. So he discouraged any attempt by a state for enforcing religious conversion. He was for religious tolerance. So he firmly declared - the state should be undoubtedly secular.

Gandhi in his attempt to reach classical Hindu spiritualistic ideals mapped out a new hitherto untrodden path towards this destination. For him the point of departure was truth, the absolute and uncompromising truth. He, therefore, concludes the elucidation of his life ideal by remarking that his experiments and experiences are communicable, spiritual or rather moral for, the essence of religion is morality. Thus raising morality from mere pre-requisite of spirituality to spirituality itself Gandhi brought about a decisive change in values which anticipated the needs of the future. His primary aim was to train up his followers and through the medium of them the entire people to strengthen them moral power in order to make them worthy of freedom. Because he believed the 'Swaraj' (in political terms) would automatically come to India once percepts of truth and non-violence had
been instilled in the people. Otto Walft writes - "He (Gandhi) does not reach out for objects but for the hearts of the people. Behind the deadly bomb there is human mind which releases it and behind every hand there is human heart which sets forth in action. It is to this motive centre that he appealed over and again." He says - "I want to teach their hearts. His example proves that even in the field of politics hearts may be changed."? His aim was to establish a firm union of hearts of the people of the world in order to ensure permanent peaceful co-existence.

When the world is running after mad rush for power Gandhi laid the foundation of 'Sarvodaya' which he regarded as the only way to salvation of India and the world. Sarvodaya appeals to our minds and hearts in terms of values and goals which is implicitly present in our culture. Sarvodaya stands for the emancipation of elevation of all. Gandhi derived the theoretical roots of it from the Vedic and Vedantic teachings with regard to all beings as participants of a super material reality. Since all beings are reflections of Supreme Reality so all have to be provided with the opportunity for their greatest development and perfection. Sarvodaya emphasises on the distributive social and economic justice. It accepts the
concepts that all forms of wealth belong to society. At the later part of his life Gandhi became a advocate of radical economic doctrine, namely, Trusteeship being a theorist of spiritual socialism. According to Gandhi — "Real socialism has been handed down to us by our ancestors who taught 'all land belongs to Gopal'". In political sphere Sarvodaya is an intellectual attempt to construct a political and social reconstruction on the metaphysical Idealism. Commenting on Sarvodaya Hiron Mukherjee writes — "A recent study discovers his links with T.H. Green's concept of 'common Good' and his insistence on duties rather than rights somewhat reminiscent of Bradley's observation 'My station and it's duties'. . . . he was, it goes without saying, a great deal more than such affinities must suggest".

The real credit of Gandhi, however, lies in the fact that he brought about a synthesis of the theological, the metaphysical and the scientific positive attitude. He was able to reconcile the age-old belief in the Karma, rebirth, inner voice etc; with the mechanical objectivistic value, neutral value of modern science. In his own life he enabled himself to achieve some kind of synthesis and deep integration of the different phases and aspects of his personality. He tried to
combine transcendental and secular in his life and teachings. "If he would pray and contemplate for sometime, the next hour or so he would be given to sanitation and cleanliness. If in myrters of teaching and soul and God, Gandhi would rule out dialectical discussions as problems of neutral politics, village economics, communal harmony etc; he would listen to arguments, weigh pros and cons of constructive suggestions, would observe himself the field of action and would take his steps after rational deliberations." 

Gandhi turned his position of strength by identifying himself with the oppressed and the minorities. He inspired the people and protected minorities with the method of identification. Nehru writes - "In his (Gandhi's) single work and many sided nature, the dominating impression that one gathered was his identification with the masses, a community of spirit with them, a amusing sense of unity with the disposed and poverty striken not only of India but of the world." Gandhi wanted that everyone should stand for minorities and those in need. He accepted a thoroughgoing cleansing of hearts.

Gandhi made his edifice of 'Swaraj' on four pillars and out of these Hindu-Muslim unity was the most important. Hence, his concept of Swaraj was also based on tolerance. The other
pillars are Khadi, prohibition and removal of untouchability. His concept of Muslim unity does not signify the unity between Hindu and Muslims only, but all those who regarded India as their mother irrespective of any religion to which they belonged, he said - "Both Hindus and Muslims are sons of India as their motherland, whether they are Hindus, Muslims, Persians and Christians . . . . are equally her children and are therefore brothers united together with a bond stronger than that of blood."

This broad-based outlook he had for other religions communities is nothing but the echo of his tolerance. Hence, Gandhi preached the message of communal harmony because he believed that it is indispensable for the freedom and prosperity of our nation and for the progress of the world. The partition of India on communal basis considered by him to be a sin. His soul revolted against parnicious 'Two nations theory' and he said - "My soul rebels against the idea that Hinduism and Islam represent two antagonistic culture and doctrines. To assert such a doctrine is for me denial of God. For I believe with my whole soul that God of Quran is also God of the Gita and we are all, no matter, what names designates children of the same God." Gandhi was a man of God and he never lost faith in the ultimate triumph of truth. In a most moving appeal once he said - "Let us work for help from God - the all powerful and tell Him that we, His tiny
creatures have failed to do what we ought to do, we hate one another, we distrust one another.... let us wash His feet with tears of blood and ask Him to purge our hearts of all hatred in us. We are disgracing His earth, His name and this sacred land by distrusting and fearing one another. Although we are sons and daughters of the same motherland, although we eat the same food, we have no room for one another. Let us ask God in all humility to give us sense, to give us wisdom.24

From what has been discussed above it is clear that apart from manifold qualities that Gandhi possessed, he was an apostle of tolerance. And because of his virtue of tolerance he deserved respect from the people all over the world. E. Stainlcy Jones rightly observed - "I am still an evangelist, I bow to Gandhi but I kneel at the feet of Christ and give Him my allegiance. And yet a little man who fought of a system in the frame-work of which I stood has taught us more of the spirit of Christ than any other man East and West."25 Gandhi did not alter the teachings of Christ and what he explained to Stenlcy Jones made him see the beauty of Christ more fully and appreciate the excellence of Christianity more thoroughly. This was possible for Gandhi because he laid bare the fundamentals of religions. And even the Christians learnt the
lessons on tolerance from Gandhi.

The greatness of Gandhi lies in the fact that he has revived the old value in the old heritage and culture. He has revived the ancient Indian culture to assimilate it in a creative manner to the environment of the present. Under the overwhelming influence of the West the Indian people to see the past in its own light. It was 'Swaraj', his ideal that sets us by him as the goal of Indian people. Jawaharlal Nehru writes - "I have been attracted by Gandhi's stress on the right means and I think one of the greatest contributions to our public life has been this emphasis. This idea by no means new, but his application of ethical doctrine in public activity was certainly novel".26

From the above it follows that there are certain affinities between the teachings of Vivekananda and Gandhi. Still some differences in regard to their teachings and the methods they adopted may be noticed.

Vivekananda did not take part in active politics. He once said - "I will have nothing to do with the nonsense politics."27 But the leaders of national movement who took collective action of organised masses might be owing to the
initial shock of the mighty' Lazarus come forth' of the message of Madras. His message of energy had double meaning. In one sense it was the universal meaning that primarily dominated and in another sense that message revived the spirit of Indians. It was Vivekananda who germinated the seed of political independence of India in Indian soil and the subsequent leaders watered and nourished that to grow into a plant. Even the British Government thought of banning the religious activities of Vivekananda fearing that his activities were pregnant implicitly with political motivation, but there is every possibility that Vivekananda never thought of any political theory that can help mankind. He believed that the solution to human problems lies in man becoming man in all dimensions by manifesting his divinity within. Once he said - "Let no political significance be ever attached falsely to any of my writings or sayings. I am not a politician or am I social reformer. It is my job to fashion man . . . . I can only for the spirit of man, when it is right everything will be righted itself". The philosophic and religious outlook made him to explain the particular by the general, the general by the most general principle. He regarded politics particular and needed to be explained by the universal general principles of religion. As a result
the religious ideal he expounded also explained their utility in terms of social and political life. If religion is perfect all things of the world would become perfect. To him political concepts are intermingled with religious teachings. His advocacy of following political principle has been interpreted to bring about the political ideals. He had a profound intellect and knowledge of history. His personal experience helped him to realise the merciless and capitalistic exploitation of the Britishers. Hence he indirectly but precisely influenced the then leaders of the Congress to change their mendicant policy. It was Vivekananda who repeatedly warned them to come down to their pedestal of intellectual and worldly superiority of the masses to the grass root level and mingle with the lowliest and share their sufferings. The Swadeshi movement launched by Gandhi subsequently was the modes and methods preceded in Vivekananda's teachings.

Though Vivekananda repeatedly asserted that he did not believe in politics, God and truth are the only politics in the world still on being asked by a journalist in London if he had given any attention to Indian National Congress Movement his reply was that - "I can not claim to have given much, my work is in another world". This statement too indicates that
Vivekananda was not interested in the struggle for freedom which was the crying need of the time. But he realised that a growing plant derives its nourishment from its root, and his root was spirituality. He believed that if India becomes aware of the realisation of unity, call of integrity, sacrifice, strength and selfishness, political freedom is sure to emerge.

Gandhi, on the other hand, took active part in politics first in South Africa and subsequently in India. But he approached to politics with a religious spirit. He felt that he could not lead religious life if he did not identify himself with the whole humanity or took part in active politics. He found it difficult to understand religion apart from politics. He also found it difficult to understand religion apart from activity. Religion provided him a moral basis to all other activities without which life becomes meaningless. To him even social work is not possible without politics. Political works must look upon in terms of social and moral progress. Real power, according to him lives in the people, not in the law making authority. He believed that if people help themselves, politics takes care of itself. He also regarded politics to be an unavoidable evil. But he could not but take part in active politics as far as Thoreau in regarding politics not merely
as the gizzard of the society, but also as infra-human kind of vegetation, an activity which should be unconsciously performed.

The real credit of Gandhi lies in the fact that he both narrowed and broadened the meaning of politics. He also realised the word religion divorcing it from sectorial religion. He said - "To me political power is not the end but one of the means enabling people for better their condition in every development of life". He always placed truth and Non-violence in the forefront of his political programmes. It was Gandhi who for the first time, in history of mankind, raised politics to the level of religion. In his autobiography he opined - the aim of his life was Moksha or self-realisation and that his appearance in active politics were directed to that end. He worked for Swaraj in India, but always preferred truth in Swaraj. He made constructive programmes of social and economic unity too. His aim was to bring about a peaceful non-violent social system providing conservation of natural resources and doing away with the problems of exhaustion of resources. He wanted to make an end of pollution, ecological imbalances and establish peaceful socio-economic changes in conformity with the change of time and popular aspirations even while
permitting individuals and small groups and communities to retain leadership among them. His principal method was non-violence and Satyagraha for changing the present day world order. In his method three principal elements can be mapped out - (a) To create human society employing non-violent methods of resisting evil, (b) To educate the oppressed with a view to resisting exploitation and to develop relationship between 'haves' and 'have nots', (c) To usher non-exploitive decentralised economic and political institutions. Through his career Gandhi pleaded earnestly for the removal of sufferings of the Indian people and for the emancipation of womanhood. Gandhi took over it, as it were from Vivekananda's social programmes and supplemented to it his three original items of his own - basic education, total prohibition and the cult of spinning wheel. Gandhi devoted to politics as he said - *to see the universal and all-pervading spirit of truth face to face, one must be able to love the meanest creation as one-self. And a man who aspires after that can not keep out of any field of life. That is why my devotion to truth has drawn me into the field of politics and I can say without slightest hesitation and yet all humility that those who say that religion has nothing to do with politics do not
know what religion means". Hence, it may be said that he took part in active politics as a means to attain spiritual goal of life, i.e. Liberation or Moksa.

Regarding the technique of resistance the views of Vivekananda and Gandhi are identical. Both of them were exponents of selfless activity, fearlessness (abhayam) and truth. They emphasised on the purity of means and permitted individual resistance as moral obligation. Both of them attacked social injustice and exploitation to establish a just society and spiritual resistance.

But there is only a degree of difference of growth between non-violent resistance of Gandhi and non-resistance of Vivekananda. Non-violence and non-resistance are of evolutionary growth in individual as well as social life. Violence is the early phase of non-violent resistance, non-violence is another higher stage and the highest stage is non-resistance. While violence is for animal life, non-violence is for common men's social and political life but non-resistance, the highest stage is for spiritually developed person. The history of huminity itself is the history of progressive non-violence which culminates in non-resistance. Social life is a must which prepares the way for the highest
spiritual life of non-resistance. Hence, Satyagraha of Gandhi is a via-media between violent resistance and spiritual non-resistance. Non-violent resistance is creative from the standpoint of society and non-resistance stands for man-making process. The Gandhian Satyagraha is in the process of 'becoming' and Vivekananda's non-resistant individual is himself 'Being' who is free from the social nexus.

Vivekananda being a spiritualist studied extensively nearly all books on philosophy and particularly Indian philosophy and derived deeply the spiritualistic idea of India and consequently he realised the 'oneness' of huminity and this deep rooted philosophic tradition of India made him religious tolerant. He wanted to preach the gospel of 'Advaita' not only in India but in all over the world. He wanted to regenerate human race as a whole with the message of his spirituality for establishing permanent peace and harmony. So it may be said that the basis of his religions tolerance was more philosophical than religions.

Gandhi was also a spiritualist no doubt, but he became an apostle of religions tolerance owing to practical necessity.
quite different from that of Vivekananda. Gandhi divided his ends into proximate and remote. His proximate end was to regenerate Indian people spiritually and morally in order to attain political independence of India with this end in view he had to preach and practise religious tolerance in order to have united effort of the people of India belonging to divergent religions to fight against the Britishers. But his remote end was, however, to regenerate mankind spiritually to attain summum bonum of human life, i.e. salvation or Moksa. Because he also believed that no lasting peace and harmonious living is possible in the world if they lack spirituality; only spiritual bond can ensure that end. The foundation of Gandhi's toleration was religious than philosophical for he frequently referred to religious ideas of various religions.

Though Vivekananda recognised four paths like jñāna, Bhakti, Karma and Yoga, yet it seems that he gave more priority to jñāna for he frequently resorted to Śāmbhūti or meditation in order to attain the intuitive vision of Reality. His concept of 'Yoga' is also a means to have inner communion with the Supreme. He also advocated Karma as the path of attaining salvation yet selfless activity or Nishkāma Karma is possible only when a man attains the knowledge of Reality. He must
attain spirituality and only then he can offer selfless activity for the welfare of the huminity as a whole. So a man can become perfectly tolerant when he reaches the stage of spirituality. He realised that jñana marg is difficult and not meant for all people for it depends on the predominance of Sattva quality. Man being a mixture of all the qualities more or less like Sattva, Rajas and Tamas, so it is much easier to follow the Karma-marga. Bhakti is also difficult to perform for it requires perfect knowledge. So he stressed on Karma for it easier to follow even by the ordinary people.

Gandhi was also an Advaitan but he was more prone to Vaishnava Bhakti cult. His frequent devotion to individual and community prayer is testimony to this. When he confronted to any practical problem he started silently praying to God for help or grace like a Vaishnava. He regarded man to be imperfect who requires constant grace of God for attaining perfection in life. He devoted himself to selfless activity for the welfare of the human race as he believed that God is both transcendent and immanent in the world. To him to serve the creation of God is equivalent to serve God. What made him religiously tolerant because he believed God is the father of all. God was to him a matter of faith and that
is why he did not like to prove the existence of God. As for himself he required no proof for it but he advanced certain arguments in order to make others believe in it. Hence, there is every reason to believe that his religious tolerance was based on religion rather than philosophy. But this does not mean that he was not an Advaitan for a Vaishnava can be Advaitan; it differs only in the level of experience attained by man. Gandhi might believe that complete intuitive vision of Reality is not attainable and hence man must work in accordance with the partial vision of Reality that a man attains.

Having studied the philosophical ideas of Vivekananda it sounds that he carried out his activities with Missionary Zeal. He tried to flood the world with Vedantic ideas of spirituality. He established various Vedantic societies in America and Europe. His method of establishing the Vedantic societies was manastic. He himself wore the garb of sannyasins though he opposed to asceticism. He was an activist through and through. The reason of his wearing yellow-red cloth might be to symbolise the ideal of renunciation for he dedicated his life to the service of human race in general without least self interest.
but Gandhi did not carry out his activities with any missionary zeal. He confined his activities within the four walls of India. To carry out his religious political and social programmes he also established 'Ashr̄mes' in different parts of India but not with any missionary zeal. Gandhi also led a very simple life wearing white cloth above his knees. In conformity with the ancient Indian religio-philosophical tradition he tried to exhibit the ideal of simple living and high thinking. His wearing of white cloth might be to symbolise 'Truth' because he himself was a seeker of truth. His half-naked dress might serve the symbol of poverty struck condition of the then Indian people. This proves that Gandhi not only realised the sufferings of the people but also identified him as one of them. But this should not lead us to think that what he did was for the upliftment of the Indian people but his ideal made a heavy impact on the people of all over the world. Had it not been that then hundred foreigners would not have written panegyric of him. Gandhi was the first man in India on whom hundreds of leading foreigners wrote appreciating his multidimensional personality.
Vivekananda presented his ideas in languages that are sometimes persuasive and reasoned, in many cases militant and even ironical but always mixed with metaphors of great beauty. This was possible for him for he was an intellectual giant ever born in India.

Gandhi presented his ideas in languages mostly persuasive and reasoned. When he found disagreement of ideas with others in stead of reacting in an emotional way he expressed his dissatisfaction resorting to fast. But he was militant in temper particularly when he had to do something untruthful and injustice. He always reacted to anything untruth following peaceful means.

Vivekananda was of the view that social and political ideals and institutions were not eternal and they would face decay and death if they failed to adapt to changing circumstances. However, to make them effective and lasting and to create a dynamic society he pointed out that they must be laid on a spiritual basis. As for India he made it clear that religion must precede over politics. He proclaimed that his mission was to show religion in everything. His socialism is based on spiritual oneness of life. He preached socialism on the spiritual basis of social unity with it's confrerent of
freedom and equality. Vivekananda acclaimed socialism is not synonymous with that of Karl Marx. Marx gave unqualified support to socialism but Vivekananda did not regard socialism as a perfect system but he had accepted it because socialism to some extent alleviates the misery of human beings because he was deeply moved by the misery of vast masses of people. He was far ahead of his time in the course of social change, socialist change and a new and rejuvenated Indian society. His title to socialism or Vedantic socialism rests on the climate of change he wanted to bring about in Indian life, conduct and character and rousing spirituality.

Like Vivekananda Gandhi too advocated class cooperation and oneness of humanity. In the Gandhian socialism "The princess and the peasants, the wealthy and the poor, the employer and the employee are on the same level. In terms of Religion there is no duality in socialism. It is all unity." Gandhi advocated individual trusteeship to ward-off class conflict. He believed that "what is needed is not extinction of Landlords and capitalists, but a transformation of the existing relationship between them and the masses into something hereafter and purer. Indian socialistic
thought lays emphasis on the class-co-operation.  

Vivekananda considered socialism only as a means. His end was to seek and promote human unity and divinity. As he preached class-unity and love it was natural to him avow human unity and uplift. This was the ideal of Gandhi also, but the point of difference between a socialist—particularly by the Marxist and a humanist is the socialist regards man only as a means to society, while a humanist asserts the resplendent glory of human nature. Vivekananda as a humanist regarded man not only as an end in itself but also held that man is divine by nature. He made it clear that "Each man should be treated not as what he manifests, but as what he stands for."  

Vivekananda's humanism defends the purity of human nature, attacks social, economic and religious evils of society and inculcates faith and strength of the individual. His spiritualistic assumption of human nature forms the basis of humanistic Advaita.

But in spite of their humanistic socialism advocated by Vivekananda and Gandhi still there are certain people imbued with a smattering of Marxism Vivekananda and Gandhi as reactionery. This charge of reactionery levelled against
Vivekananda is more than that of Gandhi. Vivekananda was regarded as reactionary by many social reformers of his time for he did not approve to re-marriage of widows and inter-caste-marriages. This is because of the fact that Vivekananda did not think these reformation were not sufficient enough to bring about Indian's regeneration. To him these reformation did not meet the crying need of his time. The primary task was in his view was to raise the masses and elevate them in the scale of advanced humanity.

Vivekananda travelled all over India and was at pain to see the grinding poverty of the masses and their generation. But none of these reformers and politicians of his time neither paid heed to that nor worked for them. Hence, in anguish he cried out - "Do you feel that millions and millions of descendants of Gods and sages have become next door neighbour to brutes? Do you feel that millions are starving for ages?" He also said - "Aye in this country of ours, the very birthplace of Vedanta, our masses have been hypnotised for ages. To teach them is pollution, to sit with them is pollution, hopeless they are and hopeless they remain." And at last he gave his programme - "But above all tell me once more remind you here is the need of practical work and first part of is
that you should go to the shrunken millions of India and take them by the hand. Further in order explain his programme he said - "A hundred thousand men and women fired with the zeal of holiness will go over the length and breadth of land preaching the gospel of salvation, the gospel of help, the gospel of social raising up in the gospel of equality." In order to explain his programme he said - "The only hope for India is from the masses. The upper classes are physically and morally dead". He not only preached his ideals but also practised in his own life to uplift the suffering humanity in his own life to uplift the suffering humanity. Gandhi also sacrificed everything for the toiling masses. What in what sense they were reactionary is shrouded with mystery.

However, it may be said that if there were differences between Vivekananda and Gandhi in regard to their ideals and methods of realising the ideals that might be owing to the differences of the situation that prevailed in India. Vivekananda had to work at the critical juncture of history of the world particularly India when the vessel of India was passing through a critical stage in all directions - religious, philosophical, political, economic and so on. Consequently
the spirit of Indian nationality suffered setback. It was Vivekananda who practically had to make alive a dying nation firing in them national spirit. When Vivekananda was working in India as well as the nooks and corners of the world at that time Gandhi was in South-Africa and he joined in Indian politics much later when Vivekananda was no more. Hence, it may be said that Vivekananda created the atmosphere for rousing national spirit through his preachings and activities. But unfortunately he did not get much time to translate his dreams into practice as he had to meet his prematurelyd death. His incomplete task, as if, was left for Gandhi to accomplish but this might not lead us to think that Gandhi simply followed the teachings of Vivekananda and extended his activities in Indian soil. He also studied the situation of India and means to solve the burning problems of India with the help of his creative genius. If there are similarities between them that is due to the fact that both of them followed the ancient Indian religio-philosophical tradition of tolerance and worked for the welfare of the entire human race.

What made Vivekananda and Gandhi religiously tolerant was that they were welfare of the fact that Indian tradition of tolerance is not merely altitude of indifference to others.
The basic postulate of Hindu thought is that every way of life has its own way of life, has its own contribution to make human welfare communities - that none's way is right - which gives the Indian doctrine of tolerance its special significance. It is this spirit of tolerance that gives harmony to the Indian culture. Indian culture is such that it is firm in its own firm faiths, it is also prepared to approach other faiths with an open mind. This result of this tolerance has been to add to the richness and variety of Indian life. Through many centuries Hinduism retained its basic tenets even the outward forms but the interplay of forces generated by toleration for other religions had to a continuous reinterpretation of its doctrines and readjustment of its approach give birth to a new characteristic sense of synthesis of Indian culture. The very foundation of Hindu civilisation was also laid down due to the synthesis of Dravidians and the Aryans. In modern time Vivekananda and Gandhi are also unique examples of this genius for synthesis.

As the ideal of Hinduism is the relentless search after truth so this helps India to cultivate her spirit of tolerance and helps her to accept fearlessly anything pregnant
with permanent value and forces on her a philosophy of unity in diversity. Both Vivekananda and Gandhi derived these religious ideas from the Indian tradition so naturally they cultivated the virtues of tolerance and never claimed exclusiveness and absoluteness of Hindu religion. To express in the words of Gandhi - "Hinduism is not a religion which has to be spreaded. It allows all prophets of the earth to be worshipped. It allows each one to worship his God according to his own belief or Dharma and so it lives in peace in all religions. Vivekananda also realised that the vitality of Indian culture has enabled it to service the ravages of time is due to the virtue of tolerance among Indian people." Jawaharlal Nehru also writes - "There is something living and dynamic about this heritage which showed itself ways of living and philosophical attitude of life and it's problems. Ancient India like ancient China was a world in itself, a culture and civilisation which give shape to all things .... it is something deeper and within it's fold the widest tolerance of belief and customs practised and even variety acknowledged and encouraged." Vivekananda and Gandhi believed that the cultural unity pervaded the multitudinary diversity of the Indian people underlying the unity was the religions
ideas of the virtue of tolerance and universal brotherhood. They did not only teach but also alive this tolerance of a substantial nature which differentiate from formal tolerance of sufferance.

But the significance of both Vivekananda and Gandhi has to be assessed, however, in the context of growing intolerance among the masses due to socio-economic reasons. They tried to bring about a revolution in the psyche of the Indian people as well as the world to enable them reassert the supremacy of spirituality and even secular supremacy which breeds intolerance. They were opposed to Western mechanics and externalistic civilisation that make a soulless society. They, however, advocated cultural synthesis based on Eastern and Western religions. They were in favour of building a new cultural synthesis based on spirituality, a new culture where each and every culture, East and West, finds it's legitimate place. Their advocacy for cultural synthesis is also the outcome of this virtue of tolerance.

We must note here that the word tolerance often degenerated in the past in fatalism, callous indifference to important changes taking place in the environment and
suDmissiveness. But all these evils are distorted versions of tolerance. According to Vivekananda and Gandhi Vedanta truly represents the spirit of tolerance pervading the cultural outlook of India. According to Vedanta every human being is entitled to be regarded as Brahman. We are all Brahman but only with difference that Brahman within us is not manifested to us because we approach to it through our material mind or due to our ignorance. Buddha also seeks to uphold the ideal of human unity. The ideal of man is the ideal of 'Bodhisattva'. It can be attained by each one by a process of spiritual evolution. So an individual, however, insignificant, has overriding right by virtue of his personality. So it evolves a denial of the right of the state or church or the community to compel his obedience in matters of affecting his conscience or his belief. Vivekananda and Gandhi being Vedantist believed in the spiritual 'oneness' of life. For this reason they placed man at the apex to be respected by all and this respect for man constitutes the humanism and the philosophy of both Vivekananda and Gandhi.

Tolerance is the virtue of the society which is generated according to the principle of democratic pluralism. From the political point of view it is a state of mind and
condition of society which enables pluralistic democracy to function well and realise the ideal of pluralism. The pre-condition for the maintenance of pluralism in the political sphere is the cultivation of the attitude of tolerance among the people. Toleration without reasonableness leaves the social disagreements undecided. Vivekananda and Gandhi, therefore, regards the concept of tolerance as a 'categorical imperative'. The basic content of toleration must take care of the fact that man's fundamental rights must no prove inconsistent with other fundamental rights.

The scheme of values accepted by Vivekananda and Gandhi puts spiritual freedom at the apex. Cultural and social disorder derive their meaning from the value structure. Moral and spiritual law have conferred a special dignity in human existence. A sense of blissful harmonious existence is the background of Vivekananda and Gandhiji's philosophy.

To consider the relevance of an individual or an idea depends upon the point of view from which a man looks at the question. What he wants himself. To be precise what are his own ideas and ideals. For a man who has one type of ideas and one set of ideals and aims for him Vivekananda and Gandhi are entirely irrelevant. But a man who is interested in other
ideals, who thinks for other values of life, who sets himself other social, economic, political objectives then Vivekananda and Gandhi would be intensely relevant to him.

Vivekananda proclaimed to over man - 'Arise, awake and stop not till the goal is reached'. He believed in infinite soul behind every man having capability of becoming good and great. His philosophy is an unceasing effort to awaken humanity. His philosophy is the philosophy of fundamental unity underlying in all religions. He urged upon men to understand the philosophy of religious tolerance and universal acceptance. He advised all men to accept all religions as true. He wanted to foster oneness among all followers of divergent religions together with call for action. He preached the message of hope and courage. He tried to restore the lost spirit of man and to become conscious of his heritage, dignity and responsibility and to strengthen the self-confidence and inner conviction of man. He preached the gospel of love and brotherhood. To my view these are absolutely essential for the all-round progress and prosperity of human race for all time to come particularly in India.

Similarly Gandhi also believed that true religion unifies mankind, makes them sympathetic and tolerant, inspires
morality among them and spreads love and brotherhood within. Witnessing the present trend of religious perversion towards political machinery of the nation and modern conditions engendered by science and technology, I think all these call for transformation of energies of hatred, violence, arm-race and strife, religious bigotry, fanaticism, insurgency etc. into the moral forces of co-operation and service, love and peace. The moral education of modern man and in step with his intellectual attainments and technological achievements is the crying need task facing humanity to-day. Under such circumstances Non-violence, Satyagraha adopted by Gandhiji must serve as become light to dispel the darkness of exploitation, hatred fanaticism etc. the banner of love and service in the midst of socio-economic programmes and the banner of non-violence in one’s personal life must be held high. Human race must recognise value and must be capable of expressing the dignity and worth of man in order to have a new kind of civilisation and progress where man will be able to live peacefully. These are all the more important in India which is a world in miniature inhabited by people of all religions of the world. And this is possible only, I think, when the people of India as well as the world will realise and practise the ideals of Vivekananda and Gandhi who preached the message of optimism, dynamism and tolerance all over the world.
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