INTRODUCTION
Introduction

A mighty tree produces a beautiful ripe fruit. That fruit falls on the ground, it decays and rots, and out of that decay springs the root and the future tree, perhaps mightier than the first one. This period of decay through which we have passed was all the more necessary. Out of this decay is coming the India of the future; it is sprouting, its first leaves are already out; and a mighty, gigantic tree, the Urdhva-mula, is here, already beginning to appear; and it is about that I am going to speak to you.

Vivekananda

1.1 Every human civilization has a unifying force of unity. This force is understood from the Indian context as ‘Dharma’ while from the Western context, as Religion. Both ‘Dharma and Religion’ assume an important role being the foundation of the wholeness of every civilization. Religion is the direct experience of reality gathered after the a posteriori theory of knowledge. Dharma also aims at Eudaemonism or Perfectionism or the realization of the self or the infinite in man. (Atmanam Viddhi). Man’s dharma is to become the infinite which he already is in potency.(1) Religion in its initial stage is concerned with the religious life, doctrines, creeds, and the like but finally transcends every empirical necessities and limitations. People having perception of the ‘Eternal Spirit’, realise that religion is not fanaticism. “Existence is not a predicate. It is not definable but given. What is given in religion is too subtle and too complex to be expressed in logical propositions ....”(2)

The second half of the eighteenth century and early nineteenth century faced an unprecedented rise of evils and social disorders in the name of religion in India. History reveals from time immemorial that celebrities often have dominated the social order when curse appeared in the sphere of human thinking. So too appeared in the Indian culture. Celebrities, like Raja Ram Mohun Roy, the intellectualist and Debendranath the so called devotional propagandist and many others tried to free Hinduism from the clutches of the privileged few. But their deliberations on the Vedanta, could not do much to re-orient and re-establish the lost faith of religion in the minds of the ‘so-called educated sons’ of India.

With the trend to revive and re-orient Hinduism there appeared at this juncture the
philosophy of Ramakrishna Paramahamsa. He, for the first time claimed with certainty that religion is direct realization of the eternal ‘Truth’. “......... Thus he become a living verification of the fact .......... new to the world .......... that all religions, if practiced earnestly lead to the Godhead”.

Once again this significant religious approach struck the Hindu religion at its root which ultimately led Naren to follow to his promised destination to know God directly and in this life itself. By interpreting that religion is possible only in the supersensuous plane, Vivekananda puts religion on a secure foundation, universally accepted to all minds. Like Rudolf Otto, Vivekananda tried to assure the religious believers of their beliefs and cautioned the disbeliever not to destroy but to assimilate, help and not to fight to evoke a consistent Universal Religion. “I only preach what is good for universal humanity”. The Vedas are the only exponent of the universal religion is the view of Vivekananda.

Such view of universal religion as emphasized later in this study, aimed for a study of Hinduism and Hindu Religion. The ‘Universal Religion’ —— a phrase actually used to sponsor the Religious movement anticipated by Bankim Chandra through Vaishnavism, is found in his treatise 'Dharmatattva'. This religious consciousness has been actually well - knitted in Vivekananda’s Advaita —— the future religion of India. Through their unique religious consciousness both tried to revive Hinduism once again from the clutches of objectionable customs, believes and practices. This revival never resembled the reforming attitude of Hinduism which was the purpose behind every reformists like Keshab Chandra Sen, Siva Nath Sastri, Vijay Krishna Goswami and many others. Here the notion ‘Hindu Revival’ represents in a much more appealing way. The Brahma rationalism busied themselves to regenerate a cult which can withstand every challenge of European rationalism. They while doing so failed to give much satisfactory answer to the much larger implication of religion and rational scepticism. But it is indeed that such religious consciousness, has enlarged the vision for a New India which guided the Indian Nationalism of that era. This distinguishing mark has also challenged the evangelism of the Christian missionaries. Further more it also resulted in an awareness of the glorious past through the skeptical questions from the new western educated sons of the oriental soil.
The uniqueness of 'Free-Thinking', i.e., the immediate impact of the 18th century science and technology resulted in an independent study of religion. Previously religion was either related with moral values, art, or philosophy etc. Though in Vivekananda, the classical perspective to relate religion with philosophy is the basic tenet yet the impact of 'Free-Thinking' is well expressed in his 'Science of Religion'. As for him, every religious question has its explanation in the Vedanta itself. But Bankim Chandra, in order to explore the quintessence of Hinduism and the Hindu religion, tried to make an independent study of the Hindu religion. He took recourse to such steps in order to make clear the error done by the foreign critics who have honoured the multitude independent religions of the primitive by the name Hinduism. Like Schleiermacher, Rudolf Otto, Shelley, Comte and many other liberated thinkers, Bankim Chandra also tried to give a secular foundation to religion. Moreover he distinguishes religion from other departments of thought and feeling.

Hinduism which is often believed to be a part of the Hindu religion, is not religion at all but is purely secular. Through Hindu religion Bankim Chandra's ultimate purpose is to ensure for a national religion. This religiosity which is the cream of Vaishnavism is the religion of mankind. For him the natural stigma for every physical basis, aims at lasting happiness. This happiness is possible in a state of perfect anusilan of the human faculties and vehemently objected the very supersensible status about religion. The 'Aurasilan Dharma' as described by him the 'doctrine of Culture', to which he adheres, is very much our traditional conception. This culture of harmony is found in the Bhagbadgita. Devotion is the striking point of difference between Bankim Chandra's and Mathew Arnold's doctrine of culture. We must be also cautioned, in attempting to fashion Bankim Chandra's naturalism because the underlying zeal of his Dharma is humanity dependent wholly on God.

1.2. Science, Philosophy and Religion, Vedanta and Religion, Morality and Nationalism with reference to Vivekananda and Bankim Chandra.

Rationalism conceives religion only as an affair of evidences. Intellectual evidence is only a partial interest in the study of religion. Religion magnifies the virtue of human nature as it distinguishes man from his animal faculties. It justifies the ascending journey from the natural profane to the supernatural insight in the human soul, transaction of the soul from within and self-surrender. Religion is intimately related to
our whole world from external as well as from internal aspects. (8)

Religion as understood from Vivekananda’s and Bankim Chandra’s standpoint, always strive for universality. This universality is the unique aspect of unity in and through the varieties of nature. The realization of this unity tends the human mind to understand nature. Man’s true nature as free spirit, and God as the highest form of consciousness and love, are not myths or imaginary poetical fancies, but objects of effective search. Vivekananda always urged his hearers to cultivate the divine within them and to discard the ‘nonsense’ of different sects.

1. Here we take up for special reason to discuss the relation between, ‘Science Philosophy and Religion’ from Vivekananda’s and Bankim Chandra’s standpoint. 2 The relation between Vedanta Philosophy and Religion claim for a special attention since both the thinkers tried to explain religion from the practical standpoint. Vivekananda’s view is that the apparent contradictions and perplexities in every religion are the stages of growth. The end of all religions is the realization of God in the soul. This is universal religion and the essence of Vedanta Philosophy. 3. Morality is also taken up because of its fundamental relation to religion. To the question why should we be good, both the thinkers replied that we inherited good. Let us in our turn leave some heritage of good to our successors. Let us all help the onward march of accumulated goodness, for goodness’ sake. Both believed in working out our own salvation in and through religion. In Vivekananda’s philosophy, morality is the ethical foundation of religion and intimately connected with it. Religion is the realization of the Oneness and goodness in morality is possible because of this oneness. The idea of unselfishness is based on this basic oneness of humanity. Hence the occasional claim that morality is superior to religion is denied. Bankim Chandra on the other hand agreed to such a claim of interdependency of the Hindu religion with the Hindu ethics, which is a complete code of morality, regulating both the individuals as well as the society. Virtue consists in doing good to others as well as to our own self. Bhakti and desireless action of the Gita constitute the ethical code of Hinduism which is secular. 4. Both Vivekananda and Bankim Chandra make important observations regarding our feeling of nationalism guided by Spiritual Oneness. Bankim Chandra points out some defects in European Patriotism (9) and strengthens the feeling of equality as a rule of natural law. But his principle of equality has never overlooked the
natural inequalities existing in every circumstance. This is another reason for taking up the relation between religion and nationalism for discussion.

1.2.1. Science, Philosophy and Religion

Today with the aggressive march of materialism joining hand with the achievements of modern science, compelling necessity has aroused to re-examine the validity of certain conceptions for the survival of enormous spiritual strength. To reconcile the two polarized forces i.e. matter and spirit it is not only the endeavour of philosophers of today but it has evoked the temperament of committed theologians and religious scientists of the medieval period of Indian history too. Our concept of science, philosophy and religion in the contemporary context have to be changed to yield a more convincing and more acceptable dimensions of experience in its totality.

To this burning issue of our quest, let us not argue to proclaim the superiority of any of the approaches to study the validity of the ‘Universal Principle’, but concentrate on the view of Vivekananda and Bankim Chandra in this respect from the standpoint of Vedanta.

Truth is of two kinds. One is attained by the five senses of man, by reasoning based on them. This first means of acquiring knowledge is called science. The other type of truth is attained by the subtle, supersensuous power of yogi. Knowledge acquired by the second process is called the Vedas. The person in whom this supersensuous power is manifested is called a Rishi. “This Rishihood, this power of super sensuous perception of the Vedas, is real religion…..”(10) Vivekananda’s and Bankim Chandra’s central thesis regarding the relation between ‘Science, Philosophy and Religion’ is that neither of them are antagonistic to each other. Further more there lies no distinctive difference between the belief of the natural law of our yogis and modern philosophers. The differences that we find are in the explanations, otherwise we are in harmony. In Vivekananda’s view, science and Advaita Vedanta point to the fundamental principles of knowledge, common to both. Such an interpretation puts science and religion on a secure pedestal since it is modern science which has strengthened the position of religion rather than weakening it. Every science has its own method of learning and religion is to be learnt in the same way. Both the scientists and theologians struggle to discover particular methods of mental culture and thereby bring the mind to a certain state to have the finest perception. Through
Vivekananda explains that to become religious, to perceive religion, feel it, or to become a prophet, we have to take the particular methods given by the ancient prophets of the world. If then we find nothing in religion, we shall have the right to stay. ‘There is nothing in religion, for I have tried and failed’. Otherwise what becomes our religious superstition is nothing better than our scientific superstition. The former has become the life-giving ideas of spirituality i.e. worship of Gods while the later has brought in lust and greed in life ———— worship of filthy, of fame or power. This is the only difference. With his ‘science of religion’, the rational of many beliefs and practices, which apparently seemed to be meaningless, has been discovered. “My ideal indeed can be put into a few words and that is: to preach unto mankind their divinity, and how to make it manifest in every movement of life”.(11)

Each science is an exploration of some mysteries of nature. It is nothing but finding of unity. As soon as science will reach perfect unity, it will stop from any further progress. Similarly all religions of the world claim that there is a unity within us. Being one with divinity, there cannot be any further progress. The Hindu metaphysical explanation comes in a more forcible language from the latest conclusions of science. Religion aspires after a goal and it has to be tackled scientifically. Religion deals with the truths of the metaphysical world, just as chemistry and the other natural sciences deal with the truths of the physical world.(12)

To the utter surprise of every limitedness of religion accused by the western materialists and scientists, he provided the meeting-point of the Oriental nation and the Occidental nation. The former proceeds through the mind to the universal one .......... the internal soul of everything, the essence and reality of everything (the Ever-Free, the Ever-Blissful, the Ever-Existence) while the later starts from external nature and ends to that same oneness. In substance this universe is one. So long we are in delusion we think of two ultimate realities .......... phenomenon and noumenon and we are mistaken. When one comes to know that there is but One, one is right. The question of relative and ultimate or science and philosophy, natural and supernatural resolves in Vivekananda’s unique way of exploring the concept of ‘Science of Religion’. It is for him that religion on
spiritual ideas are not dying out of the world. To him, they have just begun to grow. So long as religion was in the hands of a chosen few it was in temples, churches, books, dogmas, ceremonials, forms and rituals. But when we come to the real, spiritual universal concept, then and then alone religion will become real and ‘living principle’ ‘The ultimate goal of all mankind, the aim and end of all religions, is but one reunion with God, or, what amounts to the same, with the divinity which is every man’s true nature’. (13)

_Dharma is the inseparable aspect of man’s life in Bankim Chandra’s naturalism_. While upholding naturalism he only discards the theory which holds the Vedas as revealed and eternal. His simple intention to submit this, that the Vedas, the mantras are written down and not visualized by the hermits. Since he has not recognized any books as God-spoken, so it is incumbent upon him to prove that religion has a natural basis. Otherwise religion cannot have any ground to stand upon.

 Bankim Chandra’s rational reflection of the theory of Dharma which is the ‘Natural law’, enlightens the essence of Humanity. In his view since dharma is the cause of every progress and science too has its goal of achievements in social progress, both, are just one. The failure to understand the identical nature of the glory of the name of Hari and of science has led to every misconceptions of the scientists. The highest philosophical exposition in Bankim Chandra’s writing is that only the liberated person is happy. Liberation is possible only in harmonious state of all the human faculties mental and physical otherwise one cannot be liberated because of his ignorance and incompetence in mind and heart. But Bankim Chandra guards his claim of happiness which explains his ‘Anusilan Dharma’. He makes an important observation here that happiness —— the touch-stone of humanity, is not an uncultivated sensations as usually understood to be. It is rather ‘the proper rule’ in pre-eminence of Bhakti over all human faculties to obtain the lasting happiness.

1.2.2. Vedanta and Religion.

In the life of the people of India there has always been a firm conviction about something which is unshakable, eternal, divine and self-evident. This conviction marked the characteristic tenet of the thought process better known as Hinduism. It is through the development of spiritual laws, which contends for the existence of a supersensuous sense
that man can attain revelations of spiritual truths. The attainment of spiritual truth is profoundly different from its apprehension in mere faith or philosophy. Ultimate spiritual authority belongs to those who have personal experience of spiritual truth. It is a living vision which transforms the inner life, faculties and powers of the person who attains it.

The cardinal features of the Hindu religion are founded on the ethical teachings contained in the various books of the Vedas. *The Hindu word for revelation is “Veda”, which constitute the cream of Hinduism. ‘All that is truth is Veda’*. Religion begins only when we become Rishi, since religion is realization. The ‘Rishis’ in this context become the mantra – drastas of the spiritual laws, which never had a beginning nor will have an end. But when we say that religion has a natural basis, the Vedas are simply intended to be the mantras written down by the hermits and not visualized. The hermit did not at all mean a penance-potent saint but simply a speaker of a Sukta. The speaker of a word is the Rishi himself. But we must guard so that to hold that this natural basis of religion is not an imaginary non-entity. Here we are at liberty to accept any of the views — the Vedas depicting eternal truths or simply the mantras.

*Now this theory which holds that Vedas are eternal become acceptable to Vivekananda*. For him Vedas are the revelations. “These writings are not confined to those of Hindus, but include those of all peoples”; because he said, “all religions are true”..., ensuring religion the super sensuous status. *The Vedas are for him the gigantic principles*. In Vivekananda’s the Vedanta and religion are intertwined with each other. The plan of religion was already discovered ages ago when man found the last words, as they are called, in the Vedas —— ‘I am He’. His ‘Advaita Philosophy’ advocates that there is only this religion of Vedanta. Religion is synonymous with ‘Universalism’ of the Spirit. Unless it is attained, religion is not fully developed. By preaching this universal religion, it gives equal right to acquire spirituality to every man irrespective of every aspects of life. “The only God to worship is the human soul in the human body.” By learning this Vedanta every nation can secure one’s spiritual and material welfare. The Veda holds that there is One existence in whom this universe of matter and mind finds its unity.

*The theory on the other hand which holds that the Vedas are not spiritual truths but rather written laws, has been adopted by Bankim Chandra*. This made him to ensure...
religion as natural basis. Hinduism has had no divine origin but it is developed forms of faith — the product of nature. Religion is a philosophy of life so Hinduism is a religion. The Great Duality of the Sankhya philosophy — ‘Nature and Soul’, pervades over all as the basis of worship. This is the foundation of Bankim Chandra’s ‘Religion of Culture’. A society without religion cannot be elevated and no other religion has the strength to replace the Hindu religion. Then the alternative to save the Hindu religion is to discard the anti-religious conclusions which became possible of several interpolations and assimilation of the different historic religions of the world.\(^{(1)}\)

Bankim Chandra’s purpose behind analyzing Hindu religion as an independent study and separating it from Hinduism is to explore the religiosity of the Hindu religion. Everything must be judged from its own standard of truth. For Bankim Chandra dharma is the essence of every existence, the permanent substance — the equality of which is humanity. Dharma cannot be fashioned by the common people because Dharma rests under the laws of God.

Advaita Vedanta reveals the principle that you, I and everything of this universe are that Absolute — not parts but the whole. The Atman or the Self is same as the Brahman. The vision of Vivekananda which shaped his practical Vedanta, ultimately explored the quint essence that ‘Jiva is Siva’. “I am no metaphysician, no philosopher, nay no saint. But I am poor, I love the poor.”\(^{(2)}\) The solution to every religious crisis is found in the Advaita. His impersonal religion is identical with strength and selfness activity since for Vivekananda, we cannot help anyone, but can only serve. ‘To serve is to worship. It is this religion …………. a living principle, which lay behind his striving against odds for the cultural synthesis of the East and the West and the fellowship of different religious faiths and ideals.

Bankim Chandra assuming the ethnological approach in Dharma, interprets culture as its essence. He asserts that religion is simply reformation. Creation of religion is also a scientific theory. The rationalism guided by Bhakti appeals to way of surrender of man’s action, love and knowledge of a personal God as the best means of lasting happiness. Bankim Chandra has opted for the discrimination of ‘Kernel – Husk' aspects of the Hindu Religion to answer most of the skeptical questions of religion raised by the seekers of European Culture. Actually his attitude towards personal God held in high
esteem the Pantheism of Indian thought. It is at this juncture he separates Hindu religion from Hindu philosophy.

God represents the ideal of perfect representation of human possibilities. But Hinduism which glorifies the Absolute of Unconditioned God of the Vedanta is immature for Bankim Chandra. Lord of the Vedanta, without attribute cannot become our ideal. Moksa is achieving the ‘Nature’ as he identifies ‘Nature with God’. The essence of the Puranas and activism of the Bhagbadgita guided by selfless love is the ‘Law of life’. His ultimate intention in doing so mutually helped him to reveal the lofty philosophy and aspiration of Vaishnavism. Infact the Puranic religion is superior to the ‘Vedic Religion’ just as a tree is to a sprout. Bankim Chandra conceives of a religion which is a product of human experience and religion preached by Krishna —— possessing human capabilities, is a man - making religion directed for the well-being of a society.

1.2.3. Morality and Religion

Vivekananda and Bankim Chandra have tried to establish that religious life is not possible without the practice of moral values. Since for both, ethical obligation evokes the spiritual feeling of oneness in the human soul and in God. As a matter of fact both Vivekananda and Bankim Chandra tried to reconcile the ancient teachings of the Gita with more realistic and rationalistic approaches. Every action which becomes our religion is the ‘Karma – Yoga’ of the Bhagbadgita, Karma Yoga, therefore, is a system of ethics and religion intended to attain freedom through unselfishness and by good works. As it is revealed,

\[
yas tu indriyani manasa \\
niyamya 'rabhate 'rjuna \\
karmendriyaih karmayogam \\
asaktah sa visisyate
\]

“O Arjuna! The person who can restrain his senses with the strength of his mind and does his duties with his organs of action indifferently, that person is the greatest” (7 The Gita/3)

For Vivekananda morality and religion can support each other on a broad-based principle. With the dawn of religion, morality starts. With the realization of the Oneness...
the goodness of morality is possible. Morality is the means while religion is the end, since
ethical life is the gradual expression of the divinity present in humanity. So says
Vivekananda that Advaita is the basis of ethics. (20) Inspite of the necessity of morality in
religion, Vivekananda makes it clear that ethics is not religion itself. But for Bankim
Chandra, virtue is dharma itself (To do good to all is our dharma). For him self
knowledge is possible with the help of natural feeling since God is present in every
creatures. He illustrates that virtue consists in doing good to others as well as to our own
self. Every completely developed faculties dedicated to God, result in universal love or
bhakti (devotion). This bhakti bridges the chasm between selfish love and the disinterest
love. In Bankim Chandra’s dharma, to do good for one’s self is greater than transcendental
devotion. Social morality can reach its ideal only when there is the practice of the
exclusive principle ‘Self to be loved than merely to look other as himself’.

Now, an important question arises about the standard of morality concerning the
action of the individual. In answer to this question, Vivekananda and Bankim Chandra
admit that there can be no universal standard of moral action. Vivekananda replies that
such an idea is a superstition. The concept of morality is relative since it varies according
to time, place and circumstances. To Vivekananda every action is guided by certain
necessity within the sense plane. Beyond that everything is free. It is here religion
begins. (21) The goal of every religion is to come out of this infinite chain of causation and
this is ‘Mukti’ [Freedom]. Only muktas are not actuated by necessity and so they are like
God. God is the only free being.

For Bankim Chandra, dharma is in the improvement of human faculties which can
result in possessing all virtues and all happiness. Moral virtues are guided by the principle
of ‘Category of Safety’. To judge one’s action, he explains that only ‘Doctrine of Culture
is the best possible reply to explain ‘what is dharma and adhharma’. This natural basis in
the theory or principle of morality is more acceptable than the Christian ethical
conception, ‘Do unto others as you would have them do unto you’. Here the good of
others is not given supremacy whereas in the ‘Anusilan Dharma’, the good of others and
one’s good are made equal. The dualistic trend of making man moral with a whip in the
hands of God does not affect Vivekananda’s and Bankim Chandra’s position. Action
included in duty must be meant for God alone. Self – abnegation and courage both
combined together set in motion the primal force of all moral teaching in man's awareness of life. Man must behold 'the Self or the Atman' in which one is identical with another and this Vedanta philosophy justifies the ethical value — 'doing good to others', otherwise universal brotherhood is just a verbal analysis.

Unlike the Christian conception of sin, our Upanishads speak about ignorance as the cause of all vice and hatred. One of the most ancient Upanishad said, "Whatever exists in this universe, is to be covered with the Lord". Vivekananda explained this saying as thus: "We have to cover everything with the lord Himself, not by a false sort of optimism, not by blinding our eyes to the evil, but by really seeing God in everything". Only finding out this truth for ourself, it can evoke us to follow the steps of morality which becomes either our dharma or strive at to realise the highest Truth. Seeing the universal basis, is the credibility of moral integrity of human existence.

1.2.4. Nationalism and Religion.

It can be admitted that the response towards 'Dharma' is an attempt to co-relate the National feeling with it. If the motion of Dharma constitutes the essential social bond then it embraces the feeling of Nationalism within its practical aspect. Revelation, tradition and convention all go together in making of dharma. "It is called Dharma because it is the principle of cohesion (dharma). Dharma holds the people together". (23)

But the question arises how religion can be related with the feeling of nationalism. When religion becomes a matter of experience ..., 'an exaltation of one's personality into the plane of the universal Spirit', i.e. Brahmadarsana, then nationalism gets submerged in a flood-tide of that Spirit. Religion in this context becomes a spiritual discovery and not creation. 'The Upanisads undertake an analysis of the self and make out that the reality of the self is the divine universal consciousness'. (24) Both Vivekananda and Bankim Chandra have supported this Upanisadic metaphysical quest for unity in human existence.

Bankim Chandra's patriotic feeling is concerned with the elevation of mankind. 'That which leads to the welfare of all Hindus is my duty'. (25) Bankim Chandra who was not an advaitin, found it most convenient to appeal to nationalistic and patriotic feelings through the medium of his novels. In his writings, the idea of a Hindu political revival is highly expressed. He has developed regard for his country's culture but this has neve-
resulted in a narrow minded patriotic attitude. Politics for him must be concerned for the welfare of the masses and not for the selfish interest of any individuals. Bankim Chandra's patriotism which appeals his 'Pantheism' is determined by devotion to God. This God is a 'Supremely Perfect Personal Being'. But his 'Personal Being' is not the God of the Christian theology. This makes him to introduce the 'non-human' element in his humanistic religion.

Vivekananda's feeling towards the practical necessity of religion has paved the path for his nationalism. Religion becomes meaningful only when one can become dynamic and harmoniously assimilate all narrowness in knowledge. This ultimately can make the national ideals to wide open our out-look and result in internationalism. The realization of universal oneness is the gospel of Vivekananda's 'Supernationalism'. Direct experience of God in every existence is the definition of a meaningful life of this mundane world. One can free oneself from the shackle of every limitation and narrowness only when one can turn one's eyes inward and feel the truth of the Advaita philosophy. It is only for such an individual, humanism becomes the inspiration and vision of life.

'I am to worship, therefore none but my Self.' 'I worship my Self', says the advaitist. 'To whom shall I bow down ? I salute my Self'.

In the success of this principle, Vivekananda followed that if caste is unavoidable then he will rather have a caste of purity and culture self-sacrifice, than a caste of dollars. We have to work out the salvation of this land as well as the entire world by carrying the light and life of the Vedanta to every door. This can ultimately rouse up the divinity that is hidden within every soul. This is the spiritual transition from nationalism to internationalism. "Faith, sympathy — fiery faith and fiery sympathy! Life is nothing, death is nothing, hunger nothing, cold nothing. Glory unto the Lord — march on, the lord is our general. Do not look back to see who falls — forward — Onward! Thus and thus we shall go on, brethren. One falls, and another takes up the work."
REFERENCE AND NOTES.

1. That is the Supreme Path of This
That is the Supreme Treasure of This,
That is the Supreme World of This
That is the Supreme Joy of This.
   S. Radhakrishnan: The Philosophy of Rabindranath Tagore, P. 83

2. S. Radhakrishnan: East and West
   Sribhagavan uvaca
   aksaram brahma paramam
   svabhavo ’dhyatman vcyate
   bhutabhavodbhavakaro
   visarga karmasamjnitah (3-The Gita/8)
   The Blessed Lord said : Brahman (or the Absolute) is the indestructible, the Supreme
   (higher
   than all else), essential nature is called the Self. Karma is the name given to the
   creative force that brings beings into existence.
   S. Radhakrishnan: The Hindu view of life P. 23

3. ‘The teachings of Sri Ramakrishna, who combined in himself a vast intellect and
   an unbounded compassion, who was, in fact, cosmic in mind and heart, were unique
   both in their all – inclusiveness and in their insistence upon the ability, of man to
   know God directly and in this life’.
   M. L. Burke: Swami Vivekananda in the West
   Vol. 1, P. 5

4. M. L. Burke: Swami Vivekananda In The West Proluge
5. The Message of Vivekananda
6. The Complete Works of Swami Vivekananda
   “Hinduism and Sri – Ramakrishna”
   Vol. 6 P. 181

7. To the Hindu, his whole life is religion unlike the Europeans whose ‘relations to
   God and to the spiritual world are things sharply distinguished from his relations to
   man and to the temporal world’.
   Bankim Rachanavali, Sahitya Samsad
8. To this view we can share the observation made by Radhakrishnan. Knowledge is not something to be packed away in some corner of our brain, but what enters into our being, colours our emotion, haunts our soul, and is as close to us as life itself.

Indian Philosophy  Vol. 1, P. -431

9. ‘Dharmatattva’.

Chapter – XXIV

10. Complete Works  Vol. 6, P. -181

11. The Message of Vivekananda  P. - 41

12. Op cit  P. - 18

13. Op cit  P. - 14


15. For example: The law of gravitation which existed before Newton discovered it and will continue to exist.

Marie Louise Burke: New Discoveries His Prophetic Mission.  P. - 201

16. The Message of Vivekananda  P. - 45

18. To this view Bankim Chandra writes, “It is overlaid with a veritable ‘tangled jungle’ of superstitions and absurdities which hide its proportions from the observer’s view................. The development has no doubt proceeded along central line of thought but the overgrowth and rubbish have first to be swept away, and the whole has to be patiently surveyed, before these can be discerned”.

Bankim Rachanavali, Sahitya Samsad  P. - 244

19. The Message of Vivekananda  P. - 41


21. For Example: If a thief pleads that he is under the necessity of stealing, the magistrate will say that he is under the necessity to punish him.

22. Quoted, Romain Rolland

The Life of Vivekananda and the Universal Gospel  P. -209

23. Quoted, G. C. Pande

Foundation of Indian Culture  Vol. II, P. -126

24. The Cultural Heritage of India  Vol. 1 Intro. XXVI

25. Bibidha Prabandha,


This is the essential truth reflected in Vivekananda's writing 'The Vedanta In All Its Phrases. It reminds us the grand old teaching. "Even in this life they have conquered the round of birth and death whose minds are firm – fixed on the sameness of everything, for God is pure and the same to all, and therefore such are said to be living in God". "Thus seeing the Lord the same everywhere, he, the sage, does not hurt the Self by the self, and so goes to the highest goal".

27. Complete Works Vol 5, P. - 17