CONCLUSIONS

The ideas of Swami Vivekananda went a long way in generating and developing national consciousness by promoting a desire to unite under a government of their own. Vivekananda highlighted the Indian heroic past. He advocated broad nationalism, which would lead to freedom, development and socio-economic and political equality.

In the nineteenth century, humanitarianism, social uplift, social service, dignity of human beings and love of freedom were the ideals imported from the West and there were no grounds, philosophical or cultural, for them in Indian religious heritage where the soul of man was inherently inactive and was in a state of absolute quietude. This was the life, thought and culture of the Indian people, which were subjected to severe criticism by Christian missionaries. Hindu scriptures like Upanishads, the Mahabharata, the Ramayana, India’s art, philosophy, religion, sculpture, indeed everything in which India’s greatness is compelling was misinterpreted. The British established schools and colleges in India to strengthen their hold over the country and lay firm foundation of their power. During the long British rule, the evil efforts of a foreign rule exerted pernicious influence on the thought and character of the people at large. Dimorphism rules that the ruled people cannot contribute to the world in any sphere. The rulers see ample justification why they should rule, while the ruled feel themselves inferior due to lack of necessary inherent strength and power of their existence.

Nationhood if seen through the emergence of nation states, which are ironically not more than 300 years old, is a recent social phenomenon. In this context, India was never a nation because the feelings of one nation emerge according to the circumstances. Swami Vivekananda provided the cohesiveness to the feelings of nationalism, which resulted into freedom movement culminating in overthrowing the mighty British empire. Through his lectures in India and abroad, Swami Vivekananda united the tangible and intangible elements to build the Indian nationhood. Wherever he spoke, he spoke for India, not for any of its states or isolated rituals or customs. Swami Vivekananda emphasized the Indian culture and thought. He exhorted the
Indians to live and die for the nation. He himself declared it as the holy land and expressed his desire to serve the people. His love for the nation and sense of patriotism was not exclusive because when he talked of people he meant the human beings suffering all over the world. Swami Vivekananda wanted to have this attitude of mind among the people all over the world and in Indians particularly. For him, the harmony among all individuals and sections was must. This was the message he learnt from his Guru Sri Ramakrishna and the message he delivered at Chicago. This was the philosophy of *Vedanta* he advocated all his life as *neo-Vedanta*.

Swami Vivekananda was a visionary, a monk, a nationalist and a reformer par excellence. He rejected the idea that the spirituality and secular ideas are opposed to each other. Rather, he advocated that religious, mysticism, social amelioration, political and economic reconstruction together can form a real nation. He was a protagonist of Hindu social ideas and a precursor of socialism in India. He not only championed the case of the poor, downtrodden and exploited masses but went to the extent of making prophesy that the next rule will be of proletariats much before the establishment of first communist rule in Russia.

Swami Vivekananda inspired Indians to come out of the dreams of hell and heaven and work for the present. Future is nothing but living in the present to one’s fullest ability. People over the decades may call him a saint or a prophet assigning him supernatural powers; classifying him with prophets like Buddha, Christ, Mohammad and Guru Nanak. In fact, Swami Vivekananda was a born genius as testified and proved by his teachers and accepted by scholars. He was given the warmth of *sanskaras* within the family and Ramakrishna Paramhansa provided spiritual training to him. He himself always preferred to rise above the cramping superstitions and work for his countrymen. His aim was to show the light of spirituality to the West that groaned with materialistic culture and to break the centuries of inertia in India.

Five stages in the spiritual development of Swami Vivekananda were inquisitiveness and scepticism, conversion to *advaita*, conversion to *bhakti*, development of *bhakti*, and effect of *bhakti* on his life and on his teachings.
The transformation to *advaita* starts when Swami Vivekananda meets Sri Ramakrishna at Dakshineshwar. He did not accept him as his guru but at the same time his scientific mind did not like to reject Ramakrishna without testing him by his own intellect and yard stick. In spite of his difference of opinion in spiritual matters, he considered Ramakrishna Paramhansa as the holiest of the holy. Ultimately, he accepted Sri Ramakrishna as his Guru. It was the surrender of most scientific mind to the most spiritual mind. Guru-Disciple (Ramakrishna-Vivekananda) relationship, i. e., *Aape Guru Aape Chela* concept of Guru Gobind Singh, was unique and went a long way to inspire the rationale approach of the young Indians, to follow the path of *bhakti* with *karma*.

Swami Vivekananda lived a peripatetic life. Prior to Swami Vivekananda’s visit to the West, Hindu philosophy had poured in the West in drops and that too in westernized way. Swami Vivekananda’s participation in the World Parliament of Religions at Chicago in 1893 was a result of the determination of the young *Sannyasin* to open the era of revival of India’s glory. As fortune favours the brave, Swami Vivekananda got help from the unknown quarters whenever he required whether he was Prof. J. H. Wright or George W. Hale or Mr. and Mrs. John B. Lyons. Swami Vivekananda represented Hinduism in the Parliament of Religions in an environment dominated by spokesmen of Christianity and his message was one of brotherly love. Swami Vivekananda was the most prominent among these who dispelled the myth of Christian superiority over other religions.

In the Parliament of Religions, Vivekananda established the supremacy of Indian thought and continuity in it. When Christian missionaries were spreading their gospel and promoting conversions, he attacked Christianity as a patchy imitation of Hinduism. At the same time, he cautioned the Indians of getting their religion into the kitchen. However, the very idea of naming and defining Hinduism was possible, only after his famous oration at the Chicago Parliament of Religions was accepted by the whole of world, particularly India. It was the religious consciousness of India, the message of its people as determined by their whole past, which spoke through him. According to Vivekananda, from the high spiritual flights of *Vedanta* philosophy, of which
the latest discoveries of science seem like echoes, to the lowest side of idolatry with its multifarious mythology, the agnosticism of the Buddhists, and asceticism of the Jains, each and all have a place in the Hinduism. Swami Vivekananda’s address in the World Parliament of Religions was the seed sown on that day for the future freedom movement and independence.

Swami Vivekananda emphasized the spirit of love present among the Indians. He quoted *Vedic* hymns in which all religions were mentioned as vessels of different sizes and shapes with which different men fetch water from a spring. Swami Vivekananda expounded the philosophy of *Vedanta* that stressed that all religions are essentially in harmony with one another. To discover the basic unity among religions, one must not look to the forms, symbols, mythologies or rituals but to the sacred purpose, which underlined them. According to him, every religion, consciously or unconsciously is struggling upward towards God.

Vivekananda countered the attacks on Indian system within and without successfully and aggressively. To the critics of idol worship, he asked them to worship God without form if they want so, but not condemn others who cannot do the same. For him the devotees see in these images the very presence of the deities. The psychologists too justify these devotional expressions because an image helps the devotee to take him from the physical to the metaphysical concept of the deity. Regarding the attack on Indian caste system, he contrasted the spirit of the West where competition, cruelty and heartlessness is the law, with India where the law is caste. Swami Vivekananda accomplished the formidable task of removing the misconceptions of Hinduism among the Westerns. He established the greatness of *Vedanta* both in term of subtlety of thought and sublimity of sentiments. He did so not only in the West, but in his own country too he advocated that Hinduism is an ancient faith with broad outlook and deep metaphysical base. He himself led the life of a *Sannyasin* not as per the dictates of orthodox pandits of that time but strictly observing the great vows of chastity and poverty. He had assumed the global responsibilities of rejuvenating Hinduism and Indian culture.
Swami Vivekananda believed in total evolution, which means all creative, including an eternal manifestation of the infinite power. He differs from Darwin’s explanation of struggle for existence. Swami Vivekananda considers that in attaining perfection, struggle and competition are bigger impediments. There must be cases beyond the concepts of survival for the fittest, as natural selection, for evolution. In higher species, it is not by constantly struggling against obstacles that one has to go beyond them. When greater manifestation of the soul takes place through education and culture, through concentration and meditation and above all through sacrifice, obstacles give way. Man’s struggle is in the mental sphere. Animal is devoid of the capacity to think, generalize and draw conclusions rationally, but this capacity a human being possesses. Vedanta as propounded by Swami Vivekananda meant for preference evolution of structure and form and the highest manifestation of the infinite self. The modern science has proved that even in the beginning of living organisms, there was some sort of awareness though in any form. The evolution of the nervous system shows the progressive development of this awareness. That is why Monier Williams noted that Hindus were Spinozists 2000 years before the birth of Spinoza, Darwinians centuries before the doctrine of evolution had been accepted by the Hurleys of our time and before any word like evolution existed in any language of the world. Vivekananda considers Vedanta as the soul of India’s spiritual wisdom. Deviation from the wisdom of Vedanta always brought India spiritual decline, moral chaos and material degradation, and recovery came by invoking the spirit of Vedanta.

Swami Vivekananda had a unique style to give message, which appears to be contradictory. Actually, it was the difference in the mental level from where he was delivering and of those to whom he was addressing. He neither eulogized the things in biased manner nor criticised just to downgrade others. He pleaded for exchange of the best between the East and the West as well as mutually among the Indians but not merger or synthesis. His was a unique concept of live and let live or co-existence which now the global world is learning to practice. He found that Europe had renounced almost everything for science and in some of the countries agnosticism was born of scientific
activity. In India where early science was bound up with religion there was to be born a new synthesis in this perfect compatibility of the Hindu religious hypothesis with the highest scientific activity. To the Sannyasi Vivekananda, all direct knowledge was *jnana* and all concentration was *tapasaya*. All knowledge was scared and men of science were *Rishis*.

Swami Vivekananda well understood that strength of India lies in her spirituality. Due to this strength, Hindu race has survived in the face of so many troubles and tumults of a thousand years. India is still living because she has her own role to play in the general game of the world's civilisation. However, he pleaded for the upliftment of India’s sunken millions as a prerequisite in the service of spirituality. Material development is the condition precedent for India’s spiritual and moral advancement. He knew that otherwise, even with splendid material and social advancement, there will be complete insecurity.

The importance of Swami Vivekananda in national awakening lies in the fact that on one side he represented India with ancient glory of the *Vedas*, showing concern in its extreme form for the poor, downtrodden and oppressed and yet sincerely eulogizing American idealism and English contribution towards disseminating fresh ideas in India. This universal thought and scientific explanation of religion led to the study of comparative religion. Swami Vivekananda introduced the composite musical instrument of nationalism with its glorious past and produced a symphony, which included every concern of nation and its people in its rhythm and harmony. That is why he was equally acceptable among the rich and the poor, in temples and communist houses. To the communists, his thoughts provided food enough for the long march and the liberals made his thoughts a base for future independent India.

Swami Vivekananda regarded the whole world as one family. For him, peace did not mean simply no-war. The real peace can only be possible if the nations develop a spirit of global co-existence. Swami Vivekananda gave the message of seeking happiness in oneself as well as in the whole world. The world has realized this truth in terms of terrorism, depicting it as a threat not to one or the other nation but to the world at large. Indian thought recognizes
no compartments or divisions in the human personality, leading to mutual exclusion and hostility in human aspirations and values, pleasure and profit, science and art, morality and religion. Vivekananda’s *neo-Vedanta* was opposed to wolf pack nationalism and stood for internationalism within which every nation will exist in co-operation, fully retaining its own identity and cultural distinctiveness. According to Vivekananda, one cannot be a cosmopolitan unless one is a nationalist. To arrive at “Cosmo-nationality” of thought and conduct, meant the holding of the local idea in the world idea that is the realization of the national idea in the world idea.

Early feminism saw the subordinate status assigned to woman in an essentially patriarchal culture, where woman was an inferior race meant only for procreation and by implication domesticity. Vivekananda asserted that women have a great capacity for knowledge and devotion. If ideal women like Maitreyi and Gargi existed in ancient India why the women cannot have the same status and privilege in the present. Vivekananda was vehement in his denunciation of a race where women were not respected. For him, it was the women’s constructive energy which made the family and its greatness lies in the *tapasya* of the women.

In 1901 Vivekananda spoke of a *Math* for women to produce great women like Gargis and Maitreyis. This concept was revolutionary one and shows his concerns for women and their equal importance in the history of mankind. Vivekananda’s idea was to establish an exclusive centre where they will not only gain knowledge both secular and spiritual but would also be trained in practical matters. Most importantly, the cardinal principle was that men were to have no business with this *Math*. To Vivekananda, true womanhood like true monkhood was not a matter of mere externals. The ideas of Swami Vivekananda were not to destroy the fabric of the society but to strengthen it by removing the weaker threads. He tried to synthesis the woman self with society as a whole. He made no distinction of gender. He said that when the mind becomes introspective, the idea of difference vanishes. This concept of Vivekananda may be supposed to be corrective to the radical feminism of today. Women in India in spite of their cloistered seclusion had risen to power. Women in the West may thirst for glory of love...
or the power of wealth. For the Indian woman it must be through the intensifying of the Indian ideal of unselfishness and wisdom and social power that emancipation shall come.

Vivekananda advocated that if the life of women of India was moulded in this fashion then there would be no need to rebel or revolt against the canons of a patriarchal society. Swami Vivekananda pointed out that women could solve the problems of women in the best possible way. These views saw women practically participating in the freedom movement. His dictum that let the women be educated may be called a path to follow or an end in itself. The only caution he gave was chastity. History of India has seen many invaders occupying this country for centuries and enslaving the Indian for centuries together, making their self-confidence almost dead. Still the Indian heritage and cultural values could not be vanished, though in the case of other countries their civilizations were wiped out. Because the man lost in the battlefields, the land and wealth of India, but women in the houses kept Indian glorious culture intact through chastity and morality. In the twenty first century India, women have emancipated themselves to a certain extent from oppressive family ties yet they are struggling between the conservative values restricting their creativity and some elite oriented modernity stretching their individuality beyond the values of society, towards blind end. Today, Indian women along with men need to be aware of these facts. Vivekananda’s vision was to develop the latent spiritual strength within women so as to achieve true liberation and happiness much beyond the attempt of radical feminists to the physical and emotional aspect of women.

Swami Vivekananda was a positive and affirmative personality, which negated none but occupied all within its fold. He put forward the ideas of a nation, which should have the best of knowledge, highest of values, flowing wealth and pleasure in society. In a nation, the Brahmins (the learned) should be respected, the Kshatriya (brave) honoured, the Vaishyas (commercial people) should have distributive spirit and the society will be able to enjoy to its full capacity when the shudras (labourer) have the equality and dignity of labour. No doubt, Swami Vivekananda preferred socialism on the principle that half a loaf is better than no bread. He was not totally against capitalism.
Vivekananda was in favour of small-scale farming by peasant-proprietors and small-scale agro-based enterprises, clothing the whole countryside as against large-scale capital-intensive projects. He also recommended that India should take active steps to export her goods; especially surplus goods all over the world and recommended the opening of overseas trade offices.

Swami Vivekananda wanted to quip socialism with spirituality. In this context, he was not contrary to Karl Marx who gave no importance to religion, but complementary to Marxian philosophy in which human definitely holds the utmost value. Swami Vivekananda neither ridiculed the role of workers’ association or groups as Rousseau did by declaring them as worms in the entrails of body politic, better to be destroyed for the welfare of the society nor countered like pluralists who saw the state too as an association having a definite end. Swami Vivekananda believed that the well being of a nation depends upon the character of individual members. If people have high morality, the nation well reflects that.

Swami Vivekananda advocated the divinity in man and pleaded that the highest utility for humankind is to find the happiness of the spirit not of things. The aim of the modern science is to make efforts in this direction. Swami Vivekananda emphasized a principle that man must know how to live and not merely live to know. He establishes the highest level of balance between rationality and faith. For a common person, he put forward the concept of renunciation and service. The Indians should shake off their sluggishness and must give up the small to achieve the great. When natural human relations are based on selflessness, the happiness follows in the same way as night follows the day.

Swami Vivekananda was against the ruthless exploitation of man by man. He literally wept for the poor and pleaded for the cause of have-nots. The condition of India as before independence was the effect of the tyranny of the upper classes and after independence the exploitation of the ruling classes including politician and bureaucrat. To get the desired results, the causes should be removed. His thought that socialism should not be imposed has proved true in the last century. Wherever an attempt was made to impose socialism in the name of the poor and downtrodden, things come to utter
failure within less than three quarters of a century. Mahatma Gandhi rightly understood the concepts of Swami Vivekananda. He said that a new social order could not be formed, that would be remedy worse than the disease. Swami Vivekananda neither favoured abolition of private enterprise nor that of private ownership. In a nation, diversity of capacity and opportunities should exist.

Swami Vivekananda was the first modern thinker who asked the Indians to see God in human beings and coined the word “Daridra-Narayan”. Mahatma Gandhi later on based his philosophy of ‘Harijan’ on this term linking it to the root and branch reform and the path shown by Swami Vivekananda. He was aware of life’s tenable realities. He had the bare eyes to see the plight of wretched beings undergoing brutal hardships, oppressions, neglect and hatred from the society of the affluence. His deep human spirit revolted like a blazing fire at the injustice done to the common people. His bleeding heart suffered with those who were suffering. He welcomed the age of the weaker sections of society for it brings about mass awakening and progress. The solutions to the nation’s problems do not lie in bringing down the higher but raising the lower upto the level of the higher. Swami Vivekananda showered curses on the people who having been educated at the expenses of poor people did not pay them back their due. He opposed the privilege system. For Vivekananda, wealth in society is like blood in the body. If blood does not reach in any part of the body, that part withers and may even become gangrenous. Similarly, if the wealth does not circulate in any part of the society, that part withers and ultimately becomes the cause of death of that society.

The Indian humanistic tradition believes in human freedom, reason, and responsibility and summons man to do a constant struggle to gain the highest and to achieve the eternal and the permanent. No religion can afford to deny the worth and dignity of man. Similarly, no humanism can ignore human transcendence, the absoluteness of human values. Swami Vivekananda finely carved out an all-comprehensive philosophy of humanism taking in its grasp the Indian concept of identifying the individual self with the cosmic self, Western concept of total importance to the individual and the Chinese
thought of historicity of the community, culture and race. Swami Vivekananda’s humanism is based on the divinity of man.

Swami Vivekananda did not give any ‘package reform programme’ for India. He wanted people to be enlightened and roused through proper education, secular and spiritual, formal and informal, about their divine potentiality, power and possibilities, which would enable them to find solutions to their pressing problems by themselves. According to Swami Vivekananda, the education system prevalent under the British rule was not fit for the development of India as it was eroding the national pride and self-confidence. He did not like the class confines within which education largely functioned, leaving out of its sphere the masses, who so badly needed education for lifting themselves up from the centuries of morass of poverty, ignorance and humiliation. Nor did he want to have the same system of education in which the ancient Indian history should suffer by neglecting the scientific approach. For Swami Vivekananda, Indian history was disorganized. It had no chronological accuracy. The history written by English writers can only weaken our minds, for they only tell of our downfall. Swami Vivekananda encouraged Indians to follow the path of historical research on scientific grounds to write accurate, sympathetic and soul inspiring histories of the land. He favoured the education system on national lines, both secular and spiritual. The most important aim of education should be to make the young students fearless because fear is the greatest enemy of self-development.

What we now talk about as audio-visual education and non-formal education was conceived by Vivekananda more than hundred years ago. Today we are still facing the bitter experience of school drop outs and illiteracy, regarding which Vivekananda warned and opined that the education should be at the door steps of the people, especially the poor one and according to their requirements. As we see the danger of brain drain, the words of Swami Vivekananda sound echoes that the education should instill faith among the youth of the nation for its regeneration. He advocated man-making education for the youth and wished that such educated people use their education to make men out of others. Use of the intellect rather than
accumulation of knowledge, concentration rather than cramming, total human development, inculcating the spirit of ‘abhay’, love for the fellow beings, rationality instead of superstitions along with the Vedantic philosophy of divinity of man and universal brotherhood is the message that Swami Vivekananda gave to both the students and teachers. Now India in 2011 has responded to this need of the nation by enacting such a law in the Parliament as ‘Right to Education’. It is the most important tool to arouse the consciousness among the minds of the common people. The true education shall awaken among the masses a conscious love of people and country. National existence depends upon its capacity of producing great men out of the rank and file. New problems would arise, requiring new solutions. It can be possible only if the education system is on the nationalistic lines with broader Vedantic outlook.

A nation is made of individuals so every individual must possess the noble virtues of manliness, a sense of human divinity and honour along with selflessness. Swami Vivekananda talked about constructive nationalism based on moral values and self discipline. He distinguished patriotism from nationalism. Patriotism is merging of one’s whole personality into the soul of his people. It is a means to national integration. Swami Vivekananda was the first saint who gave a new definition of nation and nationalism in India. Swami Vivekananda declared that the Indian value system based on scientific grounds would enrich Indian life.

Vivekananda had tremendous faith in the young people of our country. If the country is to become powerful and prosperous, the youth will have to come forward. The energies of the youth should be directed through a concrete program to make their life more meaningful for them as well as for the nation. Youth must be trained to develop a discriminating mind to decide between right and wrong, moral and immoral. He asked the people of the country to have a mission in their lives. They must have the feeling of pride and honour of belonging to this nation and then with a sense of duty and obligation, they must work for its welfare. According to Swami Vivekananda, every work should be done with national vision and enthusiasm, and spirit of joy. A study becomes more efficient when one keeps right before one’s mind
the individual and social objectives of the study. The carpenter, the stone-
cutter, the shoe maker, the student, the teacher, the administrator, the
industrial executive, the house wife-each and all in the nation can become
energized by this one thought that he is primarily a citizen of India and that
the work that he does has got a tremendous human and national relevance.

Swami Vivekananda advocated that when the blood is strong and pure,
no disease germ could live in that body. The primary thing is the power of
susceptibility (reaction) of nature (of a living being). When man’s power of
reaction against the disease becomes weak then he is sick. When this power
of reaction to medicine is lost, he dies. Weakness leads to all kinds of misery,
physical and mental. Weakness is death. Swami Vivekananda gave a message
to strengthen the mind of the nation and purify the blood of the country by
including pure, moral and high thoughts of spirituality. He asked the youth to
take this medicine of neo Vedanta in life so as not only to get rid of centuries
of old inertia, slavery, poverty, disease (both physical and mental) but also to
make the body and mind of the nation non-vulnerable to the future disease
too. He pointed out many times that with the passage of time new problems
will come and for that purpose; the nation will have to resort to new solution.

Men of character are the conscience of society. It is always they who
lend •uster, charm, polish and a shining faith to every country. This was why
Swami Vivekananda would say, “man-making is my mission”. Swami
Vivekananda was an opponent to escapism. Vivekananda had learnt a lesson
at Varanasi of facing the brutes and was a torchbearer at World Parliament of
Religions of putting an end to fanaticism, to all persecutions with full might.
As Guru Gobind Singh established Khalsa and justified the use of sword for
the restoration of the right and virtuous, Swami Vivekananda had declared
that his mission was not Ramakrishna’s, nor Vedanta’s nor anything but
simply to bring manhood to his people. Both established organizations, which
have proved to be of lasting value- the primary aim of the Khalsa, and the
Ramakrishna Mission is the resuscitation of man and society.

Vivekananda’s mind was as vast as ocean and as high as sky. He was
one such genius who combined in himself a beautiful synthesis of science and
spirituality, action and devotion, militancy and self-denying love. He was a
lion among men whose ideas still lives in the soul of his mother India and in the soul of her children. Vivekananda had kindness in his hands, confidence in his chest, truth on his tongue and holiness in his heart. His face beamed with an aura of majesty and divinity. He had absolutely unselfish love and he inspired all who come in contact with him. He aroused the spirit of renunciation and service in them.

Swami Vivekananda described three stages of the human mind; the active, the passive and the serene. The passive state was characterized by slow vibrations and the active by quick vibrations, and the serene by the most intense vibrations of all. He exhorted the people to achieve conscious control over their brain centers by learning the joy of living, observing purity and realizing man’s divine nature. Swami Vivekananda saw the spirit of unity running through all religious doctrines, metaphysical conceptions, ethical ideals and scientific truths. Each work has to pass through three stages: ridicule, opposition and acceptance. Each man who thinks ahead of his time is sure to be misunderstood. So opposition and persecution must be accepted. Swami Vivekananda wrote that one could sow the seed, not the tree. The seed sprouts and turns into a sapling. The sapling grows and becomes a tree. Each stage constitutes a part of the process of growth.

Swami Vivekananda was a rare combination of sannyasin and householder. No doubt, he was imbued with the spirit of renunciation. The same destiny also filled him with the spirit of ideal householder, full of the yearning to protect and save, eager to learn and teach the use of materials, reaching out towards the reorganization and re-ordering of life. For him, there was no distinction henceforth between sacred and secular. To labour is to pray, to conquer is to renounce. Life is itself religion. To have and to hold is as stern a trust as to quit and to avoid. This is the realization, which made Vivekananda the great preacher of Karma, as expressing Jnana and Bhakti. To him, the workshop, the study, the farmyard and the field were as true and fit scenes for the meeting of God with man, as the cell of the worm or the door of the temple.

Swami Vivekananda viewed democracy both as way of life and as a form of government. As a way of life, democracy envisages freedom,
equality, brotherhood and their union. Social reconfirmation of freedom creates equal rights, which assist in individual growth. In a democratic form of government, individuality and self-reliance is encouraged. He advocated for aggregate power of the people who are both the source and ultimate destination of the supreme power. Swami Vivekananda asked the people to consider it both right and duty to analyse the working of the government. The government fulfilling social commitments should be supported while the government contrary to needs of the people should be opposed. He was having full confidence in the village *Panchayat* system because it had excellent power of organization. A spiritual upheaval is almost always succeeded by a political unity which in its turn helps to strengthen the spiritual aspiration that brings it into being. Vivekananda through his *neo-Vedanta* reinterpreted the age-old spiritual values in the modern context and provided us with an anchorage, both secular and spiritual in our daily yearning for the betterment of humanity.

After the establishment of Ramakrishna Mission, Vivekananda held the post of President only for three years. Before the mission got registered he gave up its leadership and introduced the system of electing officials through ballot. During the last two years of his life, he was not even a trustee of the Mission. When his associates asked for his advice, he would say, you should think of your own and take decision so that everybody may be prepared to shoulder the work.

Vivekananda saw before him a great Indian nationality, young, vigorous, the equal of any nationality on the face of the earth. To him, this common nationality consciousness of its own powers, and forcing their recognition on others, moving freely toward its own goal in all world intellectual, material social occupational- was that firm establishment of the national righteousness. To Swami Vivekananda, his own people were in no way less than the equals of any other nation were. He was also aware that the country was young, the Indian vernaculars still unformed, flexible, and the national energy unexploited. The India of his dreams was in the future. The new phase of consciousness initiated today through pain and suffering was to be but first step in a long evolution.
Young people of the country started adopting the openness of Indian culture. It is evident from the fact how the number of Muslims in the sessions of Indian National Congress increased, in spite of fatwas issued against them. It is another hard fact that later on politics played its role in the freedom struggle of India and the partition of India became a reality. The evolution of a great national sentiment and a great national voice was essential if the dream of Indian nationality was to be made a reality. It was a dream for humanity in which India shall be the mother of a great cause and the nurse of all that is noble, humane and great. With India, it was to be question imperialism in contrast to nationality, slavery for nations in contrast to nationality for the people of the earth. India was a place of pilgrimage, the tirtha for Swami Vivekananda. In India, Swami Vivekananda awakened the minds of educated people to the glories of spiritual heritage, and aroused their conscience with regard to their duties to the poor and the downtrodden. He raised the social service to the level of national ideal, and invested it with the sanctity of worship and the power of a spiritual discipline. He established a new monastic ideal and a new monastic way of life, which are fast replacing the older ones. His love for his motherland and exhortations to his countrymen provided the springs of inspirations for nationalistic spirit and struggle for the freedom of India. The ideas of Vivekananda gave a new flow to national awakening. Swami Vivekananda’s concept of nationalism was a kind of nationalism, which merges into internationalism.

India still lack in achieving hundred percent literacy, natural integration etc. The distance learning programs as conceived by Swami Vivekananda through his idea of putting education to the door steps of the poor or to the fields of the farmers, is now leading the nation towards that goal. Indians must stand face to face with the West as a single unit with an individuality of theirs, to learn and teach in return. This was the new action to make India a great nation. This process is still going on and required to be followed more vigorously in the twenty first century. Now with the onset of globalization when world is coming closer and closer revolutionary changes are taking place in every sphere. Vivekananda’s words are still making the people conscious and cautious regarding the Indian institutions, which were
better for him than of any other country. Indians are still to be watchful against bourgeois chauvinism, blind competition, limitless hunger for wealth, exploitation by the corporate, global terrorism and insolence. Every word he spoke of his love for India still sounds afresh and creates boundless emotions.

India has progressed a lot after independence. Swami Vivekananda’s ideas are still relevant. Man-making and character building is the primary need of the hour. Swami Vivekananda gave enough importance to national character in his ideology of national awakening. The contribution and vision of Vivekananda lies in the fact that he championed the cause of abolition of poverty ‘garibi hatao’, and pleaded for total literacy ‘Sarv Siksha Abhiyan’. He had sympathy for the shudras. Vivekananda was far ahead of his times in his concern for social change and a new rejuvenated Indian society.
GLOSSARY

Abla helpless, powerless, weak.
Aadhunik modern times or period.
Aagyakari obedient or sincere to the cause.
Advaita non-dualistic school of Vedanta philosophy that affirms the oneness of the individual soul, God, and the universe.
Agyanta ignorance, want of knowledge.
Aham ego, selfishness, only our own existence.
Ahimsa doctrine of non-violence.
Akhara place where the wrestlers do the practice.
Alms any thing got by begging, generally by sannyasis.
Ananda bliss, happiness, highest state of pleasure.
Andolan movement or agitation.
Apara-vidya ordinary practical knowledge.
Aranyakas section of the Vedas, which gives a spiritual interpretation to Vedic rituals.
Arthashastra book related to economics, written by Kautilya (Vishnugupt), prime minister of Chander Gupt Maurya.
Aryan literally, noble and virtuous; historically, a descendant of the inhabitants of Vedic India; synonymous with Hindu.
Ashrama a center of spiritualist hermitage, or monastery. It also refers to the division of human life into four periods.
Atman soul.
Avatara an Incarnation of God on the earth
Avidya ignorance, not knowing the things properly.
Badarayana author of the Brahma Sutras. Little is known of him, though tradition identifies him with Vyasa,
the author of *Mahabharata*, who lived in India somewhere between 500 and 200 B.C.

**Bande Matram** literally 'salutation to motherland'. As a slogan, long live the motherland.

**Bhagavad Gita** literally the "Song of God," the *Gita* is one of the most revered scriptures of Hinduism, and consists of 700 verses.

**Bhajan** songs devoted to God.

**Bhakti Yoga** attainment of God through faith and worship.

**Bhakti** devotion for God.

**Bharatmata** Mother India

**Bharatvarsha** India

**Bible** Religious scripture of the Christians

**Brahma Sutras** also known as the *Vedanta Sutras*. A treatise by Badarayana on *Vedanta* philosophy which interprets the *Upanishads*, and discusses the knowledge of *Brahman*.

**Brahma** the first deity (creator) of the Hindu Trinity (*Trimurti*) with Vishnu, the preserver, and Shiva, the destroyer.

**Brahmacharin** a person vowed to celibacy and abstinence.

**Brahmacharini** a woman observing the vow of chastity.

**Brahmacharyashrama** period of celibacy,

**Brahman** the absolute Reality, the Unity of all that exists, the formless, attributeless Godhead.

**Brahmin** a member of the highest or priestly class among Hindus.

**Budh** name of Planet, Mercury

**Buddhi** intellect, reason, judgement.

**Burqa** one-piece covering worn a Muslim woman in public places. Apart from the mesh through which the woman can see, it covers the wearer from head to toe.
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Chadar</td>
<td>thick sheet made from cotton</td>
</tr>
<tr>
<td>Charak Puja</td>
<td>hook Swinging</td>
</tr>
<tr>
<td>Charhka</td>
<td>wooden spinning wheel operated by hand, on which cotton cloth is spun.</td>
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<tr>
<td>Chawal</td>
<td>rice</td>
</tr>
<tr>
<td>Chitta-Vikshepa</td>
<td>distraction of the mind.</td>
</tr>
<tr>
<td>Dakshinayana</td>
<td>southern</td>
</tr>
<tr>
<td>Datta Dariatona</td>
<td>(colliquically called Dereton) a village situated in the Kalka sub division of the district of Burdwan (West Bengal).</td>
</tr>
<tr>
<td>Devi</td>
<td>goddess</td>
</tr>
<tr>
<td>Dhammapada</td>
<td>a famous Buddhist canonical text which contains more than four-hundred aphorismic verses garnered from the sayings of the Buddha.</td>
</tr>
<tr>
<td>Dharma</td>
<td>it can be interpreted as a doctrine of righteousness, sacred law or a general code of conduct which is appropriate to each class and each stage in the life of an individual.</td>
</tr>
<tr>
<td>Drekkana</td>
<td>1/3 division of a zodiacal sign.</td>
</tr>
<tr>
<td>Dubhashi</td>
<td>having knowledge of two languages.</td>
</tr>
<tr>
<td>Durga</td>
<td>goddess of strength.</td>
</tr>
<tr>
<td>Fakir</td>
<td>beggar, who lives on alms.</td>
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<tr>
<td>Fatwa</td>
<td>an order passed by Maulvi against some blasphemy act.</td>
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<tr>
<td>Ganges</td>
<td>the most sacred river of Hindus flowing south-east of the Himalayas in Northern India into the Bay of Bengal.</td>
</tr>
<tr>
<td>Grihasthashrama</td>
<td>period of married life,</td>
</tr>
<tr>
<td>Gunas</td>
<td>the qualities or constituents of man's nature as satva or the quality of goodness, rajas or the</td>
</tr>
</tbody>
</table>
quality of activity and *tamas* or the quality of darkness.

*Guru* teacher or religious preceptor.

*Harijan* word popularised by Mahatma Gandhi, meaning the ‘men of God’.

*Hindu* pronounced by Persians in place of *Sindhu*.

*Ishta* the spiritual aspirant has chosen ideal of God.

*Ishvara* the personal aspect of God; God with attributes.

*Itihas* something happened like that, history.

*Janaka* a famous king who was both a knower of *Brahman* as well as the ruler of his kingdom, Videha.

*Japa* repetition of the Lord's name, usually one's own mantra.

*Jati* caste

*Jiva* living being.

*Jnana* knowledge of the ultimate Reality, attained through the process of reason and discrimination between the real and the unreal.

*Jupiter* name of planet.

*Kala pani* literally 'black water'. The term implied lifelong incarceration in the most brutal conditions, often leading to death.

*Kali* goddess of destruction

*Kama* desire; lust; name of the god of love

*Karamyogin* who believes in deeds or work, rather than rituals.

*karma* action, both physical and mental, and the effects of action, good or bad, in this life or in a reincarnation.

*Kayasthas* many Sanskrit tests refer to the *Kayasthas* as officials of the government. It is doubtful whether
the term ‘Kayastha’ connoted a caste in original
days.

**Khalsa**
pure, holy, related to Sikkhism.

**krantikari**
revolutionary

**kshatrya**
warrior caste

**La Craise Mystique**
line in the middle of the hand revealing mysticism.

**Linga**
sex organ

**Lokachara**
public obligations.

**Maghi**
the first day of the solar month of *Magha* (between January 12th and 14th) observed and as a festival by Hindus.

**Mahabharata**
literally meaning great India; Epic having the story of Pandavas and Kaurvas;

**Mahasamadhi**
when one leaves the body at one’s own.

**Mahavira**
another name of Hanuman, devotee of Lord Rama.

**Mahila**
woman

**Mantra**
the sacred name of God given by the guru to the disciple.

**Mantras**
quotes from Hindu scriptures, especially *Vedic* literature.

**Maulvi**
priest in the Mosque.

**Maya**
the illusion which causes the World to appear as real.

**Meditation**
prolonged concentration.

**Mela**
festival

**Mercury**
name of planet (*Budha*)

**Moksha**
liberation from the cycle of birth and death.

**Narayana**
an epithet of Vishnu or the Godhead.

**Nari**
woman

**Navamsha**
1/9th division of a zodiacal sign.
Neo-vedanta philosophy expounded by Swami Vivekananda

Nirguna formless

Nirvikalpa Samadhi literally "changeless samadhi." The highest state of realization in which the spiritual aspirant attains oneness with the Absolute.

Om the first manifested sound representing God; also called pranava. It is composed of three syllables, a, u, m. Many Vedic mantras begin with the word Om.

Opium an intoxicated drug.

Oudh earlier part of united province in the colonial India.

Paisa Indian currency

Pandit a learned person.

Paramahamsa literally, supreme swan; one belonging to the highest order of Sannyasins. The epithet is most commonly used for Sri Ramakrishna.

Para-vidya highest knowledge

Parinamavada, evolution by real modification

Parivrajakacharya spiritual preceptor of an itinerant mendicant.

Paschatya western

Pativrata devotion to one man, the husband.

Philokalia scripture of Christians.

Prakriti primordial nature; the material principle of the world which in association with Purusha, creates the universe. Prakriti is one of the two ultimate realities of Sankhya philosophy.

Prana in the physical body, prana is the vital breath that sustains life and manifests as thought. In the cosmos, prana is the sum total of all primal
energy that manifests as motion, gravitation, magnetism, etc.

**Prarthana**
prayer.

**Pravrajika**
title of woman who has taken final vows of renunciation, or *sannyasin.* (The corresponding word for man is *swami.*) The term generally means a woman ascetic.

**Puja**
ritualistic worship.

**Purana**
hindu sacred literature written in prose.

**Purda**
originally, derived from Persian word meaning 'curtain', it carries an implicit meaning of subordination. It is the veil often used by women of the Muslim communities, which leaves only the eyes showing, the rest of the body being covered.

**Quran**
religious scripture of the Muslims.

**Raja**
king or emperor.

**Raja yoga**
literally the ‘royal yoga’, *raja yoga* is the path of meditation. One attains union with the Absolute through control of internal and external forces by the spiritual path.

**Rajasik**
worldly activeness

**Rakhi**
symbolic thread of protection

**Ramanuja**
the eleventh-century saint-philosopher who propagated the school of qualified non-dualism, *Vishishtadvaita.* Ramanuja wrote commentaries on the *Brama Sutras* and the *Bhagavad Gita.*

**Ramayana**
epic having story of Lord Rama, his wife Sita; linked with killing Ravana, king of Lanka.

**Renaissance**
rebirth, revival of arts, literature etc.

**Rishi**
a seer of spiritual truth. Usually the term refers to the ancient Hindu seers to whom the *Vedas* were revealed.
Riti values.

Roti unleavened bread.

Ruchaka Yoga one of the five special combinations in astrology; others being bhadra, hamsa, malav and shasha. It is caused by the strong disposition of Mars in a kendra (an angular house) identical with his own or exalted sign.

Sadhaks one who is engaged in sadhana (spiritual practice).

Sadhu brahamchari saint, medicant, ascetic.

Samadhi an ecstatic state in which a person transcends consciousness and gets into communion with God.

Samskara tendencies, inherited from previous births, which become feature of the family.

Sandi –Vigrehika minister of war and peace.

Sangha an organisation of the monks.

Sannyasa final monastic vows in which the spiritual aspirant completely renounces everything for the sake of realization of the ultimate reality.

Sannyasashrama period of complete renunciation of family or material

Sannyasin who has renounced the world,

Sati burning of the widow along with her husband

Satyagraha social boycott of the legal and political institutions of the British government. Following the path of truth.

Seva help, service

Seven Rishis seven sages. They are Atri, Bharadvaja, Gotama, Jamadagni, Kashyapa, Vasishtha and Vishwamitra. They are identified with the heavenly bodies, and represent the seven stars of the Great Bear.

Shakti strength, power
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<th>Term</th>
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<tr>
<td>Shakya Muni</td>
<td>Gautama, the Buddha.</td>
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<tr>
<td>Shastra</td>
<td>religious book</td>
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<tr>
<td>Shawl</td>
<td>a piece of wool or other material worn for warmth especially by women, about the shoulders or the head and shoulders.</td>
</tr>
<tr>
<td>Shiva</td>
<td>god of the Hindus.</td>
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<tr>
<td>Shraddha</td>
<td>firm faith guided by reason.</td>
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<tr>
<td>Shruti</td>
<td>revelation; a <em>Vedic</em> or sacred text.</td>
</tr>
<tr>
<td>Shudras</td>
<td>the working class or the lowest caste of the Hindu society.</td>
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<tr>
<td>Silk</td>
<td>a fine texture of cloth made by silk worms.</td>
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<tr>
<td>Sindhu</td>
<td>name of Indus River in Sanskrit.</td>
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<tr>
<td>Sita.</td>
<td>In Hindu mythology, the wife of Lord Rama. She was respected for her obedience and devotion to her husband.</td>
</tr>
<tr>
<td>Sloka</td>
<td>two to three lines of philosophy</td>
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<tr>
<td>Smriti</td>
<td>tradition; literature supplementary to the four <em>Vedas</em> such as the <em>Vedanga</em>, the <em>Puranas</em> and the <em>Bhagavad Gita</em>.</td>
</tr>
<tr>
<td>Sravana</td>
<td>hearing or listening to the highest spiritual truth.</td>
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<tr>
<td>Sri</td>
<td>an honorific prefix used before the name of a deity, holy person, or book. It is also the Hindu equivalent of ‘Mr.’</td>
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<tr>
<td>Snatana Dharma</td>
<td><em>dharma</em> in its eternal aspect. The term is used in India for the primeval <em>Vedic</em> religion.</td>
</tr>
<tr>
<td>Stree dharma</td>
<td>women’s religious duty</td>
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<tr>
<td>Sudra</td>
<td>a person of depressed class in Hindu religion.</td>
</tr>
<tr>
<td>Surya</td>
<td>Sun- the planet</td>
</tr>
<tr>
<td>Sutras</td>
<td>part of <em>Vedic</em> literature and consists of <em>Shraut</em>, <em>Griha, Dharam</em> and <em>Sulav</em> sutras.</td>
</tr>
<tr>
<td>Swadeshi</td>
<td>indigenous</td>
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<tr>
<td>Term</td>
<td>Description</td>
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<td>-----------------------------------------------------------------------------</td>
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<tr>
<td>Swami</td>
<td>literally meaning ‘Lord.’ Title of monks who have taken final vows of renunciation, <em>sannyas</em>.</td>
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<tr>
<td>Swaraj</td>
<td>self rule</td>
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<tr>
<td>Taluqdar</td>
<td>holder of an estate so designed, government officer collecting land revenue.</td>
</tr>
<tr>
<td>Tilak</td>
<td>sandal paint or erect mark on the fore head as religious ceremony.</td>
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<tr>
<td>Tirtha</td>
<td>the place of pilgrimage</td>
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<tr>
<td>Triveni</td>
<td>the meeting place of three rivers; the Ganges, the Yamuna, and the mythical Saraswati.</td>
</tr>
<tr>
<td>Tung</td>
<td>narrow</td>
</tr>
<tr>
<td>Tyaga</td>
<td>act of renunciation.</td>
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<tr>
<td>Upanayana</td>
<td>going to the teacher for education.</td>
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<tr>
<td>Upanishads</td>
<td>the sacred scriptures which appear at the end of the <em>Vedas</em> and constitute their philosophical portion.</td>
</tr>
<tr>
<td>Upasana</td>
<td>meditation; literally “sitting near”. Meditation is sitting near God.</td>
</tr>
<tr>
<td>Uttarayana</td>
<td>northern.</td>
</tr>
<tr>
<td>Vaid</td>
<td>a Hindu physician who practices Indian system of medicine.</td>
</tr>
<tr>
<td>Vairagya</td>
<td>renunciation from the society or public life.</td>
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<tr>
<td>Vaishnava</td>
<td>literally, a follower of Vishnu. An adherent of Vaishnavism- a dualistic branch of Hinduism.</td>
</tr>
<tr>
<td>Vallabha</td>
<td>a phiiosopher-saint of sixteenth-century India who wrote commentaries on the <em>Brahma Sutras</em> and the <em>Bhagavatam</em>.</td>
</tr>
<tr>
<td>Vanaprasthashrama</td>
<td>period of retirement.</td>
</tr>
<tr>
<td>Vartman</td>
<td>current/present</td>
</tr>
<tr>
<td>Vasana</td>
<td>desire, impulse, inclination.</td>
</tr>
</tbody>
</table>
Vayaktitva: identity/personality

Vedangas: it denotes last part of Vedic literature and contains Phonetics, Ritual, Grammar, Etymology, Metrics and Astronomy.

Vedanta Desika: a thirteenth-century philosopher and writer; one of Ramanuja's greatest successors. Desika stressed, in contrast to Pillai Lokacharya, that both grace and self-effort are necessary in spiritual life.

Vedas: literally, “Veda” means knowledge or wisdom. The Vedas are the sacred and most ancient scriptures of the Hindus.

Venus: name of planet (Shukra)

Videshi: foreign, outsider.

Vidushi: literate woman

Vidva: widow, whose husband is dead.

Vidya: knowledge leading to the ultimate Reality.

Vidyalya: school, an institution of learning.

Vishishtadvaita: the philosophy of qualified nondualism, founded by Ramanuja. Vishishtadvaita states that the individual soul and insentient matter are distinct from Brahman, but Brahman is the basis of their existence and reality.

Vishnu: the second aspect of the Hindu trinity, God in his aspect as the preserver of the universe.

Vivaha: marriage

Viveka: discrimination, judgement, distinguishes.

Yajnas: a sort of religious ceremony with fire in the centre and offering of some kind in the fire along with chanting of mantras.

Yajnavalkya: a saint mentioned in the Brhadaranyaka Upanishad.
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<tr>
<td>Yavanas</td>
<td>inhabitants of Greece, the Greeks.</td>
</tr>
<tr>
<td>Yoga</td>
<td>union with God through the path of loving devotion.</td>
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<tr>
<td>Yuga</td>
<td>one of the four ages of the Universe, according to Hinduism; these are Satya, Treta, Dwapara and Kali.</td>
</tr>
<tr>
<td>Zamindar</td>
<td>landlord, village leader who possessed rights superior to ordinary peasants.</td>
</tr>
</tbody>
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