In the nineteenth century, India was transforming herself from medieval to modern age. Though the mercantile contacts with the Europeans were revived in the sixteenth century, initially through southern India, but during the eighteenth and nineteenth centuries they moved systematically empowered by industrial revolution and better scientific and technological knowledge to usurp the political power in India. The British occupation of India is usually considered to have begun with the battle of Plassey in 1757,¹ which sowed the seeds of British political supremacy in Bengal, and it was extended throughout India during the hundred years following it. The expansion of British dominion in India, and the development of an indo-British administrative system as a corollary to it, naturally conducted India through manifold process of transition - political, economic and social. This, for diverse reasons, generated fumes of discontent among various sections of the people in different parts of India, which burst into flames in the revolt of 1857.

The post-1857 period was marked by the development of some new forces in India destined to effect transformation in the various phases of her life. Cultural renaissance and the reformation movements in India during this period were producing a new awakening in Indian minds. The political development of modern India has been an aspect of a general renaissance pervading different spheres of life, religion, society and culture- and producing momentous consequences in each.²

In the nineteenth century, India was a cluster of innumerable castes, creeds, cultures, customs, traditions and languages. It had become imperative for the English government to provide uniform system of government and

² R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramountcy and Indian Renaissance*, Bhartya Vidya Bhawan, Bombay, Volume X, Part II, 1965, p. 46.
laws, and English education. Historians and thinkers called it a period of Indian Renaissance. Etymologically, *Renaissance* means to be reborn or ‘springing anew’ or revival⁵ (*Resaseeme* or *Rinacea*). It may be explained as the apotheosis of man, liberation of manhood. The birth of Renaissance was different in India as compared in European Countries. The Italian Renaissance was in fact individualistic to the core, and so was the greater European Renaissance. In contrast, the Indian Renaissance, though a secluded movement in the beginning, later on received a considerable popular bent.⁴ However, another opinion was that India had always been wide awake and needed no awakening. ‘She never was more wide awake than when she, with three hundred million souls in her keeping, graciously permitted a handful of my race to turn their foreheads as wrinkled as the stem of a Palmyra by shouldering the ‘white man’s burden’ while she goes peacefully on, repeating history by taking her captor captive by the infusion of the magic of an ancient culture. (Such utterances of supreme spirituality come through so perfect on an instrument as Rabindranath Tagore)’.⁵

The Indian Renaissance in its genesis followed the pattern of the European Renaissance only partially. In the first place, unlike the later, the Indian Renaissance was brought about in two ways: by the importation of Western ideas and values, both religious and social as a result of contact with the West; and by the rediscovery of our own past. In the second place, it implied conscience emancipation regarding reason and faith. At first the new wine of Western learning went to the heads of young people producing denationalizing tendencies in the minds of many of those who tasted it. But the Indian religious and social reform movements did much to arrest the evil effects of the blind imitation of what was apparently glittering in an imposing exotic civilization and to maintain the dignity of our national culture. C. F.

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⁴ S. L. Mukherjee, *The Philosophy of Man– Making – A Study in Social and Political ideas of Swami Vivekananda*, New Central Book Agency, Calcutta, 1971, p. 6-7, 10-11. The Florentine intellectual aristocrat, the Christian wizard of the German humanists (Paracelsus) conception and Beacon’s philosopher – all more or less stood in opposition to the masses, especially to the working people.
Andrews wrote about 1912, ‘but this awakening would have been wholly insufficient to usher in a new era if it had not been combined with a second and even greater change. A religious reformation has been advancing side by side with the new renaissance’.

The British governance brought with it the forces of cultural changes and modernization. The doors of government services were opened to all with the knowledge of English education as qualification. Neither Hindi nor Urdu could serve as a lingua franca in a considerable part of India and Persian was no longer as popular in the nineteenth century as it was earlier. Indians who started speaking English language in the very early colonial rule were called as *dubhashis* (having knowledge of two languages). They fulfilled the requirements of the government serving as clerks.

The prime objective behind the British rule in India had always been in relation to economic needs. The material element accompanied by intellectual base culminated in three movements: (a) free trade, as its solid foundation, (b) evangelicalism which provided its programme of social reform, its force of character and its missionary zeal and (c) the philosophical radicalism which gave it an intellectual base and supplied it with the sciences of political economy, law and government.

The deep rooted priestly tyrannies and social maladies were used by the British Government under East India Company for their own benefit. During the early days of administration in India, the British East India company never considered it important or as part of its duty to promote education among the natives of India. The Charter Act of 1813 was first of its kind to provide some importance to education as part of British policy. It allowed Christian missionaries to preach and practice in the company’s

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9. It was an attitude of English liberalism in its clear and untroubled dawn. It’s most representative figure both in England and in India was Thomas Babington Macaulay: Eric stokes, *The English Utilitarians and India*, Oxford University Press, New Delhi, 1982, xiv.
territories and it sanctioned $10,000 per annum to be spent on education.¹⁰ Committee of Public Instructions was formed for this purpose. This act also ended company’s monopoly of trade with India. In fact, the act of 1813 affected the language and culture of the country.¹¹ The changes in British policy in India up to a great extent were repercussions of changes happening in England. England was being transformed from rural economy into industrial force by the industrial revolution then and its colonial empires required more clerks, doctors, lawyers, along with more administrative and military officials in colonial parts. It resulted in the gradual replacement of the landed aristocracy and clergies by a new middle class.

No doubt by laying the foundations of the English system of education in India, it threw open the gates of progressive English literature on liberty and equality for the Indian mind. But it also started controversy over the nature of education to be imparted, western or vernacular, and the agency, should the government take up the cause of education or should it be left to private agencies.¹²

The Committee of Public Instructions was divided between two schools of thoughts, Anglicists and Orientalists. Thomas Munro, an Orientalist, wanted to preserve Indian traditions. He was not in favour of changing its social structure but was in favour of their education. John Malcolm had a definite religious objective for India. He maintained that it was their moral duty as a Christian nation to support the missionaries in India. He had recommended two modes to convert the Indians- by means of unaided and unconnected missionaries and through education. He believed that it was appropriate to conciliate the displaced aristocracy by generous treatment.¹³ Charles Metcalfe wanted to use every occasion to annex native states, and to resume the pensions and revenue alienations made to the privileged classes before conquest. His vision was of benevolent paternalism

founded on the unchanging village republics and he never contemplated the system of direct rule that would remould India in the image of the West. Turning aside education, Mountstuart Elphinstone disliked the notion of sacrificing the aristocracy in the interest of the peasantry and wanted to preserve the society in all its rich variety. The Orientalists led by old servants of the company, like Marques of Hastings and Minto, believed in the synthesis of western and eastern cultures and were in favour of Indian education.

Anglicists were led by Thomas Babington Macaulay, who was also chairman of the Committee of Public Instructions and they were advocating instructions in European language and science through the medium of English. This school was dominated by Christian missionaries and younger servants of the company. Tarachand observed that the Orientalists, who urged the use of Sanskrit and Arabic, were unfortunately advocating a lost cause for these languages, however rich in literature and philosophy and however revered for their sacred contents, were practically ruled out. They were not spoken languages of any considerable group of Indians, their knowledge was confined to a very small number, and they required prolonged labour for which neither the ruled nor the rulers were prepared. Macaulay wanted to create a class of persons ‘Indians in blood and colour, but English in taste, opinion, words and intellect’. He sincerely desired, as expressed in a letter to his father, large scale conversion to Christianity to be affected without any efforts to proselytize, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection through English Education. The ideology of Thomas Babington Macaulay

who had been appointed in 1834 by British political patrons to repair financial fortunes of the company and to assist in the codification of the Indian laws, prevailed.19

The Christian Missionaries proved to be the greatest allies of the government in spreading English education. Their ability and efforts through preaching, publication, dissemination of religious tracts, medical help and education helped them in getting conversions to Christianity. Woods Dispatch of 1854 provided for the further improvement and for wider extension of education through both the medium of English and the vernaculars.20 The important aspect of government policy towards education was to encourage private enterprise at all levels of formal education. The provincial governments framed rules for grants-in-aid and made separate budgetary provision for assisting private enterprise.21 The system of grants-in-aid started at that time by the government was meant primarily for the schools run by the Christian missionaries.22 The work of the missionaries and the interest of the Indians in western learning, led to the introduction of English and western knowledge as part of Indian education.

Some European or Eurasian gentlemen started schools at different places like Archer’s School for Boys (1800), Farrel’s Seminary (1799) and Drummond’s Dhurramtollah Academy (1810) primarily as means of livelihood. They earned the reputation for good teaching. Sherbourne, a Eurasian by birth started a school where Dwarkanath Tagore, Prasana Kumar

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19 Thomas Babington Macaulay observed in his speech of July 10, 1833, on the Charter Act of 1833: ‘To have found a great people found sunk in the lowest depths of slavery and superstition, to have so ruled them, as to have made them desirous and capable of all the privileges of citizens, would be indeed a title to glory all our own’. Kali Kinkar Datta, A Social History of Modern India, Macmillan & Company, New Delhi, 1975, p. 6.


Tagore, his brother Hara Kumar Tagore, Ram Gopal Ghosh and other prominent personalities of the nineteenth century India received education.\(^{23}\)

Christian missionaries in India, especially the Baptist missionaries like Carey, J. C. Marshman and Ward, from their safe refuge in Serampore, a Danish settlement near Calcutta, made earnest endeavours for conversion and education of the Indians in spite of the dispatch of the Court of Directors, dated September 7, 1808, ‘declaring strict religious neutrality and refusing to lend authority to any attempt to propagate the Christian religion’.\(^{24}\) The other group of missionary zeal was Clapham Sect, which had two main objectives: the abolition of slave trade and opening of India to missionary enterprise.\(^{25}\)

The students in these missionary organizations were given free education. Students were rewarded for good attendance and results. Parents of the students in Bengal had no objection to the teaching and learning of Bible.\(^{26}\) In many states, Christian missionaries got converts through these activities.\(^{27}\) They even opened school for depressed classes.\(^{28}\)

On the western side in Punjab, in 1835, an American Presbyterian mission was established at Ludhiana to spread its activities. Society for the Gospel, the Salvation Army, the Methodists Episcopalians and many Roman Catholic orders competed with each other in getting more converts. In this process, English officials like Lawrence brothers, Arthur Roberts, William Martian, C. R. Saunders, and others gave them active support. The conversion


\(^{25}\) John Shore and Charles Grant went to live as neighbours to Wilberforce at Clapham, and, together with Zachary Macaulay, Henry Thornton, and John Venn, formed the Clapham Sect. Eric stokes, *The English Utilitarians and India*, p. 28.

\(^{26}\) Kali Kinkar Datta, *A Social History of Modern India*, p. 42.


of Maharaja Dalip Singh (1853) was a great achievement of the missionaries.\textsuperscript{29}

The General character of the Indians was always a matter of debate among the English officials and visitors. Englishmen regarded the Indians as uncivilized. Evangelicals believed that worldly success and power attended the faithful pursuit of duty and was instrumental in forwarding God’s purpose in the world.\textsuperscript{30} Evangelicals and some members of the famous Clapham sect like Charles Grant and Wilberforce were highly critical of Indian culture.\textsuperscript{31} It has been further substantiated by Charles Grant in a treatise entitled ‘Observation of the State of Society among the Asiatic Subjects of Great Britain’, particularly with reference to morals and means of inspiring it,\textsuperscript{32} written in 1792 and presented to Directors in 1799 describing Bengalis inferior to the most backward classes in Europe. Similarly Wilberforce condemned Hindu divinities as absolute monsters of lust, injustice, wickedness and cruelty. To him Christian religion was sublime, pure and beneficent while Hindu system was repulsive.\textsuperscript{33} Both Methodists and Evangelicals wanted to educate the Indians to an extent that at least could read and understand Bible.\textsuperscript{34}

The Utilitarian school of thought believed in the greatest happiness of the greatest number.\textsuperscript{35} James Mill, trained in Scottish Presbyterian monastery, became believer of the divine authority of Christianity under the influence of Evangelicals and in the end settled as a member of Jeremy Bentham school of

\textsuperscript{29} Khushwant Singh, \textit{A History of the Sikhs, 1839-1988}, Volume II, p. 137. The conversion to Christianity was more striking among downtrodden, neglected by their fellow men, and the upper privileged people. The former responded to conversions because they were accorded equal status here. Though the conversion of the latter was small as compared to the former but they got more public attention and reaction in the society.


\textsuperscript{31} Eric stokes, \textit{The English Utilitarians and India}, pp. 24-27.

\textsuperscript{32} Kali Kinkar Datta, \textit{A Social History of Modern India}, p. 5.


\textsuperscript{34} Eric stokes, \textit{The English Utilitarians and India}, p. 30.

utilitarianism. He criticized Hindu mythology, their ideas of providence, concept of trinity, avatars, their worship of animals, plants, lingam and yoni etc. For him the word Hindu stood for weak, timid, mean, imperfect, rude, and inferior and a symbol of every thing that was to be ridiculed. However, Monier Williams wrote in 1878 that the historian James Mill has done infinite harm by his unjustifiable blackening of the Indian National character. It was inspite of the fact that the famous orientalist William Jones had remarked that ‘It is impossible to read the Vedanta or many other fine compositions in illustrations of it, without believing that Pythagoras and Plato derived their sunlight theories from the same fountain with the sages of India’. 

Though many invaders invaded India in ancient times yet their stay in India was either short-lived or they were Indianised with the passage of time, with the result that cultural and spiritual treasures remained intact. But the British always remained foreigners in this country due to their superiority complex of culture and governance. The role of the Hindus and the Muslims towards the English was quite different. In the nineteenth century, Hindus were having pro British and anti Muslim sentiments, particularly due to the religious bigotry and proselytization of the Muslims for centuries together. This feeling continued till the freedom struggle started in full.

The liberal character of the British rule, especially its judicial administration made a very favourable impression upon the Hindus who contrasted it with the decadent system of Muslim rule. Even Raja Rammohun Roy, while mentioning both the merits and demerits of Muslim rule, in his “Appeal to king in council” mentioned, “Your majesty is aware, that under their former Mohammedan rulers, the natives of this country enjoyed every political privilege in common with Mussalmans, being eligible to the highest offices in the state, …without disqualification or degrading distinction on

36 The name Utilitarianism was given by John Stuart Mill to a leading tradition of economic liberalism in political and moral philosophy and social theory. Gordon Marshal (ed), Oxford dictionary of Sociology, Oxford University Press, New Delhi, 2007, pp. 685-86.
38 Kali Kinkar Datta, A Social History of Modern India, p. 7.
39 R. C. Majumdar (ed), The History and Culture of Indian People, British Paramountcy and Indian Renaissance, Volume X, p. 23.
40 Ibid., p. 4.
account of their religion or place of their birth. Although under the British rule, natives of India have entirely lost this political consequence, your Majesty’s faithful subjects were consoled by the more secure enjoyments of their civil and religious rights which had so often been violated by the rapacity and intolerance of the Mussalmans and notwithstanding the loss of political rank and power, they considered themselves much happier in the enjoyment of civil and religious liberty than were their ancestors”. Similarly Dwaraknath Tagore attributed all evils to the Mohammedan rule.

Raja Rammohan Roy, Dwarkanath Tagore, Prasanna Kumar Tagore and three other prominent citizens of Calcutta in their memorandum to the Supreme Court against the Press Regulation, wrote, “During the last wars which the British Government were obliged to undertake against neighbouring powers it is well known that the great body of Natives of wealth and respectability, as well as the landholders of consequence, offered up regular prayers to the objects of their worship for the success of the British arms from a deep conviction that under the sway of that nation, their improvement, both mental and social, would be promoted”.

The Hindu religion which could well withstand the Mohammedan religious influence for hundreds of years, had been brought face to face with European science and criticism, wielded in the hands of men who were indifferent to Indian’s past and heritage and were more interested in converting them to their faith. In fact, Christian missionaries were replacing the Islamic Maulvis. Sufferers were the same, the Hindus. The missionaries were attacking Hindu’s caste, custom, creed and religious practices and Hindus were suffering from these evils too. The need to reform social and religious life was a commonly shared conviction. The social base of this quest which has been generally, but not altogether appropriately, called the

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42 For him, the Mohammedans introduced in this country all the vices of an ignorant, intolerant and licentious solidarity. The utter destruction of learning and science was an invariable part of their system and the conquered, no longer able to protect their abject submission, deceit and fraud. Such has been the condition of natives of Hindustan for centuries.
renaissance, and was launched by the newly emerging middle class and the traditional as well as western educated intellectuals.\textsuperscript{45}

Fifty years of English Education brought greater changes in the minds of educated Hindus than the previous hundreds of years. A new attitude towards religion came up with the superstitious faith in tradition, beliefs and conventions symbolizing the medieval age being replaced by the spirit of inquiry. This spirit of inquiry made them aware of the decay in the Indian society. Some were in favour of going back to the past for remedy, others advocated for western thoughts, while some others for adoption of good of both sides.\textsuperscript{46} The cultural interaction with the British, created a new class of educated men who utilized their knowledge and experience to uplift their fellow brothers.\textsuperscript{47} The number of educated Indians increased after the establishment of educational institutions by the missionaries, government and by enlightened Indians.\textsuperscript{48}

The Hindus were quick to realize that reform was not just about altering beliefs and practices, but invariably touched upon deeper questions of self identity.\textsuperscript{49} Economic benefits, wealth, and prestige followed those who accepted to serve the new rulers. English language, culture, and custom became symbol of power, prestige and modernism.\textsuperscript{50} Those who get welded into new culture got alienated from their own. Their number was small, but noticeable and influential in political sphere. Armed with new outlook, knowledge and firm determination, the new alienated and marginal men, acted as social crusaders and fought against the false social structure and culture, which had degraded their society.\textsuperscript{51}

In the beginning of the second half of the nineteenth century, the first effect of this free thinking on the immature minds of the young English

\begin{footnotes}
\item[47] Kenneth W. Jones, \textit{Arya Dharma}, xi-xii.
\item[51] Kenneth W. Jones, \textit{Arya Dharma}, xii.
\end{footnotes}
educated men was more destructive than constructive, particularly in social and religious matters. However, it is natural that whenever there will be revolt against beliefs and practices followed through the ages, unsupported by reasons or arguments, the orthodox people will try to oppose it in every possible manner. A section of boys of the Hindu College gave up old religious ideas and social customs and deliberately adopted practices most offensive to Hindu sentiments such as drinking wine, eating beef, etc. There was a general outcry and according to a Bengali weekly of April 30, 1831, nearly 200 boys out of 450 or 460 left the college.  

The social history of India in the nineteenth century brings to the mind certain beliefs and customs, which had developed into movements at that time. It also brings to the mind those individuals, as Raja Rammohun Roy, Ishwar Chandra Vidyasagar, Swami Dayananda, Swami Vivekananda and Sayyed Ahmed, who one way or the other led these movements. The world of reforms was far from homogenous in its objectives and methods. Raja Rammohun Roy (1772-1833) and Keshab Chander Sen (1838-1884) singled out idolatry and the worship of multiple gods and goddesses as issues which deserved top priority in any reformist agenda. Pandit Ishwar Chandra Vidyasagar (1820-1891) and Behramji M. Malabari (1853-1912) committed their lives and personal fortunes to the emancipation of women. Jotirao Phule (1827-1890), E. V. Ramasami Periyar (1879-1973) and Bhimrao Ambedkar identified caste as major hurdle to social progress. Most of these reformers were led by the new, western educated middle classes and as such failed to take notice of the lower class problems. Their class character would explain why, barring a few exceptions, they were more on the side of the structural adjustments than structural organization.

India was presenting a very dark and dismal picture of social and cultural degeneration with many retrograde and abhorrent practices. Religious bigotry and ritualism had eclipsed the spiritual endeavour of man and social life was tormented by priestly tyrannies as well as casteism and class.

52 R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramountcy and Indian Renaissance*, Volume X, p. 90.


conflicts. Subjection to alien rule, lack of contact with the progressive forces of the world, and a stereotype system of education based upon blind faith imperious to reason – all these tolled upon the mental and moral outlook of men and society. Nothing so forcibly illustrates the degrading character of the age as its callousness to women. Superstitions were common that if the girls were made to read and write, they would be widows soon after marriage. However, very few cases of literate women were there, that too, in case of daughters of Zamindars or those belonging to some religious sects. The widows were not allowed to remarry.

The custom of Sati, the burning of the widow along with her deceased husband at the funeral pyre, was the most horrible one related to Hindu women at that time. Immolation was regarded as a part of patibrata-dharma. However, this test of faithfulness was applied only in case of women and not to the men. Rammohun Roy described Sati as a murder, according to every Shasta. Not only was it tolerated by all classes of people, but when the practice was forbidden by law, a largely signed petition was presented to the Government against it. The signatures numbered 800, including of many prominent leaders of Hindu society in Bengal. A number of letters also appeared in the newspapers in support of the abominable practice. Purdah system was prevalent, particularly among the higher classes. Prof. R. C. Mazumdar says, Hindus adopted Purdah system as a protective measure to save the honour of their women folk and to maintain the purity of social order. However, the practice continued for centuries and even became compulsion and proof of their chastity for centuries onwards. This also led to their lesser role in social life. The observance of shraddha was based on the

55 R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramoutncy and Indian Renaissance*, Volume X, p. 19.
56 Radha Krishan Sharma, *Nationalism, Social Reform and Indian Women 1921-1937*, Janaki Prakashan, Patna, 1981, p. 9. The widows in higher caste were not allowed to remarry. A widower could marry any number of times, but even a child widow had to keep enforced widowhood. Dhanpati Pandey, *The Arya Samaj and Indian Nationalism 1875-1920*, S. Chand and Company, Delhi, 1972, p. 73.
58 R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramoutncy and Indian Renaissance*, Volume X, p. 274.
belief that food given to the Brahmins was helpful to the deceased ancestors. It was an expensive affair.

Caste System was prevalent in its rigid form. The old “Varnavyavastha” or Caste System prescribed by the scriptures had completely broken down. Number of castes and sub castes was growing. The old Varna system based upon quality, action, and temperament of a man had given its place to the nineteenth century caste based on birth only. The unfit progeny of the old Brahmins and Kashatriya was enjoying the prestige and respect of its forefathers without rendering any useful service to the society.60 G. Subramania Nyer said, “There is no other country in the world where caste and custom have greater influence than India, and where every incentive to action and every ideal are judged with reference to the dictates of these two worst tyrants.61 Associated with this was another social evil i.e. the segregation of lower castes as untouchables. These ‘low caste’ people were denied such elementary rights as entry to public temples and the use of public wells and tanks. They were not to touch millions of their brethren, the Muslim, not even the Englishman; otherwise, the latter would have to take bath.62 The Brahmin scrupulously observed ceremonial purity. He had separate drinking vessel, eating utensils and cooking place.63 In fact, the Hindu society had become a huge, static, fossilized organization, covered with so many bad customs.64 Customs are national habits and they are the strongest fetters to break. The Hindu society had many customs, not allowed by the scriptures nor having any other sanction except tradition.65

The system of child marriage was prevalent with its adverse effects. Young boys and girls, even children of one year of age were married, which resulted not only in the procreation of feeble progenies but also proved to be hindrance in national progress. Lord Griffin characterized it as ‘a legalized

64 Dhanpati Pandey, *The Arya Samaj and Indian Nationalism 1875-1920*, p. 73.
rape of infants.\textsuperscript{66} The birth of a girl was never welcomed. Attempt to kill girl infants were not unusual. Those who escaped this initial brutality were subjected to the violence of marriage at a tender age and marital life did not turn up to be a pleasant experience.\textsuperscript{67} In fact, her marriage was considered a burden and her widowhood inauspicious. Girls whose husbands died in their infancy were to become helpless and live a wretched life. A pamphlet entitled, “An Essay on the Promotion of Female Education in India,” by Hari Keshwa Ji, the earliest champion of widow remarriage in Bombay, wrote in 1839, “She who was originally intended to be the inseparable companion of man and to render him her assistance according to the divine laws, is doomed to spend her days unprofitable in the state of widowhood, disgusted with her gloomy life, with her shaved head, and the continual mournful dress and her exclusion from the company of married females on the occasion of marriage and such other rejoicings”.\textsuperscript{68} The degraded and deprived social state of Hindu widows gave a stirring jolt to the sensitive perception of enlightened social reformers. The crusade for emancipation of Indian women became the first tenet of the social reform everywhere in India.

Hinduism was divided into numerous sects and sub-sects, each with its own Guru and the chief scripture- and each was identifiable by the mark of tilak (sandal paint or erect mark) on the forehead or by other such signs.\textsuperscript{69} To please a deity to earn reward or to appease an offended deity or to avert some supposed calamity, the so-called Brahmins were engaged to recite repeatedly, certain mantras. For this labour or repetition, they were paid liberally.\textsuperscript{70} A Brahmin was neither selected nor appointed nor ordained as he was so by mere birth, and his authority had nothing to do with his academic qualification.\textsuperscript{71} The Brahmin was the central authority that ruled and controlled the Hindu life; its pantheon of gods and goddesses, its dogmas, its

\begin{itemize}
  \item \textsuperscript{66} The Regenerator of Arya Varta, Volume I, No. 12, 1883, p. 99.
  \item \textsuperscript{67} Bipin Chandra, India’s Struggle for Independence 1857-1947, p. 84.
  \item \textsuperscript{68} Hari Hara Dass, Indian Renaissance and Raja Rammohun Ray, Pointer Publishers, Jaipur, 1996, p. 47.
  \item \textsuperscript{69} Krishan Singh Arya and P. D. Shastri, Dayananda Saraswati: A Study of His Life and Works, p. 7.
  \item \textsuperscript{70} The Arya: A Monthly Journal, Volume I, Lahore, 1882, p. 3.
  \item \textsuperscript{71} Lajpat Rai, A History of The Arya Samaj, Orient Longmans, Lahore, 1932, p. 73.
\end{itemize}
philosophy, its rituals, its social economy and all that is related thereto.\textsuperscript{72} He was now no more a pious person but a sensual, hypocritical and vicious one. He alone could say what was religious and what was not.\textsuperscript{73}

The Hindus held the \textit{Vedas} in profound veneration and the prevalent customs were considered to have their origin from it. Any one who questioned these dogmas was looked upon as an infidel.\textsuperscript{74} Selfishness of the priestly class combined with their ignorance had made the veil of darkness thicker. Their ignorance had plunged them in most horrible superstitions to which they forced others to follow.\textsuperscript{75} \textit{Vedic} mantras were meant for chanting only on the occasion of \textit{Yajnas} (\textit{Yagyas}). Their meanings were not of any importance in themselves as compared to their efficacy in securing some gain to worshipper. The root cause of the problem was that many \textit{Vedic} words on passing into \textit{Sanskrit} had lost their original sense.\textsuperscript{76} So great was the fall that, even the copy of the correct \textit{Vedas} was not easily available in India.\textsuperscript{77} For ages, the \textit{Brahmins} had prohibited the study of the \textit{Vedas} to other castes. For a \textit{Shudra}, to hear a \textit{Vedic} verse was the highest sin. The other castes were allowed, in theory, to hear and study the \textit{Vedas}, but, in practice, no \textit{Brahmin} ever taught the \textit{Vedas} to anyone except a born \textit{Brahmin}. Most of the \textit{Brahmins} were as ignorant of the \textit{Vedas}, as were the other Hindus.\textsuperscript{78}

Another social evil was the marriage of \textit{Kullin Brahmins}. These \textit{Brahmins} married a large number of wives, sometimes as many as fifty or sixty or even more. Their wives lived in their father’s houses and many of them scarcely saw their husbands after their marriage. This evil became grave, because of the tradition that many girls could be married only to \textit{kullins} and therefore had to remain unmarried until death. Cases were not rare when a number of such girls varying in age from 20 to 50, were all married to

\textsuperscript{73} Dayananda Saraswati, \textit{Satyarth Prakash}, Arsh Sahitya Prachar Trust, New Delhi, 2005, p. 346.
\textsuperscript{74} \textit{The Arya}: A Monthly Journal, Volume I, Lahore, 1882, p. 3.
\textsuperscript{75} \textit{The Regenerator of Arya Varta}, Volume I, No. 12, 1883, p. 256.
\textsuperscript{76} Mahatma Hans Raj, ‘\textit{Interpretation of the Vedas by Dayananda Saraswati}’, Dayananda Birth Centenary Edition, Calicut, 1924, p.49.
\textsuperscript{77} Harbilas Sarda, ‘\textit{Introduction}’, Dayananda Commemoration Volume, Ajmer, 1933, xxiv. p. 2.
\textsuperscript{78} Lajpat Rai, \textit{A History of The Arya Samaj}, p. 73.
a single old man, at one sitting, just to remove their maidenhood which was considered a disgrace.\(^7^9\) Callousness to human sufferings was the order of the day. Cruel practices like ‘Charak Puja (Hook swinging) were in vogue. Men were tied to a rope attached to a wheel and rapidly whirled round, while in some case iron pikes or arrows were inserted in the back, legs or other parts of their bodies. Sometimes the rope snapped and the body was thrown to a distance of 25–30 yards, reduced to a shapeless mass. In all cases, the men were all but dead when brought down from the wheel.\(^8^0\)

The simple and spiritual religion of the \textit{Vedas} and philosophical teaching of the \textit{Upanishads} had been superseded by what was an only affair of temples and material sacrifices, of shows and processions, of festivals spread over the whole year in honour of innumerable deities. Worst form of idolatry was the order of the day. People were losing unity of faith as they worshipped idols of different forms and names. Swami Dayananda writes in Satyartha Parkasha, that they (idol worshippers) are robbed of their independence and reduced to the conditions of a subject race; suffer in a hundred different ways like the pony of the baker and the donkey of the potter.\(^8^1\)

The superstitious practices of maintaining \textit{devadasis} and \textit{nautch} girls in temples were responsible for spreading debauchery and sexual immortality at high places in the name of religion. Temple prostitution was another baneful factor, mostly prevalent among the Gossain (Heads) of Vallabhacharya sect. There was a belief that Guru was equivalent to God. The followers were to offer him \textit{tana} (body), \textit{mana} (mind) and \textit{dhana} (money), especially \textit{tana} if adherent happens to be a lady.\(^8^2\) The conditions of a fragmented and disunited Hindu society were distressing.

Under these conditions, reforms and socio-religious movements had their birth in different parts of India. These movements had many perspectives, ranging from the area of science and technology to the different

\(^7^9\) R. C. Majumdar (ed), \textit{The History and Culture of Indian People, British Paramountcy and Indian Renaissance}, Volume X, p. 22.
\(^8^0\) \textit{Ibid.}, p. 24.
\(^8^1\) Hari Hara Dass, \textit{Indian Renaissance and Raja Rammohun Ray}, p. 43.
\(^8^2\) Krishan Singh Arya and P. D. Shastri, \textit{Dayananda Saraswati: A Study of His Life and Works}, p. 78.
classes and castes and different approaches to the problems recognized by the reformers and even in response to other reform movements within one religion and without. Leadership of these movements was mainly from professional religious practitioners, Brahmans and the ‘Ulema’, but some leaders of these movements also come from merchants, peasants, untouchables and tribal segments of the society. These movements declared their aim: a ‘return to past purity’. The Nadars, who converted to Christianity abandoned Hinduism rather than attempt to restructure it. For them, Christianity provided an alternate religion that would, they hoped, enable them to escape from their social classification as untouchables. This movement, however, set one section of the Nadars group against another. It also created conflict between Christians and Hindus.

The production of inexpensive printed texts accelerated the translation of scriptures and commentaries into the vernacular languages to make them available to a wider audience. English too was used, but this could only reach small elite class of English literates. The vernacular offered a wider audience, but still an audience limited to those who were literate.

Christian missionaries introduced new forms of religious organization. Though the concept of voluntary associations was there for centuries yet the concept of congregational meetings with formal membership and sets of written rules was entirely new. The British Government in India also supported these concepts through granting legal recognition to associations that registered with it. As the history of Indian culture always emphasized social equilibrium, the incoming ideas and groups were accepted and in due course of time became integral part of our culture. It happened in case of Socio-religious organizations too.

Socio–religious movement among untouchables, whether transitional or acculturative, followed a pattern that began with attempts to improve the status of a particular caste, went through a period of aggressive attacks on the overall structure of society, and then, having failed to change the world

around them, sank back to more limited goals of caste improvement. The \textit{Satnamis} \textsuperscript{86} demonstrated this ending as a permanent, low caste, sectarian division of Hinduism. The Sri Narayana Guru \textsuperscript{87} movement went through a similar cycle, but then divided into three streams: one, a political caste association, and another, a sectarian society largely among the Izhavas and the third, a religious society centered around one leader with branches in Kerala and abroad.

The initiation of the decennial census in 1871 \textsuperscript{88} set about a process that redefined religion. Each census defined, counted, and described the major religious communities and the recognized socio-religious movements, that is, they were important enough to have been listed in the census. To be discussed in the census reports gave an official recognition to a movement’s existence and importance. The creation of municipal councils \textsuperscript{89} during this period brought into existence a new arena of religious competition as individuals on these bodies acted as representatives of their respective religious communities, rather than of themselves or of secular interests.

Intelligentsia, highlighting the ills of the society, through their writing and discussions, tried to enlighten and educate the masses. They were the pioneers, organizers, and leaders of all political national movements.\textsuperscript{90} If there was an attack on its heritage and culture there was an effort on the part of its religious reformers to revive its old glory.\textsuperscript{91}

The pioneer among social reformers was Raja Ram Mohan Roy (1772-1833), His reforms had a significant appeal, and that was universal. His mission was a mission of liberated mind, inspired to take on the massive

\begin{thebibliography}{99}
\bibitem{87} Hari Hara Das, \textit{Subhas Chandra Bose and the Indian National Movement}, Sterling Publishers, New Delhi, 1983, p. 2. All socio religious movements were fundamentalist that is they sought a return to what they considered the fundamentals of their religion. These were aiming at the destruction of socio-religious prejudices, superstitions and caste barriers.
\bibitem{88} Kenneth W. Jones, \textit{Socio-Religious Reform Movements in British India}, p. 218.
\bibitem{89} \textit{Ibid.}, p. 219.
\bibitem{90} The intelligentsia has been the organizer and leader of all progressive movements in all countries in the modern world. In countries like India and China, mass population has been illiterate and ignorant and as such they could not take even a minimum initiative in self-organization and self-enlightenment’. A. R. Desai, \textit{Social Background of Indian Nationalism}, pp. 196-97.
\bibitem{91} B. K. Singh, \textit{Swami Dayananda}, p. 52.
\end{thebibliography}
challenge. He was greatly influenced by the rationalism, intelligence and firmness of character of his mother Phulthakumari, rather than his father Ramakant Roy, who was an orthodox Hindu, strictly following the Hindu "Shastras".

The movement started by him may be called as the first intellectual movement which spread the ideas of rationalism and enlightenment in modern India. It is not an accident that many of the early leaders of the congress were members of Brahmo Samaj. By inaugurating new era in the religious field, the Samaj and the founder Raja Ram Mohan Roy laid the foundations of a new political movement in India'.

He was the precursor of most of the movements which were started in India for the modernization of the society and eradication of the socio–religious evils and superstitions. After resigning from the post of ‘Shristadar’ which he had joined in 1809, he came to Calcutta in 1815 and organized the ‘Atmiya Sabha’ – a spiritual society in 1816.

He organized the British India Unitarian Association in 1827 and founded the Brahma Sabha on August 20, 1822 which was later renamed as Brahma Samaj. The Brahma Samaj played a pioneering role for ushering the Indian Renaissance. Through his reinterpretation of the Hindu scriptures, Ram Mohan Roy pointed out that the spirit of Hinduism is the faith in one Supreme Being, Idol worship was not the foundation, but an excrescence of Hinduism. He was convinced that without social advancement it was not possible to think of a reformed Indian religion.

Raja Rammohun Roy considered different religions as national embodiments of universal theism. The Brahma Samaj was initially conceived by him as a universal church. He believed in Upanishads and there he found the principle of reason leading to a lofty intellectual theism. His reason made him condemn false rituals, customs and beliefs that had corrupted the Hindu society. He criticized the prevalence of idolatry and polytheism in

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92 Hari Hara Dass, *Indian Renaissance and Raja Rammohun Ray*, p. 63
93 R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramoutncy and Indian Renaissance*, Volume X, p. 99.
Hinduism and Christianity in his Persian tract, *Tuhfat-ul-Muwabhidin*. He attempted to find a spiritual religion on a genuine Hindu foundation, and on the other hand tried to find the sources of its vitality in Christian faith and practice. He believed that education could liberate women from all the social ills of the society.

He vehemently attacked the custom of Sati and led agitation against it for which he had to earn the wrath of his own family. He sought the support of foreign rulers to check the evil social practices by means of progressive legislation. He sailed for England in order to thwart the possibility of nullification of the Regulation against ‘Sati’ due to the impact of orthodox Brahmin propaganda. His efforts proved fruitful and William Cavendish Bentinck, the Governor General of India, passed an order on December 4, 1829, prohibiting Sati. His ideas regarding the socio–religious issues and his reactions to the various contemporary problems can be usually found in his writings such as

1. Petition against Press Regulation to the Supreme Court and to the King in Council (1823),
2. A letter to Lord Amherst on English Education (1823),
3. A tract on the Religious toleration (1823),
4. Rights of Hindus over ancestral property according to Law of Bengal (1830); Remarks on settlement in India by Europeans (1831) and questions and answers on the Judicial and Revenue System in India.

Raja Rammohun Roy’s sudden death in England in 1833 led to a steady decline of the organization and new life was infused into it by Dabindranath Tagore (son of Dwarkanath Tagore). He had formed his

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101 Dwarkanath Tagore, a humanist was a progressive business entrepreneur who perceived the benefits of the economics revolution ushered in by the advent of the British. He recognized the need for emulating the skill, techniques and the
separate association *Tattvabodhni Sabha* or Truth Teaching Association. In 1842, he along with his friends joined Brahmo Samaj and for some years, both societies worked together. In 1850, Dabendranath Tagore banished the theory of the infallibility of the *Vedas* and the concept of elitism from the Brahmo Samaj and brought about its final parting from Hindu religion. Young men with modern education took to the new religion and it very soon spread all over Bengal. However, through the British Indian Association (1851), Dabendranath Tagore succeeded in awakening the all India political interest for the first time and thereby contributed to the growth of political nationalism, which was evolving side by side with Hindu nationalism.  

Keshab Chandra Sen (1838-1864) gave a new dimension to Brahmo Samaj. Interestingly, he joined Brahmo Samaj in 1858, when Dabendranath had already started Tattabodhini Sabha, Patrika and adopted theism in place of *Vedantism*. (Dabendranath’s son Satyendranath was a class fellow of Keshab and it was he who brought him into the Brahmo Samaj.) He founded Brahmo *Vidyalya* and established *Sangat Sabha* in 1860. To project Indian widowhood, *Vidhava Vivaha Natak* was staged. It was the first drama to discuss the social problem. He visited various provinces and established Brahmo centres in other states as well. In 1866, ‘The Brahmo Samaj of India’ was established. It considered Brahmoism catholic and universal. It denounced caste and idol worship. No doubt, Keshab Chandra Sen gave a dynamic force to the movement by his personality, oratorical skill and high degree of piety and sincerity, but in the later years as he became more inclined towards the principle of God, both withform and without, the schism

organization of British business and the application of steam, if his country was to compete successfully with foreign enterprise. He knew however that this would hardly be possible without modernizing reforms of a society inhibited by caste and other disabilities and superstitions. Without his generous contribution, Ram Mohan might not have been able to take up a number of reform issues simultaneously.

105 R. C. Majumdar (ed), *The History and Culture of Indian People, British Paramountcy and Indian Renaissance*, Volume X, p. 103.
in Brahmo Samaj took place. His meetings with Ramakrishna played a crucial role in his change of attitude towards the concept of God.\textsuperscript{106}

Henry Louis Vivian Derozio (1809-31), a half-caste Portuguese played an important role regarding rationality, particularly among the students of Hindu college. He worked as lecturer in this college for three years. His views were, however, too radical for his age and cost him, his job. Prem Chand Mitra in his ‘Life of David Hare’ says, “Derozio used to impress upon them the sacred duty of thinking for themselves— to be in a way influenced by any of the ideals mentioned by Bacon- to live and die for the truth- to cultivate all the virtues and shunning vice in every sphere”. Academic Association’ or Institution was established in 1828 under the inspiration of Derozio.\textsuperscript{107}

One of the most powerful of the social revival movements of the last nineteenth century was the Arya Samaj (a society of nobles) movement. It was founded by Swami Dayananda Saraswati at Bombay in 1875, with another branch at Lahore in 1877. The Arya Samaj movement started by Swami Dayananda Saraswati was opposed to Christian learning, blind western imitation and asked everybody to be proud of being a Hindu. The revivalism of Arya Samaj, its patriotism and religious commitment were manifested as a reaction against the Brahmo ethics that the spirit of Christianity has already pervaded the whole atmosphere of Indian society and we breathe, think, feel and move in a Christian atmosphere. Arya Samaj movement rejected the western values and relied completely on the Vedas, which Dayananda Saraswati upheld as the repository of knowledge and religious truths- the word of God. He held the conviction that the Vedas were utterances of eternal truth and infallible guides to human conduct.\textsuperscript{108}

He laid down ten principles for the members of Arya Samaj. According to these principles, God is the original source of all true knowledge and Maker of this Universe. The Vedas are the scriptures of this true knowledge. The primary aim of Arya Samaj was to advance the good of all; dispel avidya

\textsuperscript{106} Sri Ramakrishna Vachanamrit, Sri Ramakrishna Math, Nagpur, 2009, p. 265.
\textsuperscript{107} R. C. Majumdar (ed), The History and Culture of Indian People, British Paramountcy and Indian Renaissance, Volume X, p. 39.
\textsuperscript{108} Kenneth W. Jones, Socio-Religious Reform Movements in British India, p. 27.
(ignorance), promote *vidya* (knowledge); welfare of others; and one should regard oneself as being under the restriction of the altruistic (selfless) rulings of the society, while one should be free in matters of individual welfare. Dayananda denounced post-*Vedic* Brahmanical Hinduism which had reduced *Vedic* Hinduism to a spiritless dogmas. Like Martin Luther who appealed from the Roman Church and the authority of tradition to the scriptures of the Old and the New Testaments, Swami Dayananda Saraswati appealed from the Brahmanical Church and the authority of *Smriti* to the earliest and most sacred of Indian scriptures. The watchword of Luther was ‘*Back to the Bible*’; the watchword of Dayananda was ‘*Back to the Vedas*’.109

Swami Dayananda condemned caste system, superiority of the *Brahmins* and other evil practices like child marriage and restrictions on the widows which were foisted on the *Vedic* religion by Brahmanical laws. He had no belief in Image worship and in the indiscriminate imitation of western life and principles of Christian ethics. It is evident from the following comment of Dayananda Saraswati on the Brahma Samaj, “How can the principles of those who are unaware of the *Vedic* love be all good? They saved many men from the clutches of Christianity, they removed idolatry also to a certain extent, and they protected people from the snares of certain spurious scriptures. These are all good points. But they are lacking in patriotism. They have followed much from Christianity in their ways of living. They have also changed the rules of marriage etc. Instead of praising their country and glorifying our ancestors, they speak ill of them. In their lectures they eulogize Christians and Englishmen. They do not mention the names of old Sages, Brahma etc, but they say that there was never a learned man like the English people from the very creation of the world, that Indians have all along remained ignorant. Not only do they disrespect the *Vedas*, etc, but they also do not desist from condemning them: the books of the Brahma Samaj include among saints Christ, Moses, Mohammad, Nanak and

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109 Chamupati calls these Ten Principles as Ten Commandments because he felt that their place in Arya Samaj is same as that of the original tablets of the Jewish prophet. M. A. Chamupati, *Ten Commandments of the Arya Samaj*, Jan Gyan Prakashan, New Delhi, 1956, pp. 12,13.

Chaitnaya. They do not mention even the name of the rishis and saints of ancient India. This shows that their religion also derives its tenets from the prophets whose names have been mentioned in their books”.

As a Vedic missionary, Swami Dayananda had three main objectives; to change the ideology of the Hindus, to diffuse correct knowledge about the Vedic theology and Aryan culture and to purge Hindu society of the evils that were undermining its very foundations. The efforts of Arya Samaj helped in creating a dent in the proselytizing work of the Muslims and the Christian missionaries. It helped in raising the social status of the depressed classes among the Hindus and prevented them from forsaking Hinduism for other religious denominations. The reconversion supplied the Hindu community with a defense against Christian and Islamic proselytism. Thanks to the All-preserving God that in this age when different religions were getting away the remnant of Hindu society some steps were being taken to save what could yet was saved.

Ishwar Chandra Vidyasagar (1820-1891) was born during a controversial period in the history of Bengal. Though he suffered from appalling poverty, yet he was able to prove his brilliance at an early age. He spent twelve solid years at Sanskrit College, Calcutta to make a thorough study of the Sanskrit grammar and literature. He had the benefit of acquiring a working knowledge of English. In 1839, he took up the post to advise the European judges on Hindu Law. He did so well in his Hindu Law Examination that the title of Vidyasagar (an ocean of learning) was given to him in his certificate. The most remarkable quality of Vidyasagar was that he was able to eschew all that was emotional and confine himself as a man of action to concentrate on practical measures of reform. He was a man of principles. He declared, “I would rather sell vegetables to earn my bread than serve any institution against my principles”. He revived the dormant

111 Hari Hara Dass, Indian Renaissance and Raja Rammohun Ray, p. 33.
112 Sri Ram Sharma (ed.), Lala Lajpat Rai, A History of the Arya Samaj, 1967, p. 120.
113 Arya Patrika, Lahore, an English Weekly, October 31, 1885, pp. 2-3.
114 Jamuna Nag, Social Reform Movements in Nineteenth Century India, p. 28.
115 Ibid., p. 29.
institution of social reform after a lapse of years and raised issues that stirred society once again and on a larger scale. He was convinced that it was necessary to have a deep understanding and knowledge of one’s own heritage, but exchange of intellectual and cultural heritage with the west was imperative.

After his appointment as assistant Secretary to the Sanskrit College in 1846, he suggested the modernization of learning of Sanskrit in the colleges. Though his scheme was recommended by Marshall, the Secretary of Fort William College, but did not get the approval of Secretary Rasamoy Dutt of Sanskrit College. So Vidyasagar resigned in 1847. During the next years he opened a Sanskrit Press and the Sanskrit Press depository from where the books written by him and other authors would be sold. He even encouraged his friend, Madan Mohan Tarkalankar to write a series of books for children.\footnote{Saraswati Dayanada, Satyarth Parkasha, Allahabad, 1988, p.548 This was ‘Sisupath.’ His own first book Betal Panchavimsati was published in 1847.}

After becoming Principal of Sanskrit College in 1851, he introduced many changes. He wrote in 1851- ‘Upakramanika’ and ‘Vyakaran Kaumadi’ in four parts.

When Frederick Halliday became Lt. Governor of Bengal in 1854, he appointed Vidyasagar Assistant Inspector of schools in 1855 and Special Inspector for South Bengal later. Vidyasagar helped to establish a chain of Model Vernacular Schools in the districts. Very soon, more than 20 model schools were established in villages. In order to meet the requirement of text books he contributed a large number of books such as Rijupath (1851-52), Varnaparichaye (1855), Kathamala (1856), Charitavali (1857), Jivancharit (1849).\footnote{S. L. Mukherjee, The Philosophy of The Man –Making – A Study in Social and Political ideas of Swami Vivekananda, p. 23.}

With the help and sympathy of John Drinkwater Bethune, Vidyasagar contributed a lot in the field of female education. Bethune laid the foundation of Calcutta Female School on 7th May 1849. Vidyasagar reminded his countrymen of their duty towards their daughters who should be given the same facilities and encouragement for education as their sons. The horse carriage used for transporting girls to schools carried a quotation in Bengali,
taken from *Manu Samhita*, “The daughters should be brought up and educated with great care”.\(^{119}\) Between 1857 and 1858, he established 35 schools for girls in the villages with a total enrollment of 1300 students. Though this idea of women’s education still lacked countrywide support, yet it generated fresh ideas of freedom and hope.

Apart from his role as an educationist, his mind would not rest in peace until he could fight against polygamy, child marriage, *Kulinism* and repression of child widows.\(^{120}\) The Tattabodhini’s Patrika started by Dabendranath Tagore was completely edited by two spirited young men, Akshay Kumar Datta and Ishwar Chandra. Both wrote articles on widow-remarriage and their articles created public opinion.\(^{121}\) The bill was passed in 1856 regarding this. Even his own son married a widow, of his own accord. Vidyasagar wrote to his brother, “By contracting this marriage of his own initiation, Narayan has not only enhanced my reputation, but has established the right to introduce himself as my son”.\(^{122}\)

The Theosophical Society was founded on November 17, 1875, in New York City by Helena Blavatsky (a Russian) and H. S. Olcott. Its headquarters were later transferred to Madras. Although its supporters have claimed that Theosophy is the body of truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any, it generally became identified with Hinduism and Buddhism. Theosophy’s connection with Indian religions was not confined to the realm of ideas. Both the founders joined Buddhism, the only Indian religion which would accept them as the Hindus had not then started converting non-Hindus into their fold. Colonel Olcott and Madam Blavatsky saw that not until India recognized the value of its ancient faith could there be any bond of unity among the Indians, separated by provincial jealousies and hatreds. So they began with the revival of

\(^{119}\) Jamuna Nag, *Social Reform Movements in Nineteenth Century India*, p. 31.

\(^{120}\) Widow Remarriage Act, by the 1860’s, had become virtually synonymous with the name of Ishwar Chandra Vidyasagar. Kulin polygamy (which Vidyasagar again had taken the initiative in making a central issue), and support for the Bethune School for Hindu Girls (of which Vidyasagar had been first native secretary) were typical of what considered radical social reform: David Kopf, *Rammohun Roy and the Bengal Renaissance: An Historical Essay*, V. C. Joshi (ed.), *Raja Rammohun Roy and the Process of Modernization in India*, Vikas Publishing House, New Delhi, 1975, p. 32.

\(^{121}\) Jamuna Nag, *Social Reform Movements in Nineteenth Century India*, p. 36.

religion. They pointed out the value of Hindu teachings; they held up the Vedas as the glory of India and proclaimed the value of Indian thought and priceless heritage of Indian people.\textsuperscript{123}

Outside Bengal, Bihar with its orthodox background and endless caste distinctions succeeded in introducing reforms through caste organizations such as the Kayastha Conference, the Maithils Brahmans conference, Gopi Jaitya Mahasabha and others. The big landlords and Zamindars showed magnanimity by offering considerable help to students. The reform movements influenced the self centered society in Bihar to emerge from rigidity.

Orissa though with superb artistic heritage was steeped in orthodoxy and superstition. Christian Missionaries were very active in this part of region. They opened a number of schools and colleges. T.E. Revenshew, a British Commissioner, but a revered name in Orissa, was a pioneer in the field of education. Gradually, literacy awakening brought an all round progress. Periodicals and other journals flourished. The spirit of nationalism which emerged from the Cultural Revolution highlighted the necessity to fight for elementary reforms.\textsuperscript{124}

In Bombay presidency, the nature was somewhat different. Some Chitpawan Brahmins, the most orthodox group, turned liberal reformers although the general population took a much longer time to appreciate the value of the changes. Education and learning vernacular as well as English were taken up by the people of Bombay in no time. The Parsi community took special interest in educating women. Jhambekar, Naoroji, Came were well known social workers. The Maharashtrian group,\textsuperscript{125} Mahadev Govind Ranade, Gopal Krishan Gokhle, Bal Gangadhar Tilak, R. G. Bhandarkar, Karve, Pandit Ramabai and other dedicated workers created a stir.

\textsuperscript{123} Jamuna Nag, Social Reform Movements in Nineteenth Century India, p. 33. Paul Oltamare wrote, "It has also taught contempt of the ordinary life and of finite existence. It has ignored the possibility of progress in human affairs. It has been a school of pessimism......it has lowered the dignity of the virtue by making it a means and not an end. In condemning action and individualizing salvation, it has shown itself dangerously anti-social." K. P. Karunakarun, Religion and Political awakening in India, p. 70.

\textsuperscript{124} Jamuna Nag, Social Reform Movements in Nineteenth Century India, p. 3.
\textsuperscript{125} Ibid., p. 4.
Prarthna Samaj (Prayer Society) was inaugurated in 1867, under the leadership of Dr. Atmaram Padurang, as a result of Keshab Chandra Sen’s Bombay tour. Later on R. G. Bhandarkar and Mahadev Govind Ranade joined the Samaj. The two main planks of the Samaj were theistic worship and social reforms. It laid special stress on the abandonment of caste, introduction of widow remarriage, female education and abolition of purdah and abolition of child marriage. Paramhans Mandli was another important movement started in Maharashtra.

Gujarat in comparison was less effusive about following western education. The social environment was polluted by curses of child marriage, Suttee, female infanticide, persecution of widows and economic disparity. People gifted in trade, commerce and industry traveled far and wide to trade with other countries. Poet Dalpatram Dayathar, Mahapatrim Rupram, Pran Vilesh, Ranchhordas Mathuradas, Dengaram were some of the great men of the century who propagated social change.

Andhra Desh of nineteenth century was excessively intolerant with regard to caste. The Christian missionaries found it easy to attract the downtrodden to whom they promised a better life. Vireslingam’s untiring efforts led to great social changes. He was a man of many parts and dedicated to his countrymen. The Raja of Pithupuram, Sir Venketaraman

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126 Other members of the Samaj were Dadoba Padurang and Bhaskara Padurang (brothers of Atmaram), Ram Bal Krishna, N. M. Parmananda, Bhare Mahajan, V. A. Madok. They joined it in 1871. R. G. Bhandarkar and M. G. ranade joine in 1872. Pandita Ramabai, who had not yet become Christian, did valuable work among the women of the Samaj in 1882-83, and founded the Arya Mahila Samaj, or the Ladies Club: J. N. Farquhar, Modern Religious Movements in India, pp. 100-101.

127 R. C. Majumdar (ed), The History and Culture of Indian People, British Paramountcy and Indian Renaissance, Volume X, p. 39.

128 Jamuna Nag, Social Reform Movements in Nineteenth Century India, p. 3. The Buddh Vardhak Hindu Sabha, the Pustak Prasarak Mandali and a number of associations created positive stir. Karsandas Moolji by exposing the cruelty of the religious heads waged endless wars against hypocrisy and exploitation. The journalists’ efforts led to great success. The Vartaman, the Satya Parkasha, the Swatantra, the Hitechhu were some of the progressive journals which stimulated rational thinking. The Stree Bodh, a woman’s journal was started in the early fifties.

129 Hari Hara Dass, Indian Renaissance and Raja Rammohun Ray, p. 3. Vireslingam due to his efforts regarding Widow Remarriage was also called as Vidyasagar of the South.
Naidu, and Tarakam were sincere workers. The maharaja donated a sum of Rs. 70,000, for a high school started with the efforts Vireslingam.\textsuperscript{130}

Punjab was the last Indian Territory to fall into the hands of the British. Because of the preachings of Guru Nanak, the entire province already had a leaning towards Universalism. Caste was not one of the curses in the nineteenth century: although later on it crept in stealthily. In 1866, Lala Behari Mal and Pandit Bhanu Datta along with Novin Chandra and S. P. Bhattacharjee founded Lahore Sat Sabha (Society of Truth), a reform organization focused solely on Punjabi society. It sought to utilize Punjabi as the sole medium of its work. However, out spoken Punjabis labeled it as being tainted with foreignism.\textsuperscript{131} Apart from this, many other local and regional movements like Singh Sabha movement, Radha Soami movement, Namdhari movement, etc. arose in this land in the nineteenth century.

Afghanistan and North East\textsuperscript{132} were mystery lands during the nineteenth century. The strong and the spirited tribes were reluctant to abandon head hunting, tribal feuds, violence and violent gaiety. The Christian Missionaries offered education and conversion. The tribals initially rebelled but gradually felt the necessity to accept it with the privileges of education.

Political activity in India mainly started in the second half of the nineteenth century. Womesh Chandra Bonnerjee, Ananda Mohan Bose and Krishta Das Pal were advocating for the representative and responsible government leading to Home Rule in India. To work out these ideals ‘The Indian League’ was established in 1875. It was supplanted by ‘Indian Association’ headed by Surendranath in 1876. It aimed to create public opinion, unifying Indian people including the Hindus and the Muslims. However, the all India character emerged with ‘National Conference’ in 1883. In its second conference, ‘British India Association’ along with thirty other associations participated. In 1885, with the efforts of Allan Octavian Hume, a retired ‘Indian Civil Services’ servant, ‘Indian National Congress’ was founded with Womesh Chandra Bonnerjee as its first president. Other

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\textsuperscript{130} Jamuna Nag, \textit{Social Reform Movements in Nineteenth Century India}, p. 179. \\
\textsuperscript{131} Bawa Chhaju Singh, \textit{The Life and Teachings of Swami Dayananda Saraswati}, Addison Press, Lahore, 1903, p. 337. \\
\textsuperscript{132} Jamuna Nag, \textit{Social Reform Movements in Nineteenth Century India}, p. 5.
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important personalities who participated were Dadabhai Naoroji, Pherzeshah Mehta, Badruddin Tyabji and Kashinath Trimbak Telang.\textsuperscript{133}

The economic exploitation of the people was there all along and the people were gasping under its strangle hold in a state of helpless, mute suffering. The exposure came in the writings of Dadabhai Naoroji, Romesh Chandra Dutt, and even an Englishman John Digby. This nature of British rule was exposed with elaborate support by Dadabhai Naoroji in his ‘Drain Theory’.\textsuperscript{134} He presented his viewpoint in detail in his paper in the East Indian Association, Bombay, and later in fuller details in his book, “Poverty and Un-British rule in India”.\textsuperscript{135} He drew the attention of the contemporary intelligentsia of India to the severe economic drain to which the country was subjected by the British rulers. The favourable balance of about £500 million was adjusted by invisible items like dividends to the shareholders of the East India Company and payment to the British working in civil and military posts in India.\textsuperscript{136}

Dadabhai especially pointed out three main reasons for the pathetic state of Indian economy. First, the British government in India was not sincere to remove poverty amongst Indians. Secondly, the administrative and non productive expenditures of the government were too high for which the government had to levy taxes upon the poor Indian masses. Thirdly, the export–import policy of the British government in India was formulated in such a manner that India was at a receiving end.\textsuperscript{137} Ramesh Chandra Dutt,

\textsuperscript{133} R. C. Majumdar (ed), The History and Culture of Indian People, British Paramountcy and Indian Renaissance, Volume X, p. 515.
\textsuperscript{134} B. N. Ganguli, Dadabai Naoroji and The Drain Theory, Asia Publishing House, Bombay, 1965, p. 4.
\textsuperscript{135} Dadabai Naoroji, Poverty and Un-British rule in India, Publications division, Ministry of Information and Broadcasting, New Delhi, 1962.
\textsuperscript{136} Out of estimated revenue of £50,000,000 realized by fleecing the people of a meager income of 40s per head, by indirect taxes on salt and clothes, £12,000, 00 used to be drained away to England. India’s trade with Britain on visible exports and imports also revealed an equal dismal picture of drain. Between 1835 and 1872 India’s imports from Britain amounted to £943 million as against merchandise exports valued at £1430 million. Hari Hara Dass, Indian Renaissance and Raja Rammohun Roy, p. 52.
\textsuperscript{137} Sarup Prasad Ghosh, Swami Vivekananda’s Economic Thought in Modern International Perspective, India as a Case study, Ramakrishna Mission Institute of Culture, Kolkata, 2006, p. 11. From nineteenth century to the beginning of twentieth century, India exported more than the import and this was more a case
dealing with the condition of Indian economy, in his book ‘The Economic History of India’ played a momentous role in moulding and shaping the economic ideas of the Indian thinkers.

The reformers, taking their stand on reforms on rational lines, claimed to be the leaders of the community. They occupied the place of the Pandits and were convinced that the state of the Hindu society had rotten, that needed great and radical changes and without these changes the whole social fabric stands in danger of giving way and burying the nation down in the debris. They were having remedies: ready, patent and infallible. The revivalists pleading for reform on national lines opined that any change in social customs and institutions of the community could only be introduced under the shadow of revival. The former taunted the latter as revivalists or reactionaries, the latter mocked the former as reformers and revolutionists and to the misfortune of the nation they could not join their heads and work amicably.

These currents and cross currents were leading to the emergence of a tidal wave which was to ultimately swallow all the lesser waves. This wave must have an extraordinary foresight to see a new dawn rising in the East and

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139 What it is they seem to revive. Shall we revive the old habits of our people when the most sacred of our caste indulged in all the abominations? Shall we revive the twelve forms of sons, or eight forms of marriage which included capture, and recognized mixed and illegitimate intercourse? Shall we revive the Niyoga system of procreating sons on our brothers’ wives when widowed? Shall we revive the Sati and infanticide customs, or the flinging of living men into the rivers, or over the rocks, or hook-swinging, or the crushing beneath Jagannath car? If these usages were good and beneficial, why they were altered by our wise ancestors? K. P. Karunakaran, *Religion and Political awakening in India*, Replacement of Indian Numeric Codes, Calcutta, 1966, pp.172-73.

140 Lala Lajpat Rai, *Writings and Speeches* volume I, Vijaya Chandra Joshi (ed), University Publishers, Delhi, 1966, p. 46. What they wish to reform us? Whether they want us to be reformed on the pattern of the English or the French? Whether they want us to accept the divorce laws of Christian society or the temporary marriages that are now so much in favour in France or America? Whether they want us to substitute the legal niyoga of the Mahabharata period with the illegal and immoral niyoga that is nowadays rampant in European society? Whether they want us to reform into Sunday drinkers of brandy and promiscuous eaters of beef? Also see, *Lala Lajpat Rai, Writings and Speeches*, volume I, Vijaya Chandra Joshi (ed), p. 53.
capable of laying the foundation of a new India in anticipation of greater ideas destined to prevail in the future. Swami Vivekananda, the chief disciple of Ramakrishna Paramhansa, emerged as the symbol of this wave of new consciousness.\textsuperscript{141}

The great German philosopher Kant has said, “If you want to understand a man, then you must understand his environment”.\textsuperscript{142} Actually, in the midst of cross currents of conflicting ideas, Sri Ramakrishna provided a definite direction to the search for identity. His most significant contribution was to bring all religions together in a golden bond of understanding and love.\textsuperscript{143} He showed the underlying unity behind the multitude of religions and proved the validity of each through direct perception and disciplined experiments.\textsuperscript{144} Prof. D. S. Sarma observed that this great Indian renaissance was the sixth of its kind in the long and chequered history of Hinduism which is spread over forty centuries. Our first renaissance came before the dawn of history; it gave us those great Himalayan treatises, the \textit{Upanishads}. The second renaissance came in Hinduism in the second century B. C. and that gave us our great epics, the \textit{Ramayana} and the \textit{Mahabharata} with that immortal dialogue, the \textit{Bhagavad-Gita}. The third renaissance in the Gupta period gave us those potent instruments of mass education, our \textit{Puranas}. Then, in the eighth century, came the fourth renaissance, which gave us the towering personality, Sri Sankaracharya and his immortal commentaries. In the fourteenth century came the fifth renaissance, which gave us the great \textit{Bhakti} leaders of Northern India, Ramananda, Kabir, and Tulsi Das and in the

\begin{itemize}
\item \textsuperscript{141} All the reformist currents of the nineteenth century- the revivalist and the non-revivalist, the rationalist and the militant, the orthodox and heterodox, the conservative and the esoteric- amalgamated in Swami Vivekananda who was at once the anti-thesis and fulfillment of the Indian Renaissance. Satish K. Kapoor, \textit{Cultural Contact and Fusion: Swami Vivekananda In the West (1893-1896)}, ABS Publications, Jalandhar, 1987, vi.
\item \textsuperscript{142} Bhupendra Nath Dutt, \textit{Swami Vivekananda Patriot-Prophet A Study}, p. 149.
\item \textsuperscript{144} Swami Nikhilananda, \textit{The Gospel of Sri Ramakrishna}, Advaita ashrama, Kolkata, 1988, p. 423 Ramakrishna too followed the scientific method of religious experience, but he went beyond his contemporaries in proving that all religions were not partly but wholly true. C. A. Stark, \textit{God of All –Sri Ramakrishna’s Approach to Religious Plurality}, 1974.
\end{itemize}
twentieth century came the present renaissance of which Sri Ramakrishna Paramhansa was the starting point.\textsuperscript{145}

Swami Vivekananda himself narrated that when by the process of time fallen from the true ideals and rules of conduct and devoid of the spirit of renunciation, addicted only to blind usages and degraded in intellect, the descendants of the Aryans failed to appreciate even the spirit of these Puranas etc. And when as a consequence, they reduced India, their fair land of religion, to a scene of almost internal confusion by breaking up piecemeal the one eternal religion of the Vedas (Sanatan Dharma), then it was that Bhagwan Sri Ramakrishna incarnated himself in India to demonstrate what the true religion of the Aryan race is”.\textsuperscript{146} Ramakrishna’s universalism and cosmopolitanism did not lead to mechanical uniformity, but to unity in diversity. Ramakrishna also anticipated the spirit of the world’s Parliament of Religions, which indicated a deepening and widening consciousness that tolerance and chastity were essential attitudes of all higher religions.

Vivekananda’s significance vis-à-vis the Indian renaissance is that he gave the renaissance a direction and dimension. Renaissance, for Vivekananda, was not secularizing, or dissociating spirituality from other areas of existence. It was, in fact, the core of life. Absence of this core is like a chariot without the lynchpin. Flood the land with spiritual ideas first, he declared.\textsuperscript{147} The primary force responsible for the advent and growth of Indian renaissance is the inherent power of the spirit of India.\textsuperscript{148} He had at his back two extraordinary things: first, the vast reservoir of experiential spirituality that Ramakrishna was, whom he himself tested as a moneylender does a coin; a testing which was a precursor of today’s modernist confronting tradition. Secondly, his own inner resources of comparable depth, confirming

\textsuperscript{145} D. S. Sarma, \textit{Vivekananda and Western Civilization}, Prabuddha Bharata, Mayavati Ashrama, June 1935, p. 288. Of all the religious movements that have sprung up in the recent times there is none so faithful to our past and so full of possibilities for our future, so rooted in our nationalism and yet so universal in its outlook and hence so thoroughly representative of the religious spirit of India as the Ramakrishna.

\textsuperscript{146} \textit{Complete Works of Swami Vivekananda}, Volume VI, p. 53.


in his own consciousness what Ramakrishna exemplified.\textsuperscript{149} He realized that if India was at the end of its secular tether, the West was at the end of its spiritual tether.\textsuperscript{150}

Swami Vivekananda was of the view that India relegated her religion and lost her freedom. India, by neglecting her faith and will, was enmeshed in social, political and spiritual servitude.\textsuperscript{151} There are views that Vivekananda was thoroughly influenced by the West. One of brother disciples protested that “the Swami’s (Vivekananda’s) ways of preaching such as lecturing and holding meetings, and his ideas of doing works of public utility, were rather western in type and conception and incompatible with Ramakrishna’s teachings…”.\textsuperscript{152} Sri Aurobindo remarked that Vivekananda was influenced by European democratic thought when he said that every body is Brahmin. Vivekananda was the leading and powerful exponent of the principle of preservation by reconstruction.\textsuperscript{153}

Swami Ranganathananda points out that Vivekananda stood for the combination of European environment and Indian organism. Vivekananda visualized two distinct approaches to the problem of human development, one as nurtured by the East and the other by the West. These can be stated in the language of biology as stress on the environment in the West and the organism in the East.\textsuperscript{154} In fact, the seedbed of his thought was India and he wanted India only to strengthen herself by learning science and technology from the west. He assimilated in his own personality the manliness of the West and the saintliness of the East. He saw clearly the excellence and limitations of each of these two human legacies, which he embraced as two integral elements of a total human culture and proclaimed the modern age as

\textsuperscript{149} M. Sivaramakrishna, \textit{Renaissance: The Vivekananda Way, Swami Vivekananda Hundred Years Since Chicago, A Commemoration Volume}, p. 381.
\textsuperscript{150} Swami Jitatmananda, \textit{Swami Vivekananda, Prophet and Pathfinder}, Sri Ramakrishna Ashrama, Rajkot, 1998, p. 44.
\textsuperscript{152} \textit{The Life Of Swami Vivekananda by His Eastern and Western Disciples}, Volume II, Advaita Ashrama, Calcutta, 1989, p. 504
\textsuperscript{154} A. V. Rathna Reddy, \textit{The Political Philosophy of Swami Vivekananda}, p. 169.
the era of their synthesis.\textsuperscript{155} In other words, the conflict between the thesis represented by Anglican reformists, and the anti thesis represented by the reactionary Hindus was resolved by the synthesis propounded by Swami Vivekananda, which has been accepted as the basis for the evolution of Modern India.\textsuperscript{156}

Swami Vivekananda was Vir bonus dicendi peritus\textsuperscript{157} (a virtuous man skilled in speaking) to use Cato’s definition of an orator. He was the first preacher of \textit{advaita Vedanta} in the West in the English language. For the delivery and elocution, he was widely praised. ‘He advances his ideas with as much deliberation as a professor of mathematics (sic) demonstrates an example in algebra to his students. Kananda (sic) speaks with perfect faith in his own powers and ability to hold successfully his position against all argument. He neither advances ideas, nor makes assertions that he can not take to a logical conclusion’.\textsuperscript{158}

According to A. D. Litman, the determining traits of Vivekananda as an outstanding historical personality lie not in his religious mystical ideas but in his democratic convictions, ardent patriotism and enlightenment. He did not pass his days in seclusion of the monastic order, meditating on God. He unified the whole of India and kept a close and direct contact with the lives of millions. He penetrated deep into their needs and aspirations, and strove hard to find real and effective ways and means of fulfilling their countries’ old aspirations.\textsuperscript{159} He attended the parliament of religions at Chicago in 1893 to draw the attention of the world not only to the spiritual grandeur of India, but

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158 & \textit{Complete Works of Swami Vivekananda}, Volume VII, p. 419-20 In \textit{Encyclopaedia America}, oratory is divided in to four types: Forensic, Deliberative, Occasional and Philosophical. B. N. Mitra in his article in \textit{Prabuddha Bharata} “Vivekananda: an Orator” writes “All famous orators from the ancient Greek orator Pericles to modern orators like Winston Churchill were more or less political or philosophical orators, but Swamiji’s oratory was a combination of all types of oratory”. \\
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also to the poverty of the people and seek the aid of the West for its mitigation. He, however, soon discovered the anti-people, anti-democratic essence of imperialism of the West, its exploiting nature, and the hypocrisy and falsehood of the bourgeois democracy in the West. Vivekananda then irrevocably and resolutely removed all illusions of assistance from the West and pinned all his hopes and his aspirations on the awakening of his own people, on the growth of their own ardent distinctive culture. The significance of Vivekananda’s appearance at the Parliament of Religions lies in the fact that he firmly established the Hindu thought in its rightful place, he proved equal validity of all religions, and he exposed the futility of religious conversion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth.

Vivekananda advocated that Hinduism must be aggressive, dynamic, and capable of conquering the world with her spiritual truths. He himself stood as symbol of the new Hindu rejuvenation, and the Hindu renaissance in a global way. “The Christian nations have filled the world with bloodshed and tyranny. It is their day now. You kill and murder and bring drunkenness and disease to our country and then add insult to injury by preaching the Christ”. A series of such counter attacks was enough to bring the expected reaction. It was in fact the beginning of a concerted missionary attack on Vivekananda whose growing popularity in America threatened their bread and luxury in heathen India.

But the theological imperialism failed before the purity, patience and struggle of Vivekananda. In Detroit, where the missionary antagonism

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162 Swami Jitatmananda, Swami Vivekananda, Prophet and Pathfinder, p. 78
163 M. L. Burke, Swami Vivekananda In the West: New Discoveries: His Prophetic Mission, Volume I, Advaita Ashrama, Calcutta, 1983, p. 415. On October 5, 1893, Free Press reported: Vivekananda is not a Brahmin, is not a Buddhist, is not a Parsee, is not a Mohammedan. He may be said to represent the best in all of these. He speaks for Universal truth or the unification of all truth. M. L. Burke, Swami Vivekananda In the West: New Discoveries: His Prophetic Mission, Volume VI, p. 337.
reached its zenith, Rabbi Grossman, an eminent speaker in Detroit, finally stood against this missionary attack and spoke on what Vivekananda taught, “Religion is life, not thought. We have many ideas, fine, elegant notions, but they float in the air... We talk of brotherhood, but insult freely a fellowman who happens to live in the East. Our theology makes free to condemn dissenters to hell... Kananda has told us something of the heathen with clearness, with a precision, with a candour, which puts to shame the confused and vehement pretension which so long has usurped an unrighteous prestige in church and religion”. “After listening to his natural religion one is not quite sure, but there is more heathenism in this land of ours than ever we charged to his people. His religion goes beyond the limits of creed. Our creeds go beyond the descent limits of religion”.164

The message of Vivekananda or the modern Ramakrishnite Vedanticism was the divinity of man; the fundamental unity of all the religions; essential solidarity and spirituality of all life; and civilization as a manifestation of man’s divinity. Romain Rolland found nothing fresher or more potent in the religious spirit of all ages than his enfolding of all the Gods existing in humanity, of all the faces of truth, of the entire body of human dreams, in the heart and the brain, in the Paramhamsa’s great love and Vivekananda’s strong arms.165 Behind the boasted western slogan of ‘progress of civilization’ Vivekananda foresaw one hundred years earlier a mere successful accomplishment of the desired object by making the end justify the means. Only moneymaking or mere utilitarian goals cannot be the goal of any society. Vivekananda said, “Utilitarian standards cannot explain the ethical relations of men. Why should we do well? Doing well is a secondary consideration. We must have an ideal. Ethics is itself not the end. If the end is not there, why should we be ethical? The present day civilization

164 Swami Jitatmananda, Swami Vivekananda, Prophet and Pathfinder, p. 56. C. Rajgopalachari wrote: Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion, and would not have gained our freedom. We, therefore, owe everything to Swami Vivekananda. May his faith, his courage, and his wisdom ever inspire us so that we can keep safe the treasure we have received from him. Swami Jitatmananda, Swami Vivekananda, Prophet and Pathfinder, p. 61.

of the West is multiplying day by day only the want and distresses of men”\textsuperscript{166}. If the power to satisfy our desires is increased in arithmetical progression, the power of desire is increased in geometrical progression.

In his lecture on cosmos in the West, Vivekananda defined his own role as an interpreter of the eternal truths of Indian culture in the language of common man of today: ‘we do not pretend to throw any new light of these all absorbing problems, but only to put before you the ancient truths in the language of modern times, to speak the thoughts of the angels in the language of man, to speak the thoughts of God in the language of poor humanity, so that man will understand them’.\textsuperscript{167} Vivekananda saw that after the Darwinian explosions in the West, the ancient religious rites and practices were consigned to the tide waters of modern sensate culture…. Something new and suitable to the exigencies of the time, to make up for the excesses of materialistic culture, has not yet struck its roots and becoming stable with us. In oscillating between these two lines, all our present distress lies.\textsuperscript{168} A sensate culture reduces man to ‘political animals’ as Aristotle thought or ‘tool making animals’ as Benjamin Franklin defined, and heads towards a collapse. Civilization, true civilization should mean the power of taking the animal – man out of his sense life. “Europe is trying to solve the other side of the problem as to how much a man can have, how much more power a man can possess by hook or by crook, by some means or other. Competition – cruel, cold, and heartless- is the law of Europe”\textsuperscript{169}.

Vivekananda confidently declared in 1897, “The eyes of the whole world are now towards this land of India for spiritual food and India has to provide it for all the races”.\textsuperscript{170} In the words of Indian diplomat, Pannikar: “By the beginning of the twentieth century, Hinduism after its astonishing recovery during the preceding fifty years was already on the offensive. Christian missionary activity no longer frightened the leaders of Hinduism, and they were in a limited measure prepared to carry on the campaign into the

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\bibitem{166} Complete Works of Swami Vivekananda, Volume VI, p. 462.
\bibitem{167} Swami Jitatmananda, Swami Vivekananda, Prophet and Pathfinder, p. 53. Also see, Prabuddha Bharata, October 1912, p.65.
\bibitem{168} Complete Works of Swami Vivekananda, Volume V, p. 474.
\bibitem{169} Complete Works of Swami Vivekananda, Volume III, p. 205.
\bibitem{170} Ibid., p. 138.
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enemy’s camp. Hindu religious leaders had begun to appear even in America, where the Ramakrishna Mission had established a few centres”. Ramakrishna Mission was the fruit of the quest for identity in the nineteenth century.