CHAPTER - 9
SUMMARY & CONCLUSION

The great national renaissance produced various socio-religious reformers and educationists such as Raja Ram Mohan Roy, Dayananda Saraswati, Annie Besant, Ramakrishna Paramhansa, Swami Vivekananda, Rabindra Nath Tagore and Mahatma Gandhi etc. Amongst them Vivekananda stands out as a towering personality. It is apparent from the review of earlier work done on Swami Vivekananda, that it has not highlighted his social thoughts in the context of social transformation which may provide the most beneficial philosophical basis to the educational system of present world. Hence, the present research Endeavour.

A nation that seemed to have lost all self-respect and self-confidence and was apparently dead had to be roused. That was a tremendous task and Vivekananda was to accomplish it in a short span of life (his real activities covered a period of not more than nine years). A brief study is made here of his life: It discussed the every aspects of his life.

The various reform movements gave the much needed confidence to educated Indians who had been demoralized and uprooted from their morning by propaganda of western cultural superiority. These reform movements reassured Indians about the greatness of their ancient religion and their rich cultural heritage. He roused the thinking section to a sense of the urgency of these national problems and thus helped to stir the nation's conscience; he focused our attention on our national defects and stimulated our energies in the direction of the forgoing of our national character. In all that he did he was fully conscious of the vital role that he was playing —- the role of being an architect of a nation's fate. The last fifty years have but seen the steady unfolding of that vision and that fate. And the Renascent India of today with its radiant hopes and bubbling energies bears unmistakable impress of Swami Vivekananda's personality and ministration.

The strong point of the Indian tradition is the spiritual dimension of the human personality, and the scientific tradition of religion in which this vision is embodied. The Indian
tradition frees religion from all dogmatic and creedal limitations and blends with his spirit of modern sciences.

Vedanta represents the essence, the core, the cream of all the faiths and it is free from all coloring by limitations of any country or society. Vedanta proclaims the unity of existence of all creatures.

Vivekananda was well versed in Eastern and Western philosophy, history and literature. So he could well analyze the glory of Indian culture and its superiority to that of the West. And he declared it with roaring success, not only to India but also to the whole world. As a preacher of universal religion Vivekananda is well renowned both in the East and West. To the common man, he is first and foremost an advocate of Vedanta. However it is an erroneous view. He cannot be exclusively considered as a religious prophet. Swamiji was a humanist, a patriot, a philosopher, a religious preacher who awakened the people of Hinduism from its age old slumber and infused into it a new life and new blood. Swami Vivekananda has left us a rich legacy of thought and inspiration. If India assimilates them, she will become the hope of the nations. That is the historical acquired role of India, according to Swami Vivekananda.

The Reformation is generally applied to the mighty religious movement of the sixteenth century, which culminated in the separation of many nations of Europe from the control of Rome. The Reformation is generally applied to the mighty religious movement of the sixteenth century, which culminated in the separation of many nations of Europe from the control of Rome. The present piece of research work is related to the work of Swami Vivekananda that was aimed at to bring about drastic change in the Indian society, so as to ensure all-round peace and progress in the living and thinking of people of the country, who were tradition-bound and suffered from slavery, poverty illiteracy, orthodox beliefs and practices leading them in utter backwardness and obscurantism. In fact Swamiji of the view that it all happened in he country which has been a shining star in the world because of its glorious past in the field of knowledge religion and spirituality and rich traditions. Swami Vivekananda knew it very well that if the thought of Vedanta have been apply in the every form of problem the problem can be solve easily but the Vedanta should be in practical.
The literal meaning of philosophy is love of wisdom; the word philosophy refers to a certain way of thinking. It arises out of an attempt to arrive at a solution of a problem; thus it is a logical enquiry into the nature of reality. All purposive human action are guided and directed by philosophy of life. Swami Vivekananda was endowed with a rich philosophy of life, which was based on a clear, deep and far-reaching vision of the nineteenth century national scenario, much beyond the ken of his contemporaries Swamiji says that if we want the progressive change in society people have to be intensely practical as well as they have to acquire deep spiritual knowledge.

Aurbindo, Gandhi, Vivekananda, in fact all great Indians, believed strongly that the life-force of India is in her spiritual culture and the regeneration of India will be possible only through the vitalizing of her spiritual life. Thus we come to the result that as well as Gandhi’s Marxism and Aurbindo Views comparatively similar on some points like humanism religion etc. Vivekananda also agreed with it where Gandhi asks for anshinsa satya grah, non-violence at the same point Aurbindo says that our approach should be to social sciences and humanity which are vitally essential for the building of the dynamic enlightened human social order.

Thus Swami Vivekananda tell us that how we have to do our work. His main idea was to have faith in oneself. He said that Vedanta preaches the principles, what method youth and rejuvenated in them the glorious tradition of this country by his logical, programmatic and scientific approach. This has occupied much significance particularly in the historical conditions of foreign, Islamic and British commotion. In this era of foreign enslavement we had lost the nerve of our glorious tradition in philosophy, spirituality, science religion, astronomy, mathematics medicine, warfare, etc. For which once our people had great pride. And historically speaking, normally a society which passes though such upheavals falls victim of disgust, demoralization and defeat. India as such also suffered the same ordinary people in this stat of affairs only suffer but extraordinary personality does not impractical to curse and criticize but they contribute their might to do away the wrongs.

Swami Vivekananda was such personalities who bore torch late and showed us the path of regain the past glory of our society and culture. He paved the way for social transformation in
the society which for a long time has been orthodox, backward and badly divided into a number of castes and classes. Swami all to fight the social evils and irreligious practices, in fact, was meant of bring about salient change in society and prepare Indian masses to identify their spirit and vigor to fight injustice, discrimination, slavery, poverty illiteracy etc. social transformation was his mission and that was based on Vedic and spiritual wisdom. Swami Vivekananda used this weapon to rebuild this country on solid ground for peace and prosperity.

This research work presents the spiritual thought of Swami Vivekananda and shows it that by adopting Swamiji’s Practical Vedanta the problems of society can easily be sort out.