

Introduction to Modern India Political Thought
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Lecture – 10
Vivekananda : Key theme Revitalisation of Indian life

Hello and welcome everyone, in this lecture today we are going to discuss Swami Vivekananda his life philosophy and the way he tried to revitalize Indian life. So, through the works and writings of Swami Vivekananda, we will focus more on his ideas about revitalization of Indian life. So, he was a Sanyasi, a renouncer, a traveller including India or abroad and was also a deeply spiritual person and considered as a religious and a spiritual guru of modern India.

And he remains one of the very significant figure in terms of conceptualizing modern Indian political condition and how to improve the degraded or degenerated status of Indian masses. So, in Vivekananda and his philosophy, we find almost simultaneously two contradictories strengths of politics or activism or thinking present simultaneously. On the one hand he was deeply engaged with Vedic text or Vedanta or Hinduism, revival of Hinduism and the spiritual search or search for truth and also the experience or realization of God or divine in each one of us.

So, on the one hand he has this urge of a spiritual experience or attainments and on the other hand he was deeply and emotionally attached with the condition or material economic condition of the masses and he wanted to uplift those masses to revitalize the Indian nation or that he wanted to do through the spiritual side of the human being or the individual.

So, his spirituality which he considered as the basis for the regeneration of nation, including India and also to enable the possible or the cordial relationship between east and the west or other religions, so, the spirituality he defines not in a narrow religious sense of the term, but something which is broader, something which enables the man to connect with the larger self or the supreme self. So, this kind of thought we have examine and discuss when we have discussed Rabindranath Tagore, Arvind Ghosh and to some extent in Raja Ram Mohan Roy also.

So, Vivekananda represent that tradition and he in a way was influenced by Raja Ram Mohan Roy and his approach to religion, spirituality and also the scientific and rational articulation of religion spirituality or the human dignity and the role of freedom of praise liberty and etcetera. So, Vivekananda was influenced to a great extent by the thought of Ram Mohan Roy and he considered him as the most pragmatic modern political thinkers of India and the father of Indian Renessa.

So, in Vivekananda and his thought we will find all strengths and that becomes a challenge when you would have selective interpretation of Vivekananda by different schools of political thought be it conservative to radical to Marxist to the socialist and many others. So, Vivekananda is open to different kind of interpretation because of this involvement and engagement with different and often contradictory issues and concerns in his life.

So, he is not just a spiritual religious leader, but he was a sympathetic or very actively involved in the revival or improving the political material and economic condition of the masses and at the same time he is considered as the prophet of Indian nationalism, many scholars argue because of his belief or faith in the revival of India and that can lead to the spiritual enlighten enlightenment of the world as a whole.

So, he wanted India to assert as an independent country based on this a spiritual, a spiritual side of its existence or its identity and that can be the solid basis on which Indian nation can emerge and assert it independence and human can attain or realize ones dignity. So, Vivekananda's philosophy is in different directions we are going to focus more on what he has to say on religion and more.

So, how religion and spirituality can be the basis of Indian nation and how India can revitalize itself. So, that is the focus of our lecture through Vivekananda to begin with.

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INTRODUCTION

'He was not politicians, he was greatest of nationalists'

—Sister Nivedita.

- Vivekananda was one of the foremost nation builders of India and his ideas greatly influenced many national leaders.
- Vivekananda was indeed a modern figure. For **one**, he believed that movement/change were signs of life and stillness is a sign of death or decadence. So he emphasised on fresh interpretation of tradition to face the new world with new social and political requirements. **Secondly**, he believed that change has to come in the minds of men first to change the world.

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We can understand his political or philosophical standing through this quotation by sister Nivedita where she writes that he was not politicians he was greatest of nationalists. So, politics in a sense for Vivekananda the way it was practiced was something merely as a talk or something which do not really help in the improvement or empowerment of the common masses.

And he wanted to ensure and wanted to resolve or provide solution which will help in the improvement of the material condition of the large number of masses not a kind of very limited group of people engaged in merely talk or discussion about the condition of the masses. So, in that sense she considered himself not as a politician or politics, she considered something narrowly defined as in as a, nonsense which does not really lead to improvement of the masses.

So, he wanted the empowerment of the masses and that he wanted to do through this spiritual or a religious assertion or igniting of the divine presence in each one of the millions of Indians. So, therefore, his breed or his nationality was Indian.

So, he was deeply disturbed by the experiences he had while he was travelling length and breadth of the nation meeting, it is a particular section of people will, well off and prosperous, but the millions of, masses living in subhuman condition and that becomes something which he wanted to resolve and for that message to fight against, the British fight against the operation of any kind that can happen only through the spiritual regeneration of the masses.

So, we will discuss this point more. So, in his thought you see him as a greatest of the nationalists and yet he was a spiritual and the religious leader. Vivekananda was one of the foremost nation builders of India and his ideas greatly influenced many nationalist leaders including Tagore Nehru Gandhi and even in contemporary politics you see um, many politician in taking inspiration from, from Vivekananda and his writings and especially for the youth of India Vivekananda remains an icon or a source of inspiration to, to solve the multitude of problems and challenges that India is facing in contemporary times.

So, since the very beginning Vivekananda become a kind of icon or a youth icon for, for many generation including many nationalist leaders and therefore, he is consider also as a prophet of Indian nationalism. He gave the philosophy or the spiritual basis or sound basis of Indian, Indian nation hood or nationalism. He was a modern figure and why he was a unique, unique leader or thinker precisely.

Because when he is tackling modern challenges that India's was facing he did it through the connection through the deep engagement with the pre modern or traditional spiritual Indian civilization and that becomes the source of his articulation, his understanding of Indian nationalism and that is the way he connect with the masses.

So, one of the interpretation in Vivekananda was that the religion and religious city is vital for Indians from their birth to their death and without understanding that religious city one cannot understand Indian society religion or Indian way of life and therefore, he wanted to, to reignite that religiosity or understanding of religious practices. Divide of many evil practices that has happened like idol worship or temple or whatever.

So, for him religion and religion city is more a spirit rather than its form or theories, however beautiful or contemplative that may be. So, so Vivekananda connect with the traditional Indian self through his reinterpretation of Vedanta or Advait Vedanta which is also called practical Vedanta or new Vedanta which we will discuss. So, in that sense Vivekananda gave the philosophical basis of Indian, Indian nationalism and he continued to inspire many generation of national leaders including many leaders in contemporary India.

So, in his thought first he believed that movement and change where signs of life and stillness is a sign of death or decadence. So, he emphasized on fresh interpretation of

tradition to face the new world with new social and political requirements that is the kind of intellectual philosophical contribution of Vivekananda which he want to do by connecting or reconnecting with the traditional part and reinterpreting it in a way which enables the country the community to face the present or the challenges of present new, new world and

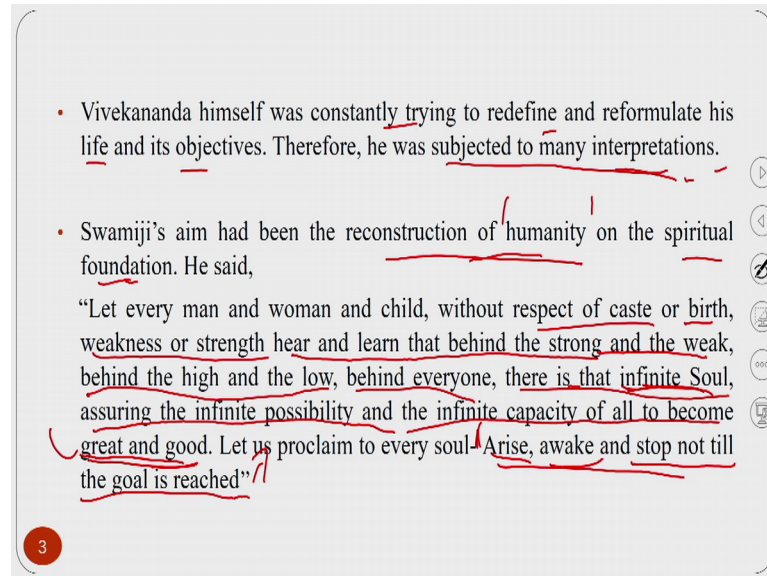
So, do through challenging or through changing oneself and not by remaining stagnant or still. So, for him the change or the movement is the sign of life for any society or any community and stillness or stagnation is the sign of death. He wanted India to change, he wanted India to revive itself to face the modern challenges.

The second is he believed that the change has to come in the minds of the man first to change the world. So, here in a way assert the individual involvement in the change that may happen or that should happen in a country or in a community where the change is not something which comes from outside or it is imposed from ever, but it should come before, before it comes the change should first in the minds of the people.

So, the belief the conviction in something or some idea should so, develop only when individual or his self his atomistic self is convinced or persuaded by the validity of that that idea or the desirability of that that idea. So, for social religious or political change to occur, it is necessary that change should first occur in the minds of people. There should be proper education or transmission of ideas which enables the individual to subject himself or herself to a particular idea and then that will lead to transfer transformative changes in the society in the community and in the religion.

So, therefore, despite of his tilt towards religion spirituality or such thing you also find in him the tenets of modern political theorization or thinking where he believes that the change is necessary or inevitable and also to change to happen, one requires change in the mind of people before it happens in the real world.

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- Vivekananda himself was constantly trying to redefine and reformulate his life and its objectives. Therefore, he was subjected to many interpretations.
- Swamiji's aim had been the reconstruction of humanity on the spiritual foundation. He said,
"Let every man and woman and child, without respect of caste or birth, weakness or strength hear and learn that behind the strong and the weak, behind the high and the low, behind everyone, there is that infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good. Let us proclaim to every soul—Arise, awake and stop not till the goal is reached" /

Now, Vivekananda also constantly tries to redefine himself and his ideas about life and its objectives. So, in the very beginning he was influenced by western thinkers like Kanth Hegel, idea of Spenser and many others. He was also influenced by Brahmo Samaj or southern Brahmo Samaj or the ideas of Raja Ram Mohan Roy. At the same time there was a tendency or the urge towards a spiritual search or the finding the meaning of meaning of life.

So, in Vivekananda, so, on the other hand he was also deeply engaged with the cause or the goal of objective of the Indian nationhood or to define Indian nation hood on the basis of Hinduism. At the same time he was also in favour of east west dialogue or cordial conversation. So, in Vivekananda he constantly tries to redefine himself or if reformulate his ideas on life and its objective.

And therefore, he remains open or subjected to different interpretation and there you will find many works reducing him merely as a religious or a spiritual guru while on many other kind of works project him as a leader of or a Hinduism still other many words and scholars project Hinduthwa him as a sacred, but secular or a accommodative or inclusive religious, religious figure there are still many others project him as a prophet of modern Indian nationalism.

So, in Vivekananda you have all strengths or possibility of interpretation because of his constant redefining and reformulating his own ideas and objectives of life. So, Swamiji's

aim had been the reconstruction of humanity on the spiritual fund foundation. So, here humanity is much beyond the limits of Indian nation or geographical boundary of India. So, he wanted to create or, or constitute a community of the world where all the religions all the different sectarians or other kinds of viewpoints can live with each other with harmony and peace.

So, and that is possible only through the spiritual foundation and he quotes and he writes and I will quote that,” Let every man and women and child without respect of caste or birth weakness or strength here and learned that behind the strong and the weak behind the high and the low behind everyone there is that in finite Soul assuring the infinite possibility and the infinite capacity of all to become great and good”.

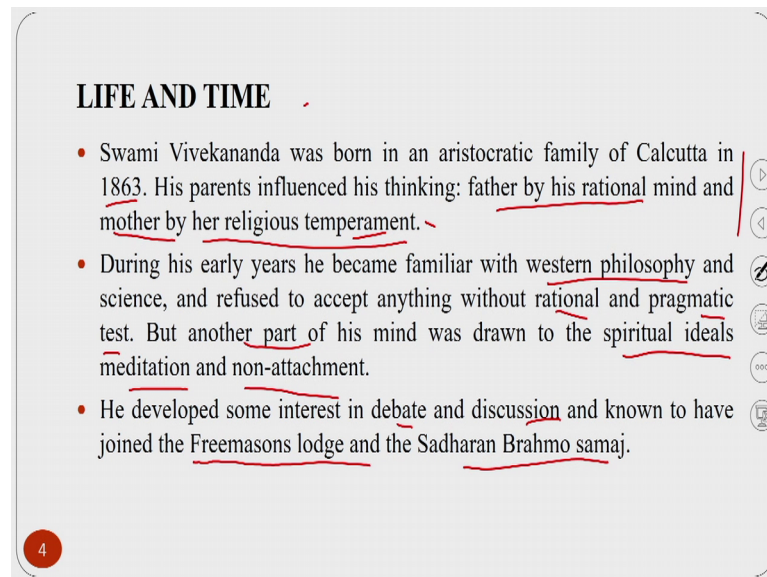
Let us proclaim to every soul arise a weak stop and stop not till the goal is reached. So, you may have come across this quotation often quoted requoted, argued reargued, interpreted reinterpreted in. So, many works of life arise awake and stop not till the goal is reached. So, that becomes a famous quotation of Vivekananda and inspire a lot of students youth and activist leaders, but it connects with the larger, larger project. Vivekananda was envisioning that was beyond any kind of caste and creed, weakness or strength, high and low. He wanted everyone to realize that behind all of them different caste different creed, high and low there is one in finite soul which assured the infinite possibility and infinite capacity of each one of them to become great and good.

So, this possibility of becoming great and good is not confined to a particular caste or a particular creed or if you selective individual, but it is open to all only thing is that everyone has to realize the presence of this infinite soul behind him and when one realizes such existence then one can attain this greatness and goodness. So, he proclaimed that then every soul should aspire to arise first to acknowledge or to remember the presence of these souls and then keep on thinking or articulating or engaging with that realization, and then continuously strive to reach that goal of becoming good and great and that is possible for each one of us without any distinction of caste, creed and birth.

So, that is the message of Vivekananda for creating the world, world community or unity among different religious groups and all kind of Sectorian belief systems. Now, to briefly discuss about his life and times he was born in an aristocratic family in Calcutta in 1863

and he was greatly influenced by his own parents where his father was more a kind of rational thinker or a kind of agnostic towards religious practices and belief systems as was the case with many aristocratic family of their times and his mother was of religious temperaments.

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LIFE AND TIME

- Swami Vivekananda was born in an aristocratic family of Calcutta in 1863. His parents influenced his thinking: father by his rational mind and mother by her religious temperament.
- During his early years he became familiar with western philosophy and science, and refused to accept anything without rational and pragmatic test. But another part of his mind was drawn to the spiritual ideals meditation and non-attachment.
- He developed some interest in debate and discussion and known to have joined the Freemasons lodge and the Sadharan Brahma samaj.

So, in Vivekananda also this belief in accepting something only when it is scientifically or rationally persuasive enough and yet searching the true or the larger meaning of life comes from maybe his, learning or his inspiration from his parents where father was more rational, scientific or agnostic to religious thing, but mother was a more religious temperament.

So, during his earlier, early years he became familiar with western philosophy and science and refused to accept anything without rational and pragmatic tests. So, Vivekananda developed that rational scientific outer loop from the very beginning and especially after his readings of Hegel Khan, Herbert Spencer and many others but at the same time there was another part of his mind which was drawn to spiritual ideas, meditations and nonattachment, the kind of abstract contemplative and speculative thinking about the larger meaning of life.

Larger objective of life and yet he was also deeply influenced by the rational scientific, scientific method of explaining or understanding anything including social political and religious life and from the earliest he developed some interest in debates and discussions

about social reforms, religious reforms, meaning of life nation, struggle for independence and also join Sadharan Brahma Samaj was serviced by Raja Ram Mohan Roy and Freemasons lodge and he excelled in his education in his academic life as well, but yet he constantly searched for the larger meaning or the foundational ideas of ideas of life.

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➤ **Meeting with Ramakrishna :**

- While searching for a man who could directly demonstrate the reality of God, he came to Sri Ramakrishna (born as Gadadhar Chattopadhyay 1836-1886) at the age of nineteen and was attracted by his saintliness. Though at first he was skeptical of Ramakrishna's teachings but gradually he became his disciple.
- One of the important instructions Ramakrishna gave him was to see God "with eyes open" rather than to see God "with eyes closed". Vivekananda was taught that service to men was the most effective worship.

So, in a way Vivekananda and his life was a constant search for the meaning of life which remains permanent, which is absolute, there is no illusion there is no relativity there.

So, the true meaning or the exact meaning of life the genesis of life or such a spiritual questions lead him to constantly search for new gurus and new, new thinkers and to debates and discussions of his time. He came to know, know about Rama Krishna, Rama Krishna, he was a spiritual leader. So, while searching for a man who could directly demonstrate the reality of god so, the search of god what is in an individual being which remains permanent which transcend the limits of biological or the physical existence of human being.

So, in search of that question he come to know about Shri Ramakrishna who was born at Gadadhar Chattopadhyay, he was a mystic leader or a spiritual guru. So, at the age of 19 he came in contact with Shri Ramakrishna and was immediately attracted by his saintliness or simplicity or childish innocence so; however, in the beginning he was a skeptical of many practices of Ramakrishna like his trance, where he thought about

realization of god is possible, through experience and it cannot be rationally, rationally explained.

So, for such kind of practices and beliefs in Ramakrishna, Vivekananda was very skeptical in the beginning, but gradually he, he became his disciple and admired his, his spiritual learnings and expertise. So, from Ramakrishna; one of the important instructions he received was to see god with eyes open and not with eyes closed.

So, god is to be seen in the humanity the larger humanity and not in temples not in theories, not in, not in text. So, this teaching enables Vivekananda to understand the service to men was the most effective form of worship.

So, the humanities for him, the God is the human being. So, serving the human being is equal to serving the god or serving to greatest and most effective form of worship. So, Vivekananda began to realize or began to expand the spirituality in men and manifest that a spirituality in men through this understanding that service to men and not to a book, not to a form or not to an idol, not to a temple is what constitute religiosity or a spirituality or effective form of worship.

So, that is that way he reinterpreted many traditional beliefs about religion and religious practices also. So, after the death of Ramakrishna, Vivekananda travelled all over India and became deeply distressed at the site of the material degradation of the masses and then he decided to dedicate his life to the upliftment of the commonman that becomes the lifelong objective of Vivekananda where he wanted India to attain freedom not just for the sake of freedom, but also to revitalize the infinite source of a strength in each one of us that is based on the spiritual side of it and he constantly tries to awaken that spiritual side of the millions or teeming millions.

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- Following Ramakrishna's death, Vivekananda travelled all over India and became deeply distressed at the sight of the material degradation of the masses. He then decided to dedicate his life to the upliftment of common men.
- The Vivekananda we are more familiar with emerged around 1890. The Swami's wandering at that time was to know the condition of that time. He also undertook journey to America for that purpose.
- In 1897 he started Ramakrishna math and mission at Belur. Two years later he set up the Advaita ashram in the Himalayas.
- He aimed at turning the Belur Math, the Headquarters of the Ramakrishna into a complete university where western science and eastern mysticism would be studied side by side.

So, for Vivekananda he was a great traveller and he travel length and breadth of country from Himalaya to Kanyakumari and there is a rock in Kanyakumari which is all called Vivekananda rocks and so he was not someone confined to the religious taste or territories, but also experiences life in its varied in various, various mundane, mundane forms and especially among the common um, materially degenerated masses he wanted to revive them empower them through the our spiritual awakening in their lives.

So, the Vivekananda that we are more familiar emerged around 1890s and the Swamis wandering at that time was to know the condition of that time. So, he was someone wanted to understand life in its various manifestations including in different forms in India and also in abroad and he took a journey to America for this purpose in 80 97 to spread the message of spirituality. He started Ramakrishna mutt or mission at Belur which he remains a very sacred place even today.

For many visitors from India and abroad to understand the lives and teachings of Vivekananda they visit Belur math in Kolkata and 2 years later he set up the Advaita ashram in the Himalayas he also wanted Belur math which is the headquarter of the Ramakrishna mission, which is spread across the world in different continents, he wanted to turn it into a complete university where western science and eastern mysticism would be studied side by side.

So, here is a Vivekananda who is deeply embedded in the religious or the philosophy of Advaita Vedanta or Hinduism was open to accommodate, western science and

acknowledge the significance of modern, modern science in the upliftment or the empowerment of the modern society and he wanted Belur math to be turned into a complete university where along with eastern mysticism or a spiritual tradition, modern science should also be taught.

So, the Vivekananda became more effect of whom famous or attained unparalleled fame of that time because precisely because of this speech at the parliament of religions and the basic message in this speech is this quotation which he takes from Indian spiritual texts or Territizes where he quote that as different streams having their source in different places all mingled their water in the sea.

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SPEECH AT THE PARLIAMENT OF RELIGIONS ✓

- “As the different streams having their sources in different places, all mingle their water in the sea ,so, O lord the different paths which men take through different tendencies, various though they appear, crooked or straight all lead to thee”
- Swami Vivekananda, a young, unknown Hindu monk delivered an important address about universal tolerance at the first World's Parliament of Religions at the Art Institute of Chicago on September 11, 1893.
- His profound knowledge of Indian and western philosophy impressed fellow delegates and scholars and the American press gave him consistently good coverage.
- This was his first direct contact with the West and during this time he assumed the monastic name Vivekananda (meaning ‘bliss of discerning knowledge’)

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So, O lord the different paths which men take through different tendencies various, through they appear grouped or straight all lead to thee. So that means, the life in its various forms the practices, the road, the path that one follows it ultimately to one and the same-same supreme, supreme being and that message which he gave in his speech to the parliament of a world religions becomes a kind of philosophical basis for accommodating the differences or differences in the religious practices or belief systems.

And yet developing a solid brotherhood or solidarity despite of such differences and creating a relations or human relations which transcend this sectarian belief systems or practices because of this realization and which he quotes from the Hindu text and that is why he asserted or many times very confidently put forth that the Hinduism is the mother

of all religion or the greatness of Hindu religion which can accommodate all kind of differences.

So, Swami Vivekananda and he went to this parliament of a religion he was a young unknown Hindu monk and delivered an important address about the universal tolerance. This universal tolerance can come only with the realization of the ultimate reality of all kind of life and belief system. So, address about this universal tolerance at the first ones parliament of religions and the alt art institute of Chicago on September 11 1893, 1893 his profound knowledge of Indian and western philosophy which he studied before he become a monk or world renowned serve and complemented with his profound knowledge of Indian spiritual or intellectual tradition impressed the fellow delegates and scholars and the American press gave him const, consistently good coverage. This was his first direct contact with the west and during this time he is assumed the monastic name Vivekananda.

So, Vivekananda was born as a Narendranath Datta and from Narendranath Datta he, he acquired this monastic name Vivekananda which means ' bliss of discerning knowledge'. In this platform enables him to reach not just the global audience or express or make them familiar about Indian tradition or in Hinduism or the message of Hinduism to the world, but also instantly help him to reach to the millions of masses back home in India and when he returned from them from the parliament of religion, he was given a unmatched reception when he reached the source of India.

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- His mission to America was both national and international.
- The compelling motive of his coming to America was to know the science and technology of the west. He also wanted to share with the American people certain spiritual knowledge cherished in India which he thought might help the west to overcome its anxieties and restlessness.
- In America he also tried to remove many mistaken notions held by many westerners regarding the Indian culture.

So, in America his mission was both national and international to express the vital or the force of spiritual expertise in America and also to develop the brotherhood among different religious followers or the belief systems. So, the compelling motive of his coming to America was to know the science and technology of the west and he also wanted to share with the American people certain spiritual knowledge cherished in India which he thought might help the wish to overcome its anxiety and restlessness.

So, with his experience of west he realizes inherent or the inner restlessness in modern western self and he thought that that can be cured with learning this is old spiritual wisdom or knowledge of India and that how he thought India can contribute in the empowerment or the spiritual awakening of the humanity at large and at the same time he wanted Indians to learn the scientific or the technological development of the west and the scientific and rational temperament, even what the religion and religious practices is something which Vivekananda constantly explained to his followers and millions of students he addressed. So, the other missions he performed there was to remove the mistaken notions about some of the misconceptions or misinterpretation of Indian religion and belief systems in the mind of many westerners in including Americans.

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➤ **VIEWS ON ADVAITA VEDANTA :**

- He presented in simple language the philosophy of Advaita Vedanta.
- Man, in his view, was no different from reality or God; it was just that his delusion did not allow him to gauge this supreme truth. He believed that a man's actions and thoughts should be guided by principles of the divinity of the soul and the solidarity of mankind.
- This philosophy believes that the non-dualistic ultimate reality, or Brahman is free from dissension and conflict and is conducive to the welfare of all.

So, Vivekananda here, one can find is someone who is scientifically and very rationally putting forward the, strength of or the true meaning of Hinduism which was caricatured by many colonial administrator's scholars and the Christian missionaries and relegated it merely as a kind of false belief or a irrational practices or belief systems. So, Vivekananda was, was a responding to that kind of caricaturing of Hinduism merely as a irrational belief systems or practices.

And it has acquired many, you will evil rituals and practices which we have discussed while we, we were discussing about Raja Ram Mohan Roy. So, Vivekananda was also reinterpreting Hinduism in a more scientific and rational way and expressing or putting forth, the true or true or the correct meaning of Hinduism. So, for many a scholars the caste system was the result of Hinduism.

But he was someone who believed and responded that Hinduism is not at the fault, it is because of those who are priestly class or those who, who received or profit from this kind of practices they maintain this kind of hierarchy. In fact, Hinduism for him is something which ensures or sanction the highest dignity to the individual despite of his caste and and creed.

So, for Vivekananda the task was to reassert or reinterpret Hinduism and distance it from the dogmas or many irrational beliefs and rituals which had developed after many centuries of the degeneration or the foreign rule. So, Vivekananda presented in a very

simple language the philosophy of Advaita Vedanta. Advait Vedanta is the monism that belief in one supreme truth that is Brahman one Brahma and we are all manifestation of the same one supreme self.

So, his interpretation of Advaita Vedanta is also known as practical Vedanta or newer that Vedanta which becomes the inspiring philosophy for many nationalist leaders. So, in his views men was no different from reality or god it was just that his delusion did not allow him to gauge this supreme truth he believed that immense action and thoughts should be guided by principle of the divinity of the soul and the solidarity of mankind. So, for him and the way he interpreted Advaita Vedanta for millions and not just for a priestly class or a selected group, the understanding of men as the manifestation are connected with this supreme reality or god this realization do not come to the masses because of their various delusions.

So, what comes after life, what is the significance of soul will soul perish with the death of the body. So, these kind of discourses he explains through this, this understanding of men which is not different from the reality or the god. So, the may he see, see god in man himself. So, Nar Narayan and such, such expression in Vivekananda comes from this kind of interpretation of men. So, he wanted this delusion which obstruct the individual to realize this supreme reality or supreme truth to be removed and that can be removed when mans action and thoughts is guided by this divinity of soul,soul do not perish with the word body message of Gita and many other texts.

And therefore, the ultimate objective is the solidarity of mankind not divided on the basis of caste creed or evenness and or nationality. So, that is his conception of a man which he considered as the manifestation of divine himself and to remove the delusion one has to guide ones action and thoughts and constantly engage or understand this divinity of soul and that will then enable the individual to cross the boundaries of a religion belief systems or the sectarian ideas about god and forms of god etcetera and develop the solidarity among the mankind. So, this philosophy believes that the Nondualistic ultimate reality, the Nondualistic.

So, the ultimate reality which is one is Nondualistic there is no illusion there is no duality, there this absolute supreme monastic self or Brahman is free from dissonance and conflict and is conducive to the welfare of welfare of all. So, this realization of one

as the supreme self and all of us are part of that supreme self will enable us to force a solidarity or a brotherhood which will help in the welfare of one and all and not any kind of hierarchy, not any kind of dichotomies, not any kind of dissensions, conflicts or violence.

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- He pointed out that the task of Vedanta was to break down privileges.

“The idea that one man is born superior to another has no meaning in Vedanta” –he suggested that inequalities were not endemic to individuals or institutions; they were more often than not a reflection of the circumstances they had been placed in.

- His reading of Vedanta asserts the India's pluralistic culture. Vedanta in his view allowed people to reach the same goals through different paths.

So, that of philosophy enables one to realize the interconnections in interpersonal relationships. So, for him the task of Vedanta was to break down privileges or any kind of hierarchy, any kind of conflicts that result out of that hierarchy or the privilege that should be broken down and that is the true message of Vedanta for Vivekananda and then why his philosophy of Vedanta is also called practical Vedanta, is also because it is not limited to merely contemplative or speculative practices, but it actually enables the millions.

So, his tasks or Ramakrishna mission or many initiatives he undertook was to spread this message of Advaita Vedanta among the millions and millions of masses which were not able to understand or engage with this kind of thought. So, the Vedanta for him is a more practical approach to break down any kind of privileges and hierarchy and the conflict that is the result of such privileges and hierarchy.

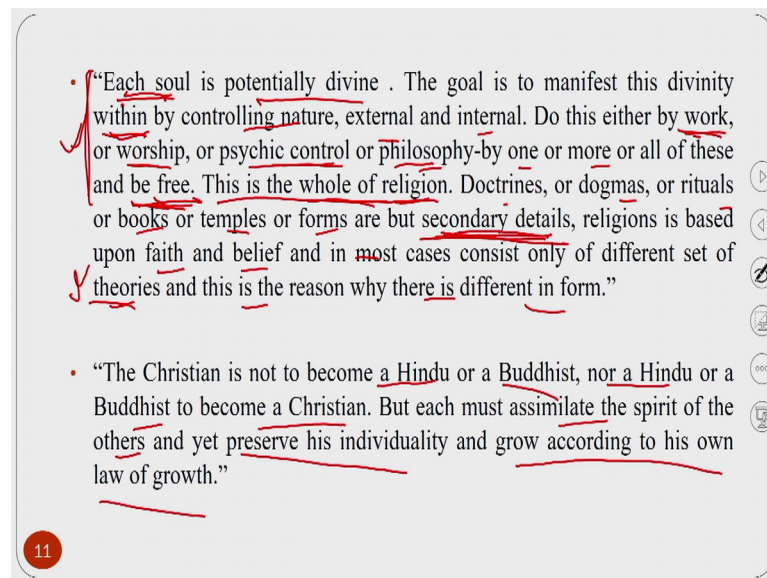
So, the idea that one man is born superior to another has no meaning in Vedanta that is the message of Vivekananda. He suggested that the inequalities were not endemic to individuals or institutions; they were more often than not a reflection of these

circumstances they had been placed in. So, the rise of inequalities or hierarchy is result, not of the belief systems or the religious practices, but because of the circumstances.

The human material socioeconomic conditions produce such inequalities and hierarchy and which can be broken down once human being or the individual realizes that supreme truth which do not, which do not, believe in any superiority or a inferiority among and between the individuals. So, Vedanta for him then is a kind of active philosophy to bring social equality, to bring equality among the mankind and then develop the solidarity among, among them.

So, his understanding of Vedanta asserts India's pluralistic culture; that means, Vedanta and its philosophy realizes the differences in the different practices, different belief systems, but ultimately realizes the supreme truth that we are all part of same one singular non dualistic, supreme truth and that enables the people to reach the same goal through different paths. So, they may follow different paths, different practices but ultimate reality, the ultimate journey is to reach to this one supreme God.

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- “Each soul is potentially divine . The goal is to manifest this divinity within by controlling nature, external and internal. Do this either by work, or worship, or psychic control or philosophy-by one or more or all of these and be free. This is the whole of religion. Doctrines, or dogmas, or rituals or books or temples or forms are but secondary details, religions is based upon faith and belief and in most cases consist only of different set of theories and this is the reason why there is different in form.”
- “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 the others and yet preserve his individuality and grow according to his own law of growth.”

So, to further cone for Vivekananda, each soul is potentially divine the goal is to manifest this divinity within by controlling natures external and internal do this either by work or worship or psychic control or philosophy by one or more or all of these and be free this is the whole of religion for him, the understanding or interpretation of a religion

is not sectarian in belief in some things whether that something is god or an idol or a book or a theory or a anything.

So, so basically till here what he is saying that the each soul there is no bar, there is no selection, there is no privilege in which soul is potential to realize this divine for Vivekananda. Each soul is potentially divine, the goal is to manifest this divinity within from once on self; that means, it should not be control imposed or persuaded by external forces right and this goal of realization of divinity within is possible through work or worship and psychic control of the control or philosophy; that means, a different kind of yoga he was preaching Karmayoga, Jnanayoga, Rajayoga or different forms he was saying that one can attain this divinity within by one or more or all of these and the idea is to be free.

And this is for him religion that is the whole religion for Vivekananda realizing within the manifestation of divinity and that realization can come through any of these ways. So, further he writes doctrines or dogmas or rituals or books or temples or forms are but secondary details, the religion is based upon faith and belief and in most cases consists only of different set of theories and this is the reason why there is a different in form.

So, these realization different, the secondary details of any religion based on books, temples forms of worship, doctrines or dogmas. It is based upon different in theories and therefore, it may appear different from each other but ultimately if the purpose is to understand or realize this and be free which is the whole, whole religion then these forms are merely secondary ultimate truth or the absolute truth is the realization of divinity within which is potential possible for each soul

So, therefore, he writes that 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 their spirit of others and yet preserve his individuality and grow according to his on law of growth. So, that is how one can attain oneself be free without converting to any other religion or any one form of religion which is considered as true religion for him these are different ways, different parts of realization.

The ultimate objective is to realize the divinity within without any external intervention or controlling the nature. So, for that one need not to convert from one religion to other form. So, one form of worship to another form of worship will not help in realisation of

this. Ultimate truth that comes only when one realizes from within this divine manifestation and that is the basis of religion and spirituality in the individual life, in the life of community or in the life of humankind. But that we can endure was trying to priests through his reinterpretation of Advaita Vedanta which is also considered as practical Vedanta.

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- Some of his followers regarded him as the key founders of modern Hinduism. However, in his day he strongly criticized traditional Hinduism.
- Again, when thinking of a common scripture for India, he preferred the Vedas. However, he himself had once identified these as an authority recognized by the Hindus alone.
- Despite claiming Hinduism to be the mother and teacher of all other faiths, Vivekananda's project was to create a European society in India which he called the India's religion. He had contempt for the India of his times and saw nothing worthwhile in it.

Many of his followers regarded him as the key founders of modern Hinduism especially the revival of Hinduism and the belief and the self confidence of the masses in the Hinduism as the basis of nation, as the basis of community. So, in the first phase of Indian national movement you will find many such religious or spiritual gurus reviving the true meaning or reinterpreting the incentives to engage or to respond to the challenges of challenges of their time

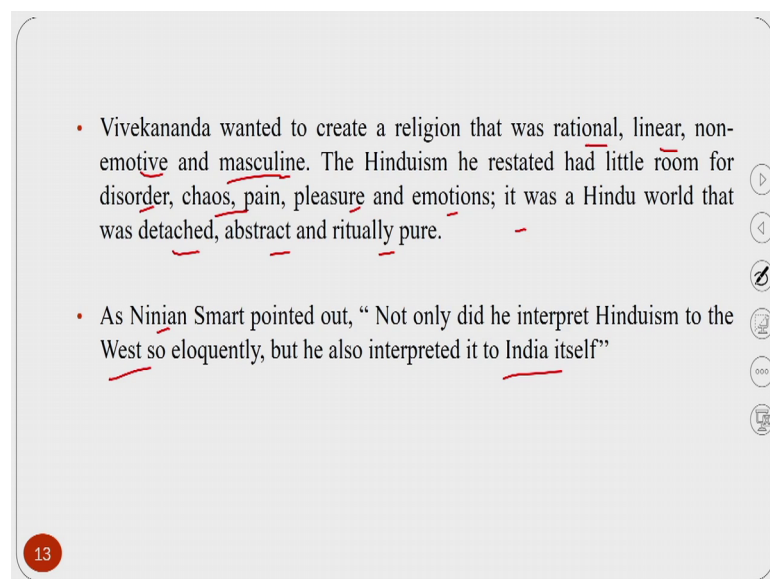
So, Vivekananda; however was strongly critical of the traditional Hinduism. Traditional Hinduism in a way, the way it was believed and practiced and ritualized and monotony of such practices without connecting to the spirit or a spiritual side of it. Vivekananda was very critical of it yet through his reinterpretation and his message he is considered as the founder of modern Hinduism and there is some contradictory thinking or, or interpretation in Vivekananda writing also.

So, when we so, first was that he was very critical of many practices and the ritualized behaviour or monotony of such behaviour again when he thinking about the common

scripture for India he preferred the Vedas or the incentives or the open Upanishads; however, he himself had once identified these as the authority recognized by the Hindus alone. So, what would be the status of other territories of other religion? So, that is a kind of inconsistency in his writing.

Despite claiming the Hinduism to be the mother and teacher of all other faiths Vivekananda's project was to create a European society in India which he called the India's religion. So, for Vivekananda the condition of the masses or the economic material condition of the masses was. So, worthless that he won the regeneration of India which is possible by creating this European society in India which we will be a kind of combination of the ancient Indian heritage of a spiritual understanding or the wisdom on the one hand and modern science and technology of the west on the other hand and that combination can regenerate the degrading condition of millions of Indian masses.

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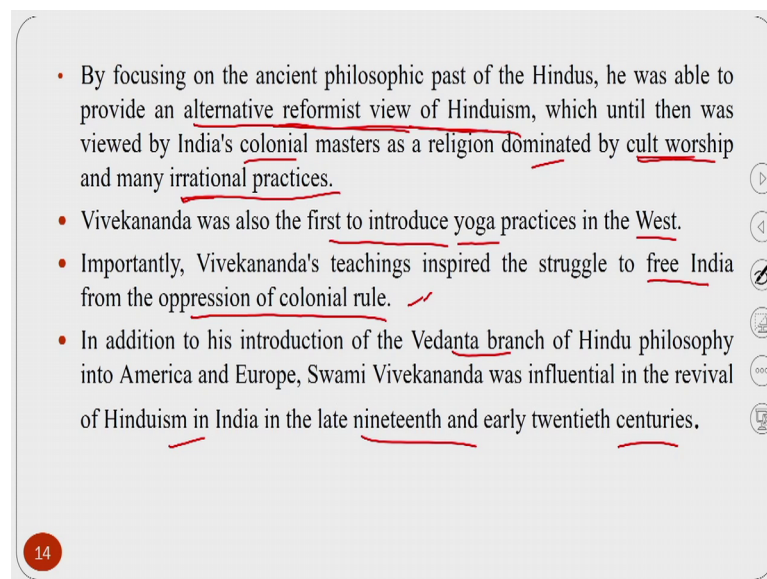


- Vivekananda wanted to create a religion that was rational, linear, non-emotive and masculine. The Hinduism he restated had little room for disorder, chaos, pain, pleasure and emotions; it was a Hindu world that was detached, abstract and ritually pure.
- As Ninian Smart pointed out, “Not only did he interpret Hinduism to the West so eloquently, but he also interpreted it to India itself”

So, so he wanted to create this European society in India which he thought was possible. So, Vivekananda wanted to create a religion that was rational linear non emotive and masculine. So, the strength is life and weaknesses that. So, that kind of interpretation of religion or Hinduism leave very little space for disorder chaos pain pleasure or emotions. So, it was a Hindu world that was detached abstract and ritually pure. So, he wanted to create India spiritually strong by preferring to the masculine over say feminine or rational over say emotive or such things.

So, what we find in his interpretation that as Ninian Smart pointed out that not only did he interpret Hinduism to the west, but also interpreted into India itself. So, he interpreted Vedanta or Advait Vedanta in such a way which will enables the Indian to respond to solve many of the contemporary challenges and this is for him not merely for the contemplative exercise, it has the practical application in day to day material political and economic life of the people.

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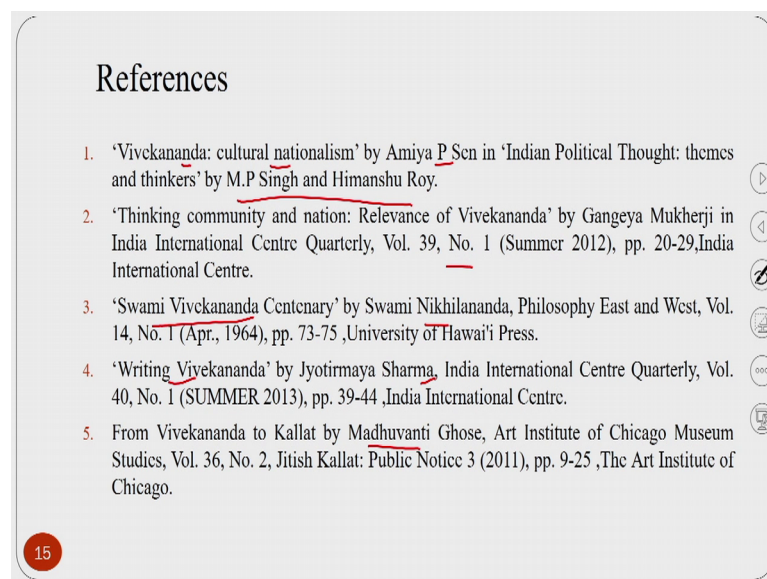
- By focusing on the ancient philosophic past of the Hindus, he was able to provide an alternative reformist view of Hinduism, which until then was viewed by India's colonial masters as a religion dominated by cult worship and many irrational practices.
- Vivekananda was also the first to introduce yoga practices in the West.
- Importantly, Vivekananda's teachings inspired the struggle to free India from the oppression of colonial rule.
- In addition to his introduction of the Vedanta branch of Hindu philosophy into America and Europe, Swami Vivekananda was influential in the revival of Hinduism in India in the late nineteenth and early twentieth centuries.

So, by focusing on the ancient philosophic past of the Hindu's he was able to provide an alternative reformative view of Hinduism which until then was viewed by India's colonial masters as a religion dominated by cult worship and many irrational practices. So, foremost contribution of Vivekananda was the reassertion of the strength and capability of Hinduism to solve, not just the degrading condition of the masses, but reignite the spiritual side of humanity not just in India, but also in the world.

So, contrary to the many colonial masters and their belief about Indian religions specially Hinduism which they thought as a kind of merely cult worship or consisted of many irrational practices he provided a alternative reformist view of Hinduism in his practical Vedanta and he was also someone who first introduced different practices of yoga to the west and importantly Vivekananda's teachings inspired the struggle to free India from the operation of the colonial rules.

So, there many scholars believe that his message or his work influenced a great many revolutionaries in India to lead down their life to sacrifice their, their life, their material possessions for the sake of freedom of India from the colonial rule. So, in addition to this his introduction to the Vedanta branch of a Hindu philosophy into America and Europe Swami Vivekananda was influential in the revival of Hinduism in India in the 19th and early 20th century. So, the true masses of Hinduism he helped in transmitting in Europe or in America, but also he helped in a revival of Hinduism in late 19th century and early 20s 20th century in India.

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So, that is his thought on Hinduism the rule of Hinduism in the improve role of Hinduism in the everyday life of the people to improve their not just material or the, or the economic condition, but also the spiritual side of their, their existence. So, in this lecture if one is to summarize the message or the basis of Vivekananda's philosophy it is the religion and religiosity and that religion and religiosity for Vivekananda is to attain the divinity or realize the divinity within and that realization may come through many ways through work through worship through Gyana Yoga or through all of these.

And open to all souls without any discrimination of caste religion or any kind of a sectarian beliefs and so all these forms ultimately lead to that that realization fatigue which is for him the true meaning or objective of life for each human being. So, on this lecture you can refer to some of these words like Vivekananda cultural nationalism by

Amiya P Sen in from Indian political thought themes and thinkers by M P Singh and Himanshu Roy also thinking community and nation relevance of Vivekananda by Gangeya Mukherji in India is international centre quarterly volume 39 number 1 and also Swami Vivekananda centenary by Swami Nikhilanand philosophy east and west.

Then writing Vivekananda by Jyotimaya Sharma and also from Vivekananda to Kallat by Madhuvanti Ghose art, art institute of Chicago museum studies. So, these are some of the works which you can refer to understand Vivekananda and his reinterpretation of Advaita Vedanta or what is also known as a new Vedanta. So, that is all for today's lecture. Thanks for your patience, thanks for listening.

Thank you.