

Dr. (Prof.) A. Girija took Master's Degree in Sanskrit Vyakarana, M.Phil Degree and Ph. D Degree in Sanskrit (1989) from University of Kerala, Thiruvananthapuram. She was an awardee of U.G.C.I.R.F. and also UGC Associateship. She also took Vidyavaridhi Degree from Rashtriya Sanskrit Vidyapeetha, Tirupati in 2012. Served as UGC Associate she taught in P.G & U.G in the Kariavattom Campus, Kerala University and Maharajas college, Eranakulam. She also worked as Lecturer in NSS College, Pandalam. She joined in the Sree Sankaracharya University of Sanskrit as a lecturer in 1994. She is now working as Professor, Department of Sanskrit Vyakarana, S.S.U.S. Kalady. She has 8 books and Research articles based on Sanskrit Grammar, Poetics, Epistemology and Philosophy. She is the chair professor of Swami Vivekananda chair sponsored by UGC. At present she is the co-ordinator of the Ernakulam District, Strengthening of Sanskrit Programme conducted by S.S.U.S. Kalady. Formerly she worked as the co-ordinator of the same programme in the Kottayam District. She has served as the W.C.C. Director-person and Staff Advisor in the main campus, Kalady. She is the member of the Sanskrit P.G Board Faculty in the Kerala University. She is the Faculty member of the Sanskrit Grammar in S.S.U.S. Kalady. She has been a special invitee in public functions and cultural programmes to address the gathering. She received GURU SRESHTHA PURASKARAM by Rotary (International) South Kochi.

Dr. (Prof.) G. Gangadharan Nair (B. 02 Oct., 1946) Member of Syndicate, and Dean, Faculty of Sanskrit Grammar, Sree Sankaracharya University of Sanskrit, Kalady; International Sanskrit Consultant; Chairman, CIF Research Institute, Chinmaya International Foundation, Veliyanad, Piravom, Kerala; Hon. Professor and Member of Editorial Board, Sri Chandra Oriental Research Institute, Kochi; Member of Editorial Board, International Journal of Adayar Library, Chennai; Advisor, Sodh Navneet, International Referred Research Journal, Ernakulam, Gonda.

Dr. Nair, educated in traditional and modern lines in Sanskrit Grammar, other Sastras and modern linguistics, taught in Colleges and University for more than 38 years and retired in 2007 as Professor and Dean, Department of Sanskrit Vyakarana, S.S. University of Skt. Still he continues his teaching career without receiving any remuneration. His students in various Sanskrit Sastras are spread in many continents. He started spoken Sanskrit classes in 1979 to save Sanskrit from the then prevailing vicious propaganda that Sanskrit was a dead language. Now his students are propagating spoken Sanskrit as well as ancient Indian Sastras in Europe and America. His online classes on Paninian Grammar, Sanskrit Linguistics, Vedic Language, Vedas, Nirukta, Upanishads, Yogasastra, Arthasastra, Mimamsa, Anyaloka, etc., are highly appreciated by students in India and abroad for their clarity, critical approach and simple style. He occupied several honorary academic positions in many Universities. He is honoured at several national and international forums.



SREE SANKARACHARYA UNIVERSITY OF SANSKRIT

(A Statutory Educational Institution constituted by Government of Kerala)

Accredited by NAAC with 'A' Grade

Sree Sanakarpuram, P. O. Kalady, PIN - 683574,

Ernakulam Dist., Kerala. Ph: 04842 463380

ssusreg@gmail.com., ssus.ac.in



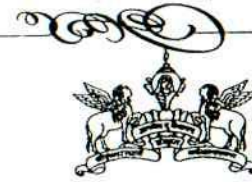
श्री शङ्कराचार्य संस्कृतसर्वकलाशाला
Sree Sankaracharya University of Sanskrit
**Swami Vivekananda: Reconciling
Material & Spiritual Welfare**
National Workshop & Seminar Proceedings

Vision and Mission of Swami Vivekananda
Volume - II

General Editors

Dr. (Prof) A. GIRIJA

Dr. (Prof) G. GANGADHARAN NAIR



Swami Vivekananda Chair
Sree Sankaracharya University of Sanskrit, Kalady
September 2017

**Swami Vivekananda: Reconciling Material & Spiritual Welfare
(National Workshop)**

&

**Vision and Mission of Swami Vivekananda
(National Seminar)**

Proceedings

Patron

Dr. Dharmaraj Adat (Pro-V.C/ V.C.In Charge. SSUS Kalady)

Dr. T.P Ravindran (Registrar, SSUS Kalady)

Financial Support

University Grants Commission, Delhi

Publication

Smile India Foundation, Malappuram.

(Registered as a Non Government Organisation)

ISBN: 978-81-931921-6-0

Second Impression: September 2017

© Swami Vivekananda Chair,

Sree Sankaracharya University of Sanskrit, Kalady.

(All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the Swami Vivekananda Chair.)

General Editors

Dr. (Prof) A. Girija

Dr. (Prof) G. Gangadharan Nair

Associate Editors

Dr. T. Vasudevan

Dr. K. Remadevi Amma

Dr. M. V. Natesan

Mr. Abdul Rasheed K.

EDITOR'S NOTE

Swami Vivekananda was a treasure-house of ancient and modern philosophical teachings. Human existence involves various forms of struggles which make impediments and challenges in the way of peaceful co-existence, making life worth living. It is the privilege of human being to be endowed with the wisdom to learn from experiences and to resolve the care and share for each other to glorify the humanity and uphold human dignity.

War and slavery are the main harmful by products of human civilization. Swami Vivekananda called upon people to declare war against poverty, disease, illiteracy in addition to many problems caused by unfavourable natural surroundings and natural calamities.

No one should be unhappy. Everyone should be in a position to enjoy life. Sufferings of the people should be addressed by those who are responsible and who govern the people.

Unity of purpose of all those doing hard work for the progress of mankind is in making life free from sufferings. Everyone should get the opportunity to develop his innate abilities and contribute them for the well being of one and all.

A three day National workshop entitled swami Vivekananda: Reconciling Material and Spiritual Welfare were conducted by the chair on 28th 29th and 30th June 2017. Dr. K.K.N Kurup former Vice Chancellor, Calicut University and Director of Hill Palace Heritage Museum, inaugurated the function and delivered the key note address. Dr. Dharmaraj Adat, Hon.ble Vice Chancellor, SreeSankaracharya University of Sanskrit Kalady presided over the inaugural function. Prof. B. Chandrika Dean and Head of Department of Vedanta, Prof.



MESSAGE

The National Seminar conducted on "Vision and Mission of Swami Vivekananda" has been a major milestone in the history of "Swami Vivekananda Chair" instituted in our university with the financial aid from the University Grants Commission. The workshop entitled 'Swami Vivekananda Reconciling Material and Spiritual Welfare' was inaugurated by Dr. K.K.N. Kurup, Former Vice Chancellor, Calicut University. The seminar committee have successfully compiled the National Seminar papers and looking ahead for its publication which will ultimately lead the objective of the seminar to another realm of fulfilment. I wish all success for the great endeavour taken by the chair Professor and committee members of the academic programme. The three day work shop proceedings are now published as a second volume. It is a commendable work.

Kalaldy
19-09-2017

Dr. M. Manimohanam
Professor & Head
Department of Sanskrit
Vyakarana SreeSankaracharya
University of Sanskrit,
Kalaldy, Kerala.

Contents

Page

Inaugural Speech SWAMI VIVEKANANDA AND THE INDIAN YOUTH IN THE CONTEXT OF NATIONALISM Dr. K.K.N. Kurup	1
1. SWAMI VIVEKANANDA A COMBINATION OF SPIRITUALITY AND SOCIALITY Dr. Sreevaraham Chandrasekharan Nair	9
2. SWAMI VIVEKANANDA'S MISSION: SPIRITUAL AND MATERIAL WELLBEING OF ALL Dr. G. Gangadharan Nair	16
3. THE DICHOTOMY BETWEEN MATERIALISM AND SPIRITUALISM SOLVED BY SWAMI VIVEKANANDA Dr. A. Girija	23
4. RELIGION, FREEDOM AND HARMONY OF EXISTENCE: THE SIGNIFICANCE OF SWAMI VIVEKANANDA'S SPIRITUAL VISION Dr. T. Vasudevan	32
5. THE VEDANTIC SOCIALISM OF SWAMI VIVEKANANDA Abdul Rasheed K.	57
6. THE VISION OF VIVEKANANDA AS REFLECTED IN HIS EPISTLES. Dr. Jinita K. S.	63
7. SWAMI VIVEKANANDA-THE STRAINER OF UPANISHADIC WISDOM Dr. B. Chandrika	72
8. VIVEKANANDA'S SPEECH MARKS ON MATERIALISM AND SPIRITUALISM Dr. K. V. Suresh	88
9. WAYS OF REALIZATION OF SWAMI VIVEKANANDA WITH SPECIAL REFERENCE TO KARMAYOGA Dr. Sujitha M.V	101

SWAMI VIVEKANANDA-THE STRAINER OF UPANISHADIC WISDOM

Dr. B. Chandrika

Professor, Dept. Of Sanskrit Vedanta,

SSUS Kalady

Swami Vivekananda is one of the greatest and boldest saints to whom India owed much as he had transformed the whole teachings of the Upanishadic wisdom in tune with the then present social situation that too has its relevance to more than coming 500 years in advance. He is such a saint who can foresee certain things very well in advance. This may be considered as the major peculiarity of the saint philosopher. Another important quality of the strict follower of the Upanishadic wisdom is that he has no compromise with the gist of the Vedic lore. Actually the emergence of a social philosopher is the need of the hour. Vivekananda's birth itself was the need of the hour. We Indians have an excellent philosophy in the Upanishadic lore that contains certain panaceas for all the time, i.e., the relevance of it transcends time. But for the practical needs a social philosopher has to invent certain accessories which may differ from time to time. This is the need of every country when an adverse effect happens. This is the case with Vivekananda too. He wished to change the whole society eluding certain Panaceas from the Upanishadic wisdom and he himself had added certain special

interpretations which could add fragrance to the Upanishadic wisdom.

There are certain core areas he had concentrated for enriching with his effort in interpreting in tune with the then present social situation. Let us classify the whole areas mainly into four major topics viz Concept of Women, Religion re-interpreted, Man in a new perspective, Interpretation of Ethics and morality. These four may be classed as the four pillars on which he had built the whole philosophy of Neo-Vedanta. It does not mean that these four are separate watertight compartments and there is no interrelation. For the sake of presentation these divisions are being made. This also does not mean that these are the only areas which he had concentrated. There are certain other areas too. For the sake of brevity most relevant areas which swami has concentrated on are being selected.

1. Concept of Women

Swami opines that as Atman or Soul has no distinction as sex, it is quite unfair to discriminate sex. Hence he suggested that people should discuss only about human beings in general and never say as men and women. He strongly believes that if anyone wishes to measure the progress of a nation he should take the treatment of the woman folk. If anyone wishes to reinstate the lost glory of India we should change the same, i.e., treatment of the women. At the Vedic period woman folk enjoyed full-fledged freedom and in the later Vedic period one can find a kind of deterioration in the status of women. If we think about the current situation, the atmosphere has changed a lot, for women folk is now brutally

used by men as a mere instrument for getting sexual pleasure! Foreseeing the same thing Vivekananda has said that we should see this as the measuring unit of a cultural behaviour the place a nation gives to a woman i.e., how can anyone claim his country as a developed one where these types of atrocities are shown towards womanhood. If this will be the case what will be the position of India in its cultural stand? Totally disgraceful. Here in India womenfolk is brutally subdued in each and every field where men are overtaking them in each and every possible place. They will not even consider them as they too have equal rights here.

Swami could notice this everywhere in this land women are being treated as playthings. In certain countries like the USA, women have more independence and men are comparatively in lower status. In that country too, he could notice that even though they are getting much freedom, they are also getting insulted too. He could notice an incident Once one lady was sitting on a chair, There came one man and exclaimed how beautiful her eyes were! Vivekananda could not tolerate the same. He believes that even though this is an appreciation it is actually a matter of disgrace if she could not enjoy the comment. Actually this enjoyment differs from person to person. Anyway if here eyes are beautiful as he commented and she enjoys the comment then it is OK, no problem. On the other hand, if that lady could not enjoy the same, it is disgraceful. For Vivekananda it is disgraceful! This is in such a way that Vivekananda thinks about woman hood! See how careful is Vivekananda in considering the matter of Women!!!

According to Vivekananda, motherhood is the ideal womanhood in India. According to him motherhood is marvellous; really motherhood is unselfish, all-suffering, and ever-forgiving one. Even among Indian women, he appreciated Sita as a typical representative of Indian womanhood."When people are discussing as to what man and woman can do, always the same mistake is made .They show man at his best because he can fight for injustice and undergo tremendous injustice physical exertion and this is pitted against the physical weakness and non-combating quality of woman. This is unjust. Woman is as courageous as man. Each is equally good in his or her way. What man can bring us a child with such patience, endurance and love as a woman can. The one has developed the power of doing, the other, the power of suffering. If woman cannot act, neither can man suffer. The whole universe, is one of perfect balance '1'

Men and women in every country have different ways of understanding and judging things. Men have one angle of vision, women another, men argue from one standpoint, women from another. Men extenuate women and lay the blame on men while women extenuate men and heap all the blame women '2'

Throughout his life, Swami Vivekananda strived to uplift the plight of women, in particular Indian women. These are a collection of his thoughts and quotes on women.

"The best thermometer to the progress of a nation is its treatment of its women."

"There is no chance for the welfare of the world unless the condition of women is improved."

“Woman has suffered for aeons, and that has given her infinite patience and infinite perseverance.”

“The idea of perfect womanhood is perfect independence.”

“There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness.”³

“Men and women in every country, have different ways of understanding and judging things. Men have one angle of vision, women another; men argue from one standpoint, women from another. Men extenuate women and lay the blame on men; while women exonerate men and heap all the blame on women.”⁴

“In the West its ideal is wife, in India it is the mother”.

“In India the mother is the centre of the family and our highest ideal. She is to us the representative of God, as God is the mother of the universe. It was a female sage who first found the unity of God, and laid down this doctrine in one of the first hymns of the Vedas. Our God is both personal and absolute; the absolute is male, the personal, female; and thus it comes that we now say: ‘The first manifestation of God is the hand that rocks the cradle’.”⁵

Swami opines that as Atman or Soul has no distinction as sex, the soul has neither sex, nor caste nor imperfection “Soul has no sex, it is neither male nor female. It is only in the body that sex exists, and the man desires to reach the spirit Swami could notice this everywhere in this land woman are being treated as playthings. In certain countries like USA,

Swami Vivekananda Chair | Sree Sankaracharya University of Sanskrit

women have more independence and men are comparatively in lower status. In that country too, he could notice that even though they are getting much freedom, they are also getting insulted too. He could notice an incident that once one lady was sitting on a chair, there came one man and exclaimed that how beautiful her eyes were. “Nowhere in the world are women like those of this country. How pure, independent, self-relying, and kind hearted! It is the women who are the life and soul of this country. All learning and culture are centred in them.”⁵

Vivekananda in letter to Swami Ramakrishnananda 1894 (Shashi).

“About the women of America, I cannot express my gratitude for their kindness. Lord bless them. In this country, women are the life of every movement, and represent all the culture of the nation, for men are too busy to educate themselves.”

From Swami Vivekananda’s letter to his Madras disciples, dated 24 January 1894

“Nowhere on earth have women so many privileges as in America. They are slowly taking everything into their hands; and, strange to say, the number of cultured women is much greater than that of cultured men.”

Swami Vivekananda’s letter written to H. H. the Maharaja on 23 June 1894

“We should not think that we are men and women, but only that we are human beings, born to cherish and to help one another. No sooner are a young man and a young woman left

Swami Vivekananda Chair | Sree Sankaracharya University of Sanskrit

alone than he pays compliments to her, and perhaps before he takes a wife, he has courted two hundred women. Bah! If I belonged to marrying set, I could find a woman to love without all that!"⁶

According to Vivekananda, motherhood is the ideal womanhood in India. According to him motherhood is the ideal womanhood in India. According to him motherhood is marvellous, really motherhood is unselfish, all-suffering, and ever-forgiving one. Even among Indian woman, he appreciated Sita as a typical representative of Indian womanhood."When people are discussing as to what man and woman can do, always the same mistake is made. They think show man at his best because he can fight for injustice and undergo tremendous physical exertion and this is pitied against the physical weakness and non-combating quality of woman. This is unjust. Woman is as courageous as man. Each is equally good in his or her way, what man can bring us a child with such patience, endurance and love as a woman can? The one has developed the power of doing the other, the power of suffering. If woman cannot act, neither can man suffer. The whole universe, is one of perfect balance"⁷ Men and women in every country, have different ways of understanding and judging things. Men have one angle of vision, woman another: men argue from one standpoint, woman from another. Men extenuate woman and lay the blame on men while woman extenuate men and heap all the blame on woman '8' He says " if you do not allow one to become a lion, he will become a fox. Women are a power, only now it is because man oppresses woman; she is the fox, but when she is no longer oppressed, she will be the lion 8a

Throughout his life, Swami Vivekananda strived to uplift the plight of women, in particular Indian women. These are a collection of his thoughts and quotes on women. "When people are discussing as to what man and woman can do, always the same mistake is made. They think they show man at his best because he can fight, for instance, and undergo tremendous physical exertion; and this is pitted against the physical weakness and non-combating quality of woman. This is unjust. Woman is as courageous as man. Each is equally good in his of her way. What man can bring up a child with such patience, endurance, and love as the woman can? The one has developed the power of doing; the other, the power of suffering. If woman cannot act, neither can man suffer. The whole universe is one of perfect balance."⁹

Let me conclude his idea on the womenfolk with his quote that Vivekananda strongly believes that Women is having tremendous capacities. He exclaims

If you do not allow one to become a lion, he will become a fox. Women are a power, only now it is more evil because man oppresses woman; she is the fox, but when she is no longer oppressed, she will be the lion."¹⁰

This shows that he is having the full confidence on womenfolk and he believed that she could be effectively utilized and she could execute anything and having such a sense of tolerance!!

2. Vivekananda on Religion

Another important and notable contribution of Swami Vivekananda to the modern world is his interpretation of

religion as a universal experience of transcendent Reality, common to all humanity. In this modern world modern science has reached such a high status Swamiji met the challenge of modern science by stating the new vision of Religion as 'science of consciousness'. He had renamed religion as the science of Consciousness. He showed the courage to state that religion and science are not contradictory to each other but are complementary. Through this type of interpretation he could take religion from the hold of superstitions, dogmatism, priest craft and intolerance, and thus made religion the highest and noblest pursuit – the pursuit of supreme Knowledge and supreme Happiness.

To quote " there is nothing that has brought to man more blessings than religion, yet at the same time there is nothing that has brought more horror than religion. Nothing has made more for peace and love than religion; nothing has made the brotherhood of man more tangible than religion. Nothing has bred more bitter enmity between man and man than religion. Nothing has deluged the world with more blood than religion!"

3. Vivekananda's Concept of Man

Swami Vivekananda was having certain novel ideas on man. Really speaking, man making is his very aim of life and nothing else. He strongly believed that man making was the sole aim of his life mission. He viewed man as a multifaceted being, a composite of the physical, mental intellectual and spiritual faculties. He strongly believed that through spiritual awakening man becomes the embodiment of all virtues and

moral values. He could perceive the divine essence in all and his firm self-knowledge made him realize his own identity with all. He could experience peace and integration within himself and could spread the same outwards too. This realization made him say "teach ourselves, teach everyone his real nature, call upon the sleeping soul and see how it awakens. Power will come, glory will come, when this sleeping soul is roused to self-conscious activity" 12

Further he believed that the man of spiritual realization will radically process humanistic impulses not only towards other human beings but also towards all animals and plants as well. He said " man is seen no more as man, but only as God, the animal is seen no more as animal, but as God: even the tiger is no more a tiger; but a manifestation of God." 13

Vivekananda opines that man is of the nature of 'potential divinity'. The present age is the age of is humanism which holds that man should be the chief concern and centre of all activities and thinking. Through science and technology man has attained great prosperity and power, and modern methods of communication and travel have converted human society into a 'global village'. But the degradation of man has also been going on apace, as witnessed by the enormous increase in broken homes, immorality, terrorism, violence shown towards women, violence, crime, etc. in modern society. Vivekananda's concept of potential divinity of the soul prevents this degradation, divinizes human relationships, and makes life meaningful and worth living. Humanism as a system of view has grown out of man's concern about himself, which had to lead to promote and protect the interest of human folk as a lot; Swami has laid the foundation for 'spiritual

humanism', which is manifesting itself through several neo-humanistic movements and the current interest in meditation, Zen, etc, all over the world.

'Man is like an infinite spring, coiled up in a small box, and that spring is trying to unfold itself; and all the social phenomena that we see the result of this trying to unfold. All the competitions and struggles and evils that we see around us are neither the causes of these unfoldments, nor the effects. As one of our great philosophers says — in the case of the irrigation of a field, the tank is somewhere upon a higher level, and the water is trying to rush into the field, and is barred by a gate. But as soon as the gate is opened, the water rushes in by its own nature; and if there is dust and dirt in the way, the water rolls over them. But dust and dirt are neither the result nor the cause of this unfolding of the divine nature of man. They are coexistent circumstances, and, therefore, can be remedied.

Now, this idea, claims the Vedanta, is to be found in all religions, whether in India or outside of it; only, in some of them, the idea is expressed through mythology, and in others, through symbology. The Vedanta claims that there has not been one religious inspiration, one manifestation of the divine man, however great, but it has been the expression of that infinite oneness in human nature; and all that we call ethics and morality and doing good to others is also but the manifestation of this oneness. There are moments when every man feels that he is one with the universe, and he rushes forth to express it, whether he knows it or not. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the

Vedanta philosophy by the celebrated aphorism, Tat Tvam Asi, "Thou art That".

To every man, this is taught: Thou art one with this Universal Being, and, as such, every soul that exists is your soul; and everybody that exists is your body; and in hurting anyone, you hurt yourself, in loving anyone, you love yourself. As soon as a current of hatred is thrown outside, whomsoever else it hurts, it also hurts yourself; and if love comes out from you, it is bound to come back to you. For I am the universe; this universe is my body. I am the Infinite, only I am not conscious of it now; but I am struggling to get this consciousness of the Infinite, and perfection will be reached when full consciousness of this Infinite comes.

4. Vivekananda's Concept of Ethics and Morality.

The current morality, in both individual life and social life is mostly based on fear – fear of the police, fear of public ridicule, fear of God's punishment, fear of Karma, and so on. The current theories of ethics also do not explain why a person should be moral and be good to others. Vivekananda has given a new theory of ethics and new principle of morality based on the inherent purity and oneness of the Atman. We should be pure because purity is our genuine nature of our true divine Self or Atman. Similarly, we should love and serve our neighbours because we are all one in the Supreme Spirit known as Paramatman or Brahman

"Advaita and Advaita alone explain morality. Every religion preaches that the essence of all morality is to do good to others. And why? Be unselfish. And why should I? Some God has said it? He is not for me. Some texts have declared it?

Let them; that is nothing to me; let them all tell it. And if they do, what is it to me? Each one for himself and somebody take the hindermost

That is all the morality in the world, at least with many. What is the reason that I should be moral? You cannot explain it except when you come to know the truth as given in the Gita: "He who sees everyone in himself, and himself in everyone, thus seeing the same God living in all, he, the sage, no more kills the Self by the self." Know through Advaita that whomsoever you hurt, you hurt yourself; they are all you. Whether you know it or not, through all hands you work, through all feet you move, you are the king enjoying in the palace, you are the beggar leading that miserable existence in the street; you are in the ignorant as well as in the learned, you are in the man who is weak, and you are in the strong; know this and be sympathetic. And that is why we must not hurt others. That is why I do not even care whether I have to starve, because there will be millions of mouths eating at the same time, and they are all mine. Therefore I should not care what becomes of me and mine, for the whole universe is mine, I am enjoying all the bliss at the same time; and who can kill me or the universe? Herein is morality. Herein Advaita alone is morality explained. The others teach it but cannot give you its reason. The whole idea of ethics is that it does not depend on anything unknowable, it does not teach anything unknown, but in the language of the Upanishad, "The God whom you worship as an unknown God, the same I preach unto thee." It is through the Self that you know anything. I see the chair; but to see the chair, I have first to perceive myself and then the chair. It is in and through the self that the chair is perceived. It

is in and through the Self that you are known to me, that the whole world is known to me; and therefore to say this self is unknown is sheer nonsense. Take off the Self and the whole universe vanishes. In and through the Self all knowledge comes...These ideas of the ethics of Vedanta have to be worked out in detail, and, therefore, you must have patience.

This is a known fact that the characteristic of Indian culture is that it can accept anything and anybody irrespective of culture, creed, religion etc. This is evident from the attacks from the foreigners which India had to face in various periods. It is also another special quality of our land that we, the Indians are ever ready to imbibe all those cultures which are left here by the invaders. This peculiar culture only helped us in realising our own status of dependence on the high class people. Rightly speaking there are so many inconveniences brought about by the invaders yet they only taught us the sweetness of independence. Till then we were baring the supremacy of the Brahmins and Ksatriyas. Vivekananda visited our land when the caste hierarchy was flourishing its highest esteem and the ordinary people were unaware of the beauty of freedom. Later Vivekananda could uplift the common people to a certain extent that people realised their foolishness and tried their level best for making themselves free from the grip of this hegemony. Vivekananda has imparted his Philosophy from the Upanishads. The Upanishads contain certain perennial principles and as a social reformer Vivekananda had to re-interpret the same in tune with the then present social conditions. This has been done from the renaissance period and is continuing and will be continued till the end of human race. The peculiarity of his teachings is that

he had foreseen certain ideologies which will be relevant for coming 500 years. But unfortunately he could not put all those into practice because he could not collect sufficient vibrant Brahmacharins as his followers at that time. Hence his dream of changing the whole land is left as a dream only. Hence the relevance of the teachings of Vivekananda stands still. But all the youth are going towards material prosperity which is worthless and when they realise the fact everything will have come to an end. If anybody took the challenge of carrying the dream of Swami there is no doubt that all these cravings will be stopped and instead of it our young generation could achieve the goal which Vivekananda had dreamt.

Notes

- 1 Complete works of Swami Vivekananda Vol .II .P.25-26.
2. Complete works of Swami Vivekananda Vol VII P. 378.
3. "Volume VII. P.214-15
4. "Volume .VII,P.378.
5. " Volume .4 P.17.
- 6 "Vol.1 , P. 412-413)
7. "Volume .II .P.25-26].
- 8a. CW.VII P. 378.].
8. "Volume .VII P.22.
- 9 .V.II,P.25-26)

10. Volume vol.VII,P.22

11. Vol.II,P.360

12. Swami Vivekananda Complete works Vol II. P.193.

13. [ibid Vol 3. P.82].

Select Bibliography

- 1.Swami Vivekananda -Complete works of Swami Vivekananda,Ramakrishna Matt - Trissur,2002.
2. VI - X Shri Priya Nath Sinha The Complete works of Swami Vivekananda Vol 5 Conversations and Dialogues translated n from Bengali.
3. Majumdar RC. -SwamiVivekananda -A historical review ,Advaitasrama,Mayavati,1999
- 4.Lekshmi ,R. Humanism of Swami Vivekananda ,Ramakrishna Sarada mission Thiruvanandapuram ,2005.
- 5.Tapasyananda S. The philosophical and Religious Lectures of Swami Vivekananda ,Advaitasramam,Kolkotta ,1984.