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**Ed. Dr. (Prof.) G. Gangadharan Nair** (B. 02 Oct., 1946)

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Prof. 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 Head, 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, Dhvanyaloka, 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 was honoured at several national and international forums.



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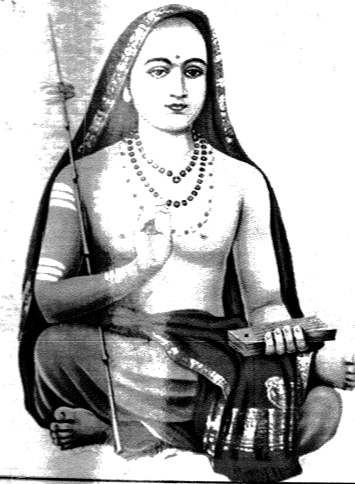
Sree Sankaracharya University of Sanskrit

# Vision and Mission of Swami Vivekananda National Seminar Proceedings

General Editors

Dr. (Prof) A. GIRIJA

Dr. (Prof) G. GANGADHARAN NAIR



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

## EDITOR'S NOTE

Sree Sankaracharya University of Sanskrit, Kalady, has established a chair in the name of Swami Vivekananda. This is the single unique chair allotted by the UGC in the whole of South India. Dr. K.T. Jaleel, the Hon'ble Minister for Local Self Govt. Kerala State, inaugurated the chair at the main campus on 13<sup>th</sup> January 2017. Dr. K.T. Jaleel stated that Swami Vivekananda was a revolutionary spiritual master who combined the inner meanings of various religions. Sri. Roji. M. John. M.L.A. presided over the session. Dr. M.C. Dileepkumar, Hon'ble Vice-Chancellor, delivered the introductory speech. Adv. K. Tulasi, the State President of Kerala Grama Panchayat Association, delivered the key note address. I am deeply indebted to all these dignitaries who made the inaugural ceremony a grand success.

Swami Vivekananda Jayanthi Celebrations were conducted under the auspices of the chair all over Kerala through the Sree Sankaracharya University of Sanskrit and its centers. Competitions, quiz programmes, seminars, lectures etc., were included based on the life and teachings of Swami Vivekananda in the Vivekananda Jayanthi Celebrations. Public participation was also ensured by the activities of the chair. I am also grateful to all Campus Directors of the University, Local bodies and Co-ordinators for their valuable guidance and co-operation to make the celebration a success.

A three day National Seminar entitled "Swami Vivekananda's Vision and Mission" was conducted by the chair with the co - operation of Kerala Bhasha Institute, Thiruvananthapuram. Eminent Scholars participated and presented more than seventy papers. The success of the National Seminar depended entirely upon the active participation of the teachers and researchers in various Universities and Colleges, learned public and the joint co-operation of the Kerala Bhasha Institute. There were six sessions in the seminar including inaugural and valedictory sessions. The four sessions were

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welfare and upliftment of humanity. Swamiji's view, education prepares a man for social service, to develop his character and finally imbues him with the spirit and courage of a lion. For getting degree and certificate is not an education, the proper education must be viewed on the basis of character, mental powers, intelligence and impart.

## UPANISADIC RADIANCE AND SPIRITUAL HUMANISM OF SWAMI VIVEKANANDA

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The 19<sup>th</sup> and 20<sup>th</sup> century renaissance and religious reformation in India which sprouted in the national movement and the effort for achieving socialism and democracy were planted and nourished by the thought and activities of many great men from different places of India. Besides Rajaram Mohan Roy, at the end of the 19<sup>th</sup> century one could see leading lights and luminaries like Bipin Chandra Pal, Aurobindo, Swami Dayanananda, Sri Ramakrishna, Vivekananda, Mahatma Gandhiji and others enriched and inspired for the welfare of the entire humanity of the great men who inspired religious and spiritual renaissance. Swami Vivekananda has a very prominent position.

Vivekananda's messages influenced the launching of many social, religious, literary and political movements. His thoughts are always influenced many intellectuals, renaissance leaders and freedom fighters. Through his tiring task he could motivate and purify Hinduism and could produce a Universal Religion from all the major Religions of India. His independent interpretations of religious writings were effected in the progressive and social change of the Indian society. The elementary duty of a true religious faith is that it should lead individuals towards the freedom of soul or spiritual happiness.

The practical philosophy of Swami Vivekananda has become a role model for many great people around the world, especially in

India. He said "Service of man must be regarded as service to God". In his own famous humanistic words-

"I don't believe in a God or religion which can't wipe the window's tears or bring a piece of bread to the orphan's mouth<sup>1</sup>". He also said "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<sup>2</sup>. He said that the religion is the experience of each and every individual.

Vivekananda developed his own practical philosophy of Advaita Vedanta out of his own spiritual and moral experience. He said "as manifested being we appear separate, but as a reality we are one. The more we think ourselves separate from this whole, the more miserable we become"<sup>3</sup>. According to him "the discrimination between one person and another originates from ignorance. The infinite oneness of the soul is the external sanction of all morality, that you and I are not only brothers- every literature voicing man's struggle towards freedom has preached that for you, but that you and I are really one. This is the rationale of all ethics and all spirituality"<sup>4</sup>.

Romain Rolland declares "the only religion that can have any hold on the intellectual people is the rationalistic religion of Advaita Vedanta". So, Advaita is the basic of ethics.

India's wisdom is important for our very survival today. The distinguishing features of Vedanta that we have described from a synthetic philosophy of harmony among religions that is Universal, positive and humane. From the Upanisadic humanistic spirit, peace, tolerance and non- aggression arise. These values will help to usher in a new climate of friendship and unity for mankind. The Indian mind equates philosophy with religion and has always been inclined to this

synthetic vision. Its unique and dominant tendency is communion with the Divine. This supreme element in Indian culture, followed by the multitudes is widely respected.

Vivekananda's Universal temperament of love and harmony, peace and enlightenment, renunciation and service deeply imprinted the dominance of spirit over matter in the minds of Indian's people.

Vivekananda's Vedantic Socialism is based on these principles of Advaitic ethics and spiritual equality. He gave his own ideas about socialism. He always urged Social Justice and Social equality. He said that "I am a socialist not because I think it is a perfect system, but half a loaf is better than no bread."<sup>5</sup> It has to be made perfect. It is good only because it has created in the masses a hope for the future. His Vedantic socialism is essentially a Vedantic humanism and this gives a new dimension and a new depth to universalism. He was a socialist because socialism came nearest to the universal principle of Advaita.

Vivekananda believed in the theory of Karmayoga in the Bhagavadgita. He stressed that "unselfishness" is more paying; only people do not have the patience to practice it. It is more paying from the point of view of health also. Love, truth, unselfishness etc. are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power<sup>6</sup>. He says "Inactivity should be avoided by all means". Activity always means resistance. Resist all evils mental and physical and when you have succeeded in resisting, then will calmness come<sup>7</sup>.

According to him "our duty to others means helping others, doing good to the world. We should always try to help the world. That should be the highest motive in us<sup>8</sup>. Advaitic 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 Advaitic philosophy by the celebrated aphorism, 'Tat Tvamasi'- that Thou Art<sup>9</sup>.



Vivekananda said "Love everyone as your own self, because the whole universe is one. In injuring another, I am injuring myself; in loving another, I love myself"<sup>10</sup>. He was deeply moved by the miserable conditions of the society. He certainly wanted a new economic arrangement and a new social structure for the welfare of the masses. He always wished the idea of social unity and constituting a Universal religion.

His spiritual humanism is an identity of humanity with divinity. This humanism is also called idealistic humanism. His humanism is derived from the idea of the science of spiritual possibilities. All human development is based upon the discovery of these possibilities dormant with in everyone. It is clear in his utterance that each soul is potentially divine and the aim is to realize the divinity<sup>11</sup>. Vivekananda stated that "it is God within yourselves Him"<sup>12</sup>.

Vivekananda who was inspired and illuminated by the Upanisads held that the human nature is pure, free and divine. He often quoted the opening words of the Īsāvāsyaopanisad- "Īsāvāsyaamidam sarvam, yatkiñcit jagatyām jagat, tena tyaktena bhujñīta, magrtakassyasvit dhanam"<sup>13</sup>. Vivekananda's assumption of human purity elevates the place of man in the society and universe. In such a society all men are free and deserve equal opportunities. As a humanist saint he is always highly concerned about the poor and down-trodden. He is strongly against unwanted religious superstitions and dogmas which are against the progressive multifaceted development of the humanity. He is also against the supremacy of any class in the society.

In the view of Vivekananda, man is inevitable and constantly moving towards the Supreme knowingly or unknowingly. The underlying unity of existence is the main motive of human activity. He said "All things sentient and insentient are rushing shelter- shelter towards unity"<sup>14</sup>. According to him "Adavita, the unity of all existence is the only possible basis of a universal religion. Advaita does not

recognize any religion or racial or national boundaries<sup>15</sup>. His profound love for humanity was simply boundless.

Vivekananda was an optimist and as such, he believed that socialism was the best ideology that India could adopt. He advocated this ideology as a part of his programme of re-molding Indian society. To him, for remaking Indian society, a movement or an active struggle was necessary. He considered the social reconstruction a means for social regeneration, which in turn would lead to national liberation.

As a great teacher of human values, he believed that society should consist of certain values. These values are absolutely necessary for the perpetuation of an ideal society. He said, "To advance oneself towards freedom physical, mental and spiritual and help others to do so is the Supreme goal of human life"<sup>16</sup>.

As a revolutionary spiritualist Vivekananda stood for spiritual freedom of the individual, which could be attained by three fold means of work, worship and knowledge<sup>17</sup>. But Vivekananda did not stop there. He also demanded the material or external freedom of man; he was convinced that without material freedom, spiritual freedom is meaningless. In his view both are complementary. Thus he interpreted the Indian traditional thought and values in the Universal language for modern society.

To swami Vivekananda and to those inspired by him, regeneration of India became the first step in reconstructing the religious and spiritual order of the world. That is why all Indians' freedom fighters, revolutionaries, social reformers, institution builders, political leaders, intellectuals and economic reconstructers- drew inspiration from the life and message of Swami Vivekananda.

As a socialist saint his contribution to Indian renaissance is immensely rich. He expounded Neo-Vedantism, which in the words of Romain Rolland "spread like burning alcohol in the veins of intoxicated India. The greatest contribution of Vivekananda is that the

laid the foundation of New India<sup>18</sup>. Vedantic socialism of Swami Vivekananda has thus a message for all people irrespective of caste, creed and religion and has a universal role to play. He is a man of Socialism, who is not of the age but all ages.

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