

**Introduction to Modern Indian Political Thought**  
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**Lecture - 11**  
**Vivekananda: Revitalization of Indian life**

Hello everyone, this is the last and the concluding lecture on Swami Vivekananda and his views on revitalization of Indian life. In our previous lecture we have just discussed Vivekananda and his life the times of Vivekananda, the challenges India was facing and his spiritual urge and his reinterpretation of Advait vedanta as practical vedanta or new vedanta and how he influenced a great many nationalist leaders.

In this lecture particularly will focus more on his views on revitalization of Indian life, and also very briefly his views on democracy state individual freedom etc and finally, we will conclude his thought. So, when Vivekananda was engaged in his spiritual or religious pursuits, there are many challenges that India was facing and he was deeply and emotionally distressed by what was happening with to the millions of Indias.

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**PROBLEMS IN CONTEMPORARY INDIA**

- “The great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for”-Vivekananda
- Within the larger question of contemporary India and her problems, he focused on two interrelated and critical issues :First there was the exploitative nature of British colonial rule and second, the several social ills were endemic to indigenous society.
- Colonial rule, observed Vivekananda had hypnotised the Indian mind and taken away its dignity and self belief. Therefore, the mind of Indians had to be de-colonised first so that it could become more responsive towards freedom.

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So, this quote perhaps express the objective that Vivekananda was trying to achieve, he says that the great national scene is the neglect of the masses, and that is one of the causes of our downfall. So, we neglect the masses, that is the greatest sin and that is the cause of our downfall. Therefore, no amount of politics would be of any avail until the

masses in India are once more well educated, well fed and well cared for. So, for Vivekananda revitalization of Indian life and Indian nationhood is possible only when the masses of India are revitalized. And that can happen only through well education, well care or well fed healthy India.

So, in Vivekananda the connection of spiritual religious is deeply connected with the material or them economic as well. So, for him the greatest sin that we have is the neglect of the masses. So, the politics that we have is actually limited to a very select limited group, which do not really engage or connect with the with the masses, and that is the biggest reason for our downfall which can be which can be changed only when the masses are well fed well cared for and well educated. So, that is his whole focus. So, the salvation of India and its problem lies within the revitalization of the masses.

So, within the larger question of contemporary, India and her problems he focused on two interrelated and the critical issues. So, for Vivekananda the various challenges that India was facing is related to the two interrelated issue, first is there was the exploitative nature of British colonial rule, and second the several social ills were endemic to the indigenous society.

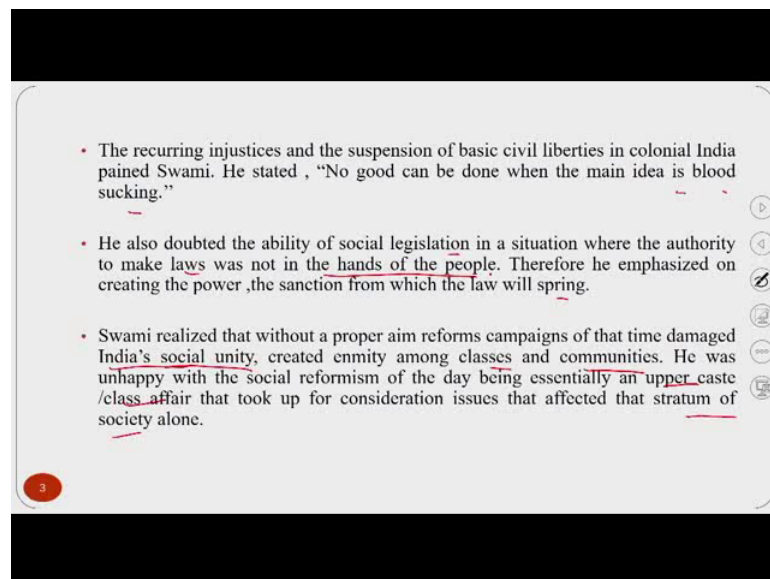
So, they the first was the British rule and it exploitative nature, and the second is the social ills of all kinds that was endemic to the indigenous society. And these two interrelated issue are the main reason for degradation of Indian society and community. So, colonial rule observed Vivekananda had hypnotised the Indian mind and taken away its dignity and self-belief therefore, the minds of Indians had to be decolonized first, so that it could become more responsive towards the freedom.

So, Vivekananda when he was articulating about the Indian response to the exploitative nature of British, the historical circumstances was such that Indians were more or less succumb or submitted to the fate. Resigned to the fate, and believed that the karma was such that they are they are in they were in their given condition.

So, that kind of resignation to fate or renounce deeply disturb Vivekananda and then he thought that this kind of resignation or moving away from the active life, and submitting to the fate is a result of this colonial rule, where the Indian psyche in Indian mind they could not think of any alternative or any possible resistance to the British rule and its exploitative policies and programs.

And that way is something which Vivekananda was tried was trying to revive through reinterpretation of Hinduism giving these masses the self-reliance or self-belief and confidence in their activities, their life which enables them to create a life which is more conducive for their temperament and according to their will. So, the belief or the self-belief are in the self-reliance is something which Vivekananda was trying to impart or trying to explain to the million millions of Indians, through his writings through his speeches especially to the youth.

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The recurring injustices and the suspension of basic civil liberties in colonial India pained Swami and he stated that the no good can be done when the main idea is blood sucking. So, Vivekananda was very clear about the exploitative nature of the colonial rule, and he did not realize in the unlike many of his contemporaries, which believed in the just nature of the British rule or the intention of British rule as fair. Vivekananda realized the exploitative or the blood sucking nature of the British rule, which he believed that from that kind of rule no good can be achieved.

He also then doubted the ability of social legislation, in a situation where the authority to make laws was not in the hands of the people. Therefore, he emphasized on the creating the power the sanction from which the law will spring. So, for Vivekananda the social legislation to improve the condition of the masses to make some practices unlawful, will not help unless the law is legislated by the people themselves and only when the sanction

of the people is attached with the law, then it acquires the authority and then it can transform the social and economic condition of the people. Without such sanction of the people no amount of social legislation can help in improving the Indian situation.

So, Swami realized that without a proper aim reforms campaign of that time damaged Indias social unity created enmity among classes and communities. He was unhappy with the social reformism of the day being essentially an upper caste or class affair that took up for consideration issues that affected the stratum of society alone, of that stratum of society alone. So, Swami Vivekananda was not happy with the campaign or the social reforms that was taking place, precisely because for in his opinion it damages the social unity of unity of India and lead or result in the classes or conflict between different classes or different community.

So, instead of uniting India the social legislation or the reforms [vocalised-noise] that was taking place actually damaged was damaging Indian unity, and all these movements were limited to the upper caste or upper class affairs. And the issues that bothers them were articulated as the problem of the society, but it was limited to only that stratum of the society alone.

So, Swami Vivekananda was trying to transcend that the elitist or the upper caste orientation of the social reforms movement of his time. So, miss. So, therefore, we see in Vivekananda the urge not just for a spiritual attainment or religious experiences, but also in reforming social economic and the political condition of millions of the masses beyond the upper caste or the upper class stratum of Indian society.

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- In his time he produced strongly anti Brahmin speech and writings and accused that they are responsible for the inhuman treatment of the masses.
- Swami Vivekananda felt an imperative need for union of east and West. He stated that neither of them, in spite of their great achievement in the spiritual and physical realms, has solved all of its own as well as world problems.
- Vivekananda came to appreciate the need for empathy and caution in dealing with different social arrangement. According to him the solution to India's problems lies in creating a greater bond of empathy between classes.

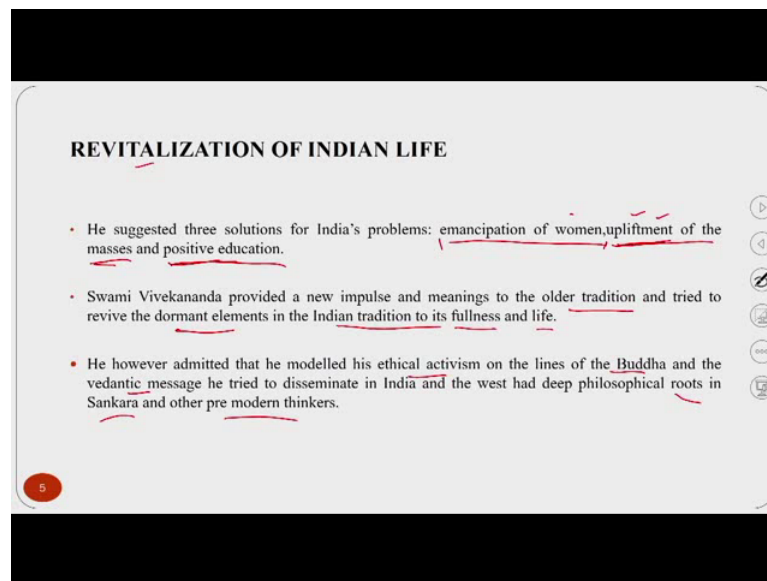
In his time he produced strongly anti Brahmin speech and writings and accused that they are responsible for the inhuman treatment of the masses. So, Vivekananda was very critical of the caste practices or the social hierarchy of India where one section of society was benefiting, profiting by reducing or by giving inhuman or treating many millions or the majority of Indian people, and compelling them to live in subhuman conditions.

So, for that degenerated condition of the million of masses, he considered the Brahmins as the responsible for such condition of the masses. And he was also not just limited to the Indian nationhood or Indian nationalism, but also someone struggling to unite the mankind despite of their differences in terms of religious beliefs and practices, and he considered it as a imperative to bring a kind of cordial dialogue or interrelationship between east and west. And he stated that neither of them in spite of their great achievement in the spiritual and the physical realm has solved all of its own as well as world problems. So, for Vivekananda the coming together of east and west will help in challenging the problem of each of these society and the challenges of the world as a whole.

So, Vivekananda came to appreciate the need for empathy, and caution in dealing with different social arrangements. According to him the solution to India's problem lies in creating a greater bond of empathy between the classes. So, different sections different stratum of Indian societies leaving in complete aloofness or in isolation from each other

was the reason for India's misery and that can be overcome only when individuals develop this empathy or fraternity or solidarity between different classes and communities. That can only help not just in generating social unity or social harmony, but also in attainment of the national objective. And without that the society will remain fractured and that will not suit the purpose of nationalist struggle.

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**REVITALIZATION OF INDIAN LIFE**

- He suggested three solutions for India's problems: emancipation of women, upliftment of the masses and positive education.
- Swami Vivekananda provided a new impulse and meanings to the older tradition and tried to revive the dormant elements in the Indian tradition to its fullness and life.
- He however admitted that he modelled his ethical activism on the lines of the Buddha and the vedantic message he tried to disseminate in India and the west had deep philosophical roots in Sankara and other pre modern thinkers.

So, for him the revitalization of Indian life, where different stratum different section of society can feel or empathize with each other and then form a unity and then they together can struggle for something greater for a nation or for a humanity at large, is possible only through the revitalization of Indian life. And he suggested three solutions for such revitalization, first was emancipation of women, then upliftment of the masses and the positive education. Only through these one can think of or imagine revitalization of Indian life which was so, degraded so, worthless, that it was impossible for many to believe that India can attain its freedom.

So, many scholars have argued during the first phase of a struggle for Indian independence, simply the question of attaining independence was absent from the horizon of their imagination. Because of the such a miserable, degrading, social economic condition of the people that many of them resigned to the faith. So, to the faith and Vivekananda was trying to give them a strength or self-belief in asserting not just the individuality or the dignity of human being, but also the collective strength of Indian

society and community and that is why Vivekananda is very crucial to understand modern Indian political thinking.

So, for him this revitalization is possible when the half of the population that is women is also educated, and that education is to enable them to not just govern their home or nurture the children or perform their responsibility to family or to committee, but also help in the regeneration of individuals in a sense of spiritual or religious awakening.

So, that will happen when the door of education is open to the women, and they are empowered, the spiritual and the religious wisdom or treatises are open and accessible to the women as well. So, once they are educated then the family the society and the community can also be empowered and spiritualized; the next is the upliftment of the masses. So, as we have seen in the beginning of this lecture, that the root cause of India's problem was the neglect of the masses.

So, unless the masses are awakened or socially and economically empowered, India cannot attain anything worthwhile and result of this neglect is the continuous or consistent downfall of India as a society or as a nation which can be reverted only when the masses of India are empowered or uplifted. And here one has to understand the sensibility or empathy of Vivekananda which is not limited to the spiritual or the religious side of human existence, but equally sensitive to the economic and the material needs of the masses.

So, for him to a man who is hungry to teach them Gita is adding in adding insult to the there already many wounds or the problems that they were facing in the life. So, for him and this material or the economic needs of the masses are as important as the teaching of Gita or Vedas or Upanishads. So, the upliftment of the masses are necessary for the revitalization of Indian life and finally, the positive education.

For him education is something which alone can revitalize or give the masses the hope or the self-belief in achieving something which is greater, something which is good and for him the education is not just memory or accumulation of facts or information. But it is to develop a holistic personality or the complete personality, for which he wanted a new positive education where the spiritual or the religious teaching or the mystery mysticism of the east is combined with the scientific or the technological teachings of the west.

And in that way the rational or the pragmatic side of the human existence is not neglected. So, Vivekananda was articulating modern education or positive education in a way which will produce a holistic personality, where the purpose of education is not to accumulate the facts or memorize the facts. But to develop a character develop a personality committed to a society or a committee, and in that sense the education is more professional more scientific at the same time inclusive of the spiritual or the religious side of a side of human existence. For which he believes is the true foundation of fraternity among the mankind or to bridge the differences of all kinds be it social, religious, economic and others.

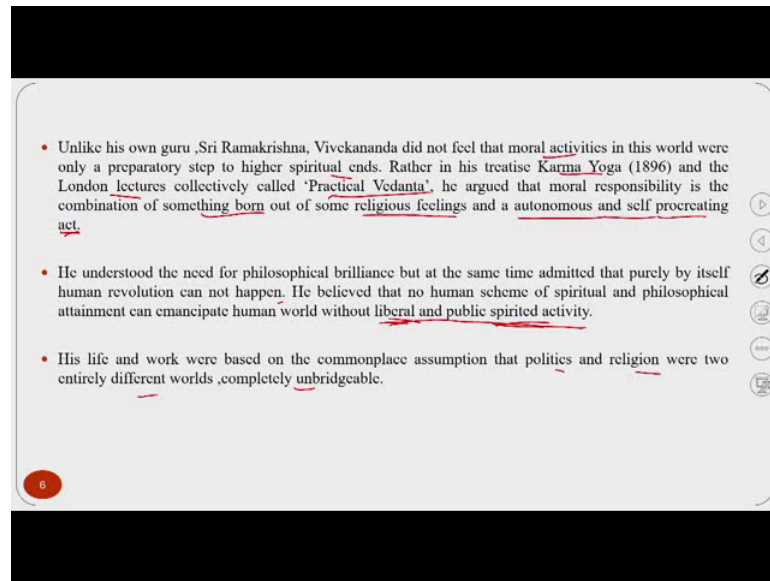
So, the positive education will help in revitalization of Indian life and here it is also very significant to note, that for Vivekananda the education should not be limited to a learn or limited section of Indian society, which was the case for very long time and that he considered as the major reason for the downfall of downfall of Indian civilization or Indian society. He wanted education or Sanskrit language or teaching should be accessible not just to the masses, but also to the women and that only that way in a spiritual or religious India can realize itself and revitalize itself, and then assert its own character or its own identity.

So, Swami Vivekananda provided in new impulse and meanings to the older tradition and try to revive the dormant elements in Indian tradition its fullness and life. So, Vivekananda was in a way rekindling the dormant side of Indian personality or Indian civilization. And that was perhaps his greatest contribution which continued to inspire many generation of nationalist leaders and many of our contemporary political and religious leaders as well.

He; however, admitted that he modelled his ethical activism on the lines of Buddha and the vedantic message, he tried to disseminate in India and the west had deep philosophical roots in Sankara Advait Vedanta and the pre modern thinkers. So, Vivekananda in his thinking or in the intellectual expertise was accommodative of different tradition of thinking or theorization including Buddhism, Vedanta western philosophy and certainly Advait Vedanta of Sankar.



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- Unlike his own guru ,Sri Ramakrishna, Vivekananda did not feel that moral activities in this world were only a preparatory step to higher spiritual ends. Rather in his treatise Karma Yoga (1896) and the London lectures collectively called 'Practical Vedanta', he argued that moral responsibility is the combination of something born out of some religious feelings and a autonomous and self procreating act.
- He understood the need for philosophical brilliance but at the same time admitted that purely by itself human revolution can not happen. He believed that no human scheme of spiritual and philosophical attainment can emancipate human world without liberal and public spirited activity.
- His life and work were based on the commonplace assumption that politics and religion were two entirely different worlds ,completely unbridgeable.

So, unlike his own guru Sri Ramakrishna, Vivekananda did not feel that moral activities in this world were only a preparatory step to higher spiritual ends. Rather in his treatises karmayoga and the London lectures which is collectively known as practical Vedanta, he argued that the moral responsibility is the combination of something born out of some religious feeling and a autonomous self-procreating act.

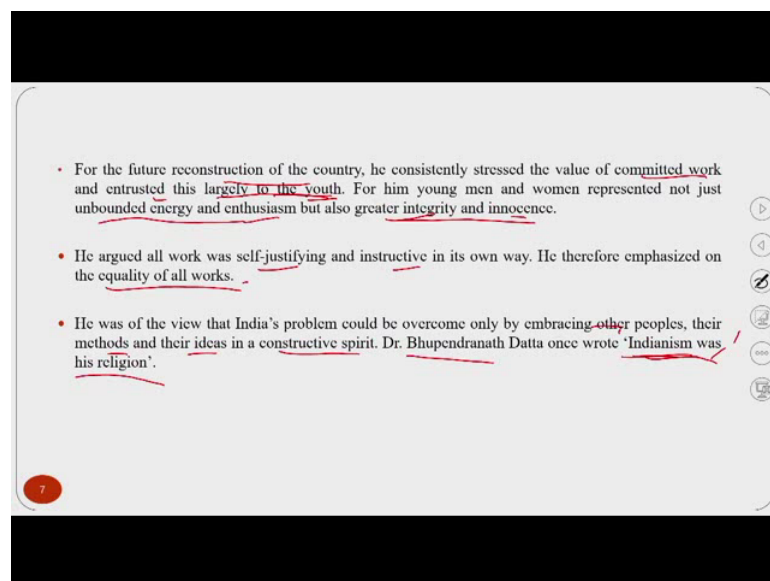
So, many of the beliefs and practices of Ramakrishna he inverted, and for him the task of individual or his moral responsibility is the combination of something which is born out of the religious feelings as well as the autonomous and self-procreating individual act. So, combination of self and the religious feeling is something which help in the attainment of moral high or higher spiritual ends not just a kind of moral activities alone.

He understood the need for philosophical brilliance, but at the same time admitted that purely by itself human revolution cannot happen. He believed that no human scheme of spiritual and philosophical attainments can emancipate human world without liberal and public spiritual activity. So, for Vivekananda for human transformation or social transformation, is possible not because of theorization or philosophically brilliance alone. But it has to be combined with liberal and the public spirited activity that is the rule of empathy the fellow feelings or the sense of solidarity among the fellow human beings that alone can bring about the social or human transformation and not just merely by the philosophy philosophical brilliance.

His life and work were based on the commonplace assumption, that politics and religion we are two entirely different worlds completely unbridgeable. So, this is in the view of Vivekananda where he tend to consider politics merely as a kind of narrow limited instrumental ways of solving the social political challenges and religious as something which is central which is the basis or the foundation for any social political and economic regeneration, and this connection between religion and politics remain a kind of enigma to many modern (Refer Time: 23:11).

So, gradually we see from the Raja Ram Mohan Roy or Aurobindo Ghosh even Tagore and Vivekananda kind of understanding of religion to more in Gandhi or Iqbal and finally, in Nehru or to some extent in Savarkar. So, this connection between religion and politics is something which is a challenge for us to exactly demarcate between what is politics and what is religion. In Vivekananda's understanding and articulation the religion or the spirituality which is the basis of human existence or individual social or collective existence is something which enables him to enter into the fields of politics so, called narrowly define platform or the space. And combined it with the moral ethical and spiritual side of him humanity, and then he thought about the politics as a something, which is nonsense not really helpful in really transforming the individual life or the degraded condition of the masses.

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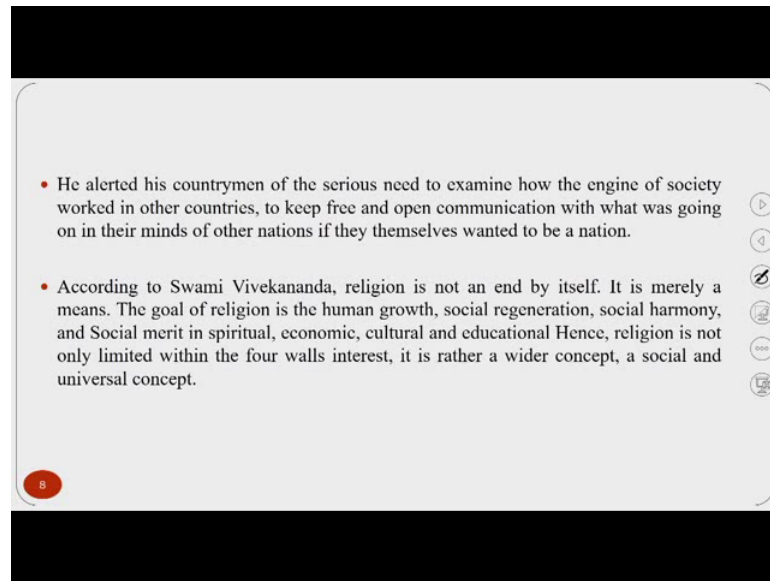
- For the future reconstruction of the country, he consistently stressed the value of committed work and entrusted this largely to the youth. For him young men and women represented not just unbounded energy and enthusiasm but also greater integrity and innocence.
- He argued all work was self-justifying and instructive in its own way. He therefore emphasized on the equality of all works.
- He was of the view that India's problem could be overcome only by embracing other peoples, their methods and their ideas in a constructive spirit. Dr. Bhupendranath Datta once wrote 'Indianism was his religion'.

So, for the future reconstruction of the country, he consistently stressed the value of committed work and interested this largely to the youth. For him young men and women represented not just unbounded energy and enthusiasm, but also greater integrity and the innocence. So, for him the regeneration of any society; revitalization of any society is possible only when these young or the youth are more committed or empathized with the larger cause of the collective existence and not guided by their narrow self self-interest. So, for the reconstruction of the country or revitalization of the country he stressed the value of committed work, and thought that largely the youth which represents not just unbounded energy and enthusiasm, but also greater integrity and innocence can really transform or revitalize the Indian social life.

And while explaining that, he was not discriminating or classifying into works for him always was self-justifying and instructive in its own way and therefore, he emphasized on the equality of all works value of all works. So, unlike many scholars or other contemporary Indian thinkers who believes in the social hierarchy or different value attached to different kind of works, there is a kind of equality or socialism in a very unique sense in Vivekananda also where he gave equal importance to all works without any kind of discrimination. And this work is ultimately to revitalize the collective common life of Indian nation or Indian country.

So, he was of the view that India's problem could be overcome only by embracing other people their methods, and their ideas in a constructive spirit. And therefore, he is also considered someone like Bhupendranath Datta consider him Indianism was his religion, for Vivekananda his nationalistic or deeply embedded nationalist view was so, strong that all works a spiritual or material is ultimately guided towards upliftment of the Indian masses or regeneration of Indian society. And therefore, he is considered as his religion is considered as Indianism or transformation of Indian social and cultural self-hood.

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- He alerted his countrymen of the serious need to examine how the engine of society worked in other countries, to keep free and open communication with what was going on in their minds of other nations if they themselves wanted to be a nation.
- According to Swami Vivekananda, religion is not an end by itself. It is merely a means. The goal of religion is the human growth, social regeneration, social harmony, and Social merit in spiritual, economic, cultural and educational Hence, religion is not only limited within the four walls interest, it is rather a wider concept, a social and universal concept.

He alerted his countrymen of the serious need to examine how the engine of society work in other countries. To keep free and open communication with what was going on in their minds of other nations, if they themselves wanted to be a nation. For the revitalization of the nation is it is necessary to learn or develop once own self by learning from the experiences of the other countries and the communication, which is free and open is vital for the realization of such nation home.

So, according to Vivekananda religion is not an end by itself, it is merely a means the goal of religion is the human growth, social regeneration, social harmony and social merit in a spiritual economic cultural and educational. Hence, religion is not only limited within the four walls interest it is rather a wider concept is social and a universal concept. So, for Vivekananda religion is something which is much broader, much bigger than a narrow limited conception of a particular belief systems or form of practice. For him it is the basis of social economic, political, national and also universal self which one can understand or develop by looking and learning and in conversation with each other among different groups and different communities. Now briefly on caste system, which is divided into or Varnashrama system and other forms of hierarchical relationship.

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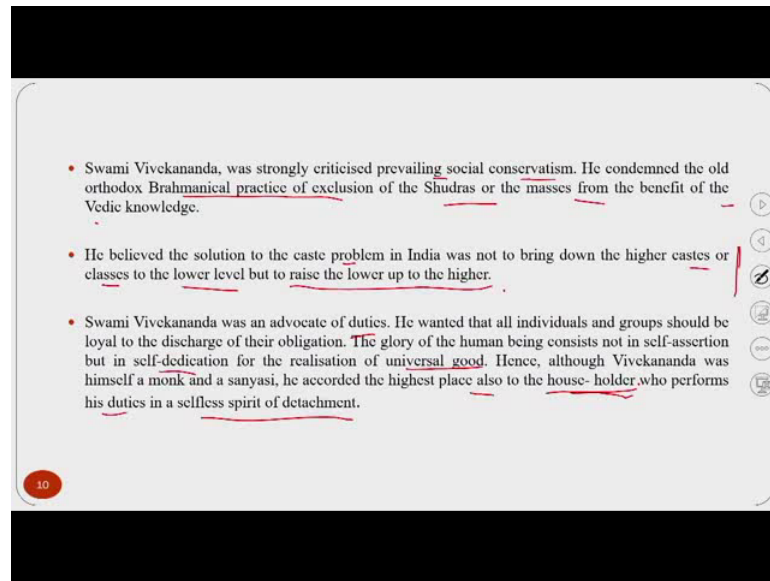
CASTE SYSTEM :

- Swamiji also expressed his faith in Varnashrama system but in a rationalised four varna divisions. He says, "As there are satva , rajas and tamas , - one or other of these Gunas - more or less in every man, so the qualities which make a Brahman, a Kshatriya, Vaishya, or a Shudra are inherent in every man, more or less. But at times one or other of these qualities predominates in him in varying degree and is manifested accordingly."

Swamiji expressed his faith in Varnashrama system, but in a rationalized four varna division. He says as there are satva rajas and tamas one or the other of these Gunas more or less in every men. So, the qualities which make a Brahmin a Kshatriya Vaishya or a Shudra are inherent in every men more or less at the same time one or the other of these qualities, predominates in him in varying degrees and is manifested accordingly.

So, his views on caste system is not really very consistent and opposite to the practices, but he understand the manifestation of this different Gunas which he called satva rajas and tamas in each of each one of us, and that that creates or that appears to create a kind of distinction between different groups different individuals, depending upon the which gunas are predominantly manifested in his or her personalities.

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- Swami Vivekananda, was strongly criticised prevailing social conservatism. He condemned the old orthodox Brahmanical practice of exclusion of the Shudras or the masses from the benefit of the Vedic knowledge.
- He believed the solution to the caste problem in India was not to bring down the higher castes or classes to the lower level but to raise the lower up to the higher.
- Swami Vivekananda was an advocate of duties. He wanted that all individuals and groups should be loyal to the discharge of their obligation. The glory of the human being consists not in self-assertion but in self-dedication for the realisation of universal good. Hence, although Vivekananda was himself a monk and a sanyasi, he accorded the highest place also to the house-holder, who performs his duties in a selfless spirit of detachment.

He was very critical of the prevailing conservatism and he condemned the old orthodox Brahminical practices of exclusion of Shudra or the other masses from the benefits of Vedic knowledge. So, for a very long time in India the knowledge of Vedas or the Sanskrit learning was confined to a particular caste also, particularly stratum of the society especially Brahmins. Swami Vivekananda was very very critical of such practices and he believed that the solution of caste problem in India was not to bring down the higher caste or classes to the lower levels, but to raise the lower up to the higher. So, he wanted them to be imparted Sanskrit learning or the Vedic knowledge, which is the basis for spiritualization or the transformation of Indian society or Indian nationhood.

So, he wanted to uplift the masses to the level of the higher stratum of society rather than vice versa in a way this is connected to the M N S, M N Srinivas idea of Sanskritization, where the immediate caste tries to imitate the practices norms and values of their immediate superior caste and in that way at one point of time one can attain the similar level of similar level of social economic cultural and political status.

So, Vivekananda was trying to create that kind of society to solve the caste problem in India. He was also an a strong advocate of duties and he wanted that all individual and groups should be loyal to the discharge of their obligation and the glory of the human being consists not in self-assertion, but in self-dedication for the realization of the universal good.

Hence although Vivekananda was himself a monk and a sanyasi, he accorded the highest priests also to the householder who performs his duties in a selfless spirit of detachment. So, for Vivekananda obligation service towards other and the responsibility not just for self-assertion, but dedication to the larger cause of humanity comes much more becomes more preferable, more worthy than merely mere existence or renouncing or living in a kind of isolation. And therefore, he attached the duties of householders, which who performs his duties in a more detached way towards other sacrificing his resources or is shared with others and contributing in the life of community as well as more preferable than the life of a monk or a sanyasi.

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Ideas on freedom

- Vivekananda believes that freedom is the keynote of spiritual, social and political life and social freedom and political liberty cannot be realised without moral, ethical and religious ground.
- He considered freedom not only for maintaining religious harmony among various religious faiths and for realising the spiritual life by the individual, but he also thought that the individual freedom was equally indispensable for the realisation of his personality in the social and economic spheres.
- He, therefore, wanted to make freedom as a natural possession of all individuals. In his words, "Liberty does not certainly mean the absence of obstacles in the path of misappropriation of wealth etc, by you and me, but it is our natural right to be allowed to use our own body intelligence or wealth according to our will, without doing any harm to others"

Now very briefly to discuss ideas of ideas on freedom, Vivekananda believes that freedom is the keynote of a spiritual social and political life and social freedom and political liberty cannot be realized without moral ethical and religious grant. So, for Vivekananda freedom which is essential for the growth of individual in his social political or economic life cannot be realized unless at the same time there is the moral ethical and religious ground of such freedom. And he considered freedom not only for maintaining religious harmony among various religious faiths, and for realizing the spiritual life by the individual, but he also thought that the individual freedom was equally indispensable for the realization of his personality in his social and economic a sphere. So, this kind of freedom is not for just for the social harmony or realizing the spiritual life, but also to realize the individual personality in a social and economic life.

And he therefore, wanted to make freedom as a natural possession of all individual. In his words liberty does not certainly mean the absence of obstacles in the path of misappropriation of wealth e t c by you and me, but it is our natural right to be allowed to use our own body intelligence or wealth according to our will without doing any harm to others. So, this is a kind of liberal strength in his thought, also and it reflected in many of our constitutional provisions and also supreme courts judgements also.

On democracy Vivekananda came to believe that some form of government by the people is in the process of making and pointed out that with pointed out with certainty that the future belongs to the masses. So, if you remember from the very beginning we have seen that how Vivekananda and considers the upliftment of the masses as prerequisite, for the revitalization of Indian life or attainment of Indian nation hood.

Similarly, on democracy or on social legislation he acknowledges the sanction of the masses or masses or the authority of the people to make that laws and legislation effective. So, he pointed out with certainty that the future the form of government that we have that belongs to the masses.

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On Democracy :

- Vivekananda came to believe that some form of the government by the people is in the process of making and pointed out with certainty that the future belongs to the masses.
- Swami identified the Shudra rule with democracy. But by shudra rule, he certainly meant the rule of the masses, and not the rule of a particular section of the society.
- And by democracy, he meant not representative or indirect democracy. Democracy is a man- making process. It inculcates faith, self reliance and self-government.
- Vivekananda's supreme faith in the inalienability of freedom, equality and unity made him espouse democracy as a way of life.

And Swami identified that Shudra rule with democracy, but by Shudra rule he certainly meant the rule of the masses and not the rule of the particular section of society and by democracy. So, here the use of Shudra and such terminology is not just to refer to one

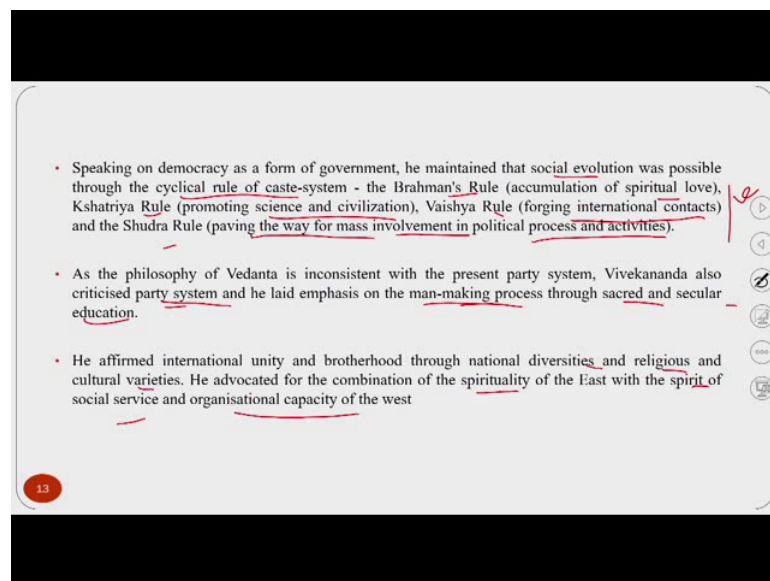


caste, but to use it and interpret it in a way, which is very different from the earlier use of use of such terms in Indian context.

So, by democracy he meant not representative or indirect democracy, democracy for him is man making process it inculcates faith self-reliance and self-government that is the basis of rule or individual realization or realization of freedom in individual and collective life, which inculcates faith self-reliance and self-government in the individual for him. Democracy is not something which is a form of representative government or consent of the people, but it enables it is a process which enables the individual to realize his true self or true objective in life. So, Vivekananda supreme faith in inalienability of freedom equality and unity made him espouse democracy as a way of life and not merely as a form of government.

Now, speaking on democracy as a form of; he maintained that social evolution was possible through the cycle cyclically rule of caste system.

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- Speaking on democracy as a form of government, he maintained that social evolution was possible through the cyclical rule of caste-system - the Brahman's Rule (accumulation of spiritual love), Kshatriya Rule (promoting science and civilization), Vaishya Rule (forging international contacts) and the Shudra Rule (paving the way for mass involvement in political process and activities).
- As the philosophy of Vedanta is inconsistent with the present party system, Vivekananda also criticised party system and he laid emphasis on the man-making process through sacred and secular education.
- He affirmed international unity and brotherhood through national diversities and religious and cultural varieties. He advocated for the combination of the spirituality of the East with the spirit of social service and organisational capacity of the west

So, the Brahmins rule may be the accumulation of a spiritual love, Kshatriya rule promoting science and civilization Vaishya rule forging international contacts and Shudra rule paving the way for mass involvement in the political process and the activities. So, he uses the terminology and vocabulary, but reinterpreted in a way which can be reconciled with the modern form of governance or democracy as a rule by the people, for the people and of the people as Lincoln has Lincoln has said.

So, as the philosophy of in Vedanta is inconsistent with the present party system Vivekananda also criticized party system and he laid emphasis on the man making process through sacred and the secular education. So, Vivekananda was reinterpreted of Vedanta in a new way or as a practical Vedanta, which enables the human being to realize his true self or attain the objective of his or her life according to his or her or her own will. That is possible only when there is a process of governance which enables the individual to realize such objectives or such meanings and party system was a kind of obstruct or a kind of limitation to such a relation and therefore, he criticized the party system to as a kind of obstruction to such kind of democratic process of character building or man making. He affirmed international unity and brotherhood through national diversities and religious and cultural varieties.

He advocated for the combination of the spirituality of the east with the spirit of social service and organizational capacity of the west, and this realization of true self or combination of sacred and the secular enables Vivekananda to understand or to forge a relationship not just among different sections of Indian nation, but also international unity and brotherhood as well.

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**Importance of Vivekananda :**

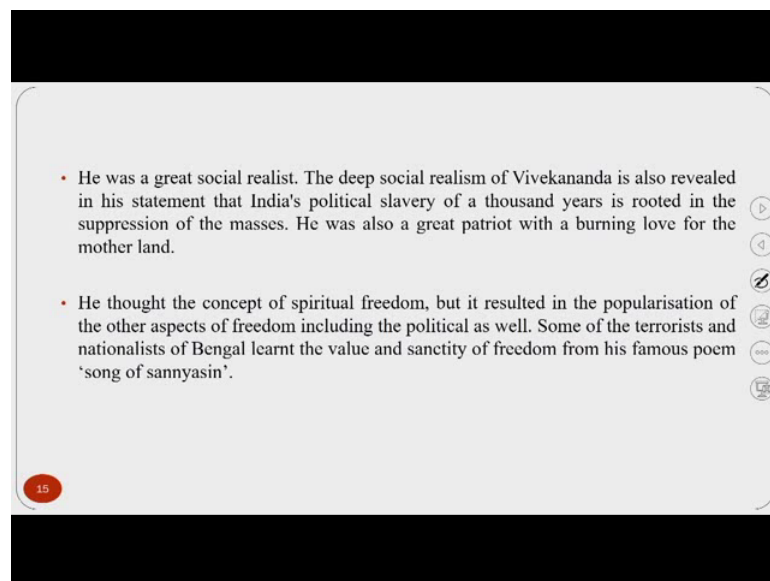
- Rabindranath Tagore once told to French Nobel laureate Romain Rolland – “If you want to know India, study Vivekananda. In him everything is positive and nothing negative.”
- He occupy a great place in modern Indian political thought because the teachings and personality of Swamiji had a great influence on the nationalist movement not only in Bengal but in contemporary India. His preaching regarding nationalism, universal humanism, education, socialism, equality greatly impressed the contemporary leaders and freedom fighters, his writings inspired the freedom movement of India and the Activists like Subhas Chandra Bose, Aurobindo Ghose, Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru etc.

Now to briefly discuss the significance of Vivekananda and his thought, we can begin with Rabindranath Tagore and he wrote a letter to Nobel laureate Romain Rolland and he write that if you want to know India study Vivekananda in him everything is positive and

nothing negative. So, in Rabindranath Tagore as we have seen that for him the regeneration of India is to connect to its own self and the break that was happening after the colonial dominance or hegemony, Tagore was deeply disturbed by such dominance. And hegemony and he find in Vivekananda everything that is representative of India or manifest manifestation of Indian ethos and values and he therefore, recommend Romain Rolland to study Vivekananda to know about India.

Vivekananda certainly occupies a great place in modern Indian political thought, because the teachings and the personality of Swamiji had a great influence on the nationalist movement not only in Bengal, but in contemporary India as well. What the whole of India of his time as well, his preaching's regarding nationalism or universal, humanism, education, socialism, equality, greatly impressed the contemporary leaders and the freedom fighters. His writings inspired the freedom movement of India and activists like Subhas Chandra Bose, Aurobindo Ghosh, Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru and many others.

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- He was a great social realist. The deep social realism of Vivekananda is also revealed in his statement that India's political slavery of a thousand years is rooted in the suppression of the masses. He was also a great patriot with a burning love for the mother land.
- He thought the concept of spiritual freedom, but it resulted in the popularisation of the other aspects of freedom including the political as well. Some of the terrorists and nationalists of Bengal learnt the value and sanctity of freedom from his famous poem 'song of sannyasin'.

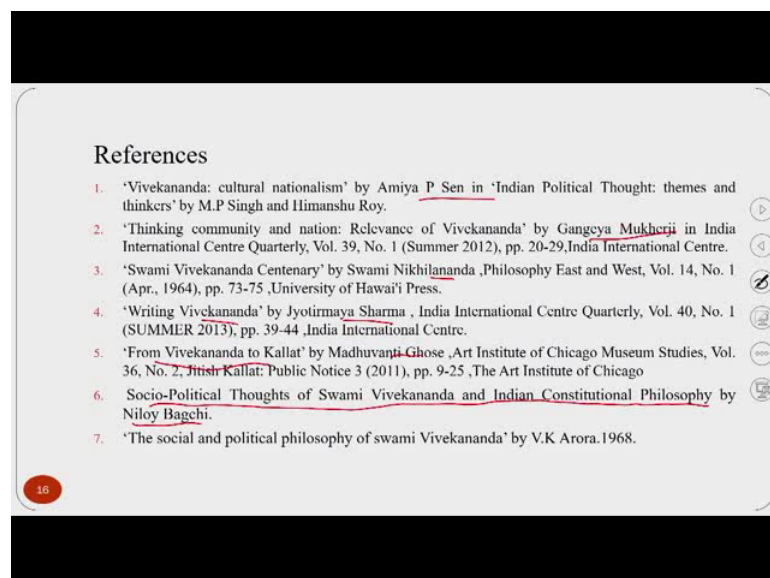
He was a great social realist and the deep social realism of Vivekananda is also revealed in his statement, that India's political slavery for a thousand years of foreign rule is rooted in the suppression of the masses and he was also a great patriot with the burning love. For the motherland or the sanyasi a monk, but deeply and emotionally connected with the challenges or the condition of the masses and he thought the concept of a

spiritual freedom, but it resulted in the popularization of the other aspects of freedom including the political as well. Some of the terrorists and nationalists of Bengal learned the value and sanctity of freedom from his famous poem songs of sannyasin, those sacrifice the value of sacrifice for the other for the motherland or something which deeply inspired many revolutionaries and nationalists of Bengal and many others.

So, in a way in Vivekananda we have not just a thinker, but through his life and masses he remains a kind of icon for many leaders and especially the youth of our country even in contemporary times. So, Swami Vivekananda is someone which cannot be reduced to a kind of selective projection of either a sanyasi or a monk or merely a nationalist or as a humanist. But he combines different strands of thought in his philosophy and thinking and was deeply committed to the revitalization of Indian life, which is what we have focused in these two lectures.

And of course, there are many sites or aspects of his teachings in the realm of religion, spirituality or the contemplative or meditative exercises through a different system of yoga like ghyana yoga, karma yoga, raja yoga many others. But we have focused mainly on his engagement with the practical political condition of India and how to revitalize Indian society and Indian life.

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So, on this you can refer to some of these texts which is like Vivekananda cultural nationalism by Amiya P Sen in thinking community relevance many by Gangeya

Mukherji. Swami Vivekananda centenary by Swami Nikilananda, and writing Vivekananda by Jyotirmaya Sharma and from Vivekananda to Kallat by Madhuvanti Ghose and also socio political thoughts of Swami Vivekananda and constitutional philosophy by Niloy Bagchi. And in this particular reading you can find how many of his thoughts are contained in Indian constitution and many of the supreme court judgments as well.

And finally, the social and political philosophy of Swami Vivekananda by V K Arora. There are many other texts also which you can refer to besides these on Vivekananda and his social and political philosophy and why he is considered as the profit of modern Indian nationalism or modern Hinduism. So, thanks for listening let us know what you think about this lecture and feel free to write your comments and queries.

Thank you.