

CHAPTER - VIII

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AMALGAMATION OF NATIONALISM, INTERNATIONALISM AND SPIRITUALISM IN VIVEKANANDA

Vivekananda's anarchistic ideal of Brahminhood makes the way for the emergence of a spiritual society. His heart and soul were one with it. To his heart's content, he found that India was the eternal abode of spiritualism. He thought that spirituality constituted India's Individuality and not in its replacement. As India was spiritual, he felt that its social and political institutions must be national and spiritual. It was for that he enunciated India's spiritual nationalism. He believed that India would become dynamic only by expanding her spiritual knowledge at home and abroad. He also felt that pursuit of spiritualism was not only in the interests of India but also in the larger interests of humanity. Therefore he wanted to unite mankind on the basis of spirituality.

Nationalism in Vivekananda

As a nationalist, Vivekananda championed -

i. The spiritual renaissance of India. ii. Advocated India's spiritual nationalism and iii. Established his place as a patriot of the Patriots by identifying himself with the religious spirit of oneness.

Vivekananda felt that the reformers who were under the hypnotism of superiority of western culture and civilization gleefully and brazenly aped Westernism in thought and activity, which only hastened the loss of India's self respect. He thought the social reformers in India wanted to bring social changes even by force of legislation. Though he was not averse to social reform; he discarded the imitation of western reform methods.

Vivekananda said that enslaved India could be liberated neither by social reform nor by political means but only by religious revival. He pointed out that in India "Social reform has to be preached by showing how much more spiritual a life the new system will bring, and politics has to be preached by showing how much it will improve the one thing that the nation wants - its spirituality".¹ He also reminded the social reformers that her religious teachers maintained social dynamism by weeding out social evils without attacking her national institutions and beliefs. Therefore, he believed that the remedy for India's degradation was not social reform but religion, which encouraged individual, national growth. He believed that social evils could be eliminated by mass education. He made it

clear that religion and reform should not middle in each other's affairs.

Vivekananda also held that Britain came to India not to fulfill but to destroy India's national faith and institutions. He pointed out that Britain provided neither good Government nor retained the well-established local self-government but only offered an indifferent bureaucratic government. He described its rule as follows: "This is the state of things - even education will no more be permitted to spread; freedom of the press stopped already, the bit of self government granted to them for some years is being quickly taken off. We are watching what next!"² He was of the view that British Government in India was avowedly anti-democratic and anti-national. Thus keeping in view the repercussions of social anglicanism and alien rule, Vivekananda exhorted that the programme of national revival should be chalked out with moderation. He felt that limited rigidity and flexibility should be adopted in the process of national revival. He stood for growth and not replacement of her national soul or individuality. He advised his countrymen: "Stand on your feet, and assimilate what you can, learn from every nation, take what is of use to you. But remember that as Hindus everything else must be subordinated to our national ideals."³

Moreover Vivekananda thought that nationalism was the product of innate religion. He believed that India's nationalism was based on the growth and expansion of religion. He was of the view that the reforming religious sects in India suffered from schismatic outlook and prevented the growth of national unity. Therefore Swami Vivekananda felt that religious conflict must give place for concurrence, diversity for unity. According to him, the unity in religion is absolutely necessary as the first condition of the future of India. To achieve national unity, he devised the concept of common religion.

Internationalism in Vivekananda

Vivekananda's nationalism paved the way for his international outlook. He considered nationalism and internationalism as interdependent. According to Vivekananda, national growth and expansion depends on cultivating international outlook. He expressed the view that nations become dynamic and harmonious by assimilating knowledge, scientific and spiritual. Therefore he postulated his internationalism on mutual exchange of knowledge among nations and advocated union of nations on a spiritual basis. In other words, he regarded internationalism as a cultural and spiritual necessity for nations to find fulfillment of national ideals and realization of universal oneness. In the words of Isherwood,

Vivekananda's nationalism "was not nationalism in the smaller sense, it was a kind of super-nationalism, a kind of internationalism sublimated."⁴

The strands of Vivekananda's internationalism will become clear when we keep in mind the impact of various forces that moulded his outlook. He postulated his internationalism on the basis of (1) existence of national diversities, (2) fostering mutual contacts and exchange of knowledge and (3) asserting India's spiritual leadership of the world.

Vivekananda traced India's backwardness, degradation and slavery to the narrow and exclusive outlook of the Indians. The Indians falsely believed in the superiority of their culture and civilization and refused to come into contact with other countries on an equal basis. They held others as unequal and branded them as mlechchas, untouchables. They refused to share knowledge with other peoples. Internally also, the caste taboos prevented the intellectuals from going abroad. Thus India's growth was retarded due to the caste system. However the advent of British rule marked a change in the outlook of the nation and the course of its history. Vivekananda thanked Britain for expelling India's inactivity and narrow-mindedness. "Since the English came they have been forcing you back into communion with other nations and you are visibly rising

again. Every one that comes out of the country confers the benefit on the whole nation; for it is by doing that alone that your horizon will expand".⁵

Vivekananda's own experience of life in the East and the West showed him the imperative of internationalism. He advocated assimilation of knowledge for national growth and international understanding. He wanted to bring the east and the west together by exchange of scientific and spiritual knowledge. He pointed out that the west which had developed conquest of external nature was in need of spirituality and the East which adhered to spirituality must learn scientific knowledge from the West.

Vivekananda's faith in international unity was also strengthened by Vedanta. The Vedantic concept of love and universal oneness captivated his heart. He believed that Vedanta postulates good neighbourliness and brotherhood among nations. On the basis of Vedanta, he regarded all nations as equal and condemned all kinds of privileges. He wanted to promote equality and unity among nations by abolishing national privileges and prejudices.

The Vedantic concept of universal oneness revealed to Vivekananda that nations were not different from the Universe. He was of the view that all individuals and nations were parts of the universal existence,

Brahman. "Each individual is like a bubble and nations resemble many bubbles. Gradually these nations are joining and I am sure the day will come when separation will Vanish and that oneness to which we are all going will become manifest".⁶ Therefore it may be said a nation, which injures others injures itself and also elevates itself by helping others, for all are manifestations of the impersonal Brahman. Nations quarreled among themselves because of their failure to overcome apparent or transient differences and saw the reality of oneness of the universe. Vivekananda hoped that nation by realizing their individual nature would also realize the nature of universal unity. He held the view that Vedanta did not negate the existence of nations. He affirmed international unity through national diversities.

International Unity through National Diversities

Vivekananda's internationalism was based on recognition of national diversities. He visualized international unity on the basis of national individuality and independence. He pointed out that each nation has a message, mission and individuality of its own.

Vivekananda's defense of national individuality did not imply that he was for national isolation or contraction. He rather wanted the nations to expand their individuality into universality. He wanted

the countries to broaden their outlook by cultivating morality, renunciation of national weaknesses like pride and prejudice. He was for national self-restraint.

He hoped that nations would adopt self-imposed moral regulations in their dealings with other countries. He believed that "Each nation must give in order to live".⁷ Thus Vivekananda believed that nations would enrich and expand their individuality by cultivating mutual trust and love. Nations like individuals were marching from lower truth to higher truth and from nationalism to internationalism by observing restraint. He thought that nations were accepting the concept of universal oneness and voluntarily joining the international organisations.

As Vivekananda's concept of internationalism was based on national self-restraint, international rules and regulations in a rigid form were not necessary to maintain harmony among nations. In other words, national self-restraint itself is a guarantee of good national behaviour in the family of nations. As individual freedom is no threat to society, national freedom is not incompatible with the spirit of internationalism. Just as Vivekananda held the view that society was a loose collection of individuals, his international order was to be based on loose collection of states. It was to be said that Vivekananda was for a loose federation of states. Therefore he did not think of

establishing an international order on a rigid framework. The free and equal states would contribute according to their capacity to maintain international growth and harmony and also promote friendly contacts among peoples.

Vivekananda was not content with the principle of national self-restraint in establishing international harmony. Positively he wanted to strengthen international understanding among the people by encouraging mutual cultural contacts. He himself undertook the task of bringing the peoples of the world together by establishing mutual contacts and exchange of knowledge. He approached America and Britain with the spirit of Brotherhood and with an open mind. He appreciated the social organisation of the west which was based on liberty and awakening of the masses and taught spirituality to it. He also wanted India to become an equal with the west by imparting her spiritual knowledge to the west.

Spiritualism in Vivekananda

Sri Ramakrishna Paramhansa was the starting point of the spiritual renaissance in India and the advent of Vivekananda marked its apogee. Vivekananda revived India's spiritual legacy and made it pervade all activities of national life. As the leading exponent of the spiritual renaissance of India, Vivekananda pioneered the past and

present, traditionalism and modernism to mould modern India's future. He travelled all over India and taught the doctrine of Universal Vedanta as the background of the new Hindu reformation. He ejaculated India's self-respect and rejuvenated faith in her spiritual glory and unity. He urged his compatriots to disseminate her spiritual truths to the high and the low and expand her national institutions. By invoking the national ethos and touching the chords of her spirituality he vindicated India's spiritual unity and freedom more spontaneously and effectively than his social and religious contemporaries. None of the Indian reformers before him conceived the idea of common nation on the grounds of spirituality.

Spiritual Nationalism

Of all the mentors of the Indian Renaissance, Vivekananda propagated with untiring energy and enthusiasm the incandescent spirituality of India which constituted her national growth and vitality. Perhaps no one before him ever evoked the latent - nationalism as he and no Indian nationalist Prior to him regarded religion as a panacea for India's manifold problems. According to Swami Shraddhananda, "his was a Programme of a constructive and practical nationalism which could be worked out without waiting for the political freedom of the country".⁸ To the inactive, exclusive and degenerated India, he showed the heights of its majestic culture and

philosophy and the depth and eternity of its spiritualism. He infused faith and strength into the nation.

Vivekananda observed that each nation has a mission and a message of her own. "Just as there is an individuality in every man, so there is a national individuality - each nation has a destiny to fulfill, each nation has a message to deliver, each nation has a mission to accomplish".⁹ Pursuit of spiritualism constituted India's way of life. His mission was to revise the eternal teachings of the Vedas and the Upanishads strengthen the nation's growth and faith in its individuality.

Vivekananda pointed out that there could be no regeneration for India unless it regained its spirituality. When her spirituality was least in oblivion and subjected to derision, it was foolish to think of her independence. He was of the view that India relegated her religion and lost her freedom. He felt that India by neglecting her faith and will weakened itself and was enmeshed in social, political and spiritual servitude. He traced the political success of Britain to her faith in herself and India's weakness to the neglect of the Upanishads. He remarked that the Upanishads blazed out freedom and fearlessness. National weakness was not only anti national but also anti-religious to him. Therefore he flooded India with the Vedantic message of strength fearlessness and freedom. Thus

Vivekananda held that India would become dynamic and strong by cultivating faith in her Vedanta, the impersonal religion.

Vivekananda's intense nationalism was the product of his innate religion. He held that Vedanta was a universal religion. The impersonal religion to Vivekananda was identical with strength and selfless activity. He pointed out that selfless activity and spread of spirituality among the masses would awaken them and enable them to regain their lost individuality, namely inherent spirituality. He wanted to mould India as the field of eternal spiritual activity.

To alleviate the miseries of the poor, Vivekananda subordinate the bliss of the Absolute to the liberation of the Indian masses. At Kannayakumari, he determined to dedicate his life to serve his countrymen. He pointed out that the west was tired of Bhoga and was fit for Yoga, while India which was enmeshed in poverty cannot contemplate on Yoga. He told Americans what India needed was not proselytizing missions but bread and scientific knowledge. He remarked that an exchange of spiritual and scientific knowledge between the East and the West would provide a better and stable world.

Establishment of friendly contacts with the West was only the beginning of his activity. He wanted to consolidate the feeling of

oneness among nations on the basis of spirituality. Vivekananda's spiritual campaign in the West stabilised his faith in India's mission of spreading spirituality abroad. The West was active and receptive to India's spirituality. He believed that it was the historic mission of India to lead the countries of the world to spiritual unity. He was emphatic that in the realm of spiritual knowledge India was superior to the West.

Vivekananda's advocacy of harmony and spiritual unity of nations was based on his conviction in Vedanta. He believed that Vedanta stood for universal outlook. He considered it a universal religion. He hoped that it would provide the basis for unity of nations. He was of the view that on the basis of Vedanta all national and international problems could be solved.

It should be noted that Vivekananda put faith only in India's spiritual leadership to unite mankind. Vivekananda's internationalism grew out of his nationalism. He maintained neither the supremacy of nationalism at the cost of internationalism nor internationalism at the cost of national individuality. What he wanted was not the subordination of the one to the other but only coordination and even identity of nations on the basis of spiritual unity. The unity of the world was crystal-clear to him on scientific and spiritual basis. He hoped that in due course internationalism would become a way of

religious life on the part of individuals and nations. Growth of internationalism depends on the extent of awakening of humanity to the spiritual concept of universal oneness.

THE SPIRITUAL GENIUS OF VIVEKANANDA

The Life of India's Most Admired Saint

Swami Vivekananda is one of most admired spiritual leaders of India. The world knows him as an inspiring Hindu monk, his motherland regards him as the patriot saint of modern India, and Hindus consider him as a source of spiritual power, mental energy, strength-giving and open-mindedness.

Vivekananda was born on January 12, 1863, in a middle-class Bengali family of Calcutta. Narendranath Dutta, as he was called before sainthood, grew up to be a youth of great charm and intelligence. In a pre-independent India hidebound by communal disharmony and sectarianism, this blithe spirit soared above the rest to become the manifestation of freedom - the *summum bonum* of human life.

An avid scholar of Western and Hindu philosophy and ever thirsty for the mystery of Creation and the law of Nature, Vivekananda found his guru in Sri Ramakrishna Paramhansa. He toured across India to know his country and people, and found his spiritual alma mater at the Kanyakumari rock in Cape Comorin at the southern most tip of the Indian peninsula. The Vivekananda memorial is now a landmark for tourists and pilgrims, and a tribute to him by his country men.

Swami Vivekananda rose to worldwide fame in 1893, when he visited America to attend the first Parliament of World Religions in Chicago. The uninvited young monk addressed this august assembly and electrified the audience. His speech made him world famous overnight: "Sisters and Brothers of America, it fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in the name of the millions and millions of Hindu people"

Vivekananda's life and teachings are of inestimable value to the West for an understanding of the mind of Asia, says Swami Nikhilananda of the Ramakrishna-Vivekananda Center, New York. On the occasion of America's Bicentennial Celebration in 1976, the National Portrait Gallery in Washington D.C., mounted a large portrait of Swami Vivekananda as part of its exhibition 'Abroad in America: Visitors to

the New Nation', which paid tribute to the great personalities who visited America from abroad and made a deep impression on the American mind.

William James called the Swami the "paragon of Vedantists." Max Muller and Paul Deussen, the famous Orientalists of the Nineteenth Century, held him in genuine respect and affection. "His words," writes Romain Rolland, "are great music, phrases in the style of Beethoven, stirring rhythms like the march of Handel choruses. I cannot touch these sayings of his...without receiving a thrill through my body like an electric shock. And what shocks...must have been produced when in burning words they issued from the lips of the hero!"

An inspiring spiritual and social leader, Vivekananda has left an indelible mark in history with his teachings, which are studied everywhere in India and abroad. The immortal soul passed away on the 4th of July, 1902 at the young age of 38.

What is Hindutva?

The term "Hindutva" is derived from the two terms 'Hindu Tattva', which literally mean "Hindu Principles". Now the question is what Hindu Principles are and what comprises the "Hindutva" outlook?

To answer this question we would have to begin with the history of the Hindus. The history of the Hindus is the history of a civilization which has developed in its natural state, without interruption, since antiquity. Its age is dated to be between five and nine thousand years. Hence Hindu history is a prototype of how human civilization would have looked, if civilization all across the globe had been allowed to develop in its natural state. This is the relevance for us to study Hindu Civilization, Hindu History and Hindu Culture.

The evolution of Hindu Civilization can be considered to be natural and continuing as there is no last messiah in the Hindu world view. In fact this is what distinguishes Hindu Civilization from the rest. And this is why Hinduism is called a Living Idea, guided by the sum total of human wisdom that is not considered to be embodied in one person, or one book, or one period of human history. Hence the term "Living". Hindutva is the articulation of this idea of continuity of freedom of thought from which emerge the multifarious Hindu Principles.

Two instances of Hindu Principles that symbolize the outcome of freedom of thought are the pronouncements made not today, but four thousand years back by unnamed *rishis* (Hindu ascetics) that "This world is one family" (*Vasudaiva Kutumbakam*) and that "The Universal Reality is the same, but different people can call it by

different names" (*Ekam Sat Viprah Bahuda Vadanti*). In these two proclamations made in ancient Hindu India, we see the seeds of globalism and freedom of thought, four thousand years before the world was to become the global village of today.

Thus in its true essence, Hindutva is a stridently assertive rational-humanist line of reasoning. And it is this essence of Hindutva that we have kept in mind, while developing this website. At the level of practice, the Hindutva outlook boils down to upholding righteousness (*Sat-guna*) and fighting ignoble attitudes (*Dur-guna*). Taking poetic license, we can describe the practitioners of this outlook as "*Heenam Naashaayati iti Hinduhu*" (Those who uphold righteousness and fight ignobleness are Hindus).

Thus, far from being a narrow nationalistic doctrine, Hindutva is in its true essence, 'a timeless and universal compilation of human wisdom'. Hence it is also called "*Sanatana*" which means, something that is "forever continuing."

At this site, you will read about different aspects of the history and culture of the Hindus in that part of our globe which is the birthplace of Hindutva. This land is known variously as Bharatvarsha, Hindustan or India. My approach of looking at history is that of a rationalist and humanist. In the context of India, these two values are

a result of the freedom of thought which forms the core of the tradition of Hindutva.

Vivekananda and Ramakrishna Paramhansa

For nearly five years Narendranath stayed with Sri Ramakrishna and was taught and trained by him. At the end of this short period of utmost intensity Narendranath had imbibed the superhuman wisdom of the Paramahansa and had become his alter ego.

In 1886, when Narendranath was not even twenty-three years old, Sri Ramakrishna passed away. On Naren's very-young shoulders fell the gigantic burden of executing Sri Ramakrishna's mission. - It was not an easy task, but if anyone was capable of performing it, it was Narendranath, who had the brain and the brawn for it. He renounced home; he became Swami Vivekananda; he established a Math (a monastery) where he and his co-disciples could carry on austerities. - He then wandered over India as a *parivrajaka sadhu*. From the northern Himalayan extremity to the southern land's end of Kanyakumari did he travel, studying the Motherland, understanding her problems at first hand and forming solutions for her regeneration. This pilgrimage was one of the landmarks of his life and the very many occurrences and incidents relating to his

wanderings are fascinating peeps into the rich variety and compelling charm of his personality.

Sojourn to the USA

In 1893 in the month of May, the Swami left by steamer for America to attend the Parliament of Religions to be held there at Chicago in September 1893. He had not been formally invited and enrolled as a delegate. With some difficulty he managed to get into the Parliament; he was too luminous not to be let in.

'Sisters and Brothers of America'

But then it was a case of conquest at first speech. When his turn to address the august assembly came, he rose like the morning sun and spoke to the 'Sisters and Brothers of America'. That hearty call fascinated the Parliament and the Western World. Rising above cramping creeds and dwarfing dogmas he spoke of harmony and universalism; his message came like the breath of life to a suffocated people.

As soon as he spoke the words 'Sisters and Brothers of America' the crowd rose in cheer and everyday of the conference there was one

man they came to hear. The conference organisers, made Swamiji's talk the last of each day to ensure the crowd stayed to the end of each day.

He stayed many months in America lecturing and teaching and helping Westerners to study Indian philosophy. Then he went to England and Europe. He had become a bridge of understanding between the Orient and the Occident.

Return to India

In 1897 the Swami returned to India. The nation rose like one man to honour him. The people saw in him a new Sankara who had risen to bring life and vigour to the motherland. The Swami reminded his countrymen of the Indian national ideal of renunciation, roused them to a sense of privilege in being Indians and showed them how spiritual culture was the secret of India's immortal existence. He made Bharata a Prabuddha Bharata.

Your country requires heroes; be heroes. Stand firm like a rock. Truth always triumphs. What India wants is a new electric fire to stir up a fresh vigour in the national veins. Be brave, be brave; man dies but once.

A New Adi Sankara

But he did not stop with advising and preaching. He was a capable organiser and desired to set up an organisation which could ensure the continuance of his Master's mission. So he founded the Ramakrishna Math and Mission (with its Headquarters at Belur Math near Calcutta) which is a body to the service of humanity. This *Sangha* is his lasting legacy to mankind.

Swami Vivekananda's Mahasamadhi

Swami Vivekananda was not forty, when he entered into Mahasamadhi. But his age is not to be calculated in solar years. For, in just one decade of public work he had implanted into human consciousness ideas which may need one thousand and five hundred years to get worked out in full. There is an Indian side to his life-work and there is an international aspect to it, in both the fields his contribution has been unique.

Strength

Strength, manhood, *Kshatra-virya*, *Brahma-teja*. All power is within you; you can do anything and everything. Believe in that; do not believe that you are weak; do not believe that you are half-crazy

lunatics, as most of us believe now-a-days. You can do anything and everything, without even the guidance of any one.

Strength is what the Upanishads speak to me from every page. This is the one great thing to remember, it has been the one great lesson I have been taught in my life; strength, it says, strength, O man, be not weak. Everything that can weaken us as a race we have had for the last thousand years. It seems as if during that period the national life had this one end in view, viz., how to make us weaker and weaker, till we have become real earthworms crawling at the feet of every one who dares to put his foot on us.

Weakness is the one cause of suffering

Strength does not come by thinking of weakness all the time. The remedy for weakness is not brooding over weakness, but thinking of strength. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature. Each of us is heir-apparent to the Emperor of Emperors.

Know that all sins and all evils can be summed up in that one word - weakness. It is weakness that is the motive power in all evil-doing. It

is weakness that is the source of all selfishness. It is weakness that makes men injure others. It is weakness that makes them manifest what they are not in reality. What our country now wants are muscles of iron and nerves of steel-gigantic wills which nothing can resist, which can penetrate into the mysteries and secrets of the universe and will accomplish their purpose in any fashion even if it meant going to the bottom of the ocean and meeting Death face to face.

We have wept long enough; no more weeping, but stand on your feet and are men. It is a man-making religion that we want. It is man-making theories that we want. It is man-making education all round that we want. And here is the test of truth-anything that makes you weak physically, intellectually and spiritually, reject as poison; there is no life in it, it cannot be true. Truth is strengthening. Truth is purity, Truth is all knowledge. Truth must be strengthening, must be enlightening, must be invigorating. We speak of many things parrot-like, but never do them; speaking and not doing has become a habit with us. What is the cause of that? Physical weakness. This sort of weak brain is not able to do anything. We must strengthen it. First of all our young men must be strong. Religion will come afterwards. You will be nearer to Heaven through football than through a study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory Of the

Atman when your body stands firm upon your feet and you feel yourselves as men. What we want is vigour in the blood, strength in the nerves, iron muscles and nerves of steel, not softening namby-pamby ideas. Be moral, be brave, and be stridently moral and brave. Don't bother your head with religious theories; cowards only sin, brave men never. Try to love anybody and everybody.

I have never spoken of revenge; I have always spoken of strength.

Get up, and set your shoulder to the wheel-how long is this life for? As you have come into this world, leave some mark behind. Otherwise where is the difference between you and the trees and stones? - They too come into existence, decay and die.

Be bold! My children should be brave, above all. Not the least compromise on any account. Preach the highest truths broadcast. Do not fear of losing your respect or of causing unhappy friction. Rest assured that if you serve truth in spite of temptations to forsake it, you will attain, a heavenly strength, in the face of which men will quail or speak before you things which you do not believe to be true. People would be convinced of what you would say for them, if you can strict serve truth for fourteen years continually, without swerving from it. We are all the sparks of the infinite. How can we be nothing? We are everything, ready to do everything, we can do everything and

man must do everything, Therefore, my brethren, teach this life-saving, great, ennobling, grand doctrine to your children, even from their very birth. This marvelous doctrine of the soul, the perfection of the soul, is this faith in them was in the hearts of our ancestors, this faith in them was the motive power that pushed them forward and forward in the march of civilisation; and if there has been degeneration and if there has been defeat, mark my words. You will find degradation to have started on the day our people lost this faith in themselves.

What did I learn in the West?

There I saw that inside the national hearts of both Europe and America resides the tremendous power of the men's faith in them. An English boy will tell you, 'I am an Englishman, and I can do anything'. The American boy will tell you the same thing, and so will any European boy.

Can our boys say the same thing here? No, nor even the boys' fathers. We have lost faith in ourselves. There is not one system in India, which does not hold the doctrine that God is within, that Divinity resides within all things. Every one our Vedantic systems admit that all purity and perfection and strength are in the soul already.

The ideal of faith in ourselves is of the greatest help to us. If faith in us had been more extensively taught and practiced, I am sure a very large portion of the evils and miseries that we have, would have vanished.

Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in them. Born with the consciousness that they were of to be great, they became great.

Never quarrel about religion. All quarrels and disputations concerning religion simply show that spirituality is not present. Religious quarrels are always over the husks. When purity, when spirituality goes, leaving the soul dry, quarrels begin, and not before.

Do not care for doctrines, do not care for dogmas, or sects, or churches or temples; they count for little compared with the essence of existence in each man which is spirituality and the more this is developed in a man, the more powerful is he for good. Earn that first, acquire that and entices no one. Show by your lives that religion does not mean words or names, or sects, but that it means spiritual realization.

Sincerity of conviction and purity of motive will surely gain the day, and even a small minority, armed with these is surely destined to prevail against all odds. - Truth, purity and unselfishness - wherever these are present, there is no power below or above the sun to crush the possessor thereof. Equipped with these, one individual is able to face the whole universe in opposition.

It is only in our scriptures that this adjective is given to The Lord-Abhiih, Abhiih. We have to become Abhiih, fearless and our task will be done. Arise! Awake! And stop not till the goal is reached!

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