

Chapter IX

Chapter IX

Conclusion

The influence of Swami Vivekananda on nationalist India is well known. His lectures collected in the book entitled "from Colombo to Almora" came to inspire greatly the youth of our country. His words "heaven is nearer through football than through Gita" and "we want men of strong biceps" became the slogans of ardent nationalist of that time.

Swami Vivekananda held high the Upanishadic concept of Purity of human nature. As Vivekananda believed that human nature is pure, free and divine, he defended the inviolable dignity of the individual professed faith in individual freedom and equality, maintained equal rights and opportunities for all to manifest their growth and insisted on the man-making process.

The purity of human nature inclined him to advocate anarchism. He regarded the individual as an end in himself. His faith in inherent individual divinity made him subordinate the society to the individual and freed the individual from the bends of government, society and laws, which he regarded as comparative evils.

The concept of purity of human nature also moulded his humanism, which can also be called Humanistic Advaita. He revolted against the concept of sin and labelled it as a standing lebel on human nature. He identified man with God and condemned all kinds of indignities on human nature. He restored faith and strength in the individual and sought human emancipation from all kinds of bondage.

The concept of purity of human nature made Vivekananda realize that all life in one, human growth is based on freedom and equality and social relations are interdependent. Vivekananda derived all these ideals from Vedanta which stands for love, truth, oneness or unity. Vivekananda believed that growth is dependent on freedom. He regarded freedom as eternal, infinite, absolute, and indivisible. In fact he viewed growth-- individual, social, political or spiritual in terms of freedom.

His concept of socialism is also based on this principle of unity in diversity or moderation. On the one hand, he realized the existence of classes and class differences and on the other, advocated class unity on the basis of Vedantic love and identify. He did not insist on class differences and rigidity.

His economic views are also marked with moderation. He glorified neither poverty nor prosperity. He recommended enjoyment of

material life for the child like individual and prescribed minimum wants for the spiritual individual. He believed that materialism was as essential as spiritualism. He was also for both rural and urban economy.

Regarding freedom, he was again for moderation and synthesis. He did not glorify individual freedom at the cost of society nor social freedom at the destruction of individual, for his concept of freedom is all-inclusive. He reconciled the individual and social freedom, material and spiritual freedom as well.

His technique of activity is also based on moderation, and it avoids extremes. He gave equal importance to ends and means and regarded them as inseparable. He glorified neither the end nor the means.

He supported both nationalism and internationalism. He defended national individuality and avoided the narrow and extreme nationalism. He warned that the Indian renaissance must avoid alien infatuation and orthodoxical rigidity. He believed that internationalism was a necessity for the nation's growth. He wanted the nations to become stronger by cultivating international contacts. He wanted to unite mankind on the basis of spirituality.

Therefore we can conclude that Swami Vivekananda wanted freedom and upliftment of the Indian people their material and moral advancement. His statements show that he divided Indians into two classes, the Rich - the upper class and the Poor - the lower class. The latter constitutes the over whelming majority of our people and the referred to them as the masses. And he was never tired of drawing the attention of the youth towards the urgent need to work for the betterment of their condition. He also laid down a positive programme for this work.

It seems that our youth perhaps did not fully realize the true import of Swamiji's advice in this matter. To them his call for upliftment for the Indian masses was an appeal for philanthropic and charitable work only. But Swamiji did not merely lay down an ameliorative programme. He also wanted and spoke of a radical cure for the chronic distress of our people. He was not for keeping up the status quo of the Indian society, but wanted a complete overall of the whole thing.

Swamiji was aloof from Indian politics but he wanted selfless workers who will educate and uplift the people. It should be mentioned that education for the masses was the keynote of Swamiji's attitude towards the Indian national question. He clearly discerned that there could be no regeneration for the country if the

majority of people remained dormant and debased and wanted the masses 'to develop their lost identity'. He clearly saw our degradation to be not so much due to political enslavement as to our loss of heritage and cultural tradition. That religious, social and economic slavery have dehumanised the Indians was the burden of his utterances on India's upliftment. He wanted to disturb the status quo in the Indian Society and described it as 'horrid diabolical'. As remedy to the ills it generated, he prescribed "No priestcraft, no social tyranny! More bread more opportunity for everybody!"

Moreover the Indian nationalist movement has been a class movement cannot be gainsaid. It has been the movement of the Indian bourgeoisie to get the political control of the country. But Swamiji was explicit in his opinion that this could not bring about the betterment of the condition of the Indian people. Without the emergence of the masses the majority of the Indian people will remain where they have always been since times immemorial as 'hewers of wood and drawers of water.' The nationalist movement in India up to the time of independence had been reactionary in character. It demanded political freedom only and had been silent on social, religious and economic freedom. But Swamiji demanded all round freedom for man.

In this point, we can say that if we think that Swamiji talked only of spirituality and of Indian spiritual civilization should take note of his following words: "We talk foolishly against material civilization..... Material civilization, nay, even luxury is necessary to create work for the poor".

Swamiji was not dead to the fact that without satisfaction of material wants higher thoughts and ideals could not develop. Therefore he said: "I do not believe in a God who cannot give me bread here, giving me eternal bliss in heaven!"

Swamiji was opposed to exploitation of all kinds. He was the first Indian to discern that our religionsity and patriotism had taken the shape of exploitation. He denounced the class character of our civilization and wanted to uplift the masses. He saw that in them lay the hope of India. It was a new India; he wanted to create on the basis of equality. He preached that 'Proletocult' would help to create the new India of his dreams. The future India would not be wedded to Sectarianism. The only practical way to unite the masses of divergent sects and communities is through a new culture which will not bear any class or communal character. It would evolve out of the Psychology of the masses and come as the solution to the complex communal and sectarian questions that have been tearing India asunder in our times.

According to Swami Vivekananda, "India is now passing through a period of intellect transition. The youth of this country should awake to the new consciousness of a new worldview and see Indian problems from new angles of vision. If the Indian youth wants liberty for him, he must be ready to give it to others. If he aspires for freedom, he must aspire for it in all spheres of life. If he wants to serve his country, he must serve the teeming millions suffering from chronic poverty who constitute the majority of his fellow countrymen".

Thus we find in Swami Vivekananda, a conglomeration of both spiritual and material life, we gave equal importance to the development of both lives. His view thus finds up heaven and earth together and helps to develop individual and social life simultaneously on the basis of the Vedantic unity.