

SCHOOL OF MISSION AND THEOLOGY (MHS)

**The life and work of Swami Vivekananda and his influence on modern
Hinduism.**



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Key Terms

Key	Meaning
ashrama	
Brahm Gyan	The four spiritual abodes, or stages of life, through which the "twice-born" Hindu ideally will pass
Noormehal	Brahm Gyan' or Divine Knowledge is an eternal method through which we can practically experience and realize God. It is the process of seeing and realizing the True Self (<i>Atman</i>) within our human frame through the Third Eye (Divine Eye).
Aarogya	Ashram of Diviya Joyti Jagrti Sansthan
Antardrishti'	Healthy
Bodh	Inner vision
yogi	knowladge
Smrti	A Yogi is a practitioner of Yoga
samsara	primary Authoriy book of Hindu scripture
moksha	secondary book of Hindu scripture
Swami	the cycle of rebirth
Sadhus	freedom from painful cycle of birth and rebirth
swaraj	Svami', when used as a prefix with a monastic name
Rishis	good man, holy man
jati	Swaraj can mean generally self-governance
varna	A Hindu sage or saint
Mahabharata	the word literally means 'birth'
Ramayana	explain that society is an organic whole
SAM	ne of the two great Sanskrit epics of the Hindus, existing in its present form since c.ad 400.It describes the civil war waged between the five Pandava brothers and their 100 stepbrothers at Kuruksetra near modern Delhi
DJJS	One of the two great Sanskrit epics of the Hindus, composed c.300 bc. It describes how Rama, aided by his brother and the monkey king Hanuman, rescued his wife Sita from Ravana, the ten-headed demon king of Lanka
	Self Assessment Management
	Diviya Joyti Jagrti Sansthan

CHAPTER: ONE

1. INTRODUCTION

With help of this project I want to analyze the impact of globalization on the Hinduism. There are two approaches for this project first the negative effect of globalization on national identity. On the contrary the second approach of the project describes the development Hindu ideologies which contribute to contemporary global culture and processes. By considering both approaches we cannot conclude the certain future of Hinduism. Now what is the impact of globalization on Hinduism?. i would further explain in coming chapters.

From the history of the world religion always gives life and light to man. It tells the actual sense of human life and offer continuing value-system which control human behavior. But today in global world religion does not reside in the same place in human life, its showing the mark of decline since beginning of the globalization era. The main cause of its downfall was that it was faced with a alarming challenge from science, tehonolgoy and other non-religious and anti religious dogma, philosophy like secularism, Marxism etc.

1.1 Background

India is a very large country with many distinct geographic and cultural regions in which Hinduism is main religion. Hinduism is not the fastest growing religion in the world like Islamism, Christianity however according to Klostermaier 'Hinduism is the one of the most Ancient religion in the world'¹ because its roots is directly connected with ancient Vedic religion it is third the largest religion in the world that occupied basically India's 80.1%² population. There are nearly one billion people in the world who call themselves Hinduism and the majority of population lives in India. In addition some 13.8 %³ million Hindus are settled all over the world, substantial number of them in North America. Hindu gurus have become very visible in the west during the past few decades as promoter of a faith that many young westerner adopted as their own.⁴ While in the west it is treated as one of the major religions in the world, for Hindus it is much more than that: it is a way of life, a large and

¹ Klostermaier 1995:1

² Census of India 2001

³ The CIA's World Factbook gives the world population

⁴ Klostermaier 1995 1

rich culture, an environment that envelops a Hindus by rituals to mark every event from child born to death. Hinduism gives the right direction to the daily life to Hindus. Hinduism is different from other religion because Hinduism has neither a specific moment of origin nor a specific founder.⁵ Hence it cannot be traced back to when it is first started like other religion however its roots can possibly be traced back to the third millennium BCE. Indeed, there is no such word as Hindu in the entire Vedic literature, Santana Dharma word, is used instead for Hindu people. The word Hindu derived from the word 'Sindhu' that referred to the way of the living of the people on the other side of the Sindhu river. The word Hindu was borrowed by the Arabic term al-Hind, and this word is used for that people who live across the River Indus⁶. "It is impossible to give a precise definition of Hinduism or to point out the exact place and time of its origin. The very name Hinduism owes its origin to chance; foreigners in the west extending the name of the province of Sindh to the whole country lying across the Indus river and simply calling all its inhabitants Hindus and their religion Hinduism."⁷ The claim that Hinduism might be thought of as being the youngest world religion is based on the observation made by many scholars that the nineteenth century was the first time when the term Hinduism was used to signify a single religious tradition⁸. Although the terms Hindu and Hinduism were created by foreign invaders, sometimes using them as derogatory terms. Therefore according to Stephen Jacobs "many Hindus very term Hinduism rather insulting. The reason for this is that is claimed, with some justification, that it is a foreign term imposed during the colonial period. It is suggest that the correct term for the religious culture of Hindus is Sanatana Dharma".⁹

So in this way Hinduism was renamed by foreigner so according to Stephen Jacobs "Hinduism can be said to be the oldest and at the same time the youngest of the so called world religion."¹⁰

Development

The development of Hinduism occurs over several centuries and is incredibly dense and complex, so it can be briefly explain as follows

⁵ Stephen Jacobs 2010: 6

⁶ Thapar: R. 1993: 77

⁷ Klostermaier 1994:30

⁸ Stephen Jacobs 2010:5

⁹ Stephen Jacobs 2010: 57

¹⁰ Stephen Jacobs 2010:5

Altogether it is useful to identify six such fundamental periods for the development of Hinduism:

The Indus Valley period (ca. 3000 -1500 BCE), the Brahmanical period (ca. 1500- 600 BCE), the Buddhist and Shramana Period (ca. 600 BCE – 300CE), the Classical Hindu Period (ca 300- 1200 CE), the Muslim period (ca. 1200-1757 CE), and the Modern Period (ca 1757 – present).¹¹

1.2 Era of Globalization

Culture is always changing with time and situation. And situation is changing by invention or learning new things, belief that can be learned according to human need. Some inventions are intentionally changed as per society demanding and some happen accidentally.

Globalization was introduced to India two decades before where computer took the important role of the life and as a result India has become the fastest developing country in the world in economic sector. Globalization has removed all the barriers as a result now youth of India have more opportunity for higher studies, they are more aware about what is happening around the world through media and internet. They are sharing new ideas, thoughts through social networking on internet. Today's we cannot imagine any business without internet.

Hence according to Bislev "Globalization consists of technological, economical, political and cultural developments that affects the nation state in a way that brings it into greater connections"¹² All these areas are interrelated, they are affecting each other, creating constantly new conditions for new global processes. According to Scholte the concept of recapitalization, referring to the narrowing down of space and time, gives the definition of globalization. "Globalization is the name that is often used to designate the power relation, practice and technology that characterize, and have helped bring into being, the contemporary world".¹³

¹¹ Gerald James Larson: 127

¹² Bislev 1999: 21

¹³ Tony 2003:1

The same theory can be implemented to the Indian culture also. Today's society is changing with changing of time that because of this is globalization. But we cannot say globalization is incompatible for the modern generation but it depends how it affects today's society and how they get it. The change may be a constructive sense or destructive sense as well. "In a constantly changing culture, tension between surface ideologies and between these ideologies themselves and the underlying worldviews lead to incremental change in ideologies and worldviews."¹⁴

1.3 Problem

Where globalization has become an important part of daily life on the contrary it has become a major problem to modern India. Globalization has had a very profound impact on Indian culture. It has had a very deep impact on our Indian cultural heritage and has disconnected with the root of our culture that is not secure for cultural heritage.

The present education system of India is a legacy of the British colonial regime- is completely indifferent toward moral values. Even if none of any Indian history books that is available, does not describe or discuss about our historical achievements in mathematics and astronomy. Consequently today's students start leading an unrestrained and indulgent life, even as bachelors. There is also a growing tendency among today's youth to blindly imitate western conduct and manners. Thus they indulge in fashion, impure eating, immoral behavior, bad company, vulgarity, night clubs, etc.. Thereby suffering a gradual degeneration. They are becoming weak and lustful. Their sorry state indicates their complete ignorance about the glory of Indian science and knowledge. The reason of this fundamental problem is the lack of awareness among Indian youth about their past glory of cultural heritage. The moral behavior, sympathy, kindness and humanity has become 'stuff for books' that only sounds good because there is no any relation with our practice life. The news about murder, crime, bombing, corruption, and terrorism has taken the front page of any news paper.

The major problem of India is poverty and illiteracy that has broken the backbone of Indian government. Instead of looking at such problems politicians are busy in criticizing the other

¹⁴ Hiebert Paul 2008:316

party. There is huge population of India that makes India world second highest populated country after china. There are different religious people living in India consequently religious issues have become root of violence in India.

1.4 Theories

Change in human behavior is a natural process which depends time, situation and circumstances the same theory can be implement on Indian culture also. Today's society is changing with changing of time that is one of biggest reason of this is globalization. But we cannot say globalization is incompatible for the modern generation but it depends how it effects today's society and how they get it. The change may be a positive sense or negative sense as well. "In a constantly changing culture, tension between surface ideologies and between these ideologies themselves and the underlying worldviews lead to incremental change in ideologies and worldviews."¹⁵

1.4.1 Theory of globalization

Hiebert explain different world view shift, he says culture is constantly changingthat caused change in worldview. The culture is changing by the ideologies. "The development of new understanding of pharmacology leads to new medicine and medical procedure that change the way people deal with diseases. The introduction of television alters the way people view reality by opening up worlds not seen before."¹⁶

Further he explain that worldview is constantly changing according to changes at the levels of the surface culture

Pizza effect

The cultural export from origin of country to another country Gavin D. Flood call this 'pizza effect.'¹⁷

1.4.2 Universalism postpositivism

¹⁵ Hiebert Paul 2008: 316

¹⁶ Hiebert Paul 2008: 317

¹⁷ Gavin D. Flood 1996: 267

The theoretical perspective or philosophical stance of this studies is lies behind the methodology in research questions. The Universalism postpositivism are the fundamental approaches of research question.

Postpositivism shows a cogent philosophy in which causes probably demonstrate effects or outcome. Thus, the post positivists reflect a need to study causes that influence results, such as issues examined in experiments.

According to Philips and Burbules (2000:29), “the knowledge is conjectural (and anti-foundational) absolute truth can never be found. Thus evidence established in research is always imperfect and fallible. It is for this reason that researchers do not prove hypotheses and instead indicate a failure to reject.”

1.4.3 Secularization

Today's young people in Indian societies are affected from globalization and forming the secularized environment. So they are living in new secularized environment thus their way of worldview has been changed in comparison to past generation.

Secularization is the process of transformation of society from religious values to nonreligious values and secular institutions. There are several Social theorists who consider that the modernization of society is the only cause of declining in levels of religiosity. Some Social theorists are Karl Marx, Sigmund Freud, Max Weber, and Émile Durkheim.

Religion is losing its authority in all aspects of social life and governance through modernization and globalization. Authority are handing over to modernization so therefore there is no control of religion over modernization however modernity controlling over religion. Resulting there is Freedom of religious expression and religious pluralism.

“The fate of our times is characterized by rationalization and intellectualization, and, above all, by the ‘disenchantment of the world.’ Precisely the ultimate and most sublime values have retreated from public life either into the transcendental realm of mystic life or into the brotherliness of direct and personal human relations” So according to Max Weber it is the

process, "the disenchantment of the world"¹⁸ so secularization is cause of cultural shifts in society and development of science as a substitute for superstition.

Giving more value to the empirical-scientific method that can be based on scientific theory and derive conclusion in scientific way. My Project is focused on the same phenomena that help to understand the importance of both Spirituality and Secularization in our society. This study addresses the following questions:

What is cause of secularization among the youth?

Is Secularization is result of globalization? How we can handle with spiritual believe?

1.5 Methodological Approaches

1.5.1 Qualitative Study Method

I have a list of open ended questionnaires that have different aspects. Some questions are obtained while taking interviews and further questions can be obtained while analysing data. This type of flexibility of question helps to understand the informants more deeply.

Because of the flexibility of qualitative methods the research is not conclusion oriented as it is directed at capturing life as it is lived. It can be change with the passing of time, there is no assumption that study's finding would not change as well. Grady and Wallston argue that applied research should be more flexible and changeable so that new approach can be added easily "an entirely different model of the research process than the traditional one offered in most textbooks"¹⁹.As showing the importance of qualitative research Strauss says it helps to "uncover and understand what lies behind any phenomenon about which little is known."²⁰

Today's society tends to value science over spirituality so I asked different question to the participants who tends to value over spiritual who believe in God and who do not believe in god. For my project it is very important for me to clear some questions that is directly connected with young people of the new generation so I asked question which start with what, why and how to understand more deeply. By analyzing this question it will help me to solve problems that comes in the way of youth's life about understanding about spirituality.

¹⁸ Max Weber 2000: 11-32

¹⁹ Grady and Wallston 1988: 10

²⁰ Strauss and Corbin 1990: 19

1.5.2 Dimension of study

There are two dimensions of interest to this study first physical or physiological dimension and secondly spiritual dimension

“What is role of spiritual dimension in our life?”

“Can we solve our problem by spiritual dimension?”

So basically there are two dimension we can use to solve our problems that is Physical dimension or physiological dimension and spiritual dimension.

1.5.3 Tools Used For Qualitative Research

a. Cultural studies

Qualitative research is a method of inquiry that is employed in many different academic disciplines, traditionally in the social science. Gray explains that “one of the key characteristics of culture studies is that of understanding culture as constitutive of and constituted by “the lived,” that is the material, social and symbolic practice of everyday life.”

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b. Internet / Virtual Ethnography

Internet Ethnography is also called a virtual Ethnography and it is considered a method and methodology for conducting qualitative research. The internet is loosely defined as for communication, a venue to connect across physical border and socially constructed space.²²

Markha therefore argues that this medium could be seen as both a tool and a site for a qualitative researcher.

c. Observation

Observation is used in research in two ways – structured and unstructured. Positivistic research generally uses structured observation and interpretist/naturalistic paradigms use unstructured observation. This study is concerned with unstructured because unstructured observation is used to understand and interpret cultural behavior.

²¹ Gray 2003: 01

²² Markham 2004: 119

Participation observation from different groups is the period of intensive social interaction between interviewer and participant so that is why this method is more time consuming and challenging During the observation I related to some existing literature or theories;

1.6 Planning for Questions

a. Written Interview

Some participants are not comfortable with interviews and they do not want to record their voice. This is why I took eight written interviews .

b. Oral Interview

Some participants feel free to record their voice so I took four oral recorded interviews. I started my questions with close-ended questions so that participants could answer easily and they feel more comfortable to answer. I then moved on to open-ended questions so that I could generate rich data that subsequently developed my interview further. Then I proceeded to open ended question that were hard to answer for participants. These types of interviews I used in order to explore in detail the respondent's own perceptions and account and this could help put respondents at ease, building confidence and rapport

c. Question pattern

There were two types of question that I used in my report such as close ended question and open ended question.

i. Closed-ended questions

I made some close ended questions that provides a limited set of predefined answer

Objective question list

Spiritual View	Yes/No
Scientific View	Yes/No
Are your parents are Spiritual?	Yes/No
If yes are you influenced by your parents?	Yes/No

ii. Open-ended questions

It does not provide a limited set of predefined answer unlike closed question. It was conducted person to person and it was deliberately designed to get specific kinds of information. Now it was time to move from general questions to specific questions but the order should be relative to importance of issues in the research agenda. So it was also important to keep continuing interview and for depth questioning so I asked about explanations, about the history of background, details and elaboration, and for examples.

Creswell (1998) gave his definition of qualitative research focusing on the methodological nature, the complexity of the end product and its nature of the naturalistic inquiry: "Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds a complex, holistic pictures, analyzes words, reports detailed views of informants, and conducted the study in natural setting." ²³

1.7 Ethical Reflection

According to Guidelines for research ethics in the social sciences, law and the humanities. This is most important part of research because "Some of the ethical standards embodied in the guidelines can also be found in legislation, meaning legislation and research ethics overlap."²⁴ So it is necessary to take care about moral principles guide your research? Sensitive information must be kept secure. There was no such information in my question that could harm anyone only relevant data will be collected to purpose of study. All these methods are important to adequate use of data.

1.8 Structure of the Thesis

This thesis is based on impact of Hinduism in global world or vice versa, therefore I will start with evolution of Hinduism is start from ancient period and during the mogul and British

²³ Creswell J. W. 1998: 15

²⁴ [http //www.etikkom.no/Documents/English-publications/Guidelines for research ethics in the social sciences: law and the humanities \(2006\).pdf](http://www.etikkom.no/Documents/English-publications/Guidelines%20for%20research%20ethics%20in%20the%20social%20sciences%20law%20and%20the%20humanities%20(2006).pdf) (26.3.2013)

period it was downfall of Hinduism but in during 19-20 century Hinduism took rebirth and become a world religion. Today Hinduism is third largest religion in the world. In this thesis I will elucidate about how Hinduism reshaped in modern time by successful effort of religious reformer. There were several reformer who helped to reshape the Hinduism during nineteenth century but one of them most influence reformer was Swami Vivekananda , who not only reshaped the Hinduism but also spread Hinduism in the west, that cause globalization of Hinduism. Hence the whole thesis revolves around the Swami Vivekananda's work and impact on global world. This includes, situation of Hinduism as it was at the time when Vivekananda started his work, his life and his proficient work to develop Hinduism.

Swami Vivekananda spread his message not only within India but also to the west but today we can see western people coming in the contact of Hindu traditional culture –whether through practicing Yoga, meditation, ayurveda, bollywood or through the spicy Indian cuisine that is sign of pluralism to the west. On the contrary due to destructive impact of westernization several reform movements are on progress for protecting national Hindu identity.

The structure of the thesis is divided into five chapters. All these chapters are systematically arranged (evolution of Hinduism, development and impact in global world.) so that it can be easy to understand. It starts with design of thesis, review of the literature and then finally conclusion.

First chapter gives the framework for design information of thesis. It deals with background of the thesis and problem of question then next part deal with sources of data that I used and how I compile different data.

In second chapter I will explain about what is hindusim? And what was that condition of Hinduism during time of Swami Vivekananda .

Third chapter deals with life and work of Swami Vivekananda. In this chapter I will elaborate how he come into in this work and what he did to achieve his mission and which methods used to get success to his mission.

In the fourth chapter I will make clear representation about profound impact of Hinduism in India and west, after his work. Then next I will explain further how his work took the shape of new religious. This chapter also deals with political issues that create violence.

Fourth chapter is based on field work to know how teaching of Swami Vivekananda still in action by several social religious organization. And how they are dealing with above mentioned challenges that India is facing in global era.

Fifth chapter deal with practical field work to know how current organization dealing with Indian youth. This chapter also focuses on the current problem of people and how these societies transforming people and motivating.

This field report includes descriptions of planning for questions, problems of access, approach for interview, self presentation, developing rapport, selection of the interviewers, fitting in, discovering mistakes and handling surprises.

Finally I will concludes the whole chapter and summarize overall research work and at the end I will make point for future work if necessary

CHAPTER: TWO

2.1 Brief history of Hinduism in India

The history of India would be incomplete if we only talk about history of ruling people by foreigners invaders because It also include spiritual personalities and their great philosophies which give strength , right direction to Indian mass and reconstruct Hinduism. “India has created a special momentum in the world history as a country to be searched for.”²⁵ Ancient Indian culture is going on without break since ancient time, whereas Egyptians and Greek culture, God are almost disappears. Ancients Indian God, yogi, temples, scriptures, traditions, ideas are preserved there and culture is still alive. “When, a century ago, the first translations of the ancient books of India reached Europe they aroused a most intense enthusiasm. Men declared that, of all the hidden treasure-hoards of the Orient, the one divinest treasure had been found.”²⁶

2.1.1 Concept of God

Hindu believe in one Supreme God which have several forms God is a one being, yet Hindu understand God in three perfections: Absolute Reality, Pure Consciousness and Primal Soul.²⁷ Hence, Hinduism believes not only in One God, but also in his Infinite manifestations around us and within us perpetually Brahma, Vishnu and Shiva are the three aspects of God. Brahma is the creative aspect; Vishnu is the preservative aspect; and Shiva is the destructive aspect. God-realization can bestow supreme happiness on humankind. Hence Supreme Peace can be had only in God

2.1.2 Hindu holy Scriptures

Hindu Text has been enriched by the contributions by many sages. There are number of text available in Hinduism but most ancient text is the Vedas. But basically these sacred scripture can be divided into two sets of documents. These two sets are systematically arranged in order of authority. They are Sruti and Smrti or Dharma Sastras. Sruti literally means what is

25 G.W.F.. Hegel:(Hamburg: 1968: my translation): 344

26 Charles F. Horne 1917:1

27 Editors of Hinduism Today 2007: 40

heard and Smriti means what is remembered. Sruti is revelation and Smriti is tradition. Sruti is primary authority

“Sruti means that which has been heard and communicated from the beginning; sacred knowledge orally transmitted by the Brahmans from generation to generation; that is to say the Veda, the sacred knowledge, eternally heard by certain holy sages, as different from what is only remembered and handed down in writing by human authors. The whole body of sacred tradition or what is remembered by human teachers, in contradistinction to what is directly heard or revealed to the sages is called Sruti”²⁸

Klostermaier clarify that “the Indian term is Sruti, meaning that which has been perceived through hearing’. For thousand of year, perhaps, the Veda was only transmitted orally, and memorization was the only way to acquire its knowledge. It was suppose to have been originally communicated to the ‘Rishis’(sages) in the form of sound.”

Smriti on the other hand, is said to comprise aphorisms (sutras), generally philosophical in content, the law books (Dharma-Satras), long mythological work (Puranas), and the two epics (Mahabharata and Ramayana). These are also called Vedanga (limbs of Veda), containing eternal truths but mixed with human truths therefore it consider as secondary authority.

Smritis or Dharma Sastras also are books written by sages, but they are not the final authority. If there is anything in a Smriti which contradicts the Sruti, the Smriti is to be rejected

For example Upanishad and Vedas are a Sruti. these are the eternal truths revealed by God to the great ancient Rishis. These eternal truths never change

Similarly Ramayana and Mahabharata is Smriti Scriptures that change with time and space and summery of Smriti in understandable format for common mind.

2. 1.3 Vedas

The word Veda means “knowledge” therefore it is regarded as ‘the scripture of true God’s knowledge’. Hinduism is based on Vedas like Christianity biased on bible. The Veda is the

²⁸ Dhavamony, Mariasusai. 1982: 1

Hindu holy book which is composed in Sanskrit language Sanskrit is a member of the Indo-European family language which is the oldest surviving language Sanskrit was the language of the people known as Arya, and is no longer used in everyday conversation. There are four books of the Vedas—Rig, Yajur, Sama and Atharva—include over 100,000 verses. Rig Veda is the oldest text but there is no fixed date of composition but some western scholars included Max Muller would place it around 1200 BCE.

The Upanishad is the huge collection of philosophical texts. There are some western scholars who translate the Upanishad in English language. Western scholars have called them the first “philosophical treatises” of India, though they neither contain any systematic philosophical reflections nor present a unified doctrine.²⁹.

Upanishad is also called Vedanta because it is the conclusion of all four Vedas. German philosopher Arthur Schopenhauer, impressed by the Upanishads, called the texts “the production of the highest human wisdom”

2. 1.4 Hindu Teachings

The Vedas teach ‘Truth is one.’ Hindus believe that the whole world is like a one family all the spiritual Paths deserve equal respect so let everyone be happy, healthy and peaceful.

Unlike Abrahamic religion Hindus believe in karma that is law of ‘cause and effect’ by which each individual can create his own destiny by his action, act and deeds. Understanding the way karma works, we have to live as good human beings through right action. This is called Dharma. The Hindu worldview is based on the doctrines of samsara (the cycle of rebirth) and moksha (to get freedom from painful cycle of birth and rebirth). To get Moksha is the main aim of Hinduism and Buddhism

Hindu teaches vegetarianism as a way to live avoid hurting any other being. But in today’s world all Hindus are not vegetarians. But still many priests and spiritual leaders are mostly vegetarians to maintain high spiritual consciousness and to fulfill all their responsibilities toward religion.

²⁹ <http://www.britannica.com/EBchecked/topic/618602/Upanishad> (2.4.2013)

“A code of conduct, vegetarianism, sensitive medical issues, and ahimsa, non hurtfulness in thought, word and deed.”³⁰

2.1.5 Karma

“Karma is the universal principal of cause and effect. Our action, both good and bad, come back to us in the future, helping us to learn from life’s lessons and become better people”³¹.The author of book ‘What is Hinduism’ explain very nicely that karma is one of the natural law of mind, further he give an example of gravity law of motion, God made gravity to bring order the physical world, similarly he created karma as a divine system of justice that self-governing and infinitely fair.

Karma literally means "deed or act," but in broader sense it can be describe as the principle of “cause and effect” which governs consciousness. If something happened inequality, injustice with us it does not mean that God is punishing us rather then it is result of our previous action that we have to pay later. This principle helps to understand some question like, why some are happy and some not.

The similar sayings we can see in bible “Reaping and sowing”³², also Hinduism’s revealed scripture, tell us if we sow goodness, we will reap goodness, if we sow evil, we will reap evil. Thus we create our own destiny through our action.³³

2.6 Santana Dharma

Hinduism is also known as Santana Dharma according to Hindus scripture, which means the eternal right path. Santana dharma is combination two words: (Santana + Dharma) Santana donates that which has neither beginning nor end, the English word for Santana is Eternal. But there is no exact similar word that can explain Dharma in one word³⁴ but it can be nearly explain like duty, responsibility of individual or code of life or law. Sanatana dharma that literally means eternal-law according to Klostermaier “What we call Hinduism, Hindus themselves designate as Santana dharma, ‘eternal law’. It is identical with universally valid

³⁰ Editors of Hinduism Today 2007: 41

³¹ What Is Hinduism? Modern Adventures into a Profound Global Faith Page 124

³² New Testament Galatians 6:7; 1.Corinthians 15:36

³³ Editors of Hinduism Today 2007: 241

³⁴ Stephen Jacobs 2010: 57

and generally binding insights and precepts, specified so as to accord with individuals' standing within society.”³⁵

2.2 Hinduism as it was at the time when Vivekananda started his work

Modern Hinduism developed, in more ways than is customarily understood, under the crucible colonial rule. By the late eighteenth century, considerable portions of India had fallen under British rule, and the British 'discovery' of Hinduism dates to this period. Translations of various classes of Hindu religious literature into European languages were first attempted at this time, just as lengthy accounts purporting to offer insights into Hindu customs, manners, and mores were also beginning to appear.³⁶ India have very vast history because India has never invaded any country in the last thousand years of history however many foreigner invader come and bring other religion also but India always stand with immense tolerance and penitence. A few English and American theosophists, like Mrs. Besant, Madame Blavatsky, and Colonel Olcott, ministered to this popular demand by praising the old Hindu civilization, the perfection of which become and accepted doctrine amongst Indian Extremists.

2.2.1 Modern India

India is most sacred land for Hindu people, and only sacredness in the mind can keep the people polite, moral, tolerant and real human being. India is always remained land of gurus or spiritual leader thus the roots of India is always remain connected with religion. Because of their ascetic practice, 'Swami' and 'Sadhus' are beloved to have special access to the sacred. Consequently, they have played a very significant role in the Indian religious history; even in modern India they still have special position in the life of the many modern Hindus. According to Stephen Jacobs "it is impossible to underestimate the role of guru in the both the maintenance and transformation of the Hindu tradition"³⁷.

³⁵ Klostermaier 1998:2

³⁶ <http://www.sscnet.ucla.edu/southasia/Religions/paths/Hinduismmodern.html> (12.4.2013)

³⁷ Stephen Jacobs 2010: 40

In the history of India, the Hindu Muslim tension have been long and tragic issue, the Muslim gave up their rule in India in the 18th century when the British defeated them initiating the period of British colonialism in India.

The British colony had came to India for trading purpose but once when they entered into holy land of Hindus they began to commercial exploitation of the natural resources of India. After 1858, India become officially under control of British Colonial, They govern India about two hundred years thus happened radical change in political, social and the economic life of life of Indian people. In the middle of 19th century the British imperialism becomes intolerable. The exploitative policies of the British in India as a result the Indians mass formed the Indian National Congress in 1885. The struggle against British colony became truly a mass movement with the arrival of Mahatma Gandhi (1869 - 1948). It was followed by numerous social and religious movements against the British rule. There were many social –religious reformers who devoted their entire life in serving the people of the society

2.2.2 Difficult time of India

From the history of India, India had faced difficult time from Mogul period to British rule. During British period Indian people have lost their spirit. British government divided the India into three administrative states. (Bengal, Madras and Bombay) After that British government had started verity of legal and administrative services to for living.

In 1861 three Acts were passed for legal services that were Indian high court act, Indian Council Act and penal code act. British government was continually spreading their network they started telegraphic network and expand railway lines from one state to another state. In 1868 new railway line started from Ambala to Delhi. Hence that time India was introduce first time with science and technological development.

In coming days India become totally griped in the hand of British government when in 1st January 1877, Queen Victoria was proclaimed Empress of India at a Durbar, in Delhi. Between 1878 to 1883, new Act was passed, like in 1878, Vernacular Press act and in 1883 the Ilbert Bill Act. These act was belong to limitations of Indian Empire and Indian

Magistrates to try Europeans. Because of lack of English education in India, many Indian were suffering from problem of unemployment however the higher position job was reserved for the British people (who had knowledge of English language). In this way racial discrimination had reached to pinnacle. Racial superiority of the British and their practice of social exclusiveness cause the growth of national consciousness. But it did not happened accidentally, it happened with the effort of Indian social reformer.

2.2.3 Crisis in Indian

During this period, another biggest problem of India was terrible Famines; thousands of people were killed because of large number of famines in India. From 1860 to 1908 during these 48 year India face 20 famines it was most deadly famines in Indian history.³⁸

“A combination of administrative failures and natural factors resulted in large number of famines in India that killed millions of people -

1861 Famine in North West

1866 Famine in Bengal and Orissa – 1 million perished

1869 Intense famine in Rajasthan – 1.5 million perished

1874 Famine in Bihar

1876–78 Famine in Bombay, Madras and Mysore – 5 million perished.³⁹”

During this period poor famer were dying in hunger, Indian people were not industrial and technological advanced, they were depend on small cottage industries but British government forced to accept British good to Indian people that destroyed cottage industries of India. Government had extremely raised the tax also many peasants had to borrow money to huge pay the taxes to the government.

2.2.4 Lack of spirit

³⁸ Famines and Poverty in India 98 (A Love –Day : History And Economics Of Indian Famines: London: 1914:P.25: W.Digby: Prosperous British India: London: 1901:P.123: Sec C.W.Mac Minn: Famines; Trusts: And Untruths: 1902:Pp.1-7)

³⁹ http://www.gatewayforindia.com/history/british_history3.htm (16.4.2013)

The major problem of Indian people they have lost their spirit of nationalism. Indian people were suffering from many Jinx like poverty, Illiteracy because of illiterate people they are believing in caste system, superstition, sati practice, Caste system and untouchability however later Untouchability had been abolished and its practice in any form is forbidden by the government.

“India come under British rule because, there was lack of spirit of nationalism in the modern sense in India at that time. The country was divided into number of independent states, and there was only regional patriotism or loyalty to local chief. The first attempt at a national revolt against the British in 1857 failed because the whole country did not participate in the revolt. So it was the only after the failure of this revolt that several factor or causes contributed to the rise and the growth of freedom struggle or nationalist movement in India”.

40

2.2.5 Political India movement

a. Formation of Indian National Congress

Allan Octavian Hume (6 June 1829 - 31 July 1912) was a political reformer and civil servant in the British India. Allan Octavian Hume finally formed the Indian National Congress and then later to lead the Indian independence. During this period the newspaper played a significant role in these early formative years.⁴¹

In Dec 1885, in Bombay, there was first meeting in which Womesh Chandra Banerjee became the first president of Indian National congress. however instead of using merely petition, protest and prayer, in 1891 Indian factory act was passed and then later 1892 the Indian Council act was amended that include the provision for administrating India.

“A few remarks on the state of education in this district during the past year, and the condition of our schools at its close, will perhaps be useful as matter of record, and interesting to those who like myself believe that, assert its supremacy as it may at the

⁴⁰ Reddy, Krishna. 2008: 188

⁴¹ The New Encyclopaedia Britannica: Volume 6; Volume 8 page 142

bayonet's point, a free and civilized government must look for its stability and permanence to the enlightenment of the people and their moral and intellectual capacity to appreciate its blessings"⁴²

Before India's independence some Hindu nationalist organizations were established which fought for India's independence. Out of these two Hindu nationalist movements, one the Hindu Mahasabha and the other was Rashtriya Swayamsevak Sangh, whose aim was to free India from the foreign powers, wanted India to be a religious Hindu State.⁴³

b. Religious reformer of India

Hindu religious movements were more successful than political movements.

Hindu revival was more religious than political, and was definitely anti-Muslim. Dayananda founded the cow protection Association in 1882, as an attack upon the Muhammadan sacrifice of cattle. Tilak began the cult of the Maratha Chieftain Sivaji, who had successfully fought against the Muhammadans.⁴⁴

In the history of human civilization there have been great revaluations such as agricultural revelation industrial revolution and now information revolution. India has very vast history of reformation, from the beginning of 19th century India have been now moving toward knowledgeable society. In medieval India Tulsi das, Kabir Das (16th century) give a lesson of morality and unity and in modern India modern reformer advocate the Hinduism. When Indian religion was in danger and it was diminishing downward under the crucible of external forces by Mugal empire and British empire that time many Indian social and religious reformer give a support to people through non violence way.

However in modern period Hindu renaissance movement had started by several great saints and religious leaders in different parts of India. Ramkrishna Paramhansa (1836-1886), Swami Vivekananda (1863-1902) and Ishwar Chandra Vidyasagar (1820-1891) led the Hinduism renaissance in Bengal that later spread to other parts of India. Swami Dayananda Saraswati (1824-1883) formed Arya Samaj, which was responsible for religious

42 Report of Government: North-Western Provinces. Vol-III: pager 460: (Hulqabundee schools in Zillah etawah):

43 [http //adaniel.tripod.com/hinduorg.htm](http://adaniel.tripod.com/hinduorg.htm) (17.4.2013)

44 Thompson, Edward 1999: 545

movement in north India. Some of the reformers took up the challenges of demolition the ominous of existing caste-system while some fought for the uplifting the women status in the society by women education and widow remarriage. Their motivational thoughts not only generate new ideas of living life among the people, their simplicity and clarity touched the people heart hence they guided the nation to a new beginning. In real sense they fulfill their duties toward humanity

However In 19th and 20th century reform movements came into existence intensively because of the influence of Hindu leaders such as , Raja Ram Mohan Roy, Swami Dayanand, SaraswatiSwami Vivekananda and Mahatma Gandhi left their impression on the Indian people and for new society like Brahma samaj, Arya samaj, Theosophical society, Ramakrishna mission in Bengal, Ramakrishna pramahansa and his well-known follower Swami vivekananda led a Back to vedas' movement, based on the ideas of Hindu golden age and totally uncritical reverence for the sacred book. Dayananda who found the arya samaj, and in 1877 moved to Punjab,⁴⁵

Indian social reformer can be categories into two faces in first category are those faces who welcome the modern ideas and in second category are those face who reject western ideas.

“Reformers like Rammohan Roy, Swami Vivekananda, Swami Dayananda Saraswati, etc by pointing to the rich culture heritage of India, created among the Indians self confidence in themselves and respect for their own religion and culture, in this way they were able to counter the British propaganda that the Indians had never been able to rule themselves in the past, that hindus and muslims had always fought one another, and the Indians were destined to be ruled by foreigners. Swami Dayananda. For instance was the first to use the word, swaraj. Arya samaji were in the fore-front of the national movement, and were primarily responsible of the rise of extremism in the Indian National Congress. The work of Theosophical Society was also responsible for restoring self-confidence and self-respect among Indians⁴⁶”.

c. Growth Of National Consciousness

⁴⁵ Thompson, Edward 1999: 545

⁴⁶ Reddy, Krishna. 2008: 189

“Racial discrimination came to be practiced quiet openly in each and every respect in eligibility to public post, in the administration of justice, in the payment to the employee, and even in the personal matters.

All these practice and happening were given publicity in the Indian newspapers, which in turn created a feeling of national humiliation among the Indians. Thus the feelings of Indians were inflamed against the British, facilitating the growth of national consciousness”.⁴⁷

d. Ram Mohan Roy ‘Father of Modern India’

Ram Mohan Roy was the first modern Hindu reformer (1772-1833) who was also called father of Modern India. He was the founder of Brahma Samaj movement in India that was India’s first social-religious movement.

According to Baird “In the real sense the Brahma Samaj was the first modern religious movement in India responding to events precipitated by the presence of the British east India company and, after 1813, by the increasing activity of evangelical Christian missionaries”⁴⁸

He studies at the Muslim university so and he learns Arabic and Persian, because of influence of his study he was interested in Sufism and this turned him against idol worship. After that he was engaged in a study of Sanskrit and Hindu scriptures deeply on the same time he also studied English and joined the service of the east India Company at Calcutta. He appreciate the western way eventually he came to support British rule and the value of western education.

The Brahma Samaj movement can be described as traditional Hinduism transformed by encounter of Christianity. He study bible and admire Jesus but he could not accept idea of Jesus dignity. He was trouble by polytheism of Hinduism he also criticize the practice idol worship. He supports the Upanishad for Hindus because they contain simple form of monotheism. He established weekly convocational services like Christians. He was modern mind and inspired by western values so he also effort to improve the women status in India.

By the establishing printing facilities at Serampore and through their extensive linguistic studies and research, the missionaries also made a valuable contribution to higher education in India. Therefore conclude by Pathak “it is no exaggeration to state that it is difficult to

⁴⁷ Reddy, Krishna. 2008: 189

⁴⁸ Baird, Robert D 1981: 1

comprehend the growth of Indo-American relation in the nineteenth and early twentieth centuries without proper study of the part played by missionaries in the history of the cultural relation between the two countries”⁴⁹

In 1814 he left his service and devoted himself into religious reform. He tried to purify Hinduism by returning to the Upanishads and translated many books. Raja Ram Mohan Roy campaigned for rights for women. He actively opposed practice of Sati system and polygamy. He also stood up for the right for widows to remarry and give equal right like man.⁵⁰

e. Dayanand Saraswati

Dayanand Saraswati was one of the most radical socio-religious reformers in the history of India. He was the founder of Arya samaj (1875) and Gurukulas, training institutions, in which children from the age up to 4 brought up strictly along Vedic lines.⁵¹

Dayanand Saraswati was the first leader in the field of theology who welcomed the advances of sciences and technology. Just Christian fundamentalist consider that bible, is open and available for anyone for interpretations the arya Samaj said the same that Vedas should be available to all for study. Like a more liberal Rammohan Roy, swami swaraswati also not accepted idol worship and caste system practice in India, he believed that has become country of superstition because these words are not described in Vedas. Like ram Mohan Roy he advocated the fair treatment of women in India. He contended that women should be educated. And widow should be allowed to remarry. According to Dayananda Saraswati, the Vedas support the philosophy of dynamic realism as well as it the source book that contain the seed of science.

f. Mahatma Gandhi

Another famous person was Mahatma Ghandhi (1869 – 1948) he was the great Hindu reformer. His real name was Mohandas Karamchand Gandhi but he commonly known as

⁴⁹ Pathak 248

⁵⁰ Klostermaier 1994:433

⁵¹ Klostermaier 1994:436

mahatma Gandhi. The name Mahatma derived from Sanskrit word that means 'Great Soul'. This title belong to more spiritual rather then political.

He was educated in England as barrister. With help of non-violent civil disobedience activities he led India independence from British rules and he also spread the lesson of non-violence, peace across the world. His teachings have inspired famous civil rights leaders such as Dr. Martin Luther King and Nelson Mandela and he become inspirational person in the world. He was a not only political leader of India he give more importance to religion also he was also know as spiritual leader of India.

"He never left his spiritual identify. Thus he declared early on in his Indian career.

I call myself a sanātani Hindu because

- I believe in the Vedas, the Upanishads, the puranas and all that goes by the name of Hindu scriptures, and therefore in avatars and rebirth.
- I believe in the varnāsrama Dharma in a sense, in my opinion, strictly Vedic, but not in its present popular and crude sense.
- I believe in the protection of the cow in its much larger sense then the popular.
- I do not disbelieve in idol worship."⁵²

2.3 Swami Vivekananda

In this thesis I will elaborate effort of one of the prominent social and religious reformer, Swami Vivekananda during end of 19th century because he was major spiritual leader who enlighten the Indian masses in the west through Vedanta philosophy; he was the founder of Ramakrishna Mission and Ramakrishna Math in which he work for the poorer.

There was hardly any problem of India which Swami Vivekananda did not discuss and gave the solution. He fought against poverty, illiteracy, caste system, and support women uplifting. He encourages and motivates the nation that had lost the Courage under the Exploitation of British rule.

During his short life he travelled many places in India and the world also. He was the hero of the reform movements and birth of neo-Hinduism during British period. He founded the

⁵² Klostermaier 1994:436

"Vedanta Society of New York" in 1894⁵³. He also called "that he is not a Hindu of the old orthodox school; he is a representative of the Neo-Hindus."⁵⁴ He appeared first in Chicago in 1893, at the first world's parliament of religion . he represented India as a Hindu monk and give a speech on Hinduism. After his speech at World's Parliament of Religions Chicago in 1893, he had become famous overnight and was a major attraction among the Americans and also Messenger of Indian wisdom to the Western world.

2.3.1 Swamiji and patriotism

Swami Vivekananda was understood very well that 'without Hindu there is no Hinduism', He knows that religion was not problem of India. People are suffering from poverty, illiteracy, dying for hunger. This picture of India he could not tolerate. First he struggle to save Indian people who was die because of hunger.

2.3.2 Religion is not to blame of Indian crisis

"The poor, the low, the sinner in India have no friends, no help... . They sink lower and lower every day.. Thoughtful people within the last few years have seen it, but unfortunately laid it at the door of the Hindu religion, and to them, the only way of bettering is by crushing this grandest religion of the world. Hear me, my friend; I have discovered the secret through the grace of the Lord. Religion is not in fault. On the other hand, your religion teaches you that every being is only your own self multiplied. But it was the want of practical application, the want of sympathy—the want of heart.... This state of things must be removed, not by destroying religion but by following the great teachings of the Hindu faith, and joining with it the wonderful sympathy of that logical development of Hinduism—Buddhism".⁵⁵

But, at the same time, Swamiji had recognized that to get success in his mission people need self-determination, so he start struggle for freedom for Indian people. Without freedom we live in fear and Swamiji said fear is the greatest sin that any religion teaches.⁵⁶

⁵³ Gupta 1986: 118

⁵⁴ Robert D Baird 1981:213

⁵⁵ The Friend Of All p.65

⁵⁶ The complete works of Swami Vivekananda vol 7:200

“One idea comes out of all this -- the condemnation of all weakness. This is a particular idea in all our teachings which I like, either in philosophy, or in religion, or in work. If you read the Vedas, you will find this word always repeated -- fearlessness -- fear nothing. Fear is a sign of weakness. A man must go about his duties without taking notice of the sneers and the ridicule of the world.”.⁵⁷

Swami said "I do not believe in God who cannot give me bread here, giving eternal bliss in heaven." In this line of Swami Vivekananda precisely express the feeling of poor people, these lines also shows how much he was attached with poor people.

He spent his life in the service of people and worked for the reconstruction of India.

in 1893, in the parliament of religion Swami ji said "I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth."

2.3.3 Mission

The mission is to train the people and give scientific and spiritual knowledge to encourage art and science by vedantic and other religious ideas. There is no connection with politics of this mission.

“Within India the Mission's special task was to set up ashram as in different parts of the country, preach Vedantic religion and educate the masses, while outside India, it sought to send trained members of the Order to start centers there for the preaching of Vedanta and Indian culture so as to bring the East and the West closer. Swamiji categorically said that the aims and the ideals of the Mission being purely spiritual and humanitarian, it shall have no connection with politics.”⁵⁸

a. Women situation during British rule

⁵⁷ The Complete Works of Swami Vivekananda Vol 1: 47

⁵⁸ <http://www.rkmvdeoghar.org/maction.htm> (26.4.2013)

This is regarding Swami Vivekananda's contribution to rejuvenate Women Power.

Swami Vivekananda was very well aware that women betterment is important for any nation development, no country can become great without women. He also said that the downfall of India was due to the negligence of women. During the speech in Parliament on 19th September, 1893 Swami Vivekananda said about status of women in ancient time.

"The Hindus have received their religion through revelation, the Vedas.... But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws.... The discoverers of these laws are called Rishis, and... I am glad to tell this audience that some of the very greatest of them were women."⁵⁹

b. Caste System: Barrier of social movement.

The practice of caste system was one of the biggest barrier of social movement during .No any social or religious reform movement cannot be successful until there is no unity among the people, Caste system was big hindrance on the path of unity

The term caste can be misunderstood in Hinduism because the in Sanskrit language it is called Varna or jati. There are two interconnected reason for the misunderstanding. First the term Caste does not belongs to any Indian term however it is derived from the Portuguese term Casta, which represent the meaning race or tribe. Hence the Portuguese casta does not match with the social structure of Hindu society. Another reason is the according to social structure of Hindu society the term 'Varna' and 'Jati' refers to the division of the society into four different group⁶⁰.

Caste system is practice of Indian society is division of labour, in which people was hierarchically organized on the basis of traditional occupation, no one cannot chose own caste it is fixed by birth. The four varna is Brahmins, Kshatriyas, Vaishyas, and Shudras. each caste have different status or position in society, Brahmins are basically priests and they have highest Position in the society, and thus it is most respectful caste then Kshatriyas, the worriors, which come after Brahmins In ranking. Then Vaishyas, they are merchants and the lowest caste Shudras, they are basically labourers, artist, servant Contact between high caste

⁵⁹ The Complete Works of Swami Vivekananda Volume 1: 6

⁶⁰ Stephen Jacobs 2010: 58

and low caste is limited specially sharing food and water. Hence It is system of social stratification.⁶¹

This system is basically practice by Hindu religious people that can track back to a hymn found in the Rig veda called the Hymn of the cosmic Man. (Prursa sukta), this hymn basically explain the structure of orgarnized society, this hymn explain that creation is due to the sacrifice and dismemberment of the cosmic man. “His mouth became the Brahmins; his arm were made into the warrior, his thighs the people, and from his feet the servants were born”⁶²

However this hymn does not use the term varna , it only explain that society is an organic whole, homologous to the structure of both cosmos and the body. However there is no unequivocal evidence that the vadic society was actually orgranzed according to this structure. The later Dharma texts’ The law of Manu’, suggested duties (Dharma) of each varna, the duties is organized in systematic manner. The Brahmins are the spiritual teachers they must have to connect with Vedas, the duty of warriors (ksatriyas) is to protect the society from evil, the duty of the people (vaisyas) is to engage in trade and farm that is essential for development of society and the duty of ‘sudras’ is to service in lower level.⁶³

2.4 Reformer work

During the British rule there were many Indian social reformers who directly attack on practice of caste system. Brahma Samaji founded by Raja ram mohan roy In 1820, Raja Ram Mohan Roy was strictly against of caste system, idol worship, human and animal scarifies. he advocate the universal brotherhood of men.

He got success in the field of social reform when the practice of sati was abolished in 1829,’ after this achievement many other reform movements in different parts of the country was an inspired by reform movement of Raja Ram Mohan Roy

Justice Ranade was another person who launched Prarthana Samaj Movement to social reform such as remarriage of widow and intercaste marriage.

⁶¹ [http //reserves.fcla.edu/rsv/NC/010015586-1.pdf](http://reserves.fcla.edu/rsv/NC/010015586-1.pdf) (26.4.2013)

⁶² Stephen Jacobs 2010: 58: (O’Flaherty: 1981:p31) o’ Flaherty: wendy doniger(trans) 1981: the rig veda An anthology: London Penguin Books.

⁶³ Stephen Jacobs 2010:59

Another reformer, in 1875, Swami Dayananda Saraswati founder of Arya Samaj, he repudiated the caste restrictions, he protested against prohibition of study of Vedas by shudras and even they could visit spiritual places. He also protested exploitation of lower castes and women caste inequalities. He specially focused on education, self-reliance and freedom of women.

The Ramakrishna Mission started by Swami Vivekananda, who consider as first modern Hindu Monk or reformer⁶⁴ who not only support the ancient or oriental but also give importance to the modern or western culture by great teaching of his master Ramakrishna Paramhansa, in 1897.⁶⁵ He taught how a Indian people can be bound together and be strong by a feeling of brother-hood. He not only motivated the Indian people but also he spread Hindu philosophy to the west and give a reconstruct a image of Hindu.

He even predicted that the Shudras (lower caste people) would govern in the future.

In conclusion Swami Vivekananda had done tremendous effort for thereupon it was fundamental changes in Indian society. That not only influence to common people but he inspired many freedom fighter who support him. Aurobindo, Mahatma Gandhi, Bipin Chandra Pal, Balgangadhar Tilak and Netaji Subhas Chandra Bose are the leader who hand influence by his teachings. "Like Swami Vivekananda and Aurobindo, Gandhi thought that India under fetters of the British imperialism, could not serve humanity, age-long mission. So India must be free to take up her responsibility of human welfare."⁶⁶ Aurobindo felt that religion is a great shaping force. It moulds every individual and society in the direction of social and national unity. According to Aurobindo "to make all life religious and govern all activities by the religious idea would seem to be the right way to the development of the ideal individual and ideal society."⁶⁷

Swami Vivekananda believed that religion is backbone of National life.⁶⁸

⁶⁴ Stephen Jacobs 2010: 132

⁶⁵ The complete works of Swami Vivekananda vol5. 24:25

⁶⁶ P. R. Bhuyan 348

⁶⁷ P. R. Bhuyan 350

⁶⁸ The complete works of Swami Vivekananda vol 3. Page 220

CHAPTER: THREE

3.1 THE LIFE OF SWAMI VIVEKANADA

a. Early Years

The real name of Swami Vivekananda was Narendranath Dutta for short, Narendra, or more endearingly, Naren.. He was born in an aristocratic orthodox Hindu family in Kolkata on January 12, 1863. His father, was respected lawyer named Vishwanath Datta, he was merry with bhuvaneshwari , she belong to old Hindu tradition and she was endowed with deep devotional, spiritual women with strong character.

As a child Narendara was very lively, sweet and very restless boy. There were two nurses necessary to take care of him. Early education he learns from his mother, who taught him the English and Bengali as well as some part of stories from the Mahabharata and the Ramayana. Particularly he was more fascinated by the heroic story of Rama and his faithful wife story of Sita, he usually draw their images and worship them with flowers in his boyish manner. During his childhood Narendara, like a common Hindu children of his age, developed a love for the Hindu deities, of whom he had learnt from his mother.⁶⁹

He was also good in other activities like music, gymnastics and in studies. He learned instrumental and vocal music and. He was influence of yogic temperament so he also practiced meditation even from his boyhood. As a child Narendara had great interest for 'Sadhu' ascetics. He would give away anything to anybody if asked for. Whenever a beggar asked for alms, he would offer the bagger whatever he had. Thus from childhood Narendara had the spirit of sacrifice and renunciation.

c. Schooling

At the age of six he started primary school. One day he repeated at home some vulgar words that he learnt from his classmate, As a result his disappointed parents took his out of school and hire private teacher, who conduct private classes in the worship hall of the house for Naren and some of the other neighborhood. Soon Naren was remarked for his exceptional

⁶⁹ Vivekananda Biography: Nikhilanada:p.11-12

intelligence. Naren's memory was prodigious. At the age of seven he knew almost the Sanskrit grammar and difficult passage from the Ramayana and Mahabharata.

In school time also he kept himself occupied in various kinds of games with other children. From an early age this remarkable youth had no patience with fear or superstition. One of his boyish pranks had been to climb a flowering tree belonging to a neighbor, pluck the flowers, and do other mischief. The owner of the tree, finding his remonstrances unheeded, once solemnly told Naren's friends that the tree was guarded by a white-robed ghost who would certainly wring their necks if they disturbed his peace. The boys were frightened and kept away. But Narendra persuaded them to follow him back, and he climbed the tree, enjoying his usual measure of fun, and broke some branches by way of further mischief. Turning to his friends, he then said: 'What asses you all are! See, my neck is still there. The old man's story is simply not true. Don't believe what others say unless you your-selves know it to be true.'

These words may be simple for laymen, but there was precise message to the world. He learnt from experience, In future he also gives the same message while addressing large audience he would often say: "Do not believe in a thing because you have read about it in a book. Do not believe in a thing because another man has said it was true. Do not believe in words because they are hallowed by tradition. Find out the truth for yourself. Reason it out. That is realization"⁷⁰

Even from the childhood he gives the equal importance to the people from difference caste. Discrimination based on caste and religion one day he asked questioned why one human being should be considered superior to another. In this father's office separates tobacco pipes were provided for clients belonging to the different castes, as orthodox Hindu custom required, and the pipe from which the Muslim smoked was set quite apart. Narendara once smoked tobacco from all the pipes, including the one marked for the Muslims, and when reprimanded, remarked, 'I cannot see what difference it makes.' This experience of Narendara taught in future about jinx of caste system to the people.

From the childhood he was curious a lot. Usually he questioned about the validity of superstitious customs and another time Narendara bluntly asked his father, 'What have you

⁷⁰ Vivekananda A Biography: Swami Nikhilananda 17

done for me?' Instead of being annoyed, Viswanath said, 'Go and look at yourself in the mirror, and then you will know.' Still another day, Narendara said to his father, 'How shall I conduct myself in the world? Never show surprise at anything,' his father replied. This priceless advice of this father checkered his sagacious son's life,⁷¹

d. Education

In 1878/9, after his family moved to Calcutta and he was sixteen, Narendra passed the entrance exam and began studies at Presidency College, Calcutta. During this period he was a member of the most social reform-minded faction of the Brahma Samaj movement. After one year, he took admission at the Scottish Church College, Calcutta and studied philosophy. As a higher study he studied western philosophy, western logic, and history of European nations. He found his interest in the writings and read David Hume, Immanuel Kant, Johann Gottlieb Fichte, Baruch Spinoza, Georg W. F. Hegel, Arthur Schopenhauer, Auguste Comte, Herbert Spencer, John Stuart Mill, and Charles Darwin. He translated the one English book of "Evolutionism" into Bengali. He also switched his affiliation within the brahma samaj to Adi Brahma samaj, which was more conciliatory toward the Hindu community, more devotional in religious expression, more gradual in the area of social reform, and more strongly led by one religious leader, Keshab Chandra Sen.⁷² Dr. William Hastie, principal of the General Assembly's Institution, wrote, "Narendra is a real genius. I have travelled far and wide, but have not yet come across a lad of his talents and possibilities even among the philosophical students in the German universities. He is bound to make his mark in life."

e. Spiritual path

After higher education his way of thinking was developed. He was thinking more logically so it was certain he felt in doubts regarding existence of God that make Narendra's mind restless. He was very much fascinated about existence of God. He took part in some religious activities. As he grew more intellectuals, he joined the Brahma Samaj movement for some time which influenced him during this formative period of his life. The Rammohan Roy was the founder of the Brahma Samaj he was endowed with gigantic intellect as he had

⁷¹ Vivekananda A Biography: Swami Nikhilananda 14

⁷² Baird, Robert D 1981: 201

knowledge of Hindu, Moslem, Christian and Buddhist scriptures so give equal importance to all religion.

He was the first Indian reformer who welcomes the western ideas and realizes the importance of the western relational method for solving the some problem of Hindus society like, freedom of women, protest caste system, using science and technology. He took an important role spreading English education to educate people as well as he support Hindu ancient scriptures to protect the glorious heritage

As the time was Swami Vivekananda become more eager about spiritual experience. At the threshold of youth Narendara had to pass through a period of spiritual eagerness when he was assailed by doubts about the existence of God. The prayers and the devotional songs of the Brahma Samaj Could not satisfy the latent spiritual hunger of Vivekananda, From an early age he began to have spiritual experiences and at the age of 18 felt an overwhelming desire to realize God, he want to see the God, the goal of religion, he asked those around whether they had seen God, but all in vain, he did not get any satisfactory answer. In his eagerness he went to the great Devendranath Tagore (father of Rabindranath Tagore, Nobel Prize winner) However Devendranath Devendranath was embarrassed and replied: 'My boy, you have the eyes of a yogi. You should practice meditation surely he would realize God in this lifetime.'⁷³

Although none could satisfy his question, It was at that time he first heard about Ramakrishna Paramhansa from one of his English professors at college who was reputed to be a great spiritual personality and had realized God. One day in November 1881, Narendara and some of his friends went to visit Ramakrishna who was staying at the Kali Temple in Dakshineshwar. Ramakrishna belong to the poor Brahmin family, He was not a scholar but he was grate devoted of Goddess Kali.

The very first interaction Narendara posed a question to the Master a question which he had put to several others but had received no satisfactory answer. 'Do you believe in God, Sir?' Without a moment's hesitation, Sri Ramakrishna replied 'yes', 'Can you prove it, Sir?' 'Yes'. 'How?' 'Because I see Him just as I see you here, only in a much intenser sense. God can be realized: one can see and talk to him as I am doing to you" First Narendara was

⁷³ Swami Nikhilananda 2012: 25

astounded and impressed with the answer. It was the first time, when he was face to face with a man who asserted that he had seen God. He could feel the man's words were honest and uttered from depths of experience.⁷⁴

f. Devotional to guru according to guru Guru-shishya tradition

Teaching of guru

Finally Ramakrishna won him over through his pure, unselfish love after removing doubts from the mind of Narendara, and narendara accept him as a guru

He started frequently visiting to the master, as a Indian Guru-Sishya tradition that origin form ancient Indian teacher-disciple lineage. Guru is most respectful person according to Hindu believ,. Guru is considered to be no less than God or even more. because he is only way to know the God there is one famous poetic line by Kabir (amystic poet and saint of Medieval India. “when the lord and guru are both standing before me whom should I salute first?. Guru First because it is he who helped me to know God”

After five years, Narendara gained complete knowledge and he utterly surrendered himself as a disciple of Ramakrishna.

g. Difficult Situations

After a few years two pivotal crises took place which caused Narendara considerable distress within in the college period. One occurred in 1884 when he was preparing for his B.A examination, his father suddenly died and the mother and children were plunged into great grief. His family was stuck by a calamity. Narendara had to bear the burden of supporting his mother, brothers and sisters. Narendara was faced with the poverty. The existential crises which resulted eventuated in his break with the Brahmo Samaj.⁷⁵

The second event was the illness of Ramakrishna was suffering from throat cancer. In 1885 Ramakrishna was shifted to Cossipore. According to his words to his friend “such fancies

⁷⁴ Swami Nikhilananda 2012: 33

⁷⁵ Swami Nikhilananda 2012: 50

are, no doubt, pleasing to those who are born with silver spoons in their mouths. Yes, there was a time when I, too, thought like that. But today these ideas appear to me a mockery.”⁷⁶

Later Narendara and other followers of Ramakrishna received ochre monastic robes from Ramakrishna. In 1886 Ramakrishna passed away and choose Narendara as his successor. Ramakrishna death left Narendara with an unenviable task. Narendara took responsibility of his good and work as a leader. After Ramakrishna’s death Narendara and other member of group of Ramakrishna's disciples took the vows and renounce everything and become monks. It was very misery time for him during this time sickness of brother monk, the death of devotee and the poverty at the Baranagore monastery, was enough to disturb him.

All the worship and discipline of the baranagore period began to become distasteful to Swami Vivekananda. By august 1889, he is convinced that a reinterpretation of the Vedas would provide a scriptural base for a socially concerned Vedanta. This reformed Vedanta would be free from caste distinctions and injustices. Thus it would be that universally true religion all religious liberals were seeking and it would be based on the Vedas. ⁷⁷

h. As A Wandering Monk

He started giving his teaching to people and specially youth of India, Narendara implored the youth for the spiritual development in 1890, Narendara start travelling throughout country, he travelled Varanasi, Ayodhya, Vrindavan, Alwar, Ayodhya, Lucknow, Hathras, Agra, and Rishikesh.

In same year he visited places like, Srinagar, Almora, Nainital and Dehradun in the Himalayas and Rishikesh and Haridwar. He travelled to Mount Abu where he met Raja Ajit Singh of Khetri, and later who became his ardent follower of Narendara. It is said that Raja Ajit Singh had given the name Swami Vivekananda.

i. Discovery of Real India

During his travelling all over the India he observe that there is poverty and backwardness of the masses. He usually wept to see the stagnant life of the Indian masses, degeneration and

⁷⁶ Swami Nikhilananda 2012: 52

⁷⁷ Baird, Robert D 1981: 210

downfall of Hinduism by crushed down by ignorance and poverty. He provided the food and other bare necessities of life to the hungry millions. He wanted to bring back the image of ancient India and start working on reconstruction of the Hinduism. He felt that serving mankind is serving God. He was a great patriot and he loved the motherland he wants to do something for India. He felt that he need for a tremendous effort in this direction.

For this he must be taught them to improved methods of agriculture, village industries, so he motivates them by his inspiring messages. He teaches them that problem is not western people problem is us we should educate us. We have to use modern science and technology then we can fight with problem of poverty in India (which had escaped the attention of social reformers of his days) he generates the faith of the downtrodden masses who had already lost faith.

He believed that India's condition was not the fault of its religion but that it had abandoned its religious identity. He believed that Vedanta was the key to raise the masses.⁷⁸

“Swamiji found this message in the principle of the Atman, the doctrine of the potential divinity of the soul, taught in Vedanta, the ancient system of religious philosophy of India. He saw that, in spite of poverty, the masses clung to religion, but they had never been taught the life-giving, ennobling principles of Vedanta and how to apply them in practical life”.⁷⁹

So Swamiji focus on two kind of knowledge for masses first secular knowledge to improve their living condition and another is spiritual knowledge that was essential to infuse in them faith in themselves and strengthen their moral sense. It was only not possible without the knowledge of science and technology as developed in the West and by forming a organization and then giving proper knowledge of Vedanta to the Indian people. For this he need a “machinery which will bring noblest ideas to the doorstep of even the poorest and the meanest.” As a result he serve as this ‘machinery’ that Swamiji founded the Ramakrishna Mission a few years later.

He also explain like

⁷⁸ Baird, Robert D. 1981:213

⁷⁹ <http://vivekanandawiki.org/Biography> (27.4.2013)

“But the stagnant life of the Indian masses, for which he chiefly blamed the priests and the landlords, saddened his heart. Naren found that his country's downfall had not been caused by religion. On the contrary, as long as India had clung to her religious ideals, the country had over flowed with material prosperity. But the enjoyment of power for a long time had corrupted the priests. The people at large were debarred from true knowledge of religion, and the Vedas, the source of the Hindu culture, were completely forgotten, especially in Bengal. Moreover, the caste-system, which had originally been devised to emphasize the organic unity of Hindu society, was now petrified. Its real purpose had been to protect the weak from the ruthless competition of the strong and to vindicate the supremacy of spiritual knowledge over the power of military weapons, wealth, and organized labour; but now it was sapping the vitality of the masses. Narendra wanted to throw open the man-making wisdom of the Vedas to all, and thus bring about the regeneration of his motherland. He therefore encouraged his brothers at the Barangaore monastery to study the grammar of Panini, without which one could not acquire first-hand knowledge of the Vedas.”⁸⁰

His mind was now only thinking about future of India and how to reconstruct the Hinduism again, many ideas was coming now and he become again restless to do something for India.

j. Decision to attend the Parliament of Religions

One day Raja urged with the Swami to represent India at the Parliament of Religions in Chicago and promised to help him in his venture. He financially helped the Swami Vivekananda and in 1893, finally he decided to go America because there were two reasons on it. First he felt that the Parliament would provide the right forum to present his Master's message to the world, and another reason which prompted Swamiji to go to America was to seek financial help for his project of uplifting the poor Indian people. He needed funds for India, needed to defend Hinduism in the west from attacks of conservative Christian missionaries, and would swap spirituality for science and technology.

Swami however, wanted to have an inner certitude and divine call regarding his mission, so he traveled to Southern India . It was in 1892 December when Vivekananda reached

Kanyakumari there he reached to rock by swimming to the islet through shark-infested waters, he sat on a stone and start meditation there during the Christmas Eve. There

⁸⁰ Swami Nikhilananda 2012: 90

swami Vivekananda deep meditated on the rock "The Last Bit of Indian rock", this rock now become very famous tourist destination in the name of "Swami Vivekananda Rock Memorial" He meditated for three days and he said later that he meditated about the past, present and future of India.

In 11 September 1893 at 10 a.m. the Parliament opened. In it every form of organized religious belief, as professed among twelve hundred millions of people, was represented. Among the non-Christian groups could be counted Hinduism, Jainism, Buddhism, Confucianism, Shintoism, Mohammedanism, and Mazdaism.

Dr. Barrows, the president of the Parliament said, "India, the Mother of religions was represented by Swami Vivekananda, ." ⁸¹

Then he addressed his audience as "Sisters and Brothers of America". Suddenly the whole Parliament was caught up in a great wave of enthusiasm. The Swami was open-mouthed. he attempted to speak, but the wild zeal of the audience were continue until two minute.

Then Swami began his address by thanking the youngest of nations in the name of the most ancient order of monks in the world, the Vedic Order of Sannyasins, and by introducing Hinduism as "the Mother of Religions, a religion which has taught the world both tolerance and universal acceptance". He quoted two scrumptious, exemplary passages, taken from the Hindu scriptures

'As different streams, having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee.' ⁸²

he said explain that Hinduism believe that all religion is true he Quoted another line from Bhagvata Gita

'Whosoever comes to Me, through whatsoever form, I reach him. All men are struggling through many paths which in the end lead to Me.'

⁸¹ Bhuyan. P. R, (2003:

⁸² Burke, Marie Louise. 1985: 84.

It was only a short speech for in response to welcome, but its spirit of universality, its fundamental earnestness and progressiveness completely fascinated the whole assembly. The Swami talked about the universality of religious truths and the same target of all religious realizations. And that he did so, was because he had sat at the feet of a Man of Realization, in far-off Dakshineswar, and had learnt from his Master, through both his teachings and his life, the truth that all religions were one, that they were all paths leading to the selfsame goal, the selfsame God. When the Swami sat down just about aweary, as he wrote, with emotion, the Parliament gave him a great ovation significant of its approval.

In conclusion he give the message that focuses on the divinity of the soul , oneness of existence;; the truth in all religions.

After his speech at the parliament he was hailed as the most important delegate. He pleaded with his 'brother and sisters of America' not to send Christian missionaries, but teachers and technical expert to India. He told that it was an insult to a hungry person to teach her metaphysics, and an affront to starving people to offer them religion. Why they not try to save bodies from starvation if they were interested in saving souls? ⁸³

Commenting on the Swami vivekanada's first look before the Parliament, the Rev. John Henry Barrows wrote in *The World's Parliament of Religions*, "When Mr. Vivekananda addressed the audience as 'Sisters and Brothers of America', there arose a peal of applause that lasted for several minutes." Another eyewitness, Mrs. S. K. Blodgett, who later become the his hostess in loss Angeles, said "When that young man got up and said, 'Sisters and Brothers of America,' seven thousand people rose to their feet as a tribute to something they knew not what. When it was over I saw scores of women walking over the benches to get near him, and I said to myself, 'Well, my lad, if you can resist that onslaught you are indeed a God!'"⁸⁴

After this speech he address five more time in the parliament of religion, his outstanding address was a paper on Hinduism in which he discussed Hindu metaphysics, psychology, and theology. The divinity of the soul, the oneness of existence, the non-duality of the godhead, and the harmony of religion were the recurring themes of his massage. He taught that final

⁸³ Klostermaier 1998: 133

⁸⁴ Nikhilanada, Swami 2012

goal of man is to become divine by realizing the divine and that human beings are the children of 'Immortal Bliss'

Swami did not spare any words in presenting the accurate picture of his country's highly refined culture. He skillfully explained the traditions governing the everyday life of the Hindu people--traditions rooted deep in an ancient religious idealism, in which a life of renunciation and self-sacrifice was everywhere more highly honoured than one of kingship or affluence.

The Swami did return shortly to Boston to give several lectures. In the meanwhile, however, he had engagements in New York where,

After his speeches at the World's Parliament of Religions, he became famous as an 'orator by divine right' and as a 'Messenger of Indian wisdom to the Western world'. After that Swami Vivekananda spent nearly three and a half years in America and established Vedanta society for spreading Vedanta philosophy, which he learned by his master Ramakrishna. He deplored the malicious propaganda that had been unleashed by the western people in India. Many west people like Margaret Noble, Josephine McLeod, Captian and Mrs Sevier and sara Ole Bull are fascinated by Swami Vivekananda's life and his teaching s. Most famous among them was Margaret Nivedita'. She came to India and settled there. she dedicated her life to educating girls in India.

After parliament speech he visited Boston to give numerous lectures, where he not only renewed his friendship with Professor John Henry Wright, but made some new connections

Among those who attended the Swami's first two lectures in New York City were men and women who were to befriend him and serve his cause loyally when, later on, he started and got established the Vedanta Society of New York--namely, Dr. and Mrs. Egbert Guernsey, Miss Emma Thursby, the famous singer, Miss Mary Phillips, Mrs. Arthur Smith, and Mr. Leon Landsberg

Swamiji made a tremendous impression, first in usa and then also in england. The press paid him the highest tributes as an exponent of India's age-old values; overnight he became a great national hero in India. Suddenly it was brought home to them that there must be something in Indian thought that western intelligentsia feel compelled to admire. Slowly but inevitably, they began to revise their opinions about their own country and civilization. They

began to suspect that perhaps they were not as backward as they once thought, and in areas like religion and philosophy, in art and literature, they were perhaps more advanced than the western people⁸⁵

After America he also went to England. In 1897 he returned back to India. He started spreading his message among the Indians for spiritual development. In 1897 in order to achieve this objective, Swami Vivekananda create new mission that was in the name of his master, called Ramakrishna mission after two year he started Ramakrishna math. In 1899 to 1900 he again visit to America Vivekananda established two monasteries for training missionaries. In 1900 he participated at the Paris meeting of the international association for the history of religion. After spreading his master message to England America and Paris he return back to India, he established 'ashrams' and centers for relief work in Madras and Benares, Calcutta. he settling at the Belur Math, where he meet with many visitors.

k. Facing death

Throughtout the last two years of his life, Vivekananda 's medical problem with diabetes began to slow down the "cyclonic Hindu."⁸⁶ He died in July 4, 1902, aged thirty nine, at Belur Math near Calcutta, probably of diabetes.⁸⁷ Before his death he left message to western follower: "It may be that I shall find it good to get outside my body, to cast it off like a worn out garment. But I shall not cease to work. I shall inspire men everywhere until the whole world shall know that it is one with God."

3.2 Swami Vivekanand's Work

No doubt when British colonial come to India they defeat Mogul empire after dynasty of more than two centuries of effective rule over much of India and bring the English education system and technology to develop India. They bring expand railway lines and telegraph, for advance means of communication. They make big schools, building and bring high education and some other kind of administrative and legal services. They criticize the evil of Indian society like caste system, child marriage, sati practice etc... However it was for their convenience but it was the things that he could not bring back with themselves after

⁸⁵ Swami vivekananda: the friend of all p.6-7

⁸⁶ D.Baird: Burke: 221

⁸⁷ Klostermaier 1998: 133

independence of India. Some Indian social reformer like Rammohan Roy, Swami Vivekananda, Mahatma Gandhi and many, they effectively take advantage of English education system and stood against on them. Because it was only way for awakening India and introduce about what Hinduism are really to the west.

Swami Vivekananda devoted his whole life for society and work for mankind. He fought against several social evils such as caste system, and work for women empowerment, youth development, and spiritual development. But his biggest achievement was he brought spiritual reawakening among the Indians in the 19th Century by spreading his message of 'Awakened India' or 'Prabhuda Bharat' throughout the country. In the late nineteenth and early twentieth century, many Indians, realizing that a western education was necessary to gain any position in the institution of the Raj, came to Britain. Also this period, a number of Indian gurus visited the west, primarily to teach westerner about aspect of Hinduism. The most influence and well known were Swami Vivekananda, who travelled to the USA in 1893 and later visited Britain.⁸⁸

3.2.1 Swami Vivekananda Work In America

At The Parliament Of Religions: 11th To 27th Of September 1893

Swami Vivekananda was little nervous, because he never spoken on public platform before, Swami .

The complete work of Swami Vivekananda is stored on different lectures. Swami vivekanada addressed six time in a parliament of religion and after that he started private lecture in different parts in America. In huge writings, some of which were converted from his several lectures.

After attending on parliament, he become famous but it was not his aim to get name and fame, he wanted to collect money by introducing authentic significance of Hindu philosophy for poor Indian masses. So he decided to stay in America for some time and start conducting public and private lectures and discourses.

After attending the Parliament of Religions, Vivekananda travel different parts of united states where He lectured in most of the larger cities of the eastern, mid-western, and southern

⁸⁸ Stephen Jacobs 2010: 108

states, including Chicago, Iowa City, Des Moines, Memphis, Indianapolis, Minneapolis, Madison, Detroit, Hartford, Buffalo, Boston, Cambridge, Baltimore, Washington, Brooklyn and New York,⁸⁹ where he spent nearly two year.

3.2.2 The Beginning Of American Work

In 1894 Swami Vivekananda had established the "Vedanta society of New York" it was non-sectarian organization its aim was to preaching the universal principal of Vedanta. To provide healthy interchange of ideas between east to west was the also aim of Vedanta society of New York. The motto of Vedanta society was tolerance and religious universalism and the member of Vedanta society called as Vedantins. However it become better organized in 1896.⁹⁰

In the last days of January 1895, Swami Vivekananda established himself in quarters at 54 West 33rd Street in New York. In the beginning he announced that he would conduct classes free of charge in his own quarters. As a result many come, one of them Miss Sarah Ellen Waldo of Brooklyn, who became one of the Swami's foremost disciples, writes as follows, taking up the thread of her narrative, from the time of his lectures before the Brooklyn Ethical Association.⁹¹

The audience were rapidly growing in the classes, and as the little room filled to overflowing it became very picturesque. The Swami himself sat on the floor and most of his audience likewise. There were no place to sit for audience, hence door kept open, they were sitting on the arm of sofa, even on the stairs.

Later on Swami hired a hall and gave secular lectures on India and devoted the proceeds to the maintenance of the classes. But still Swami provided his services free as air. The rent was paid by subscriptions of voluntary. The timing of classes were every morning from 11:00 to 13:00 and there were some classes in evening also. In Sunday there were special classes like "question" classes to help those to whom the teaching was so new and strange that they were eager to have an opportunity for more comprehensive clarification.

⁸⁹ Nikhilanada, Swami 2012: 442

⁹⁰ Nikhilanada, Swami 2012: 207

⁹¹ Life of Swami Vivekananda Volume 2 Page 1

He gave classes about four kind of Yoga, Raja Yoga and Jnana Yoga. Through Raja Yoga he taught the students the path of practical spirituality

- how to acquire inner control of the senses,
- how to still the mind,
- how to subordinate sense impulses to reason,

In short how to spiritually develop the whole personality. He held regular classes in which he taught the students how to concentrate the mind through meditation. Karma yoga was considered as his best books. In the meantime the devotees of the Swami Vivekananda wanted to take down his talk in the classes on public platform and feel the need of a stenographer for this work. Fortunately J.J Goodwin who was so impressed by the Swami 's message and his life and become his disciple and offered his service free, with the remark that "if the teacher could give his whole life to help mindkind, he, the disciple, could at least give his services as an offering of love. He followed Swami like his shadow in America, Europe, and India. He recorded many of the pubic utterance of vivekanda, now preserved in published books, and thereby earned the everlasting gratitude of countless men and women."⁹²

Towards the end of December of 1895, Swami spent Christmas with Mr. and Mrs. Leggett at their country home, ridgely Manor, where he give exalted spiritual discourses. On letter written by Mr Leggett on January 10, to Miss Macleod he wrote "one night at ridely we were all spellbound by his eloquence.such thought I have never heard expressed by mortal man-such as he uttered for two and half hours. We were all deeply affected. And I would give a hundred dollars for a typewritten verbatim report of it"

After that Swami give series of public lacture in New York at Hardeman Hall. he give there famous lecute on love and spiritual discipline which were later published as Bhakti Yoga. Mrs Ella Wheeler Wilco, one of the founder of New Thought Movement in America was also fully impressed with Swami's lecture.

Having finished his work in New York, the Swami , accompanied by Goodwin, left for Detroit. The main theme of his lecture and class talks was Bhakti, or love of God.

⁹² Nikhilanada, Swami 2012: 203

On March 25, 1896 he delivered his famous lecture on 'the philosophy of Vedanta' before the graduate student of the philosophy department of Harvard University. After this lecture he got two offers from Chair of eastern philosophy and Columbia university but he declined.

In the meantime the Swami Vivekananda became more famous in America by his great work Raja yoga, Bhakti yoga, and karma yoga.⁹³

3.2.3 Back To London

On April 15, 1896 Swami Vivekananda sailed from New York for Liverpool on the S.S. Germanic of the White Star Line. Before starting his London work, the Swami spent a few days, along with Swami Saradananda, at Miss Müller's home.

By the end of the first week in May the Swami had settled down at 63 St. George's Road. He had already ready for his the work in London.

Swami give a series of lecture in England in which he give also success like in America. Besides doing intensive public work in England, the Swami made there some important personal contacts named Goodwin, Henrietta Muller, Margaret Noble and sturdy.

In the beginning he began holding classes from May 7 and in a short time his name became famous. From May 7 to July 16 the Swami regularly conduct five classes a week and there were two classes on Tuesdays and Thursday at 11.30 a.m. and 8.30 p.m., however on Friday, there was one class in evenings at 8.30, the last of which deal with question-and-answer or open discussion classes. In addition, there was special time for visitor to receive on Friday afternoons. In his first series of class lectures was biased on the History of the Aryan Race', Methods and purpose of religion its development, its religious advance, and the diffusion of its religious influence.

Following this, he conduct the famous classes on Jnana Yoga, the path of Knowledge that included famous topics like The Necessity of Religion, The Real Nature of Man, Maya and Illusion, God in Everything, Realization, Unity in Diversity, The Freedom of the Soul, The Cosmos: The Macrocosm.

⁹³ Nikhilanada, Swami 2012: 207

He also gave a discourse on Raja Yoga and Bhakti yoga, many of which were recorded by Mr. Goodwin. In the beginning, there were not much attendance, but slowly and steadily it grew, until within a month the Swami could write to Mary Hale, "The classes are very big." And to Mrs. Bull on June 5, "My classes are going on splendidly." Vol2, 98

On the afternoon of Sunday, June 7 the Swami opened a series of three lectures in one of the galleries of the Royal Institute of Painters in Water-Colours at 191, in Piccadilly, and also lectured at Princes' Hall and the Lodge of Annie Besant, these three lectures are the shorthand reports by Goodwin. these lecture included

- The Necessity of Religion June 7, 1896
- A Universal Religion June 14, 1896
- The Real and the Apparent Man June 21, 1896

The lectures of this 2nd Sunday-afternoon series were

- Bhakti-Yoga June 28, 1896
- Renunciation July 5, 1896
- Realization July 12, 1896

In July 6, 1896, he wrote to Mr. Francis H. Leggett, addressing him affectionately as "Frankincense": "Things are going on with me very well on this side of the Atlantic. The Sunday lectures were quite successful, so were the classes. The season has ended, and I too am thoroughly exhausted. I am going to make a tour in Switzerland with Miss Müller..."

After England he visit Switzerland in July 31, 1896, the Swami, in the company of his friends, left for Switzerland. They visited Geneva, Mer-de- Glace, Montreux, Chillon, Chamounix, the St. Bernard, Lucerne, the Rigi, Zermatt, and Schaffhausen. ⁹⁴

December 16, 1896 he left for Europe on the way to India.

3.2.4 Back in India (1897–1899)

Swami left behind the London he was satisfied with his work, what he did in west. Finally he spread his master's message to the west. Now it was time to work in Motherland India. There was great burden of thousands of people of India on Swami's shoulders. On Jan 26, 1897

⁹⁴ Nikhilanada, Swami 2012 :220

Swami Vivekananda alighted at Pamban where the raja of Ramnad personally arrived to welcome him. He fed thousand of poor people and erected a pillar of victory in commemorations of Swami Vivekananda's touching Indian soil again. At Kumbakonam, Vivekananda delivered his famous speech on 'the mission of the Vedanta'

On may 1, 1897 the Ramakrishna mission formally came to existence. Swami Vivekananda give a life to Hinduism once again to keep It alive and to accomplish the need of Hinduism, he establish Ramakrishna math and Ramakrishna ashram. That not only provide spiritual knowledge however it will give higher education science and technology to develop living condition.

Miss Muller and sister Nivedita embraced Hinduism and founded an ideal school for women at Calcutta. On March 1898, Nivedita addressed a public meeting on "the influence of Indian spiritual thought in England"⁹⁵

⁹⁵ Life And Philosophy Of Swami Vivekananda By Gopal Shrinivas Banhatti p.37

CHAPTER: FOUR

4.1 Vivekananda's efforts to modernize Hinduism

4.1.1 Impact on youth in modern India

Swami Vivekananda is considered as youth's icon of India. Indian youth is very motivated with his thoughts, as a result Indian government decided national youth day on the birthday of Swami Vivekananda on 12th Jan. recently whole India celebrate his 150 birthday anniversary. Very famous quote of Swami Vivekananda for youth is

“Stand up, be bold, be strong. Take the whole responsibility on your own shoulders, & know that you are the creator of your own destiny”

According to Klostermaier “Swami Vivekananda inspired many young people in India not only to join his mission and devote themselves to the causes of reform and uplift but also to continue his rearticulating of Hinduism and its application to the modern world as well as its reaching out to the west.”⁹⁶

4.2 Political Hinduism

The political philosophy of Swami Vivekananda was based on Universalistic nationalism. His concern for the poor and downtrodden of India is his concern for the poor and downtrodden of all nations. His vigorous drive against social discrimination, communal conflict and caste discrimination in India benefits the whole human society. It is the solution for similar problems of all nations.⁹⁷ Vivekananda was not a political leader by profession however many political leaders are influenced by his teaching and philosophy. Mahatma Gandhi, Indra Gandhi, Subhash Chander Bose, Bal Gangadhar Tilak and Jawahar Lal Nehru are the prominent political leaders who are inspired by the philosophy of Swami Vivekananda.

⁹⁶ Klaus K. Klostermaier page 1994: 394

⁹⁷ Swami Vivekananda Messiah of Resurgent India edited by P. R. Bhuyan page 120

After the rebirth of Hinduism by the effort of famous reformer and independent India, Hindu people are more aware about their religious diversity and shows the greater interest on religious freedom from external forces. As a result several organizations come into existence and took a shape of Hindu political parties thousands of people give a immense support to these organization. Hence political parties took the advantage and played a prominent role for Hindu development as a result term 'Hindutva' come into existence. Although this believe create violence in India ergo the supreme court of India in 1995 declared that the word could be used to mean "the way of life of the Indian people and the Indian culture or ethos."⁹⁸

Political active Hinduism is a new phenomenon as far as more recent Hinduism is concerned. It connects with the Indian history. Nowadays Sanskrit phrase 'Vasudhaiva Kutumbakam' has become popular among many Hindutva organizations in India. The literally meaning of 'Vasudhaiva Kutumbakam' that the whole world is one single family. One of them is the Rashtriya Swayamsevak Sangh (RSS), a Hindu nationalist organization that has adopted the phrase⁹⁹. However this phrases is taken form Hindu scripture, 'Upanishad: Maha Upanishad Chapter 6, Verse 72:

" वासुधा इव कुटुम्बकम् ।
 तस्यैव हि धर्मो रक्षति रक्षितः । "

4.2.1 Hindutva

Hindutva has in recent years become a political issue of the first magnitude. Hindutva means 'Hinduness' that is first coined by Vinayak Damodar Savarkar in 1923, when he set a movement supporting Hindu nationalism. Many passages in Hindutva are attempts at unifying ideas and peoples, all with the idea of achieving a Hindu India. He was one of the most influential Hindu nationalist, with goal of making India Hindu not a secular state. He said,

"Hindu dharma of all shades and schools, lives and grows and has its being in its atmosphere of Hindu culture, and the dharma of a Hindu being so completely identified with the land of

⁹⁸ <http://www.newsanalysisindia.com/supremecourt.htm> (28.4.2013)

⁹⁹ *Rashtriya Swayamsevak Sangh National Upsurge By M. G. Chitkara (298)]*

the Hindus, this land to him is not only a Pitribhu but a Punyabhu, not only a fatherland but a holy land.”¹⁰⁰

4.2.2 RSS Hinduism

By influence of Hindutva the some political parties took a shape, the Rastriya Svayam Sevak (RSS) founded in 1925 by Keshav Balliram hedgewar and after that the Visva Hindu Parishad (VHP) founded in 1964, and Bharatiya Janta Party (BJP), India’s Hindu nationalist political Party (founded in 1951).¹⁰¹ The primary local unit of the rss is called as Shakha, which is a local group of RSS volunteer.¹⁰² According to rss report in 2009 there were 43,905 shakhas. It presents itself as the largest voluntary organization in the world, with the member of over one and half million.¹⁰³ Members of the shakhas are called swayam-sevaks, which roughly translates as volunteers and literally means self servants.

The notion of Svayam literally means self but they connect this means with spiritual rather than political. It is radically different to the concept of self indicated by the term self indicated by the term atman. Svayam connotes the embodied self in the world, rather the transcendent self conveyed by the term atman. The embodied self is not, however, selfish, but must serve a higher purpose, namely the nation.¹⁰⁴ However it is suggest that the reason of formation of RSS was primarily as a response to communal violence that erupted between Hindus and Muslims in Nagpur.

4.3.3 Vishwa Hindu Parishad

The Vishwa Hindu Parishad, ‘hindu world association’ VHP was established in August 1964 by by Swami Chinmayananda as a presedent , in mumbai. Chinmayananda was former member of RSS and this confrece was hosted second RSS leader M.S. Golwalkar. In which around 150 religious leader were invited from different religions including Hindu, Sikh, Jain people and even Dalai Lama also. The word Hindu is to be used for all type of people and the motive to this conference to give a message of unity among Indian religion. VHP works for uplifting of dalit, and poorer Hindu society.

¹⁰⁰ Vinayak Damodar 1923: 111

¹⁰¹ Sarma, Deepak. 2008: 374

¹⁰² Andersen and Damle: 2005:35-6

¹⁰³ Chitkara: 2004: 168

¹⁰⁴ Stephen Jacobs 2010:78

The first major public event organized by the VHP was a Hindu world conference in Prayag, Allahabad, coinciding with the Kumbha mela, a great meeting of all the religious orders, in January 1966. It was supposed to be the first such conference since that called by Emperor Harshavardhana in 648 CE.¹⁰⁵

4.3.4 Shiv Sena

After independence, 1947 several Organization took the shape of political parties and start work for Hindu development. According to Klaus K. Klostermaier “In the 1960s several regional organizations developed in India with the aim to either establish language –or religion – based separates states or to protect the native of particular state from the competition of out-of-state immigrants.”

Shiv sena was founded in 1966 in Bombay by Bal Thakkeray, Who was a earlier cartoonist for a local newspaper. He make this organization to give special benefit to their local people and to protect the rights and jobs of Maharastrians, especially in Bombay, a metropolis with large contingents of Indian from all parts of the country. Thakkeray demanded that 80 % of government jobs must be reserved for native Maharashtrais. By 1969 it had turn into most influential political party to organize a general strike in buses and trains, and terrorizing non-Maharastrians.¹⁰⁶

4.3.5 Volence In Politics

Unlike Swami Vivekananda and Gandhi Hindu political parties are aggressive in nature however they give superiority to protect Hindu Nation from external forces and ideology was also based on the principle of service to the nation that created communal violence in India. Gandhi’s ‘Hind Swaraj’ was written in response to trouble brought upon Savarkar and his cohort’s violence.¹⁰⁷ After being arrested in 1910 for purportedly terrorist activities Savarkar was jailed from 14 years and released in 1924. It was during this time that his revolutionary drives to free India from the rule of the British Morphed into Hindu nationalism. During his incarceration, Savarkar wrote his most influential work, *Hindutva: who is Hindu?*¹⁰⁸

¹⁰⁵ Klostermaier, Klaus K 1998: 146

¹⁰⁶ Klostermaier 1994: 460

¹⁰⁷ Bhat: *Hindu Nationalism*: p83

¹⁰⁸ Sarma, Deepak. 2008: 374

After independence — first in 1948, a former RSS member Nathuram Godse, killed a non-violent supporter Mahatma Gandhi, the major reason behind his decision to kill Gandhi was, because he thought that such non-violent ideology of Hindus, will lose their identities from the impact of other religions, which he call as a matter of self-defense.

4.3.6 Militant Face Of Hinduism

In 1980 Bharatiya Janta Party act as an umbrella organization for Hindu right-wing political activism. Lal Krishna Advani was the leader of BJP and become all-India nationalist movement that attracts world-wide attention through media.¹⁰⁹ The ideology is visibly consequent from Savakar's notion of Hindutva. As a result they also support Hindu culture as a superior to all other cultures. However, Hindutva also reflects Hindu nation as the mother, and it is duty (Dharma) of all citizen of India (Hindus) to protect their mother. This has led to the shape of militant and muscular form of 'Matriotism' which Lise McKean characterizes as, 'the devotion of loyal citizenry' to the nation 'figured as a loving Mother.'¹¹⁰

The iconography of Rama and the dispute over the BabriMasjid

the conflict over the alleged site of rama's birthplace started when the narrative of the Ramayana indicates that Rama was born in the town called Ayodhya, and then Ayodhya has become an important pilgrimage place of Hindus.

Ayodhya there was a mosque known as the Babri Masjid. The VHP suggest that here is clear archaeological evidence indicating that a Hindu temple was destroyed in the sixteenth century by Babar to make way for the building of this mosque. Specifically, they argue that there should be Hindu temple instead of mosque because this place was the birth place of Rama, and demanded that the temple should be rebuilt again by destroying Mosque. This dispute has a extensive and intricate history and one of the biggest communal dispute.¹¹¹ Around 150,000 people were involved in this riot and more than 2000 Muslim were killed in this riot. This dispute reached at zenith in December 1992 when a huge crowd of Hindu nationalists broke through the police barrier and literally demolished the mosque with pick

¹⁰⁹ Klostermaier 1998: 144

¹¹⁰ Lise McKean 1992: 252

¹¹¹ Stephen Jacobs 2010:79

axes, shovels and their bare hands.¹¹² This event act as the spark that ignited the worst spate Hindu-Muslim rioting and this destruction of the Babri Masjid let to the worst communal violence in India since the partition in 1947.

The iconographic representation of Hindu goddess Durga has turn into goddess of weapon; the Hindu nationalist representation of Rama has turned into in the opposite direction. In Hindutva iconography, Rama is transformed from a tranquil, tender and serene God to an angry punishing one, armed with several weapons'¹¹³ the ideology of Hinduism was totally changed when it took the shape of politics. According to Stephen Jacobs "this is not a wholly fabricated representation of Rama, but it does emphasize one particular aspect of Rama's character that is appropriate with the ideology of Hindutva."¹¹⁴

4.4 Globalized Hinduism

This part of thesis deals with effect of the globalization of Hinduism has had on defining Hindu identity in India and in the Hindu Diaspora. Sharing the cultural values, are the cause of globalization or in other words we can say that cross culture, intercultural are come into existence because of globalization. As a result the studies in the field of intercultural communication, global studies has become popular in last few decades.

in recent years the cultural landscape of the America has changed dramatically. Today united state possesses a plurality of cultures. Increasing Hindu temple, guru, and Indian society all around the world are the sigh of increasing visibility of Asian culture in the west. On the other hand Americans are coming into contact with Hindu traditional culture – whether through Practicing yoga, Meditation, Ayurveda, or through Bollywood or through the spicy Indian food this is another mark of pluralism in united state.

The global spread of Hinduism is differently as compare to other religion such as Christianity and Islam. In which gurus play an important role. From 20th century during many gurus starts traveling toward west for their teaching as a result they get good response from westerner.

"The globalization of Hinduism has been due initially to Swami Vivekananda work , his founding of Vedanta societies and Ramakrishna mission, and to the work of his disciples and other hindus strongly influenced by his message of universalism and tolerance. However,

¹¹² Stephen Jacobs 2010:79

¹¹³ Kapur: 1993: 75

¹¹⁴ Stephen Jacobs 2010:79

many other teachers have followed in this wake, bringing to the West teaching which have become important cultural forces in western societies, and which in turn have become important cultural forces in India, their place of origin.”¹¹⁵

4.4.1 The Hindu Diaspora

From the last century, Hinduism has reached to west through migration While Hinduism is intimately linked to the sacred land of India. There were two foremost reason of Hindu diaspora first more recent Hindu diaspora, due to the British exporting labour work such as building railways, has positioned Hindus in all continents: in south and east Africa, the pacific islands, south America, the west indies, north America, Europe and Australia. Second In the late nineteenth and early twentieth century, many Hindus realized that a western education was essential to get any position in the institutions of the Britain.¹¹⁶

After 1965 when quotas limiting immigration were removed from immigration Act, Indian immigration into USA raised dramatically. These Hindu communities have freedom to continued the practice of their religious faith and to construct temples.

The Hinduism of the Diaspora has moved away from the strict varnasama-Dharma system towards the kind of universalism propounded by the Hindu reformers such as Vivekananda and Gandhi. The Indian cultural centre, the Bharatiya Vidhya Bhavan in London, is an example of centre dedicated to the dissemination of Indian culture, motivated by the Universalist Hindu ideals of Gandhi.¹¹⁷

4.4.2 Hinduism And Pizza Effect

Globalization period can rapidly change in culture, this change can be destructive or constructive as well but it is certain that change in globalization is not stationary. It is ongoing process. In globalize country everyone have right to get knowledge. Few decade before people were only aware about their or concerned religion, but now anyone can get the

¹¹⁵ Gavin D. Flood 1996: 267-8

¹¹⁶ Stephen Jacobs 2010:108

¹¹⁷ Gavin D. Flood 1996: 266-7

knowledge of other religion from internet, media or any other source of media. This effect of globalization gives a speed to new age movement.

The rapid spread of Hinduism in the west, Gavin compares this process like 'Pizza effect'.

"Global Hinduism has developed during the present century partly due to re-enculturation: what Agehanda Bharti, somewhat playfully, has called the 'pizza-effect'. The original pizza was a hot baked bread which was exported to America from Italy, embellished, and returned to Italy where it become a national dish. Similarly, elements of Hindu culture, such as yoga, Bhakti, guru, some Hindu teaching, dance and music, have been exported to the west, due to the Hindu renaissance, where they have gained great popularity and then gained popularity among urban Hindus in India as a consequences."¹¹⁸

Similarly several Indian gurus have been popular through the 'pizza effect'. For example, centers of the Vedanta society, Hare Krishna movements are running in many places outside India. These teachings are not homogeneous and there is great difference between the various gurus; for example Bhaktivedanta Prabhupada's teaching focusing on the theistic deity Krishna are very different from the monistic teaching of TM's Maharishi. Indeed the new religious movements loosely referred to as New Age', many of whose ideas are derived from Hinduism via theosophy, may also contribute to global Hinduism in the Future.¹¹⁹

4.4.3 Women In Independent India

The universalization of religion have great impact on women status in the world. This modern Hinduism also played an important role in marking gender boundaries. The modern liberal forms of Hinduism have opened leadership roles to women.

India woman have now much freedom after independent of India, child marriage, sati practice, are strictly banned in India by law and now widow woman have freedom to remarry. However we can see still practicing in some rural area in India. Women in India is now fully taking part in all field such as education, politics, public and private sector, science and technology, sports, media and many fields. The apt example is Indra Gandhi who was the first female Prime Minister of India and the world's longest serving woman Prime Minister

¹¹⁸ Gavin D. Flood 1996: 267

¹¹⁹ Gavin D. Flood 1996: 261

(1966 to 1977 and 1980 until 1984 when she was assassinated).¹²⁰ There is huge list of women in who get achievements in her life. No doubt there is still some places where women is suffering from exploitation but in conclusion we can say that the condition of women is improving as comparing with Historical period.

4.4.4 Neo-Hinduism

Neo-Hinduism is often called as neo-Vedanta or more precisely neo-Advaita. The word Neo-Hinduism goes hand to hand with reform movement, during Rammohan period it was popular in the name of neo- Vedanta where as in during Swami Vivekananda's time it become neo-Hinduism hence according to Brian A. Hatcher "The significance of the prefix "neo" should not be lost on us. Just as nineteenth-century missionaries questioned the authenticity of what they called neo- Vedanta, twentieth-century scholars have prone to doubt the authenticity of what they call neo-Hinduism."¹²¹

Neo-Hinduism is modern form that has turn into a leading force in Indian thinker thought particularly to the influence of swami Vivekananda. Swami Vivekananda was the main formal representative of neo-Hinduism because neo-Hindu's "Primary concern is nationalism."¹²² Although after Swami Vivekananda, Gandhi, Sarvepali Radhakrishnan (renowned scholar and one-time president of India), Aurobindo was the supporter of neo-Hinduism¹²³ who themselves have taken over western notions of universalism and the western Orientalist tendency to set up Advaita as the 'central theology of Hinduism'

Although Rammohan Roy's already had worked on neo-Vedanta before but Swami Vivekananda retouched the Rammohan Roy's effort to redefine Vedanta as a rational and socially liable theology .The further efforts of swami Vivekananda has also helped to keep continuing Vedanta philosophy in India and west. Halbafass points out that Neo-Hinduism

¹²⁰http://news.bbc.co.uk/local/oxford/hi/people_and_places/arts_and_culture/newsid_8661000/8661776.stm (1.5.2013)

¹²¹ Brian A. Hatcher 194: Contemporary Hinduism ritual: culture: and practice edited by Robin Rinehart

¹²² Hacker 1978: 594

¹²³ Contemporary Hinduism ritual: culture: and practice edited by Robin Rinehart

has been more successful outside India than modern Hindu nationalism, which “has retained a much greater vitality within India itself.”¹²⁴

Swami produced a remarkably influential synthesis of neo-Vedanta after his speech at parliament of religion in 1893, and propagate the modern yoga to the American by his publication Raja yoga. His modern yoga teaching were adopted by neo-Vedanta’s western Partner, i.e. New Age religion.

As hacker admits, many educated Hindus have no problem in handling traditional and modern Hinduism simultaneously. Vivekananda appealed to the classical authority of Advaita Vedanta as promulgated in the writing of Shankara.

From the very comprehensive literature by Ramakrishna Paramhansa and swami Vivekananda, the following two points may be noted.

- First, their influence has been greatly magnified by the work of the Ramakrishna Mission (founded by Vivekananda in 1897). Unlike more militant Hindu organization, it always advocated and itself show a tolerant, kind attitude towards minority religious traditions and a sympathetic notion with at least parts of the scriptures of those faiths.
- A second reason for the enduring control of the mission has been the successful undergirding of its view and practice by the philosophy of Vedanta, especially its advaitic view of religion.¹²⁵

According to Paul G Hiebert “Neo-Hinduism emerged as a revitalization movement in India’s encounter with the West In recent years it has become increasingly aggressive One branch has stressed Hindu spirituality and has sent missionaries to evangelize the world. The other has become political, seeking to establish Hindutva, a Hindu nation, and to persecute Christians as followers of a foreign religion Around the world Indian immigrants have established Hindu communities and spread their faith. This resurgence of

¹²⁴ Michelis, Elizabeth De 2005:40

¹²⁵ Bob Robinson

Hinduism as an active formal religion challenges Christians to rethink their mission to Hindus and the Hindu world”¹²⁶

4.5 Universalization Of Religion And Globalization

In Today’s world the Rationalization supports the universal. Science postulate universal laws. Illumination attempt to discover universal truths about human nature and the universal moral rules. In short truth must be universally accepted. Humanity and humanitarian can be easily fit on the international action.

At the same time today religion has been widely affected by the process of Universalization. From the late 18th and 19th centuries almost all world religions developed liberal wings which emphasized the rationality of their teaching, the universal laws they proclaimed the freedom and equality of individuality as a result New Age Religion is also formed.

4.5.1 Vedanta Philosophy And Perennial Philosophy

Vivekananda were stated at the Hindu school of Advaita Vedanta so he were influenced by Vedanta philosophy¹²⁷ in which they saw as the illustration of a Universalist Hindu righteousness.¹²⁸

“the Vedanta philosophy stands at the background of all these various sects, and there is no fight and no antagonism between the Vedanta and any other system in the world”.¹²⁹

He said divine soul exists in every human being and he claim universally existence of Vedanta in all religion,

“the Vedanta, is to be found in all religions, whether in India or outside of it; only, in some of them, the idea is expressed through mythology, and in others, through symbology. The Vedanta claims that there has not been one religious inspiration, one manifestation of the

¹²⁶ Paul G Hiebert 2000: 47

¹²⁷ Prothero: Stephen (2010) *God is Not One The Eight Rival Religions That Run the World—and Why Their Differences Matter*: p. 165-6: HarperOne:

¹²⁸ King: Richard (2002): *Orientalism and Religion Post-Colonial Theory: India and "The Mystic East"*: Routledge

¹²⁹ The complete work of Swami Vivekananda. Vol 1pp.388

divine man, however great, but it has been the expression of that infinite oneness in human nature; and all that we call ethics and morality and doing good to others is also but the manifestation of this oneness. There are moments when every man feels that he is one with the universe, and he rushes forth to express it, whether he knows it or not. This expression of oneness is what we call love and sympathy, and it is the basis of all our ethics and morality. This is summed up in the Vedanta philosophy by the celebrated aphorism, Tat Tvam Asi, "Thou art That"

Further he talked about same goal of all religion and brotherhood he found commonality between all religions to represent world as global family. He said

we are struggling to reach the same goal, why should we be impatient? If one man is slower than another, we need not be impatient; we need not curse him, or revile him. When our eyes are opened and the heart is purified, the work of the same divine influence, the unfolding of the same divinity in every human heart, will become manifest; and then alone we shall be in a position to claim the brotherhood of man.

The similar notion of universality we can see on idea of a perennial philosophy (*philosophia perennis*) that has established different articulations during the history of western philosophy. The search of universal, permanent and all-encompassing philosophy can be mark out to Neo-Platonism of Philo of Alexandria or the Patonic-Christian synthesis of St. Augustine. After Madame Blavatsky, (founded Theosophical society) Swami Vivekananda was another person who reintroduces perennial philosophy to the west (in 1890 founded Vedanta Society).¹³⁰

In essence, Huxley's perennial Philosophy was form of what historian of Indian religion called neo-vedanta, a modern religious movement inspired by the ecstatic visionary experiences of shri Ramakrishna (1836-1886) and the preaching and writing of Swami Vivekananda . Huxley wrote the same in the gospel of sri Ramakrishna (1942)¹³¹. This idea has become popular among the perennial philosophy thinkers in the twentieth century. Key figures in this reforming movement included the mystic Ramakrishna's spiritual teaching.

¹³⁰ Revisioning Transpersonal Theory A Participatory Vision of Human Spirituality By Jorge N. Ferrer p.73-74

¹³¹ Esalen America and the Religion of No Religion By Jeffrey J. Kripal page 87

4.6 Indian Gurus

“The successive wave of guru that went overseas during twentieth century, and the positive reception they received from both Hindus and non-Hindus alike ensured that Hinduism become a part of global religious landscape as guru become a regular fixture of western popular culture, as did term like yoga, karma and reincarnation.”¹³²

In the time of swami Vivekananda there was no advance technology, internet available that time guru have to travel from one place to another place, they have had to spent few month in shipping for traveling but now the situation is totally altered because of globalization and advancement of science and technology now modern gurus of India have an opportunity to use modern science and technology. They moved already traveled beyond the subcontinent now they can travel from one place to another country in few hours. Their teaching books are easily available in the website or in the form of CD or DVD. Information about any event, seminar they are sharing by social networking sites. Many places now religious discourse are provided by audio or video pre recorded program. These programs can be telecasted on local or international TV channels. In India the most popular 24 hours religious channels are Astha and Sanskar.¹³³

Divya Jyoti Jagrati Sansthan (DJJS) founded by Shri Ashutosh Maharaj, is a nonprofit organization. In the web site of DJJS we can get all type of information such as latest events, discourses, books and cd\dvd's information. Asamram babu have the similar web site the connect to his devotees see their website,

But still people have faith on some gurus who have devoted their whole life for service of people and giving spiritual knowledge to the Indian masses. According to Hindu philosophy it is the guru who give a real the meaning of the life and is the principal source of religion inspiration for Hindus. And it the guru also who brought the Hinduism to the west. The word 'guru' is Sanskrit word that means one who give a special knowledge, this word used in

¹³² Peter Beyer: Lori Gail Beaman 2007: 484

¹³³ see their website: <http://www.aashthatv.com> and <http://www.sanskartv.info> | <http://www.ashram.org> www.djjs.org (26.3.2013)

Hindu scriptures such as Vedas, Upanishads, and Dharmashastras¹³⁴. “Guru is most respectful person according to Hindu believes.

4.7 Guru In West

It is true that to understand the science of yoga we need competent teacher therefore there are many yoga classes and coaching centers have opened in west and the door for Indian guru have been opened for west. After visit of Swami Vivekananda in the west, many spiritual guru traveled in the America. By the impact of Swami Vivekananda and the Vedanta Society, which propagated a version of Hindu Wisdom? To a growing intellectual audience in the West at the end of the nineteenth century, new gurus appeared from the East Among many gurus who brought forms of yoga to the west in 20th century, famous gurus are as follows.

- Mahararishi Mahesh yogi (1911-2008) founded Transcendental Meditation (TM). TM centres are still found throughout the United state and Europe,
- Rajneesh (1931-90), later known as Osho, freely invented yogic and tantric practice.
- Muktanada (1908-82) promoted as ‘Siddha yoga’
- Gurumayi Chidvilasanada (1955-)
- Satchidanada (1914-2002) a disciple of sadananda and flunder of the ashram called Yogaville, in Ohio, who proclaimed Hinduism to America at the 1969 Woodstock music festival.
- Bhaktivedanta Prabhupada, who brought the Hare Krishna movement to the west in 1965
- Satya Sai Baba, who commands a larg following in India and abroad.
- Swami Sivananda from Rishikesh, who taught the Neo-Vedanta formulated by Vivekananda .
- Swami Chinmayananda, have started centers throughout the world and have taught. further swamis to carry on their Neo-Vedanta teachings.¹³⁵

¹³⁴ there is large amount of literature about the position of the guru in Hinduism. In addition to Gonda: see also Brent 1994: Feuerstein 1991: Gonda 1947: Hara 1980: Kane 1942: and Mlecko 1982: Gonda: 1985 237-241

¹³⁵ Flood, D. Gavin. 1996: 271

This huge arrival of Hindu gurus and their ideas to the west during the 1960 and 1970 has contributed to global Hinduism. Dominant figures in popular culture – pop star such as the Beatles and Poets such as Alan Ginsberg- also promoted Hindu ideas and gurus.

According to Max Webber ‘ the growth of guru worship, extreme forms of which can be traced back to the 15th century, relates to the replacement of Hindu kings by Muslim rulers, and the implication is that gurus took on the religious leadership role of the Hindu king.

According to neo-Hindu explanation for guru and guru worship, “the guru-pupil relationship is the primary expression of sprituaitiy.”¹³⁶

One of the western impact on Hinduism (particularly in the nineteenth and early 20th centuries) is the rise of different form of ‘reform’ or ‘neo’ Hinduism. Generally small-scale and elitist, such movements have nonetheless had wider influence on Hinduism. Hindu concerns dominate Indian politics, and the ideal of India as a secular state has been overturned.

While according to Gita Mehta “ this is triumph of American mass marketing in penetrating both Hinduism and Indian culture as a whole.”¹³⁷

4.8 YOGA FROM EAST TO WEST

According to Yoga Journal May, June 1993, Issue 110 celebrates the 100 in America. According to yoga journal, “just 100 years ago this summer, Swami Vivekananda’s talk at the world parliament of religion in Chicago sowed the seeds.” In order to trace the adjustment of yoga to western life we must begin with the Swami Vivekananda.

The Sanskrit term Yoga is derived from a root yuj, yoga literally means union. It could be a union of the two or more opposite gunas, forces or powers. But what is implied in this union is the causation of equilibrium and harmony. Yoga therefore, also means a science of equilibrium and harmony.

¹³⁶ Religions in the Modern World Traditions and Transformations edited by Linda Woodhead: Christopher Partridge: Hiroko Kawanam

¹³⁷ Mehta 1979: 105-106

According to yogic interpretation “these opposite force or powers are ever-present in all his bodily realm as well as in his mental realm. In the bodily realm the identification of these opposites are as ida, pingala, and susmana never channels. The first represent the negative; the second represents the positive and sushamna is the channel of harmony of the two. In the mental realm, likewise, there is ever-present of these forces- positive, negative and righteousness.”¹³⁸

Swami Vivekananda classify them in the following ways, under four heads”

1. Karma yoga. The manner in which a man realizes his own divinity through works and duty.
 2. Bhakti yoga. The realization of the divinity through devotion to, love of, a personal God.
 3. Raja yoga. The realization of the divinity through the control of mind.
 4. Jnana yoga. The realization of a man’s own divinity through knowledge.
- These are different roads leading to the same centre –God.¹³⁹

Different types of yoga have been developed and for some people make their business by teaching yoga. Swami Vivekananda brought yoga to the united state and after that it becomes popular among western people. According to yoga journal in 2012, 20.4 million American people practice yoga although it was 15.8 million in the previous 2008 study an increase of 29 percent in one year shows the interest of American people for yoga to stay healthy.¹⁴⁰

Reason of practice: according to yoga journal, the majority of population in America, practice yoga for flexibility (78.3%) and around 59.6 percent of people practice yoga to get relief from stress and some for physical fitness.

A former ambassador of India to the America has distinguished that subsequent to the phenomenon of inidan gurus with western folloeweres, we are beginning to see who are attracting Indian followers.¹⁴¹

“This is the inevitable result of the globalization process that began when Columbus set out to find a new way to India.”¹⁴²

¹³⁸ Sinha, Phulgenda. 1973:12.

¹³⁹ The complete work vol.5 page 292

¹⁴⁰ http://www.yogajournal.com/press/yoga_in_america (3.5.2013)

¹⁴¹ Karan Singh 1985: 53-55.

4.9 Social Activities And Inspired Personalities

Several leaders of twentieth century India and philosophers have acknowledged Vivekananda influence.

An idea of swami Vivekananda took a shape. After an casual meeting of Swami Vivekananda with Jamsetji Tata, he inspired Jamsetji Tata to establish one of India's best Institutions. In that short meeting in ship they talked about bring steel manufacturing plant in India and after that they could not meet again. Jamsetji Tata was very fascinated about his speech and after five year he wrote letter to Swami Vivekananda,

"I trust, you remember me as a fellow-traveler on your voyage from Japan to Chicago. I very much recall at this moment your views on the growth of the ascetic spirit in India, and the duty, not of destroying, but of diverting it into useful channels."¹⁴³

¹⁴² America's alternative religion / edited by Timothy Miller edited by Timothy Mille. page 188

¹⁴³ Spirituality Management Improving Leadership and Management Practices By L. S. Pal page 76

CHAPTER: FIVE

Effect of Vivekananda 's work on today's social organization.

5.1 Field study

The data from my field work provided some rich information about society. For field work I choose the SAM (Self Assessment Management) workshop which is establishment of DJJS (Diviya Joyti Jagrti Sansthan) in 2009. DJJS is a non government charitable organization which works for spiritual development of people with the help of a meditation technique. I choose this organization because this organization is very new and inspiring the youth and pointing the same path that swami Vivekananda had suggested during his time. Another reason is the concept of 'Vasudhaiva kutumbha' "The Mission of Divya Jyoti Jagrati Sansthan is the establishment of World Peace by uniting all the inhabitants of the world to form a "Global Family", by reawakening in them the attributes of humanity, spladarity, synergy, and righteous living. It aims at building a Global Society where collective efforts, cooperation, and consideration are the watchwords for development, sustainability, and justice".¹⁴⁴

These questions are major part of my project and this project attempts answer of these questions for example: What are the causes of this change? What is the barrier of the spiritual path of today's generation?

5.2 Appointment with SAM.

SAM is nowadays become very popular among the Indian youth because SAM is taking parts in many colleges and school and encouraging youth for not only spiritual knowledge is but also highly motivating for living a peaceful life.

First of all I sent a formal mail to SAM workshop in which I explain about my study and asked for permission to have an interview then they suggested me that I can come to the biggest feast that would be a good place for an interview on 17th and 18th Dec 2013 held in *Noormehal, Jalhandhar, India.*

¹⁴⁴ <http://www.divyajyoticanada.org/aboutdjjs.htm> (12.3.2013)

5.3 Planning for interview

It is necessary that participant must be comfortable to answer during interview. We started with some informal interview question. The informal conversational interview is the most open-ended approach to interviewing. According to Fontana and Frey it is called “unstructured interviewing”¹⁴⁵

This type of interview provides maximum flexibility to pursue information in appropriate direction. Michael Quinn Patton said “the conversational interview constitutes a major tool of field work and sometimes it is called as “ethnographic interviewing”¹⁴⁶

a. Interview place

- Finally on the 17th Dec I woke up early in morning a get ready to go Noormehal, I traveled and by bus. There was traffic jams in many places but luckily I reached there on time I was surprised to see millions of people there. It was very challenging for me to find SAM team at this crowded place but the best thing that I liked the most is that there were thousands of devotees who are helping other people. I took the help of one person to go to SAM team and he show me the stall of SAM

b. Self presentation and Selection of the Interviewers

I gave reference of one of my friend who is also volunteer of SAM and then I spoke in a local language to establish rapport.

It was challenging to interview from thousands of people so I decided to interview a SAM volunteer, I talked to the senior volunteer of SAM team. They greeted and welcomed for my coming. First of all I gave assurance about ethical principles and told them that the identity would be kept secret. Sometimes respondents were more comfortable for interview if we keep our information anonymous and confidential. She arranged a place for interview and then later on I asked some young volunteers, she provided me some young volunteers.

¹⁴⁵ Fontana and Frey 2000: 652

¹⁴⁶ Quinn Patton, Michael 1990: 342

For more information I brought some books and one DVD named 'Roots'. That helped me to establish rapport with the SAM team and show my interest toward their efforts this could also have a affirmative impact on the developing interview that I have to taken from them.

c. The aim of Interview question

I choose SAM because SAM is newest youth organization of modern India and I wanted to know how effectively some non government organizations (SAM) are working for development of masses in modern India and what they are doing for youth spiritual development.

5.3 The purpose of the research interviews

The purpose of the research investigation is to explore the views, experiences, beliefs and/or motivations of youth on spirituality. Qualitative methods, such as interviews, are adapted to get a 'deeper' understanding of social phenomena through questionnaires¹⁴⁷.

The purpose of this project is to present spiritual growth in youth for a higher consciousness to develop some quality with spiritual experience that is essential for youth development. In this project, I will explore how youth of the new generation are changing with time. In particular, I will focus on how young people are influenced by globalization and losing their religious identities of individual and how their interaction is enabled and constrained by social and cultural influences (e.g. organizational culture, national/ethnic culture, and gender). Such study will also help explain how the local culture is taking shape of global culture. Also, the study will also explain the importance of spirituality in youth's life.

5.4 Discussion guide.

¹⁴⁷Creswell 1998: 15

In this discussion I came to know how and what SAM is doing for youth development? The mission of SAM is “Transforming Young Minds” in this discussion I will ask how SAM is transforming youth’s mind.

Discussion with SAM volunteers about SAM’s work.

Name of Participant: S

Gender: female

Age:25

Designation: software engineer/SAM volunteer

Interview type: voice recoding

The main part of recording transcript is as follows

Me: What SAM is doing for youth, how encouraging for spiritual development among youth?

Why it is difficult to give spiritual knowledge to youth?

Participant:

So if you ask to youth to attend spiritual lecture or discourse they will not go because they want something interesting which can actually interest them so SAM is something which Maharaj ji ¹⁴⁸created to channelize the youth to provide direction entertaining the beat, like we take a particular theme, every month we have particular theme, like we have had earth day, we have had science and spirituality , anti terrorism, peace, women empowerment so we have had different theme based on that theme we have performance like we have skits based on particular theme as the same time we have dance performance, band performance we have lecture, everything would connect to that theme which is being performing on particular day. So we convey meaningful message through SAM and also youth who are actually the audience are so much inspired by these discourses by these all these activity

¹⁴⁸ Shri Ashotosh Maharaj founder of Diviya joyti Jagrti sasthan

fun field activity they are turned into volunteer after attending so there are lots of transformations many people who meet drug after attending SAM they got to know *Brahma gyan* technique, the technique of *Brahma gyan* and when they initiated with *Brahma gyan* they actually left all those bad habits and they turned into volunteer it can actually change your life through *Brahma gyan*¹⁴⁹.

Me: How they handle the youth who are suffering from bad habits like drugs?

Participant:

It like if you want a line shorten you can draw bigger line in front of it so similarly if someone is into drugs it is because of the feeling of high and the similar feeling they attain after attending SAM and after attaining *Brahma gyan*

Through SAM they realize what *Brahma gyan* is ? its all about realizing true, realizing true potentials. It's all about the feeling of contentment, which is missing in today's youth so that kind of things is actually told through SAM and realize through *Brahma gyan*. So when they get familiar with that technique called b.g they get similar feeling in the positive sense without drugs so to make them to quit those dangerous things.

Me: How you clear the concepts of science and spirituality among the youth who are confused to understand about science and spirituality?

Participant:

We have theme like science and spirituality for them in which we actually portrait science and spirituality go hand in hand like one is meaningless if the other is not there, like we have atom, we could have use It in better way for

¹⁴⁹ Brahm Gyan' or Divine Knowledge is an eternal technique through which we can practically experience and realize God. It is the process of seeing and realising the True Self (Atman) within our human frame through the Third Eye (Divine Eye).

curing many diseases but what we are doing today we are making atom bomb out of it, we are creating disaster out of it.

Me: We are technological advance but still there is no peace, what are the causes?

Participant:

Because we have no spiritual intellect in it . We do not have humanity within us so that humanity and humanity factor comes with spirituality .So science and spirituality together can do wonders, it can actual lead to global peace if we have both of thing together but only one would bring disaster. If you have only spirituality and you will go into through orthodoxy you won't have that broaden horizon. If you got with spirituality and science together you can actually do the wonder.

5.5 Data Collection and Analysis

a. Conceptual Framework:

Before started the study it is necessary to create framework by proper planning in advance. Good planning give a good result so it is important to create a conceptual framework of the study.

Now it was time to analyze collected data that I have collected from participant. It was in the form of written participants view on paper or some of data was recorded. If I collect all data it means I am ready to know result of survey. It included arrangement or data sorting. Sorting of data means sorting of secitatisfactory or unsatisfactory data. During interview I got some unnecessary information that I cannot add to my thesis and I removed such kind of information.

5.6 Other youth program organized by Diviya Joyti Jagrti Sansthan

a. PEACE

Youth is future of the nation. So it is necessary to give a right direction to youth. PEACE stands for Personal Enhancement to Achieve Corporate Excellence. This is a holistic self-

development program founded by DJJS (Divya Jyoti Jagrati Sansthan) that has been intended to carry out workshops, conferences and seminars in corporate houses.

b. WAY

Way stands for Workshops to Awaken Youth, the aim of this program is to developed the thought of youth according to modern and scientific approach to train mind the fashion of peaceful living.

c. DJJS WORK For Social Welfare

Currently DJJS conducting different program not only for spiritual development but also social development also. The various program are as follows

d. Aarogya Program

Aarogya program is Health Awareness Program. The term Aarogya is derived from Sanskrit language that means healthy, this program included awareness of , yoga, physical exercise , herbal medication and Ayurveda in a traditional way. DJJS organize health awareness camps and providing medical support to poor masses. DJJS continues fighting against poverty and believed that today, health concerns becomes particularly challenging. DJJS came out with the multi- dimensional nature of the problems impinging upon the health sector and takes up an equally multi- level and cross- disciplinary approach to address such problems.

e. Antardrishti Program

‘Antardrishti’ is a welfare program for blind persons. with help of this program disabilities can gain the opportunity to become a dependent by developing their hidden skill. ‘Antardrishit’ literally means the inner vision, these blind people are really using their inner vision and manufacturing marvelous product. This program is also popular with the name of Divine Light Awakening Mission.

The founder of djjs shri ashotosh maharaj ji said

“By providing food to the hungry or clothes to the unclad or sympathy to the physically impaired, we can solace them momentarily. Why not train them for a successful way of

living that makes them self-dependent forever? Why not make them capable enough, for they can meet their basic needs without the supplementary supports?”¹⁵⁰

f. Antarkranti

This program is based on Prisoners Reformation & Rehabilitation. DJJS working effectively in Tihar Prisons '*Tihar Jail*' which is the largest complex of prisons in South Asia. In which prisoners are getting moral and spiritual knowledge turn many prisoners into kind person. Retired Indian Police Service (IPS) officer Kiran Badi also support this program .

g. Bodh

Bodh is the drug abuse eradication program for drug addicted people who stuck into mouth of curse drug habit. The aim of this program, transforming their life by removeing their drug abusing habit to make an abuse-free society, by djjs spiritual technique.

h. Sanrakshan

Sanrakshan' is a Natural Resource Management and Environment Protection Program that aware the benefits of plantation and protection of natural resources.

i. Manthan

Manthan is the Educational program for poor and homeless children to fulfill their dream with high potential. DJJS believed that strong backbone of the country can help in elimination of jinx of human society.

About education Shri Ashutosh Maharaj Ji says

“Any kind of education is justified only when it enables an individual to serve the society through the potent of his/her own wisdom”.¹⁵¹

DJJS believed any kind of problem can be solve by universal solution that is 'Education' This program of DJJS is fully inspired by Swami Vivekananda who said,

¹⁵⁰ <http://antardrishti.djjs.org/> (15.1.2013)

¹⁵¹ <http://manthan.djjs.org/> (11.1.2013)

“Education is not the amount of information that is put into your brain and runs riot there undigested all your life. We must have life building, man making, and character making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. If education were identical with information, the libraries would be the greatest sages in the world and encyclopedias the Rishis.”¹⁵²

j. SANTULAN

‘Santulan’ program not only give awareness about gender equality but also support for uplifting of women’s status in society. Swami Vivekananda said about women

” There is no chance for the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wings ”¹⁵³

¹⁵² The complete work of Swami Vivekananda vol.3 page 302

¹⁵³ The Complete Works of Swami Vivekananda Volume 6 Page 328

CHAPTER: SIX

Conclusion

There would appear to be two different tendency at work within Hinduism in the modern world: on the one hand a tendency towards a Universalization which contributes to modern global culture and processes, yet on the other tendency towards particularly, local or national identity formations. Both of these tendency have appear during the last two centuries. Hinduism has become a global religion, that expressed in the thoughts of the Hindu Renaissance, has established since the nineteenth century as a response to colonialism and Christianity. This type of Hinduism has been comprehensive and has firmly recognized itself on the world stage, reformulating 'Hinduism' and realize its ancient origins, with help of the work of Ram Mohan Roy and later Vivekananda and his supporters. Hinduism has turn into a world religion which has had profound impact both on India and on the west at all cultural levels, from the scholarly study of texts in Ideology division in universities, to affection to admired gurus.

Yet in compare to these universalizing tendencies, there has also formed a Hindu political nationalism which attached Hinduism or Hindu Dharma, with the people –state of India. (this helps to create patriotism among the Indian people.

Swami Vivekananda had a great affection with country. He had great hope with younger generation he said lack of unity among the Indians was also one of the causes of our downfall.

This political nationalism has encouraged roughness between the Hindu, Muslim and Christian communities in India and evoked some terrible violence.

The ideology of secularism has become problem of Indian politics. Sometime government is unable to take appropriate action. The ideology of secularism is the invention of modern western culture which is something new to our nation and it has never shaped a part of Indian culture. It does not

The discrepancy between religions and secularists, however, has become more prominent and is quite hot topic in contemporary India. Some Indian people who are highly educated

with foreign education system are impressed by western secularization. Bring secularisms in India as an ideology with Hindu in the 19th century. Where secular bring freedom in society on the contrary it also create tension created tension between the secular and the religious. Klostermaier said “Western secular civilizations become both a fascination and a terror to Hindus.”¹⁵⁴

SAM is entertaining way to motivate the youth. SAM is not only focusing on spiritual development of youth but also giving importance scientific fact of life. SAM provides practical solution of youth’s daily problem. SAM is also focusing on personality development of youth so that they can get success to achieving goal with full of confidence.

¹⁵⁴ Klaus K. Klostermaier page1994: 443

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