

Innovations

Ramakrishna Mission and the Indian Nationalism

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Abstract: *The concept of nationalism emerged in India in the 19th century, when the British paramount power established its control over the political administration in the country. The national movement was wide in nature with divergent political ideologies but with a common aim. Anderson opines that the growth of nationalism was supported by the introduction of print media and railways. The Russian revolution, the French revolution as well as the American war of independence greatly inspired the spirit of nationalism in Europe as well as in India. As a result, many socio-religious reformers and reform movements were initiated in the country in different period of time. The reformers like Raja Ram Mohan Roy, Swami Dayanand Saraswati, Ishwarchandra Vidyasagar, Swami Vivekananda, Gopal Krishna Gokhale and many more led various movements to unite and inspire the Indian mass. Swami Vivekananda the disciple of Sri Ramakrishna Paramahansa after the death of his guru travelled extensively from Kanyakumari to Kashmir to spread the message of his guru i.e., treating 'Jiva and Shiva' means uplifting humanity with service. He landed at Chicago to attend the Parliament of Religion in the year 1893, where his speech jolted the hearts of the people present in the occasion. Returning to India he founded the Ramakrishna Math and Mission in 1899 with the motto "Atmano Mokshartham, Jagad Hitaya Cha", means for the ultimate salvation of life, for one's own liberation of soul and serving for human welfare. The Mission undertook various programmes to propagate the spirit of nationalism among the Indian mass through various channels of knowledge. The paper highlights various activities for the rise of nationalism in India.*

Keywords: *Swami Vivekananda, Ramakrishna Mission, Nationalism, Indian National Movement*

Methodology

According to John. W. Best, history is essential to understand the past and man tries to understand the present in the light of the past events and the development happened due to the event (Pandey, Mishra Pandey, 2015.78). Without understanding the past, the present cannot be understood. If anyone wants to understand the current theory of an event, he or she has to understand the historical fact of the theory. And the study of the past is correlated with the historical method (Hoxie, 1906. 568-572). The historical method is not dependent on observation and experimentation but it uses some of the scientific methods like objectivity, comparing two historical phenomena for a desired and unbiased outcome (Walliman, 2011. 11). In this method data are collected from different sources-Primary and Secondary sources. The primary sources are the original documents which includes-letters, manuscripts (typed or handwritten records), diaries, memoranda, oral testimony etc. According to Kerlinger, the primary source is the storehouse of historical evidences like records of important incidents, description of an eye witness of an event, minutes of the meeting, photographs etc (Pandey, Mishra Pandey, 2015.79). The secondary sources are books, essays, articles, encyclopaedias etc (Brundage, 2013. 20-26). The data have been gathered from the written sources of the Ramakrishna mission explaining its role during the freedom movement as well as from the interviews conducted with the members of the mission by visiting various centres.

Objectives:

- To highlight about the national consciousness that has arose in the hearts of Indian mass in the 19th century.
- To highlight the role of Ramakrishna Mission in mobilizing the mass with socio-cultural awakening and rise of national spirit.

Introduction

The emergence of national consciousness in the 19th century led to the realization of social awakening in hearts of the people of colonial India. No doubt the national movement of India was a movement of the multiclass or the mass. It is an example of a wide movement with divergent political ideologies but with a common aim. The social organizations during this period played a vital role in the mass mobilization, socio-cultural awakening and rise of nationalistic spirit. The spirit of nationalism also contributed to the outbreak of the French revolution, the American war of independence, the Russian revolution and many more in different periods of time. All these national movements have been guided by the liberal thinking and nationalistic feeling of the general mass of various countries (Sharma, 2007. 51-61). The colonial India has undergone various changes due to

the influence of Westernization during the British rule, which led the society into a crisis and there was an ardent need of social awakening. As a result, various socio-religious reformers like Rammohan Roy, Dayanand Saraswati, Ishwarchandra Vidyasagar, Mahadev Govind Ranade, Gopal Krishna Gokhale, Bal Gangadhar Tilak, Madan Mohan Malviya, Mahatma Gandhi, Bhimrao Ambedkar and etc appeared on the land of India. Swami Vivekananda was one of them. He established the Ramakrishna Mission, which played an important role in the rise of social as well as national awakening in India (Nanda, 2003.264-267).

Meaning and definition of Nationalism:

The term Nationalism is an intangible concept but tangible in reality. The concept of Nationalism denotes the homogeneity of people sharing common language, identity, culture, history, territory and political status (Tiwari, 2019.66-67). The emergence of nation states in Europe initiated in the 16th and 17th centuries was a repercussion against the Roman Catholic Church's domination over the political life of the Empires (Kumar, Singh, 2022. 50).

The period of emergence of the concept of Nationalism is debatable, as various scholars

have given their different opinion. French Historian G. de Bertier Sauvigny opines that the term Nationalism has been used in the year 1798 whereas German Historian Peter Alter claims that the concept was used in 1774. But the ideology was broadly used by the European countries during the Congress of Vienna in 1815(Tiwari, 2019. 67).

Various historians have defined the term Nationalism in various ways; Aurobindo Ghosh a profound Indian national leader defined nationalism as religion which has arrived from God. It is a faith and philosophy in which one shall live his entire life, as attitude which comes from the soul and the heart. It is a political emotion or sentiment for the people of India who shall live with it as a religion and doctrine as well (Nanda, 2003. 376).

British journalist and historian G. P. Gooch defined nationalism as a living being or supernatural being which make all efforts to penetrate its essence spontaneously in a simpler form before the trial of ordeals (Nanda, 2003. 376).

Bengali poet Kabiguru Rabindranath Tagore defined nationalism as one's feeling of love for his country without bearing hostility for other country and also appreciating the importance of cooperation among the various nations. And at the same time admiring and taking care of the differences, acknowledging the liberty for development and expression of righteousness in every being (Bhooshetty,2018. 258-259).

The Marxist defined nationalism as a struggle against a colonial or feudal power by the common people (Tiwari, 2019. 67).

Swami Vivekananda supported Spiritual Nationalism, according to which the problems or social issues like untouchability and exploitation which prevailed in the Indian society could be resolved by following the path of spirituality. He

believed in Man-making by preaching the knowledge of the practical Vedanta (Kumar, Singh, 2022. 51)

Theories of Nationalism:

Many leaders, freedom fighters and historians gave different views on their perspectives of nationalism and propounded various schools of thoughts.

Extremist leader Sri Aurobindo Ghosh who joined Bengal politics in the year 1905 diligently worked on the spiritual dynamism as strength. He intended for national unity among the Indian mass through the revival of India's rich cultural history and heritage. His journal *Bande Mataram* generated ripple of waves among the Indian mass. According to him the feelings of Nationalism can be brought through both political freedom and spiritual reawakening (Das, 2024.187).

According to B.R Ambedkar, a prominent political leader a jurist, and a lawyer provided a unique insight to the concept of nationalism. He believed that nationalism was a scheme or a project that need boost and momentum to create a sense of common belongingness in common mass of India which is a land of diversity. And to execute the common sense of belongingness the culture played a pivotal role. But he realised that India was suffering from caste system at that juncture. So, he advocated the sense of fraternity to bring the diverse population in a united form (Jacob, 2017. 14-19).

According to V.D Savarkar, a prominent national leaver and a freedom fighter provided a distinctive view on Indian nationalism through the concept of Hindutva. According to him the term Hindutva is not merely a religious identity rather a broader than that. It is an identity of civilization and culture to unify the mass in coherent national organization. During the period of colonial rule due to the unrest and resistance his ideas emerged with a new vision towards the concept of Indian nationalism (Swain, 2025. 18-25).

Thus, many historians and prominent scholars gave different views on the concept of Nationalism.

Concept of Nationalism and its emergence in India:

The term Nation came into existence in the West during the important historical events like the American War of Independence (1776) and French revolution (1789). Joseph Ernest Renan, a French orientalist first delivered a speech on- What is Nation? He spoke on the concept of Nation after the Franco-Prussian war, where the French were defeated in 1871 (Raul, 2013. 25). The rise of Nation paved the way to the feeling or spirit of Nationalism among the countries of Europe. The term Nationalism can be categorised into negative and positive aspects. The negative nationalism preaches the narrow concepts like Fascism in Italy and Nazism in Germany. The concept of Nationalism in India emerged when the country became the colony of the British Paramount power. Nationalism is a broader concept; it explains the relationship between state and its people. It is a compassionate feeling of love and bonding of human being for one's own

motherland and can do anything for her prosperity (Kumar, Singh.2022. 50). Hypothetically the nationalism is explained as the mindset of man and women living in different region or in same territory of a country, of different race or religion, of different class or creed but they intend to be united and stand together for developing the nation (Kumar, Singh. 2022. 50).

The Asiatic Society in Bengal which was established in the year 1784 by Sir William Jones translated many in religious literatures in English which also injected the spirit of national consciousness among the Indians. The term nationalism means a positive expression of love, unity and yearning for one's country. Various scholars defined the term Nationalism in various way. According to Smith, "Nationalism is an ideological movement which helps to attain and maintain identity, unity and autonomy of social group" (Tiwari, 2019. 66-67). According to R.C Majumdar "The strong current of nationalistic ideas which passed over the whole of Europe during the 19th century must have stimulated the growth of nationalism in India" (Nanda, 2003. 382). The introduction of English language as a medium to produce a class of clerks for working in the offices of the colonial power played a major role in injecting the spirit of Nationalism among the people of India (Nanda, 2003. 382).

Warren Hastings was the first governor general of India who interfered in the Indian social organizations. Moreover, the Charter of 1813 have allowed the Christian Missionaries to propagate English education. Many Indian literature and religious books were translated during this period in English language. The educated youth read those religious books and literature and extensively travelled in many other parts of the world and understood the culture, political system of the government and the lifestyle of those places. Consequently, it led to reform movement in many societies of India. Bandyopadhyay opines that the consciousness of nationalism rose among the Indian mass due to the anti-British feelings, and the awareness of patriotic feelings as well as the pride feelings for the Ancient Indian culture and tradition (Tiwari, 2019.67).

The socio-religious movements like Arya Samaj, Brahmo Samaj, Prathana Samaj, Ramakrishna Mission shaken the sentiments of the Indian mass and guided them towards the rise of the spirit of nationalism. in India (Sanghera,1997.72-73).

Swami Vivekananda and Indian Nationalism:

Swami Vivekananda was born on 12th January 1863 as Narendranath Dutta to father Vishwanath Dutta and mother Bhuvaneshwari Devi at Calcutta. His father was a well-known advocate and mother was a pious lady. Narendranath in his childhood learnt the Puranas and Epics from his mother and inherited a strong memory along with other good qualities. He passed the B.A. examinations from the Scottish Church College. The Principal of the Scottish Church College was highly impressed by the philosophical insight of Narendranath Dutta and from him only Narendranath first heard about Ramakrishna Paramahansa. The subject Philosophy was his first choice and his quest for the search of truth regarding the

existence of God led him to meet his spiritual Guru Sri Ramakrishna Paramahansa (Suparnananda, 1991. 1-2). The meeting of Sri Ramakrishna Paramahansa and Narendranath led to the spiritual union. According to D.S Sharma, “Without the experience transmitted to him by his guru, Narendramight have become an impressive professor of philosophy, but not the monk Swami Vivekananda”, (Nanda, 2003. 281).

Sri Ramakrishna Paramahansa, who also known as Gadadhar Chattopadhyay or Gadai or Thakur was a Brahmin serving goddess Kali at the Dakshineswar temple at Calcutta. He was born at Kamarpukur, in Bankura district at Calcutta on February 18, 1836. His father was Khudiram Chattopadhyay who was a poor Brahmin and his mother was Chandra Devi (Pugajenty, 2016. 27). The master Sri Ramakrishna Paramahansa enlightened Narendra with the knowledge of serving humanity i.e. ‘Jiva as Shiva’. According to Swami Vivekananda humanity is highest of all religion. It is like worshiping human soul inside human body (Jagadananda, 1952. 713). His guru Sri Ramakrishna Paramahansa was the founder of the Ramakrishna order of monks. The term “Ramakrishna order” means the Monastic Lineage whereas Ramakrishna Mission was established for the service to Mankind. The Ramakrishna Mission, math, order and movement are centralised on the Trio – Sri Thakur Ramakrishna Paramahansa (Thakur), Maa Sharada Devi (Holy Mother) and Swami Vivekananda. After the death of Thakur on 15th august 1886, his messages were spread in India and abroad under the leadership of Swami Vivekananda.

Swami Vivekananda and the Parliament of Religion

Swami Vivekananda was a born leader. He became the youth icon, and regarded as nation builder, synthesiser of science and religion, western and eastern culture and stimulator of modern India. He heard about the Parliament of religion which was supposed to held at Chicago, commemorating the four hundredth anniversary of the discovery of America by Columbus. So many of his well-wisher suggested him to attend the convention in the West. The Raja of Khetri as well as his disciples in Madras made the arrangement of the fund for all the expenses for his voyage. Finally, in the month of May 1893 he left to attend the Parliament of Religion at the United States of America. He reached Chicago in the month of September 1893, and attended the Parliament of Religion, where his majestic appearance, impressive oration jolted the hearts of the delegates as well as the people presented in the convention. It was one of the greatest events in the life of Swami Vivekananda. The Hall was filled with deafening applaus when he addressed the gathering as- sisters and brothers of America. In the introductory part of his speech, he introduced the age-old Hinduism of India which has the spirit of toleration and thus it holds a distinguished place since ages. He mentioned the words his master Sri Ramakrishna Paramahansa – “jata mat tata path means as many faiths, so many ways” (Suparnananda, 1991. 76-104). The impact of Swami Vivekananda’s speech was electrifying and in a short period of

time he became a celebrity. He read his paper on Hinduism and Vedanta Philosophy. He also spoke about the poverty in India by which his countrymen were suffering and he came to the Parliament to seek help for his countrymen. He stayed in America for many months delivering lectures on Vedanta philosophy and Hinduism. In 1897 he returned to India along with his disciples Captain Sevier, J.J Goodwin and an Irish lady Margarete Nobel who later became popular as sister Nivedita (Nair, 1980. 50-51).

Swami Vivekananda's view on social awareness:

Swami Vivekananda believed Nationalism and Religion always go hand in hand for the betterment of a Nation. He believed India is far spiritually superior than the materialistic West, who considered themselves as Occident and Asian countries as Orient. He propagated theory Vedantic nationalism which was the blend of spirituality and nationalism. Later the theory was followed by Aurobindo Ghose, Bipin Chandra Pal, Mahatma Gandhi and many other intellectuals (Raul, 2013. 26). According to him, "Race, religion, language, government – all these together make a nation, the elements which compose the nations of the world are indeed very few, taking race after race, compared to this country... In Europe, political ideas form the national unity. In Asia, religious ideals form the National unity. The unity in religion, therefore, is absolutely necessary as the first condition of the future of India" (Shekhar, 2014. 157).

During his Bharatparikrama in 1880s, he travelled from Kanyakumari to Kashmir, Assam to Gujarat. It was a period when the people of India regarded themselves as only Hindus and Muslims, as Brahmins, Kshatriyas, Vaishyas and Sudras, as Bengalis, Assamese, Gujarati, Tamil and Telugu, and so on, keeping aside all the differences he projected the concept of India as a Nation (Sopat, 2011. 311). He always dreamt of classless and casteless society in India.

Swami Vivekananda emphasised on the following things to rise the social awareness and feeling of national spirit among the people of India:

- **Women education:** - Swami Vivekananda always believed that the darkness of a society or a country can be removed by the light of education. When he went to Chicago, he realised the women class being educated were far self-sufficient and could decide what is good or bad for them. Swamiji quoted "Education is not the amount of information that is put into your brain and runs not there, undigested all your life. We must have life building, man-making, character-making, assimilation of ideas. If you have more education than any man who has got by heart a whole library". He viewed 'Teachers as Tyagis' and 'Students as the seekers of knowledge' (Vaidya. M., 2013. P 62). So, he requested his disciple Mrs Margaret Elizabeth Nobel (Sister Nivedita) an Irish lady, who was a teacher by profession to come to India and to work for the upliftment of the women class. On the request of her Guru, Sister (Bhagini) Nivedita, came to India on 28th Jan 1898 (Sindhuja & Murugan, 2016. 117). Her

master gave her the new name Nivedita (meant spiritually dedicated to God). She was assisted by two more American disciples of Swamiji, Mrs Sara Bull and Miss Josephine Macleod. On 13th November 1898 she started a girl's school at Bose Para Lane at Baghbazar. The inauguration of the school was done with the hands of Holy mother Sri Sarada Devi. The school became popular as Nivedita's school which later came to be known as Ramakrishna Sister Nivedita Girl's School, in 1963. She travelled far and wide parts of India with her Guru Swami Vivekananda and was very much inspired with his idea of nationalism, which she infused among her female students. The Girl students of her school actively took part in the Indian national movement and Swadeshi Exhibition in the Calcutta Congress Session (Biswas, 2010.24-28). In the later stage Ramakrishna Mission established many schools and colleges for the development of the Indian youth. The mission also runs vocational schools for the children of India.

- **Yoga:** - Swami Vivekananda had a deep knowledge about the Indian philosophy and Religion and was greatly influenced by them. He believed Yoga is only the way to bring discipline for the formulation of religion and philosophy (Vijayalakshmi, 2000. 65-66). The profounder of the yoga philosophy was Saint Patanjali, who believed that a man can be liberated from the cycle of rebirths by the practice of yoga (Mahajan, 1960. 115). With the practice of Yoga one can reach the stage of self-realization. He believed youth of India should be emotionally and physically strong which will lead to the growth of nationalism among them. So, he emphasised on the four Yoga- Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga for the growth of physical and mental strength (Vijayaranagam, 2013.144-145). With the four types of yoga, he also invented the fifth type of yoga i.e. Seva Yoga which implies to the service to mankind following the teaching of his Guru Sri Ramakrishna Paramahansa as Jiva as Siva (Raul, 2013. 27).
- **Empowerment of the youth:** India is a country known for its rich history and cultural heritage. But in the 19th century it has been witnessed that the Indian youth were becoming aimless and moving away from their cultural past. No doubt, there all round scientific development, growth of comfortable and glamorous life but the somewhere it led to more confusion, drifting of the youth from the past as well as the creativity of Indian poems, art of expression were at the verge of extinction. (Sopha, 2011. 275). Swami Vivekananda realised that the progress of the nation can be only mobilized by regenerating the youth. But during that period, mobilizing the youth was not an easy task. The youth first should know the current condition of their fellowmen and to find out the root cause for the condition prevailing at the period. He had immense faith on the youth. He urged the Indian youth to make themselves physically and mentally fit. He encouraged the youth to 'serve god in man', as serving of

humanity is the only way to achieve the purity of heart and improvement of the Indian society (Mukherjee, 2021. 64). For achieving the goal, the Indian youth should have muscles of Iron and nerves of steel. He like his master Shri Ramakrishna Paramahansa had lot of trust faith and fondness for the youth. They were like the untouched forest, unopened flower buds, unripe fruits of the society. He asked to accept the western ideas and education but without forgetting or detaching the self from the rich cultural tradition of India (Sopha, 2011. 272-279).

India, the land of diversity with its ancient rich history and Swami Vivekananda realised that Indian Nationalism should be constructed on a solid bedrock. During the ancient times, the religion acted as the medium of innovation and problem-solving resources. It was also an inspiration for solidarity and righteousness. Swami presented the Nationalism as a spiritual foundation. According to him spirituality and religion goes hand by hand as the heritage of India and it's the duty and responsibility of every Indians for its preservation and conservation (Majumder, 2021.71).

He never denied to take any concept from other countries but urged Hindus not to leave their religion. He acknowledged the importance of the Indian National Congress but the National movement should not be concentrated to Social Movements and Political Movements, according to him. Rather there awakening of the Hindu religion among the Indian mass would provide the feeling of Nationalism stronger (Tiwari, 2019. 68).

Dr. Majumdar is of the view that Swami Vivekananda's views on Nationalism was built on four solid bases: - a) stimulating or waking up the Indian mass to build a strong foundation of Nation, b) encouraging the youth for physical development and mental strength and strong moral values, c) binding people united with one spiritual concept, and d) making the people conscious about the ancient past and glory of India from the time immemorial (Gohit, 2002.74).

Role of Ramakrishna Mission in the rise of Nationalism:

Swami Vivekananda after visited the West, when he came back to India, he was staying in Late Balaram Bose's house. The devotees of Shri Ramakrishna Paramahansa in huge number gathered to meet Swamiji, where Swami Yogananda was also present. During this meet Swamiji kept a proposal of starting an Organisation. As he realised that to execute his plans of India being self-reliant, an organisation is needed. When the proposal has been approved by the disciples and consequently the Ramakrishna Mission was founded in the year 1897 (Bodhsarananda, 2001.419-420).

The Ramakrishna mission was established at Barranagar in Calcutta. In 1899 Math was registered and the Math became the centre of meditation, worship, service to humanity and the spread of knowledge. Math and its branches were mainly involved in the activities like spiritual guidance, counselling, spreading the message of national integration, harmony among religions, and establishing an

enlightened community. Later he laid the foundation of Belur Math on 2nd Jan 1899. It became the headquarters of Math and Mission. It was registered on 30th Jan 1901 and formally it became the centre of the Ramakrishna Movement on 23rd Feb 1901(Pugajenthy, 2016. 42).

Ramakrishna Mission played a very vital role in the awakening of nationalism in India. The Mission discarded the discrimination of caste, class, religion, gender and creed. The basic idea of serving humanity was by rendering social service which was an idea adopted from the West (Pugazhenthly,2016.190-191). The motto of Ramakrishna Mission was 'Atmano Mokshartam, Jagad Hitaya Cha', means for the ultimate salvation of life, for one's own liberation of soul and serving for human welfare. The two important principles followed by Ramakrishna Mission was – man making religion and man making education (Sheena,2016.206).The Mission undertook very activities mostly connected to the service of humanity like,

- Providing relief to the victims affected by natural disaster like cyclone, flood, famine, drought etc.
- Providing clean and safe drinking water.
- Building of low-cost shelters, toilets for the poor.
- It tried to establish harmony between all the religions 'Sarvadharmasamanvaya'.
- The concept of Universalism and Humanism were blended together to provide a new direction to spiritual importance.
- Establishment of ashram, educational institutions, hospitals, social institutions for serving the humanity.
- The concept of Universal brotherhood was popularised.
- The Ideal of Yata Mata Tata Path means many faiths and many paths has been popularised. Acceptance of religion and religious tolerance was the key principle (Sheena, 2016. 210).

The Ramakrishna Math and Mission established educational institutions in various part of India as it belied the education could be an important weapon to fight against all the social evils and foreign rule. The Upanishadic philosophy popularised by the Mission inspired not only the Indians Mass but also many Indian leaders like- Rabindranath Tagore, Balgangadhar Tilak, Mahatma Gandhi, Sri Aurobindo etc. As a consequence, the national leaders of India brought revolutionary changes in the phase of Indian National Movement. They could erase the darkness blind faith, ignorance from the mind of Indian mass through various national programmes prevalent during the pre-independence era. The reformations undertaken by the National leaders inspired by the thoughts of Swami Vivekananda and the literature published by the Ramakrishna Mission (Sheena, 2016. 213). The books like- Paramhamsher Ukti by Keshab Chandra Sen, a Bengali book published in 1878,Paramahansa Ramakrishna Ukti, Bengali book published by Suresh Chandra Dutta in 1884, Sri Ramakrishna's Life and Teachings

by Girish Chandra Sen in 1887, The Gospel of Sri Ramakrishna edited by Swami Nikhilananda which was published in the Vedanta Society of New York in 1907, etc were some of the important literary work which moulded the minds of the Indian educated mass to rise the spirit of nationalism (Pugazhenthly, 2016.197-200).

Conclusion:

Swami Vivekananda believed that the base of nationalism should be established on the foundation of religion. As in Indian the religion played a significant role to preserve its cultural or pre-historic heritage. Therefore, he provided a spiritual foundation to Indian Nationalism. He disclosed the policies followed by the British Paramount power which was not beneficial of the Indians. He gave a call to the Indian masses with the words which he heard in a sukta Charaiveti from Aitareya Brahmana that is to keep moving or keep walking (Sopha, 2011. 318). The setting of Ramakrishna Mission was meant for executing the dreams of Swami Vivekananda, meant for the regeneration of the Indian mass. The concept of 'Man making education', was realised by Swami Vivekananda, and he laid stress on the compulsory education in India by accepting the western ideas and thoughts but rooting firmly to the glory of India's rich heritage (Sen, 2015.94). He was one of the reformers who advocated unity of nation on the ground of spirituality. He realised that the regeneration of India cannot be done by social reforms or political platform rather by spiritual means or religious revival (Banerjee, 2006. 120).

Renowned poet Rabindranath Tagore once suggested French savant Romain Rolland to study Swami Vivekananda if he urges to know India. There's no negative in Swami Vivekananda, rather each and everything is positive in him (Pugazhenthly, 2016. 201)

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