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The Seeds of Revolutionary Ideas in the Indian Freedom Struggle

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*India would turn into an arsenal,
Revolution would take place before my death*

- Swami Vivekananda

Abstract

Although much of India's freedom struggle was non-violent, many revolutionary movements were launched aimed at winning independence for India. Revolutionary movements believed that India could be freed from British rule only through armed struggle. Many martyrs sacrificed their lives for the liberation of the motherland. Swami Vivekananda was the inspiration and seeds of revolutionaries and revolutionary movements. Bhagavat Gita was the driving force of freedom fighters.

Keywords: Swami Vivekananda, Sister Nivedita, Bhagavad Gita, Swadeshi Movement, Revolutionary Ideas, Father of Indian Spirituality, Anushilan Samiti, Abhinav Bharat Society, Bharat Matha Sangam, Goddess Bhawani, Ariya Dharisana

Introduction

The beginning of the twentieth century was an important one in World History. At the beginning of the twentieth century, the freedom struggle intensified in the enslaved Asian Countries. Thus, the ten years from 1900 - 1910 were an important period in the History of the Indian freedom struggle. Especially after the partition of Bengal in 1905, during the rapid spread of Swadeshi Movement in India. Revolutionary ideas also emerged against the British as part of the Swadeshi Movement. The purpose of this article is to see the context of the emergence of revolutionary ideas and armed struggle in the History of freedom movement in India.

Inspiration of Swami Vivekananda

It would be shocking news to many that Swami Vivekananda who is considered to be the Father of Indian spirituality was the chief cause for taking roots of revolutionary ideas in Indian nationalism. The historical fact is that Swami Vivekananda was responsible not only for the blooming of revolutionary ideas but also for the establishment of many secret societies and militant nationalism in India.

It is true that Swami Vivekananda did not label him as a politician. The Ramakrishna Mission was started by him and had no connection with politics. The aims and principles of the mission codified by him were based on spirituality and humanity. Hence the mission had no relationship with politics. His teachings were based on the Vedanta philosophy and had deep rooted patriotic feelings among the Indian people. In brief, to Swami Vivekananda 'religion was nationalism and nationalism was religion'. We can understand his patriotic and revolutionary or militant nationalism ideas through his teachings (Majumdar).

Swami Vivekananda might be called the Father of modern Indian Nationalism. Swami Vivekananda thus gave a spiritual basis to Indian Nationalism (Majumdar). The lessons of the Vedanta and Bhagavad Gita permeated the lives and activities of many nationalists, and many a martyr inspired by his teachings, endured extreme sufferings and sacrifices with a cheerful heart, fearlessly embraced death and calmly bore the inhuman tortures, worse than death which were sometimes inflicted upon them (Majumdar).

“People, ourselves are the cause for your sadness, sufferings, poverty and slavery. Hence awake and arise and stand bold. Turn yourselves into strength full and manliness once and help yourselves, by this you can force yourselves from all kinds of...My Brothers! We all shall work hard. We have no time to sleep. The future India will be Britt by our hard work: Let our mother of our mother land sit on her throne forever. What I desire is the Iron like muscles and Nerves a body made up of these elements and a strong mind made up of thunder and lightning. Strength, manliness, courage and with these should be the spiritual power built. We shall lose faith. We have faith a thousand times less than a British Man and Woman. Hence we have been ruled by very few foreigners for a thousand years. The Reason is they have faith in them that we don't have. Strength is life and weakness is equal to death.” (Swami Vivekananda: *The Complete Works of Swami Vivekananda*).

Duties of the Patriots

When he talks about the duties of the patriots, Swami Vivekananda wrote, “Where shall you go in search of God? Are the poor not God? Why should we not worship them? Have faith in kindness. Do you have kindness in you? If it is so, you are the almighty. The bravest men are necessary for the nation, you be the most courageous. Dear, my future patriots! Just realise, Do you realise? Do you realise? Do you realise that our people are turned into animals? Do you realise that many lakhs of people started out of hunger years ago? Do you realise that the cloud of ignorance has spread throughout our nation and blocked us? Has not this feeling left you to sleep? Had these senses entered your blood? Did these go

along your heart beat? Had you forgotten your name, your pride, your properties and happiness? Because, to become a patriot this is the first step. Yes, this first step. India would transform into a prideful country by all features until we sacrifice everything for the sake of the nation and follow the righteous path. What we want is freedom, freedom is God to us, freedom is God. These who are enslaved are not God. The common and poor are illiterate. The cobbles and scavengers like and all downtrodden people have the same blood ours. We all are Brothers. The Brave ones should dare to stand still. They would obtain manliness. Be very proud to be an Indian and say proudly that our mothers are the great Indian mothers. We shall worship this great mother alone for the next fifty years. (Swami Vivekananda: *The Complete Works of Swami Vivekananda*)”

The above statements of Swami Vivekananda, the great man who should have shown himself a saint, encouraged the weak Indians got strengthened them. His words awakened the Indians and they arose to achieve for the cause of their nation, ready to achieve for the cause of their nation, ready to sacrifice everything for their nation. His inspiring speeches made Indians realise the passion for patriotism. Such valuable and incomparable thoughts were his speeches.

Sister Nivedita

To his disciple Sister Nivedita, he said “My work is not to propagate the teachings and philosophy of Sri Ramakrishna but infuse the knowledge of spiritual power in the minds of the people. The saffron cloth that we wear is the cloth worn to the dead (Atmaprana). Our motive is to die to achieve the goal and not the victory.” So Swami Vivekananda is considered to be a patriot of the patriots. R.G. Pradhan in his work ‘India’s Struggle for Swaraj’ has written that “Swami Vivekananda is considered to be ‘the father of Indian national movement (Pradhan: *India’s Struggle for Swaraj*).’ The great Tamil poet Subramania Bharathi has also quoted that “it was Swami Vivekananda who laid the foundation for the Swadeshi Revolt” (Padmanaban). Swami Vivekananda renounced his worldly life and led a life of a saint. But there arises an unanswerable question which can be put forth for a researcher is,

“why did Swami Vivekananda not renounce his patriotism?”

It must be remembered that in 1893, Swami Vivekananda went to address the Parliament of Religion held at Chicago. After facing many difficulties and obstacles only, he addressed the conference. During his stay in America Swami not only had conversations with the religious oriented people but met Bokunin, a Russian socialist and revolutionist who was against the Czarist regime in Russia. Further in 1895 during his visit to England Vivekananda met and had a conversation with the Russian revolutionist Peter Kropotkin also. In England, he not only orated about religious matters but also at times he gave speeches about politics (Sinha). By the end of the month of August, 1898 when he was at Annisquam, a small town in New England, he consecrated with anger and vehemence with Prof. Rait and his residents about the British imperialism and its injustice and demerits caused to India. Likewise in 1899, in his letter to an American woman Marry Hell, he vehemently condemned the revolt of 1857 and its proceedings such as murders and “A terrible bloody rule had taken place in India for the past few years. The British soldiers have been killing our people and been raping our women. Why are these done for? To get salary and pension from our expenditure and return to their mother country. If you reveal this letter the British Government will never spare me and will get me killed” (Swami Vivekananda: *Letters of Swami Vivekananda*).

On his return to India in 1897, he was welcomed as a national hero. His deep feelings of patriotism shook him very much. In 1898, while he along with his disciple stayed at Almora in Kashmir, they celebrated the Independence Day of America on July 4th very secretly. He has also sung a song on the title ‘July 4’ (Atmaprana). Though Vivekananda explained himself that he was not a politician and only meant with spiritual power he knew the essence of a politician that too he was an extreme politician.

Among the disciples of Vivekananda very few of them inspired by him involved themselves in political movements. Sister Nivedita is one such. (Krishnapriya) Nivedita joined with Okkagura, a Japanese devotee of Vivekananda and enrolled themselves in a secret society. Swami Vivekananda

had condemned the activity of Sister Nivedita and he quotes, “What has Nivedita advised in politics? I have moved all round India and made arrangements to create a revolution; produce guns and heap them. But India today is in a ruined condition. So, I need a group of devotees who shall educate and revive the people” (Sinha). It would have been understood that Swami Vivekananda had a secret idea of breaking a revolution. Swami Vivekananda was in search of young people who were strong physically and soul. Thus we can conclude that through his inspiring and thought provoking speeches he would have planned to attract and involve them in the revolutionary path.

The disciples invoked by the speeches of Swami Vivekananda started many secret militant organisations to struggle for the freedom of their nation. The members of Ramakrishna Mission had no relations with politics and started to have correspondence with such militant organisations. Hence the British police started to watch Swami Vivekananda. On 22nd May, 1898 from Almora, Sister Nivedita wrote a letter to Mrs. Hammond as follows, “We got a warning from a saint that the police have been watching the Swami through spies. Swami laughs hearing this. Though, it cannot be simply neglected.” (Atmaprana)

After the death of Vivekananda, Nivedita left the Ramakrishna Mission and planned to take a long journey all over India. She visited Bombay, Nagpur, Wardha and delivered her speeches there and finally reached Baroda on 20th October, 1902 (Atmaprana). There she met Aurobindo Gosh and gave him up to date information regarding the activities of the secret societies of Bengal and Calcutta. She had also requested him to go to Bengal to unite these scattered groups into a well knit organisation. Aurobindo Gosh describes his first meeting with Sister Nivedita that “I cannot remember Sister Nivedita in her first meet neither had she talked about spiritual matters nor about Ramakrishna mission or about Vivekananda” (Sri Aurobindo). The prevalence of Anushilan Samiti on secret society with it is headquarter at Dacca was guided by the ideological inspiration of Aurobindo Gosh. Sister Nivedita also supported the society. The word “Anushilan Samiti” is taken from the work of Bakim Chandra Chaterjee. The prime motive behind the initiation of the Samiti was to train the

Indian youth and prepare them against the British by means of militant nationalism (Majumdar).

P. Athmabirana, a historian writes that “the orations of sister Nivedita were as same as Swami Vivekananda.” Some young revolutionists such as Vivekanda’s brother Bupendranath Dutt, Aurobindo’s brother Barindra Gosh and Taraknath Dass got the help from sister Nivedita. Aurobindo Gosh had contacts with many secret societies. In Bombay Province, a secret society at Udaipur led by Tagore Saheb, at Baroda led by Aurobindo Gosh, at Pune led by Chapekar brothers were in force. All these three societies were united to form an organisation under the able leadership of Aurobindo Gosh (Atmaprana).

The ideologies of Swami Vivekananda were accepted by the Trimurti (Lords) of Indian national movement namely Bal Gangadhar Tilak, Bipin Chandra Pal and Lalalajpat Roy who formed the extremists wings of Indian National Congress and also by in the three great personalities of Tamil Nadu viz., Chidmbaram Pillai, Bharathi and Subramaniya Siva. In 1918 the Rowlatt Committee reported that the impact of the Swami Vivekananda was one of the chief causes for the outbreak of revolts in Bengal and other places. Historians unanimously are of the opinion that Netaji Subash Chandra Bose was also an adherent follower of Swami Vivekananda. Few researchers are of the opinion that if Netaji had faith in spirituality he would have been another Vivekananda and if Vivekananda had involved himself in politics he would have been another Netaji.

A western historian Roman Rolland has undertaken the historic research of the life of Swami Vivekananda. He registered his opinion thus, “the spirit of Indian nationalism again ignited by the flame of Swami Vivekananda and after three years exactly in 1905 became intensified.” (Rolland)

Swami Vivekananda’s preaching of practical Vedanta brought a resurgence amongst youngsters. It will be pertinent to recollect that Subramaniya Bharathi, Chidambaram Pillai and Subramaniya Siva all the three bore adherence to Vedanta and in fact Chidambaram Pillai, was even referred to in one of his biographies (1908) as a “camp follower of Vivekananda.” (Sampath and Mani)

The Ideas of Revolutionary in Bhagavad Gita

One can realise the impact of Bhagavad Gita on the people who were both directly and indirectly involved in the freedom struggle of India. The conversation between Lord Krishna and Arjuna during the war of Kurukshetra had taken place in the Mahabharata. Bhagavad Gita has its own unique place and influence in the world of Indian philosophy. Starting from Adhisankarar to today’s Acharyas, all here written a lot in different ways about the commentaries. Lectures on Bhagavad Gita besides these people many political thinkers like Aurobindo, Tilak, Mahatma Gandhi, Rajaji, Vinobha Bhave have also written their political treaties and commentaries. Even the Tamil poet Bharathi during his stay in Pondicherry has translated Bhagavad Gita into Tamil and has composed and elaborates commentary to it (Ragunathan).

A question often arises that why so many thinkers did compose commentaries to the sacred book, Bhagavad Gita during the particular period 1900-1910 A.D. According to Dilip Bose, the novelist, “Bankim Chandra Chatterjee was the first person to comment on Bhagavad Gita and directly attempt to get the political force from it” (Bose). Why did Bankim Chandra Chatterjee attempt so? Of course it was because India had to enhance its religion, culture, civilization, and prestige against the foreign rule. There arose a compulsion to invoke anti-foreign concepts among the Indians by saying that there is no way the Indian culture was inferior to theirs. Hence the sacred book Bhagavad Gita was commented on and utilised for the Indian anti-foreign struggle.

Hence Dilip Bose is of the view that Bankim Chandra, followed by his way Swami Vivekananda and Tilak have interpreted the Bhagavad Gita on political lines. Bankim Chandra Chatterjee speaks about ‘Sudharma or duty’ that “when a person performs his duty he has absolutely utilised his body and soul. The one who fails to perform his duty is the one who betrays his nation. Performing ‘Sudharma’ is the good path i.e. Anushela Marg (path). Never forget that the greatest one, among all religions, is the love for thy nation. The one who struggles and dies daringly for his nation is the wisest. One has to die for the sake of upholding truth, this is our religion.” (Swami Vivekananda: *Thoughts on the Gita*)

The Bhagavad Gita was popular and considered as the ‘Veda’ or sacred book among the revolutionists of Bengal (Rowlatt). The youth of Bengal took the oath of protecting their motherland in front of goddess Bhawani (Kali*) (Majumdar) with the sword in one hand and the Bhagavad Gita in another. The newspaper Yugantar (New Era) edited by Bupendranath Dutt, the brother of Swami Vivekananda and Barindra Gosh, the brother of Aurobindo Gosh, depicts the slogan and ambitious statements of the Bhagavad Gita. “When virtue goes down and vice raises its head and the devotees of god are harassed. God incarnates to put down vice and restores virtue”. This slogan from Bhagavad Gita forms to be the ambitious slogan of the newspaper ‘yugantar.’ (Majumdar)

Further during the course of freedom struggle, the British administrators found a large number of copies of Bhagavad Gita during their search against Indians. For a sample nearly seventeen copies of Bhagavad Gita were found at the Anushilan Samiti at Dacca, three copies from the Maniktala Garden Ashram of Barindra Gosh were all confiscated. The Rowlatt Committee 1918 mentions the influence of Bhagavad Gita on the revolutionary and freedom movement (Rowlatt). James Cambell Ker, who prepared the Rowlatt Report while referring to secret societies, tells that the Bhagavad Gita justifies killing or murdering (Ker).

Subramanya Bharati wrote a revolutionary song titled ‘Ariya Dharisana’ based on Bhagavad Gita. This song is translated as follows (Ragunathan).

Translated Song

Pick up the bow
Take the bow in hand
Defeat the foreigners crowd
Do not get tired
Do not be discouraged
Do not tell thieves craziness
There is a fact
And that is a fact, don’t kill it
Not to be underestimated
There is no suffering
There is no suffering
There is no pleasure, no rebirth
The forces will not be touched, the forces

will not be touched
The heat is not exhausted
The funnel will not get wet
It is your duty to do so
Doing virtue is your debt
Do not think of the consequences that will come.

Extreme Nationalist Revolution and the Armament Struggle

It has already been cited that Bhagavad Gita advocates revolutionary ideas. The extremists’ idealism of extreme nationalism and armament struggle inspired by Swami Vivekananda was followed by his disciples like sister Nivedita, Aurobindo, Bankim Chandra Chatterjee and Tilak. Hence it is necessary to know about the armament struggle that took place against the British and the support extended for the struggle.

Many secret societies were established against the British and were united and organised under the guidance of Aurobindo. It was ‘Hindu Dharma Sang’ in the year 1893, the secret society organised by the Chapekar brothers who exploded their first bomb against the British. This event initiated the individual armament struggle against the British. By the end of the nineteenth century, Poona and its surroundings were affected by plague and a lot of people died due to the epidemic. The British government failed to undertake remedial measures to the epidemic affected areas. Hence the people of that surrounding grew furious against the British. The members of the ‘Hindu Dharma Sangh’ namely Dhamodar Hari Chapekar and his brother Balkrishna Hari Chapekar shot dead the plague committee chairman Mr. W.S. Rand and an official Lieutenant Ayerst (1897 June 27). The Chepekar Brothers arrest and conviction of Damodar Chapekar, were murdered in February 1899 (Rowlatt).

Tilak in his ‘Kesari’ highly condemned the cruel activities of the British officials committed in the label of remedial measures in the plague affected areas (Rowlatt). So there existed a doubt among the public that Tilak would have played his role in the murder of Mr. Rand (Pradhan). But the British could not get any evidence of Tilak’s involvement in the murder and hence was left unacquainted. But still, the British government believed that Tilak had the

knowledge of the murder. The British officials Mr. Brewin (Superintendent of Police, Bombay) who investigated the case requested Tilak to support the government in the case. The reply of Tilak to this requisition of Mr. Brewin has been quoted by the historian G.P. Pradhan is as follows:

“First of all I cannot help you in this concern as nobody informed me about this. Kindly keep another fact in your mind that unexpectedly if I also got small information I will be unable to inform you. Because, also if I consider that it is justice to punish the criminals I will not be a spy to any of them. I shall never reveal anybody. You are doing your duty. I will never interfere in it. I will not accept Lamb’s opinion that the murder had made lawlessness to Poona town” (Pradhan).

The reply of Tilak is not an escaping one. But, it is the declaration of Tilak’s support to the young revolutionist. He firmly believed in the patriotism of such youngsters. However, Tilak knew the Chapekar brothers well. Tilak had gifted a copy of Bhagavad Gita to Damodar Chapekar. Later when Chapekar brothers were hanged by the British, Tilak arranged for their funeral proceedings (Pradhan). Through these facts one can realise that Tilak had secret contacts with the secret societies and did not support individual armament struggle and at the same time he did not condemn it.

Saruchandra Dutta (ICS) in 1925 edited the newspaper ‘Maharatta’ in which he wrote an essay with the following words, “in the dawn of this century before the partition of Bengal, there existed a central council to organise and advise the revolutionary activities in India. The council consisted of chief members like Lala Lajpat Roy, Sri Aurobindo and Tilak.” Further, Tilak had sought out the help of Russia to train the Indian youth regarding military techniques. A.V. Reykove had written many essays regarding the assistance of Russia to Indian youths. These essays were written purely based on the available government records in Russia. However this attempt of Tilak was not fruitful and did not yield up to his expectations. Tilak’s plan of utilising the enmity between the British government and Czarist rule in Russia did not progress. A revolution book was brought out in Russia in 1905 and simultaneously India witnessed the partition of Bengal further the

signing of the Anglo-Russian treaty in 1907 hastened the attempts of Tilak. It is said Tilak further did not make any more attempts (Sinha).

Three Events

Following are the three major events that led to the rise of militant nationalism in India.

1. The small Asian country Japan won over the mighty European empire of Russia in the Russo-Japanese war of 1904-05. The war was an inspiration to the enslaved country like India. (The victory of Japan was quoted by Lenin in the newspaper ‘Forward’ dated 14th January 1905 as “A mighty beat of progressive Asian nation to the impending European nation”)
2. On 22nd January, 1905 a peaceful procession took place in Petersburg. But the Czar ordered the unarmed public. It resulted in the revolution in 1905. (the revolution is known as the revolution of 1905 and Lenin described the revolution of 1905 as a rehearsal for the future mighty revolution). The revolution was a great inspiration to the Asians (Tilak).
3. The Sinn-Fein (We Ourselves) movement that took place in Ireland for political freedom and national renaissance inspired the Indians against British imperialism. The Indians were not only inspired by such revolutions and movements but also learned the terrorist or militant techniques followed during these events. On 7th June, 1906 the Shivaji festival was held at Calcutta. Tilak gave his speech and distributed a lot of pamphlets regarding the ‘Sinn-Fein’ movement (Tilak). This is how the revolutionary course of the Indian freedom struggle took its birth. As a result of these happenings the Indian youth were trained by the secret societies. Day by day the members of the youth movement in militant nationalism increased.

The First Bomb Incident in India During Swadeshi Movement

During the rise of militant nationalism (1902-1905), simultaneously, the partition of Bengal undertaken by Lord Curzon further aggravated the Indian patriotic revolutionists which also swelled up their anger. Anti-British feelings were highly

increased. Hence the slogans of boycott the foreign goods!, Vande Mataram! And Swadeshi! were started. Tilak on 3rd January, 1907 addressed the people at Calcutta by requesting them to boycott British goods, “We have no weapons. The only strong weapon we have is a political weapon. Boycott is an alternate weapon (Tilak). South African Boyars went to war but we Indians cannot. But the only best thing that we can do is to refuse British goods” (Tamhanker). According to Tilak, boycotts are a successful path of militant nationalism. It was followed by India’s first bomb incident.

It was Bampfylde Fuller the Lieutenant Governor of Bengal who strictly took measures to put the partition of Bengal movement and the ‘Vande Matharam’ slogan in Bengal. Hence the patriots belonged to the Anushilan Samiti such as Aurobindo’s brother Barindra Gosh and others plotted a conspiracy to murder the Lieutenant Governor of Bengal. This plot was handed over to Prafulla Kumar Chaki, a mere seventeen year old youth. But the attempt was not fruitful. Further on 6th December, 1907 an attempt to bombard the train in which Fullere travelled was also a failure. The train was derailed but none died (Majumdar). Later they aimed to murder the chief Justice of Calcutta, Mr. Kingsford who punished many patriots, newspaper editors, and Susheel Sen, Who was a student. This task was given to Prafulla Kumar Chaki and Khudiram Bose who were just below sixteen years. On 30th April, 1908 they both went to Muzaffarpur along with bombs to murder Kingsford. But unfortunately Mr. Kennedy and her daughter were killed (Majumdar). Prafulla Chaki shot himself and fell dead. Khudiram Bose was hanged and became a martyr.

Counting this Barindra Gosh’s Ashram at Maniktala garden was ordered to search warrant. Bombs, bullets, and guns were confiscated from the Ashram (even copies of Baghavat Gita were confiscated from this Ashram). Along with Aurobindo and Barindra Gosh, thirty four members were arrested. This case was known as the Alipore conspiracy case (Majumdar). The first bomb bombarded in India is subjected to this case. Tilak and Lala Lajpat Roy did not support the bomb incidents, but said that it was because of the government that such incidents occur. Lala Lajpat Roy in his ‘Young India’ wrote

as follows, “Curzon, MacDonnell, Sydenham are responsible for the use of bombs and pistols in the Indian political sphere. If any of them should be hanged for these incidents, then the above mentioned poplar’s should be hanged” (Rai). Tilak was labelled as a traitor. After the Muzaffarpur bomb incident, Tilak wrote nearly five essays in his ‘Kesari’ (12 May, 1908). For this he was arrested on 25th June, 1908. He was accused on the grounds of traitor-ship and punished for six years of imprisonment and was imprisoned at Mandalay jail. After the completion of his imprisonment he returned to the motherland in June 1914 (Bhagwat).

Assassination of Ashe

After the Surat split of 1907, the Swadeshi movement spread rapidly in Madras Province, which was derided as the ‘benighted province’ (Venkatachalapathy). The Rowlatt Committee report mentions that meetings were held in Madras Province against the partition of Bengal (Rowlatt). The Swadeshi movement started in Bengal province and spread to Madras province as well. V.O.Chidambaram Pillai and Subramania Siva were arrested and imprisoned in 1908 for leading a Swadeshi movement against the British. A conspiracy was hatched against Collector Ashe, who had caused Chidambaram Pillai and Siva to be jailed. It was only after these events that Nilakanda Brahmachari and his friends, who were angry with the British, engaged in revolutionary activities in Tamil Nadu.

It is to be noted that, in India before and after the partition of Bengal many revolutionary leaders actively participated in the freedom struggle, In the same manner leaders like Veer Savarkar, Shyamji Krishna Varma, Madame Cama, V.V.S. Aiyar participated in revolutionary activities abroad, particularly in the cities like London and Paris. The Abhinav Bharat Society which functioned at London was later established in Tamilnadu. ‘Vanchinathan’ was trained up in the Abhinav Bharat Society and Bharath Matha Sangam who later assassinated R.W.D.E. Ashe, the British Collector of Tirunelveli on 17th June 1911 (*The History of the Ashe Murder Case*).

Conclusion

Many leaders have shed their blood for India's independence. Their sacrifice has a place in Indian History. Vivekananda and the Bhagavad Gita do not teach violence. But Vivekananda's ideas led to revolutionary terrorism in the Indian freedom struggle. Bhagavan Gita's ideas led to militant nationalism. Vivekananda became a monk by wearing saffron robes. Otherwise he would have become Subhas Chandra Bose.

1. Hindu Dharma Sang
2. R.W.D.E Ashe
3. Vanchinathan
4. Vande Mataram

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