

12<sup>th</sup> of January: Swami Vivekanand's Birth Anniversary



# SWAMI VIVEKANAND BLEW THE WHISTLE OF NATIONALISM

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***Swami Vivekananda wanted to make fundamental change in Indian Education system. He pledged to establish such a national education institution where there was no influence of western thought or western culture. Student however should learn about science and knowledge of western countries but their cultural being should remain Indian. He advocated imparting education to people from lower strata of society on priority.***

In the nineteenth century among great persons in our country, who have brightened our nation's face by their great work, Swami Vivekanand is the greatest. He was such a great glory of India who had played a major role in the uplifting the nation, to guide the younger generations and a new view point of education. In fact it will be no exaggeration if Swami Vivekanand Ji is called as the generation reformer.

He was born on Monday the 12<sup>th</sup> of January 1863 AD in Calcutta. His father's name was Vishwanath Dutt who was famous advocate in the Calcutta High Court. His son was named as Narendranath Dutta. The same Narendranath Dutta later became famous as Swami Vivekanand. Narendranath Dutta's mother name was Bhuvneshwari Devi who was engrossed in dharma and was a much respected woman.

Narendranath was exceptionally brilliant from his very childhood. His mind was so sharp that whatever he listened or read once, used to get memorized. By listening to an old neighbor he had learnt all sutras of Sanskrit's *Muktabodh Vyakaran* (Grammar).

Narendranath was very naughty, agile and mischievous in his childhood. But he used to have an inclination towards spiritual things. He used to listen to Mahabharata and Ramayana from time to time from his mother Bhuvaneshwari Devi. Because of these stories he had an inerascable impression on his mind and soul. Courage, sympathy towards the poor and by traveling attraction towards the sages, these characteristics started to become visible in him from his childhood. His debate logic was so strong that his people used to get amazed by his points.

At the age of seven Narendranath was admitted to school. He was not ready to study English. He said that "It is a foreign language so why should

I?” But once he started reading it he had full control of it.

Towards the poor and the sad people he had a special heart-string. By seeing a poor his heart used to get filled with pity and he was not having anything to give them, then he used to give the clothes which he was wearing. He used to meditate and had devotion also. When he used to meditate and pray then he used to lose himself and had no knowledge of what is happening in his surrounding.

By the age of eighteen Narendranath had studied about many religion and sects of the world. He was a multi-dimensional personality. Even though having extreme love for poetry and philosophy he used to have interest in horse racing, swimming, boxing and wrestling. His body’s build was like that of a boxer and because of the assimilation of all these as a result Narendranath got developed as a forceful and effective young person.

His proficiency in philosophy and music was of very high level. He was the leader among his friends. On the one hand, where he had power inclination towards spiritualism from early childhood and had respect for the ancient traditional practices, whereas on the other he had a very argumentative behavior too.

Narendranath’s question was” Does god exists?” He went to many religious leader to seek the unambiguous answer but never got one. As a result his spiritual thirst got intensified. In the same revolutionary moment he got reminded of his Professor William Hasty’s sentence which he had said while teaching Wordsworth poetry – If you want to know about the mental pureness of the poetry then go and meet Swami Ramakrishna Paramhansa at Dakshineswar near Calcutta. By this time Narendranath had passed BA



and he met Swami Ramakrishna Paramhansa in 1881 AD. This meeting proved to be one bringing revolutionary change in his life. Narendranath asked Swami Ramakrishna “Respectable Sir! Have you seen God?” At this Swami Ramakrishna replied “Yes. I have seen him just like I am seeing you in fact in a clearer and crisp way than I am seeing you”.

By listening to the answer of Swami Ramakrishna, Narendranath was very happy that at last finally someone is telling that god exists because of his firsthand experience with god. Now the doubt what Narendranath had, melted and a student’s teaching started from here. Narendranath started coming and going to Dakshineswar. Swami Ramakrishna’s teaching and good company started showing its positive effect on him. By getting a bright sensation from Swami Ramakrishna he got enlightened and he became a true disciple of Swami Ramakrishna. Few years later he renounced the world. The same Narendranath after attaining *atma gyaan*(self knowledge) became a world renowned dharma preacher and later was known as Swami Vivekanand. In July 1890 AD Narendranath took the blessings from Sri Sri Maa Shardadevi, wife of Sri Ramakrishna paramhansa and bid adieu. After the mahasamadhi(death) of Sri Ramakrishna Paramhansa Sri Maa Shardadevi was the spiritual guide of these sages. Swami Vivekanand then met his guru brothers (other disciples) and bid adieu to them as well. As a wandering monk he went to Uttar Pradesh, Rajasthan, Gujarat, Maharashtra, Mysore, Kerala , Madras and Hyderabad etc state’s religious and historical places.

In his tour of India he saw poverty, hunger, illiteracy, backwardness, superstition, casteism and depression tangling throughout, broken and scattering India’s people. By seeing the bad state of the country his mind

winned with pain and then he pledged to reconstruct the nation by renaissance in social, economic and cultural fields.

After the mahasamadhi(death) of Swami Ramakrishna, in 1886 AD under the leadership of Narendranath, many young disciples got together at a tattered house situated at Varahanagar. Here only strong devoting and spiritual meditation got started and “Ramakraishnadev

Sangha” got established. In those days only Swami Vivekanand took his counterparts together to Antupur where in an open space all of them encircled pious fire and together pledged for sanyas ashrama. The days spent in Varahanagar were full of joy and there lots of studying and spiritual meditation used to take place.

After bidding adieu to his counterparts between 1888 AD and 1890 AD he went for a world tour. For the very first there was a World’s Parliament of Religion to be held in Chicago in 1893 AD. Swami Vivekanand also reached the place. It started on 11<sup>th</sup> September 1893 AD. Swami Vivekanand in his very first introductory speech said-“American sisters and brothers.” In the response of this the educated people sitting in the auditorium started clapping. He said” I have come to an unknown foreign land with my hurt heart, but young fellows! For those miserable people I am bequeathing my sensitiveness and struggle for them to you. Take a pledge to give yourself for those millions of unfortunate of men-women who are going down day by day. He said” Jump in this fire because you have to eradicate poverty, hunger and atrocity. These poor people are the best person for you. I will recognize him as a great whose heart cries for a poor. If lakhs of people in the country are living in a state of hunger and illiteracy then I hold all those responsible who even after being educated and having too much of money and property



do not care about them. The next day in America’s major newspapers Swami Ji was praised and in just a day this young sanyasi of India became a glory of the world. After the conference he went to England too and came back to India in 1896 AD. After four years of non-stop foreign tour Swami Ji came to the decision that modern India’s victory chariot

should start from India only rather than any western country. The western people are in general very materialistic. They listen to the India’s humanist viewpoint, dharma and philosophy with too much of concentration but only till when it entertains them. They are never serious toward it neither they want to follow it in their life. Probably they cannot follow because their sole purpose of life is materialism. They want production, abundant production, happiness, abundant happiness, money, abundant money and materialism, abundant materialism. This abundance has made them out of control. They don’t have any ambiguity and neither have any sacrifice. They are in the control of their organs pleasure. That’s why Swami Jee decided that his working area will be India.

Troubled due to poverty, in shanty due to bad characters, country’s corrupt living’s gone pride, uplifting India was a great pledge done by Swami Jee. He experienced that the reorganization of the caste structure was the need of the hour. That’s why he pledged to reincarnate dharma and behavioral. Also he thought to make the society progressive and enthusiastic. For this Swami Ji called brave, sacrificial and young people like a national leader.

The specialty of Swami Vivekanand was a silence used to cover the place where he was speaking. With his pleasing sweet voice everyone used to get pleased from inside and by the end of his speech the group of

young people used to be follower of his dharma and philosophy. This way he used to guide the young of the country and foreign as well and always inspired all to go towards unity from diversity.

Swami Vivekanand was of very firm mentality from the very beginning. Once in 1892 AD he wanted to go to a rock in Kanyakumari about 1.5 kms from the mainland in the sea and do meditation there. At that time only the English people were allowed to go by boat. When he was refused of a place on the boat even though after his successive request he swam all the way till the rock. The same is popularly known as Vivekanand Memorial.

Swami Vivekanand wanted to change the pattern of India's education system. He presented a view of such a national educational institution where the effect of foreign thinking and foreign culture is not present. Students though may learn the western science but their cultural thinking should remain Indian. He was in favor of giving education to those who are at the bottom of the society first.

Vivekanand was a strong supporter of women education and women liberation. He said that females by being educated can know about their good or bad. If in behavioral work field the talent of woman gets accepted then for sure nation will progress and it will be as well good for it. Without women education the growth of the nation will be one dimensional. Hence women education is an inevitable part of India's growth.

Swami Ji went of the league and took oath of ' New Sanyasa dharma'. He said that sanyaas is not for the liberation of an individual rather it is for the liberation of a society. His thinking was that the people who get aloof from the social welfare for their self liberation are very selfish. His escape to sanyaas is a deliberate face of



escape. Swami Ji was of the thinking-“ For the good of India we will have to establish such a new sanyaasi community which in the human service sees its own liberation and if needed he should be ready to go to hell also happily. For the masses good and masses prosperity only a sanyasi should dedicate his life. A real sanyasi is one who is ready to give his life for the benefit of others, who can wipe the tears of the poor and the widows and one who can make the illiterate fit for the struggle of life. Also as said in the shastras should be able to do well for all.

On 15<sup>th</sup> January 1897 when Swami ji reached Colombo from England then Kumara Swamy greeted him. In reply to which Swami Jee said “The way you have greeted this poor, living from begging sanyasi proves that Hindu religion still has not lost its spiritual heritage.

In 1897 AD Swami Ji at Madras's Victoria hall read “ Meri Saman Neeti” (My coordinated Rule) named speech. Alongwith this Swami Jee read “ Bhartiya Jeevan main Vedanta ka Prayoga”(The use of Vedanta in Indian life), “Bhartiya Mahapurushgan (India's great people ), “Hamara Vartaman Kartavya”(Our present duties) and “Bharat Ka Bhavishya”(India's future) named four important and according to the time speeches. In these speeches Swamiji called the youth of the nation for social, economic and dharmic revolution.

In this way the generator of new activeness and consciousness, leader from the front in independence movement, extraordinary speaker, nation lover, generation changing Yogi and a great philosopher ended his journey of life on 4<sup>th</sup> of July 1902 AD and disappeared in the supreme power. His messages always announce for his immortality and even today they call the young for the development of human species.