

**A HISTORICAL STUDY OF CONTEMPORARY SIGNIFICANCE OF SWAMI VIVEKANAND IN THE DISCOURSE OF NATIONALISM**

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ABSTRACT:

In any case the way that Swami Vivekananda is a holy person second to none who supported the reason for Sanatana Hindu Dharma and its way of life, he is acclaimed, the world over as "the Patriot Saint" and "the Patriot prophet" of present day India. Instead of a political scholar or a government official, who manages the idea of nationalism, Swami Vivekananda, a careful spiritualist, managed Hinduism as the fantastic legacy of India. 'At home and abroad in the entirety of his addresses and works he advocated the reason for the antiquated Hindu religion and its magnificent culture. Such title of the reason for Hinduism and its way of life prompted the enlivening of India from trance in to which she had fallen prior and then afterward the British success and cultivated among the Indians a cognizance of their way of life as a country. It as well, gave a discourteous shock to British colonialism in India and went a long method for planning t&g ground for the development for India's freedom over the long haul.

Keywords: *contemporary, significance, vivekanand, discourse, nationalism*

INTRODUCTION:**SWAMI VIVEKANANDA'S NATIONALISM AND NATIONAL FREEDOM**

Master Vivekananda was far away from the field of legislative issues. He had little confidence in legislative issues. As he said, "I don't have faith in any legislative issues. God and Truth are the (D just governmental issues on the planet, all the other things is rubbish.- He was an incredible aystic. He invested the vast majority of his energy in profound investigation of Indian culture, otherworldly writing and reflection. However he got the creative mind of the Indian masses. So tremendous was his motivating character that on his re-visitation of India from America he was asked by some young fellow to enter in to the circle of legislative issues and rouse individuals for opportunity of the country.

However, his answer would i say i was, "can get you opportunity tomorrow, yet can you keep it>? Where are the men? First make men and opportunity will come naturally."

Master Vivekananda had an exceptionally solid conviction that Acts of Parliament can not make appropriate men. It is religion alone that can do as such. He thought man-production to be his as a matter of first importance assignment to arrive at the objective of opportunity of the country. 'First man and afterward freedom*', was his conviction. Assuming that man is prepared appropriately opportunity will come naturally. As Sister Nivedita has noticed, "He neither utilized the word 'nationality,* nor announced a period of 'country making* man-production was his essential assignment. However, he was bom a darling and the sovereign of his reverence was his country,

Master Vivekananda generally preferred not to ensnare himself in the reasonable legislative issues of the nation since, he imagined that governmental issues would not impact the mass as religion, which is the most fundamental power of acrid public life. As a genuine prophet of Hindu nationalism, he understood that the way to Indian nationalism lies through mysticism. So he needed to spiritualise the existence of individuals of India and encourage nationalism accordingly. Consequently he had no association with legislative issues. As he wrote in Sept, 1894, "I'm no legislator or a political instigator, I care just for spirit. So you should caution the Calcutta individuals that no political importance be at any point joined dishonestly to any of my works or saying. I have said a couple of brutal words in fair criticism of Christian government as a general rule, yet that doesn't imply that I care for or have any association with legislative issues,"

Nonetheless, having accepted the clothing of a Sannyasin, Swami Vivekananda supported the reason for the opportunity development of the country. As Jawaharlal Nehru commented, "He(Swami Vivekananda) avoided legislative issues and disliked his government official, yet again and agalnhe laid weight on opportunity., ...and the raising of the majority," Prof, Hiren Mukeree additionally noticed, in his own extraordinary way, Vivekananda could, in the event that anybody individual gave, a lively unequivocal, individuals situated shading to subject India's nationalism and will at any point be recognized as one of the preeminent figures in the records of our opportunity battle.

OBJECTIVE OF STUDY:

- 1) To get to be familiar with master vivekananda's nationalism and public opportunity.
- 2) To get to be familiar with religion as the premise of public opportunity.
- 3) To get to be familiar with culture as the premise of public opportunity

RELIGION AS THE BASIS OF NATIONAL FREEDOM:

Master Vivekananda felt that If religion Is perceived by each body in Its actual viewpoint and its substance appropriately got a handle on, a lot of our agonies, common struggles and social indecencies would be consequently settled. He pushed on the need of religion exceptionally during a time when the world is moving extremely quick in the areas of science and innovation. He held that religion is the best exercise that human brain can have. As he said, "Of the multitude of powers that have worked are as yet attempting to shape the fates of all human race, none unquestionably, is more strong than that, the indication of which, we call reli-(7) gion." Religion is an incredible establishing factor yet tragically it has frequently turned into the reason for clashes and disagreements among individuals, However to incorporate the vivisected Indian culture and make a brought together and feasible country, Swami Vivekananda looked to exploit religion. It has been brought up, "He endeavored to decipher the strict tenents and authoritative opinions of Hinduism so as to put religion at the protection of India's public Interests to (8) join individuals to battle for independence. Swan! Vlvekananda held that religion might be distinctive however the objective of all religions is something similar. The ways just vary however they lead to a similar objective. The inconsistencies presented by various religions are not genuine but rather just clear . These inconsistencies resemble the various states of vessels that contain a similar honey. To sustain his contention he has alluded to refrain of Chapter IV of the Bhagavad Gita that peruses, ".....In that manner by which they love Me, I give them organic product as needs be. O' Partha! Whichever way is followed, a man at last comes (9) and Joins in to my way."

Master Vlvekananda says that a similar truth can be found in each religion and that great and honorable spirits have been delivered by each statement of faith. He further kept up with that each religion comprises of three sections - its way of thinking and subtleties, its folklore and its customs. The last two fluctuate from one religion to the next. Yet, there is fundamental personality with respect to the first. It is the ceremonial piece of religions that turns into the mark of contention. Thus he laid weight on the requirement for the solidarity of all religions in India. Variety in strict conviction, he said, is the indication of something going on under the surface, the fundamental quality of humankind, yet solidarity of religion the strength that our country required most, Swami Vivekananda In underlining on the solidarity of all religions pushed on the way that the spirit is one albeit the Individuals contrast. As he said, "There is nevertheless one soul all through the universe, everything is except one existence. The spirit or soul is outright which is showed in everything in the universe and each being extraordinarily man.

A similar soul exists in mentto which ever ideology or confidence they might have a place, Bertrand Russell has expressed, "Varieties of habits and customs and customs are all in all something to be thankful for, since thdy empower various countries to deliver unique sorts of greatness," similarly Swami Vivekananda accentuated on the varieties of confidence, convictions, cumtoms, practices and ceremonies or various people, claiming diverse confidence or religion. Such assortment makes the general public more extravagant. Assortment he felt to be the flavor of life. Such assortment need not be killed from the general public , Sometimes a few devotees have endeavored to wipe out this assortment. However, the outcome has forever been shocking, "As it is said, "Rousseau lectured the precept of political correspondence which Robespierre took in a real sense and result was the Reign of Terror which at last prompted the development of Nepoleon, who gulped the republic and announced himself sovereign.

Marx's convention of ridiculous society, to some degree inexactly expressed, was viewed in a serious way by Lenin, who while attempting to incorporate it, made the stunning explanation that he had no issue with eradication of the three fourths of the total populace gave the leftover (12) one-fourth were changed over to marxism,* So assortment is to be held and solidarity must be looked for in the midst of them. Solidarity is to be really accomplished that assortment would not be impacted consequently.

Thus Swaml Vivekananda while looking for public solidarity likewise looked for solidarity amidst assortment, This standard contacted the Indian personalities most and without losing their racial, strict or social character they lifted up him like a bee hive. Thus profound feeling of fellowfeelings, co-activity among individuals of different orders and statements of faith, rank and race created. This acknowledgment of assortment, as set somewhere near Swaml Vivekananda, turned into a wellspring of fascination for all and public solidarity became unavoidable,

Swaml Vivekananda clarified his psyche in regards to the helpfulness of imageworship. Other improving establishments like Brahma SamaJ, Arya SamaJ and so on, vehemently went against the clique of picture love. However, Swaml Vivekananda maintained it strikingly and said that It is a necessary evil albeit not an end in Itself, Although he thought about that love of picture can not lead a man straightforwardly to Mukti, he didn't ignore its utility.

He thought of it as vital for an average person to set up his brain for the acknowledgment of God. He understood its utility at the underlying phase of otherworldly advancement. As he said, *.....it is a least stage; £13} battling to ascend high, mental supplication is the following stage...'* Image love as per Swami Vlvekananda is as important for acknowledgment of God as outset and youth are fundamental for

the development and insight of an advanced age. Worshipful admiration can be off-base provided that adolescence and youth is a wrongdoing.

Master Vivekananda was obviously aware of the way that the mysty-mongering clique, the supposed Yogism or enchantment had crawled into the dirt of India for long. Other than worshipful admiration had likewise entered into the psyche of the Hindus. Reformers and improving associations had jumped up in the country to free Hinduism of such nuisances, yet he straightforwardly came out to Justify icon love if not excessive admiration. Master Vivekananda concentrated on the strict back ground of India and observed that Hindu-Muslim solidarity is generally fundamental for public opportunity development. Thus he intensely endeavored to connect the bay between the devotees of the two significant religions of the nation, Hinduism and Islam. He attempted to accomplish this end by lecturing the incomparable Vedic idea of Advaitism or non-duality of soul or solidarity of widespread presence. In 1898 he composed

to Mahammed Sarfaraj Hussain, 'Advaitism is the religion of things to come illuminated mankind. The Hindu might get the kudos for showing up at it, sooner than different races... However functional Advaitism ,which views and acts to all humanity as one's own spirit was never evolved among the Hindus universally.....my experience is that if any religion ways to deal with this uniformity, it is Islam alone. Consequently by featuring the real value of Islamic confidence, he needed to draw the consideration of individuals of one or the other organization and tried to kill the firmly established doubt between the Hindus and the Muslims in India.

CULTURE AS THE BASIS OF NATIONAL FREEDOM:

Master Vivekananda clarified that the word 'Hindu*' is anything but a strict term. It truly implies individuals who live on this side of the waterway *Sindhu*» The Persian articulated *S* as *H* and the Greeks *H* as *I*. So Hindu means individuals, living on this side of the •Indus', anything that might be their confidence or belief or strict conviction. Thus India embraces in her endless arms every one individual of different religions and cliques with all significance and wonders in all times of her set of experiences. Be that as it may, when India went under the British burden individuals failed to remember their own magnificence and were amazed by the wonder of the West.

As it is said, "Not to talk the imbecilic millions who were awestruck by the all vanquishing ability of the white races or of the English taught Indians, who were baited by Western culture, even men, knowledgeable in English learning like Raja Ram Mohan Roy, and Iswar Chandra Vidyasagar, discussed the desolateness of Sanskrit sentence structure and Naya, Vedanta and Sankhya methods of reasoning.

There was a response against this tide of westernization, yet nobody held overhead the light of Indian culture with more noteworthy force than Swami Vivekananda, who conveyed the conflict into the enemy's camp. Master Vivekananda disproved the charge that Indians are a lot of ingested in their past by pointing out how they are excessively careless of their rich practice.

He likewise showed that however Indians have a lot to gain from the West, they have more to provide for the Westerners, The progressive floods of migration into India have forever been a defining moment throughout the entire existence of the countries that made invasions into this land from abroad. He said, "This is the one extraordinary truth, India needs to educate to the world, since it is nowhere else. This is otherworldliness, the study of soul," The Western countries are no question more rich than India, yet that don't imply that they are better than her regarding mind or profound refinement. Obliviousness and destitution are almost certainly reviles that are to be destroyed, yet accumulating of material abundance is regularly joined by scholarly presumption and otherworldly debasement. Master Vivekananda supported his previously mentioned ends by digging profound into the remote past and endeavoring an examination between the West and East and especially Indian and the West. He said, "The entire of Aryan civilization was first advanced on the fields close to enormous waterways and on ripe soils, on the banks of Ganga, the Yangtseking and the Euphrates. The first establishment of every one of these development is farming and in every one of them the Daivi nature (God-like) prevails. The vast majority of the European progress then again began either in the uneven nations or on the ocean coast. Theft and burglary shaped the premise of this progress; there the Asuri(Demoniac) nature is dominant." Indeed when Europeans fostered a rich culture, in Greece, the Hellenic legacy would have lost however for the Arabs, who protected it. Master Vivekananda goes further and says that it was because of the campaign that Europe started to be acculturated by interacting with Asian culture, uncommonly Indian. In this manner the Knight Templars learnt Advaita Vedanta and the Moors, a Mohammedan clan, set up an acculturated realm in Spain. Indeed, even among the Asiatics, Indians could guarantee qualification for their serene, open minded disposition to life. Jehovah, Hebrew God was a terrible god, whom man needed to appease in request to get away from discipline. However, the Aryans adored a God who was 'not just a preeminent Being but..... the Father In paradise. This is the start of love.* This Aryan idea arrived at Palestine, where Jesus,

who was, dismissed by the Jews* lectured the teaching of affection saying that he and his dad in the paradise are one. Master Vivekananda's compositions and addresses, stressing on the characteristic predominance of the Hindus, filled the Indian psyche with satisfaction and a feeling of significance of their old culture. The feeling of inadequacy of the Hindus was eliminated. They were presently not prepared to concede the vain prevalence of the West. It prepared their assurance to ascend against the

British and state their freedom. As Jawaharlal Nehru has brought up, "He (Vivekananda) came as a tonic to the discouraged and unsettled Hindus and gave it independence and a few roots before," Bipin Chandra Pal has additionally composed, 'Impact of Swami Vivekananda was very enormous. It revived our reluctance far more. * By building up the prevalence of Indian culture over the West Swami Vivekananda attempted to check the spread of Western impact in India. Blind Imitation of the Western method of living prompted the spread of Western development extremely quick in India. Master Vivekananda understood that without checking the Western impact; and restoring the old Indian culture, reproduction of India is preposterous. So he voiced his anxiety against this visually impaired impersonation and engaged individuals of India that impersonation isn't civilization, it is shortcoming; it is a demonstration of weakness - a positive revile.

SPIRIT OF FREEDOM:

Master Vivekananda*s brave soul consistently hungered for opportunity. Opportunity was the feature of his otherworldly way of thinking. However he represented otherworldly opportunity, deciphering opportunity like J.S.Mill *he rose to the origination of freedom as free play for the profound innovation with every one of its outcomes in individual power and complex variety, which alone can establish a rich adjusted and created society.* Though he principally proliferated otherworldly opportunity, the gospel brought about the galvanisation of the energy for Battle for opportunity of the country over the long haul. Master Vivekananda announced that opportunity is the objective of all - from individual to universe. Everything and each being of the universe aim for opportunity.

Consequently battle for opportunity is an all inclusive phenomenon. As he said. "Opportunity is the objective of the nature, aware or insentient and consciously^or^unconsciously everything is battling towards that objective." All men and the whole nature is attempting to achieve opportunity. Indeed, even the entire planetary bodies are making development and the breeze is blowing to accomplish the equivalent goal.i.e. opportunity. As he said, "All human existence, all nature, subsequently, is attempting to achieve freedom.....To that objective the planet is moving and the air is blowing. Everything is (35) battling towards that." According to Swami Vivekananda the entire universe is nevertheless the appearance of opportunity. It is the (36) consequence of the battle for opportunity. Opportunity is life as without opportunity there would be passing. As he said, "There can (37) not be life even In the plant without the possibility of opportunity." So the idea of life is to make a quest for opportunity. This hunt is the religion or dharma of life. As he said, "Any place there is life there Is look for opportunity. That (38)

opportunity is same as God." Freedom is the indication of something going on under the surface. Without opportunity there would be no life on the planet. So he said,

"The possibility of opportunity you can not surrender. Your activity, (39) your life will be lost without it." To Swami Vivekananda opportunity is the way flawlessly. The entire world in order to accomplish flawlessness needs opportunity. A man who is free has colossal ability to consummate the world, yet a man, in subjugation of any kind isn't relied upon to make the world great. As he said, "Assuming we are not free how might we make the world great and awesome?" Hence as indicated by Swami Vivekananda opportunity that idealizes the individual likewise culminates the universe and individual opportunity is the premise of widespread opportunity. Master Vivekananda felt that opportunity is the watch-expression of Hindu way of thinking. The whole Hindu way of thinking depends on opportunity. All religions and organizations of India proliferate a similar rule of opportunity - opportunity in all regards. He said, "The word opportunity which is the watch-expression of our religion truly implies opportunity actually, intellectually and profoundly." The incomparable Upanishads - the wellspring of Hindu way of thinking and religions - represents opportunity. As he said, "Opportunity, actual opportunity, mental freedom^ and profound opportunity are the watch-expressions of Upanishads." To Swami Vivekananda, love for opportunity is the attribute with each man. It is his natural quality.

GALVANISED THE NATIONAL SPIRIT:

Master Vivekananda needed to discourage the British individuals with the goal that the opportunity development acquires strength in India, In endeavoring to cripple the British he showed how the British had been the Blood-suckers of individuals of India and how they had taken advantage of different countries to make itself prosperous. He said, *we see England the most prosperous Christian country on the planet with her foot on the neck of 250,000,000 Asiatics. We think back in to history and see that the thriving of Christian Europe started with Spain. Spain's thriving started with the attack of Mexico, Christianity wins its success by slitting the jugular's of its fellowmen. At such a value the Hindu won't have prosperity. To sustain his contention, Swami Vivekananda

Alluded to the historical backdrop of India and said that the British embraced the most boorish arrangement towards the Indians for which history won't ever pardon. Contrasting the Mohammedans and the British he said, "The Mohammedans happened upon them, butchering and killing: butchering and killing..... India has been vanquished over and over for quite a long time and last and most noticeably awful of all came the English men. You look about India what have the Hindu left? Brilliant sanctuaries, all over the place what has the Mohammedans left? Wonderful royal residences what has the

English men left? Only hills of broken liquor bottles! " The British allalong sought after the arrangement of exploitative in complete dismissal of the interest of India. As it is said, Its entire point was to flush out all Indian assets to advance their own country. Mohammedan trespassers then again were extremely accommodating in this regard. They vanquished India and ravaged it. They likewise held an exceptionally overbearing strategy, annihilating Hindu sanctuaries and hallowed places. Be that as it may, when they settled down in India they brought back the entirety of their goods to advance the country they had desolated and set up a steady government in India, They believed India to be their homeland. Yet, the British were more terrible than the Muslim intruders. By setting up a firm organization in India they simply needed to make It more straightforward and apparently more legitimate for them to remove Indias abundance to England.

RESEARCH METHODOLOGY:

Master Vivekananda*s words resembled wizardry starts that dazzled individuals forward with. He persuaded individuals that there is keenness in India and there is cash, yet there is no excitement for strength and dauntlessness. So he needed to excite the feeling of solidarity and bravery among individuals of India to oppose the wrongs of British guideline. He was persuaded that dread and shortcoming were at the foundation of the sufferings of Indians. Except if they know how to oppose the wrongs that denied them of their bliss they cannot partake in any joys of life. Henceforth he said, "Emerge, conscious and stop not till the ideal end is reached. Youthful men.....arise; conscious for the time is favorable. Previously everything is opening out before us. Be strong and dread not..... We need to become.....fearless (78) and our errand will be done." He further said, "This is an extraordinary reality! Strength is life, shortcoming is demise. Strength is felicity, life everlasting, godlike, shortcoming is steady (79) strain and wretchedness, and shortcoming is demise."

DATA ANALYSIS:

"Master Vi vekananda* s nationalism, and National a - VI - Freedom," Swami Vivekananda, a spiritualist second to none, however didn't include himself in the opportunity battle, his nationalistic soul and declarations gave driving force to the opportunity battle. Master Vi vekananda* s accentuation on feeling of enthusiasm, love of the majority, character-building and man-production delivered a few men with solid responsibility for public opportunity. That apart,his backing for profound solidarity advanced the soul of nationl solidarity and subsequently helped opportunity battle. Master Vivekananda's projection of India on the world situation, as a place where there is better culture and human progress than that of the West kindled the nationalistic enthusiasm of individuals of this country for opportunity

battle. Master Vi vekananda* s weight on political opportunity as the fundamental pre-essential of otherworldly opportunity or opportunity of soul additionally gave further impulse to opportunity battle. Master Vi vekananda's reference to the occasions of Indian intrusion by the unfamiliar powers alongside the present odious approach of British imperial I sm , excited the nationalistic soul of the Indian people from which public opportunity battle likewise got colossal motivation. VII Lastly Swami Vivekananda's clique of Shak ti-love impacted Extremist Movement as a piece of Indian opportunity battle. These large numbers of focuses have been managed exhaustively in course of this paper.

CONCLUSION:

The current review gave an explained examination and conversation on Vivekananda's philosophical lessons, his musings and thoughts on schooling. It was found that his way of thinking has had relations with constituents of current Indian schooling and his standards and musings on various parts of training have productive bearing should be joined to the current instruction framework. The ideas that are of widespread fraternity and strict resilience have general worth to the current situation. His endeavor of intermixing vedantic profound, moral and moral schooling and western material idea of training has more prominent pertinence to our advanced Indian culture for comprehensive generally moderate improvement of kid's inactive possibilities. His idea of self education and man-production training and schooling for character and country building are the forces for the establishing bedrock of present arrangement of comprehensive instruction. Moreover, he alsolaid more noteworthy accentuation on ladies' schooling and training for individuals of the more fragile areas in the general public which is very obvious and OK to present day culture for making a populist society of ethically inspired and really flowered. Thus being a Hindu priest and vedantist advocate, his philosophical lessons and thoughts on various parts of instruction is surprising to make the advanced training more practical and useful to society. Through ideal arrangement for adjusted educational program adds to otherworldly and material improvement of understudies' innate characteristics through the sign of what is as of now being there in kids in dormant structure is additionally the fundamental precept of student focused training. Ultimately, taking together while evaluating the commitments of Swami Vivekananda, Netaji Subhash Chandra Bose composed that "Swamiji blended the east and the west, religion and science, at various times. Our comrades have acquired uncommon self esteem, confidence and self-declaration from his lessons".

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