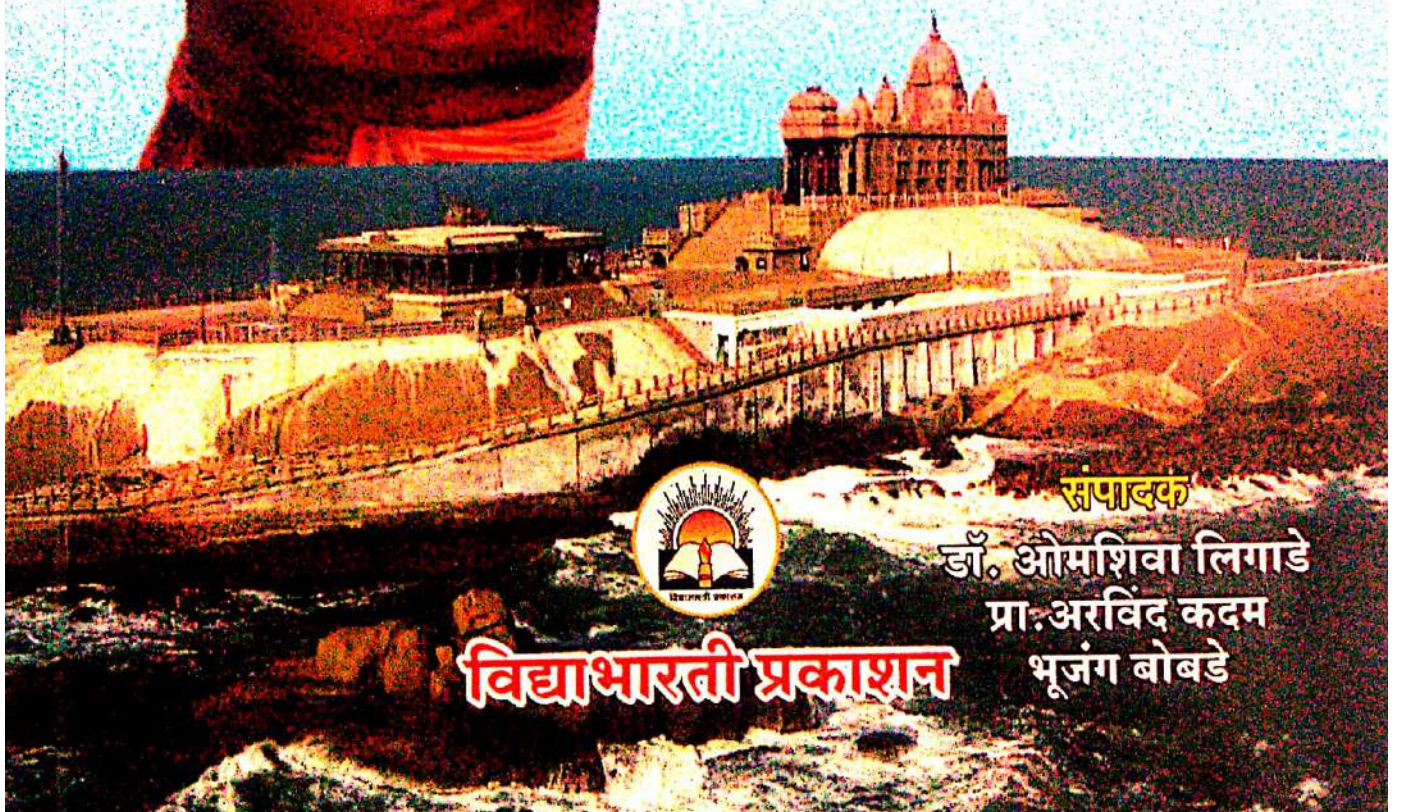
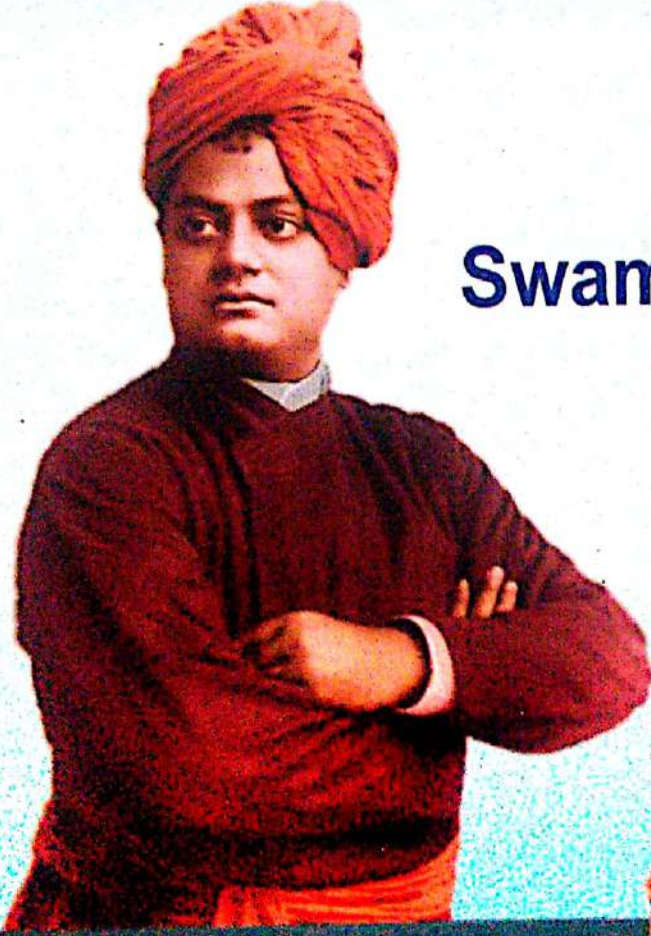


उठा ! जागे व्हा ! आणि ध्येय प्राप्त होई पर्यंत थांबू नका!

युगनायक स्वामी विवेकानंद

(शोधनिबंध संग्रह)

Yuganayak
Swami Vivekanand



विद्याभारती प्रकाशन

संपादक

डॉ. औमशिवा लिगाडे
प्रा. अरविंद कदम
भूजंग बोबडे

युगनायक स्वामी विवेकानंद (शोधनिबंध संग्रह)

Yugnayak Swami Vivekanand
(Research Papers)

— संपादक —

डॉ. ओमशिवा लिगाडे

इतिहास विभागप्रमुख,

शिवजागृती महाविद्यालय, नळेगाव जि. लातूर

प्रा. अरविंद कदम

भूगोल विभाग प्रमुख, शिवजागृती
महाविद्यालय, नळेगाव जि. लातूर

श्री. भुजंग बोबडे

गांधी रिसर्च फाउंडेशन, जैन हिल्स,
जळगाव



विद्याभारती प्रकाशन

या पुस्तकातील प्रकाशित झालेल्या शोध निबंधातील विचार हे संबंधित शोधनिबंध लेखकाचे आहेत. लेखकांच्या मताशी संपादक, प्रकाशक आणि मुद्रक सहमत असतीलच असे नाही.

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E-mail : vidyabhartee@rediffmail.com

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SWAMI VIVEKANANDA AT THE WORLD CONGRESS OF RELIGIONS

Pr. Rahul B. Pandit
S.S.C.College Junnar
Tal- Junnar, Dist-Pune.

Prof- Anil K. Bade
S.S.C.College Junnar,
Tal- Junnar, Dist-Pune.

Introduction-

In this famous speech, Swami Vivekananda spoke of his vision for an end to violence and fanaticism. His message of the 1800's is as timely and fitting now, in the 2000's, as it was then, over 100 years ago.

World Parliament of Religions in 1893: In recent history there have been great strides in bridging the spirituality of East and West. Notable among these was the message given by Swami Vivekananda at the World Parliament of Religions in 1893. The World Parliament of Religions was sponsored by the Unitarians and Universalists of the Free Religious Association, and was a part of the greater Columbian Exposition held for several months in 1893, in Chicago, which was attended by over 27 million people.

Speech-

"Sisters and Brothers of America. [At this moment came the three minute standing ovation from the audience of 7,000] It fills my heart with joy unspeakable to rise in response to the warm and cordial welcome which you have given us. I thank you in name of the most ancient order of monks in the world; I thank you in the name of the mother of religions; and I thank you in the name of millions and millions of Hindu people of all classes and sects.

My thanks, also, to some of the speakers on this platform who, referring to the delegates from the Orient, have told you that these men from far-off nations may well claim the honor of bearing to different lands the idea of toleration. I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites, who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian nation. I will quote to you, brethren, a few lines from a hymn which; I remember to have

repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee." The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the Gita: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honor of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen, and of all uncharitable feelings between persons wending their way to the same goal. Swami Vivekananda addressed the Parliament about a dozen times. His outstanding address was a paper on Hinduism in which he discussed Hindu metaphysics, psychology, and theology. The divinity of the soul, the oneness of existence, the non-duality of the Godhead, and the harmony of religions were the recurring themes of his message. He taught that the final goal of man is to become divine by realizing the Divine and that human beings are the children of 'Immortal Bliss'.

In the final session of the Parliament, Swami Vivekananda said in the conclusion of his speech:

'The Christian is not to become a Hindu or a Buddhist; nor is a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth. If the Parliament of Religions has shown any thing to the world, it is this: It has proved to the world that holiness, purity, and charity are not the exclusive possessions of any church in the world, and that every system has produced men and women of the most exalted character. In the face of this evidence, if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of resistance: "Help and not Fight," "Assimilation and not Destruction," "Harmony and Peace and not Dissension".'

And a few newspaper reports and other comments:

"The Parliament of Religions at Chicago is, we believe, the beginning of the movement that will come into greater prominence by and by for

unification of all nations into a common religious bond. That was the impression, at least, of all those whom attended the Parliament of Religions, and listened intelligently to presentation of the different religious creeds. ..."

"Vivekananda's address before the Parliament was broad as the heavens above us; embracing the best in all religions, as the ultimate universal religion -charity to all mankind, good works for the love of God, not for fear of punishment or hope of reward. ..." "That man a heathen!" said one, as he came out of the great hall, "and we send missionaries to this people! It would be more fitting that they send missionaries to us (America)."

Conclusion:-

Even his religious ideas were radical. He once declared, "I do not know the 30 crore deities of our pantheon. But I know the millions of my suffering fellowmen who are my gods to be served." He epitomised this sentiment on the lines "Nara Seva is Narayana Seva" (Service to Man is Service to God). He did not believe in salvation by constantly running away from the world to meditate in caves; he believed that such enlightenment was only a means to serve his fellowmen. So he created an Order of Monks at the Ramakrishna Math and Mission, who are dedicated to the uplift of the downtrodden through education, health care and such other activities. He laid the foundation for communal and religious harmony, expanding on the principle his Guru had demonstrated. "Swami Vivekananda saved Hinduism and saved India. But for him we would have lost our religion and would not have gained our freedom. We therefore owe everything to Swami Vivekananda. May his faith, his courage and his wisdom ever inspire us so that we may keep safe the treasure we have received from him!"

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