



THE SPIRITUALIZED HUMAN VOICE OF SWAMI VIVEKANANDA TO ENSURE PERFECT LIVING IN ALL RESPECTS: AN APPRAISAL

J. KAVITHANJALI

Ph. D. Scholar (Part-Time),
Madurai Kamaraj University,
Madurai -625 021 (TN) INDIA

ABSTRACT

This paper flows with the life of Swami Vivekananda's perfect living with the quality of humane and icon of spiritual voice for the human evolution and freedom of their own with the spiritual power. He enchanted the values of love, kindness, spirit of humanity, universal equality, unity and fraternity. Vivekananda wanted to elevate man with the power of spirituality. Swami Vivekananda was a great intellectual orator and he dedicated his life to the realization of the Truth. Swami Vivekananda's philosophical lectures do provide and present the universal spiritual values and their rational justification without reference to any particular cult or creed.

Key Words: Humanity, Spiritual powers, Truth, Faith, Universal Equality.

INTRODUCTION

In agreement with the fact that Mother India has many great orators and they were to last a long time, among the peerage Swami Vivekananda (1863-1902) holds his position respectively, he was a great intellect, great orator, social reformer, philosopher, religious preacher, humanist and great lover of his motherland. Swami Vivekananda's actions are approachable with those spiritual and physical powers through which his actions were made the contributions to the study of both Hindu religion and philosophy. Truth leads his life, that realization of Truth, he has some divinity and dynamic power to uplift all the human beings from the lower level and make them to experience the 'Ultimate Bliss'. His words possessed an inexplicable charm – a charm that captivated the millions of hearts all over the world. Swami Tejasananda writes:

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“The accumulated spiritual forces of three hundred and thirty millions of people compressed themselves as it were into the multi coloured life of the towering personality who set himself to the Herculean task of rebuilding the nation on the basis of a synthetic ideal bearing in it the best elements of the cultural contributions of the East and the West” (P 1).

Swami Vivekananda engrosses a unique place in the Indo-Anglian literature by his formidable contribution which consists of his speeches, letters, and poems etc. “Swami Vivekananda lectured, letters and writings reveal not the dry intellect of a thinker, but the outpourings of a heart, the spontaneous outburst of a heart deeply stirred” (Sastri 294). Vivekananda was intensively against by the sufferings of humanity and those who were denied of being humble, particularly in the Indian society. He intrigued in serving the poor people and all those who were living miserable and hard lives all over the world. He exhorted:

*“Have charity towards all beings.
Pity those who are in distress”.*

He also said once:

*“yes, a daily worship at the feet of beggars,
after bathing and before the meal,
would be a wonderful training of heart
and hand together” (P 15).*

Sister Nivedita expressed thus:

*“This is the realization, which makes
Vivekananda the great preacher of Karma,
Not as divorced from but as expressing
Jnana and Bhakti. To him, the worship,
The study, the farmyard and the field
are as true and fit scenes for
the meeting of God with man as the call*

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*of the monk or the doors of the temple.
To him, there is no difference between
service of man and worship of God,
between manliness and faith, between
true righteousness and spirituality”*

(Nivedita)

Through this realization, we came to know that Swami Vivekananda believed that the service to humanity and karma could lead man to great heights and elevate with the power of spirituality. By preaching the values of love, kindness, affection and spirit of service to humanity, he so desired to make human beings stand on the ground of universal equality, unity, love and fraternity. He exhorted:

*“God has become man,
man will become God again”*

In the Indian context of tradition, philosophy and religion have always hand in glove, but Philosophy acknowledged the man's spiritual life, conjoint with the religion, aggrandize and liberalizing the principles along with on no account of adopting the western philosophical outlook. Swami Vivekananda's philosophical lectures do provide and present the universal spiritual values and their rational justification without reference to any particular cult or creed. “Though their background is Vedantic, they are so closely related to the fundamentals of spiritual life that the followers of any religion will find in them some aid both to deepen and broaden their faith” (P iv).

In the life of man, religion is to be a potent which provides them the strength and inspiration through the teaching of faith in all situations. Great men and women that which history knows and have it as an example to the nation 'Faith' led to their achievements. Vivekananda puts a question, “Do you know how much energy, how many powers, how many forces, are still lurking behind that frame of yours? He adds thus: “... behind you is the ocean of infinite power and blessedness ... If matter is powerful, thought is omnipotent. The God whom people usually worship as a far off and unknown being, is in the Vedanta the too-well-known and the closest object to us. The God of Vedanta is “identical with the Self and therefore the nearest of the near. It is through the self we know everything” (P 5).

We need both strength and goodness Swami Vivekananda says, “It is the journey from truth to truth, from lower truth to higher truth. Darkness is less light; evil is less good; impurity is less purity”(P 3). In this competitive world, everyone seeks success, if that be the case, strength and goodness are developed is more important to become a perfect man than anything else. Swami Vivekananda lays focus on “strength first and goodness next”. Strength



is a very complex word. In simple terms, it refers “to the state or quality of being strong ... among other things, physical strength, mental strength, intellectual strength, capacity to act courageously, having faith in one self and capacity to stay focused on the execution of work” (Sarma 10). When one improves goodness first and strength later, they lacked focus on the execution of work thereby leading to inefficiency and failure to reaching their goals despite goodness along with, when one improves strength first and goodness later, one can attain success in the world because of the strength and faith in oneself, courage and the power to stay focused on, in case of the execution of work. But more strength and less goodness are an intermediate stage, one needs to transform oneself from self-centeredness to an altruistic approach. Vivekananda realized that sincere efforts should be taken to enlighten the people on how spiritualism is an essential part of life to fill everyone with a new spirit. He practiced spiritual exercises and as a result, experienced a kind of Bliss which he wanted everyone to experience. It should be added that “Swami never propounded any new philosophy; nor did he try to impose his philosophy on others. As Tapash Sankar Dutta puts it,

“Swamiji revived that old spirit, recast and recommended it to make it more relevant to the modern world – full of complexities and contradictions” (P 265).

According to Swami Vivekananda, the world, as a whole, stands divided into two parts – the East and West. The East remained poor by resorting to spiritual experience and realization and the West, by inventing more and more through science, increased the materialistic pleasures. Swami realized that there should be harmony between materialism and spiritualism, otherwise there should be an incompleteness in human life. A complete human life revolves around two things – materialism and spiritualism, but materialism should be gradually but ultimately be subordinated to spiritualism. This way of living is something an ideal one which sense the hopes, desires and aspirations of a human being could be achieved to some extent, or to be suppressed and nor should they be allowed to remain unfulfilled. He preached them to become a human being and could reach higher levels towards the realization of Truth, the goals of human life.

India has been a rich source of great spiritual power and earnest seekers of Truth. A person like Swami Vivekananda to experienced certain Indian spirituality ideals and ventures to make them comprehensive to the common man to gain knowledge about spiritual and Truth. His thoughts are extemporaneous and his own personal experiences and he wanted to speak in ordinary language that could easily interpret the valuable thoughts, so Language should not be a barrier but an easy conveyance of one’s thoughts. “His words in English have since become a new gospel. Through English he gave voice to his mission and expression to that which he himself was the center of a spiritual world impulse” (LSV 29). He realized certain



truths, which could help human beings in keeping their lives peaceful and happy. His enchanted speeches made the audience spell-bound, his voice invigorated the minds of audience and the gatherings over-poured with the divine grace which captures with the following words, “He had a dynamic dominating and magnetic personality. The charm and power of his eloquence captivated all” (Jagtiani 5). Ideas and words were blended together and hold the audience minds with his flawless speech with vibrant words. He proved that he could convey to the audience any abstract idea in a lucid and simply way. Having had a personal and direct contact with Swami Ramakrishna, Swami Vivekananda knew fully well as to how to make the listener understand him. T. Muttucumaru aptly comments:

“He who has realised the Atman becomes a storehouse of great power. From him as the centre, a spiritual force emanates, working within certain radius; people who come within this circle become inspired with his ideas and are overwhelmed by them” (P 138)

Praising Vivekananda’s vigour of spirituality and personality, Arun Bhattacharya states;

“His greatness lies in the fact that in the nineteenth century when India was considered a backward country which had everything to learn from Europe, he proved the world that India had a great religion and culture which Europe should learn” (P 13).

Swami Vivekananda considered religion is a growth from within till one reaches the last stage of human evolution, the essence of being own, when the individual realizes within his own self all of his dreams attain perfection and absolute freedom, and discovers the kingdom of heaven that has been lying all the human hearts.

To conclude, this manifestation of Swami Vivekananda was inspired by his own realization through his practical mind Vedanta. Unity or oneness in the cosmos, unshakable faith in oneself, that may inspire not only one’s individual life but also the national and international life. Undoubtedly, he is remembered as a dynamic spiritualist who served God by serving others. “He leaves behind indelible footprints which none of the historical forces and none of the vagaries of fate can efface” (Bhajananda 464). Being the preacher of religion, he holds



together the truths of all religions not based on bias an but an universal prophet appreciating the truths of all religions and developing a broader outlook in life in all respects.

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