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Swami Vivekananda -the Patriot

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Abstract

The freedom struggle of India is discussed highlighting the extent that the freedom fighters of all hues got directly or, indirectly inspired from Swami Vivekananda's (Swamiji's) patriotism, the humanism- centric spirituality with love for the country and deep feelings for its poor and downtrodden. Until the British conquest, India was never a politically united nation and it was only spirituality which unified the nation.

It was from Swamiji's life and works that actually motivated:

- *the metamorphosis of the Indian National Congress, under Lal-Bal-Pal initiating the swadeshi movement;*
- *his spiritual daughter Sister Nivedita, in making a paradigm shift of such movement besides spreading it throughout India;*
- *Jatin (the tiger-like) and other revolutionaries making supreme sacrifice to wake up the nation;*
- *Gandhiji's satyagraha and salt march with non-violence and non-cooperation making mass upsurge;*
- *Moulana Azad and others to fight for Hindu-Muslim unity, despite the rulers efforts to accentuate the divide for perpetuating power;*
- *Netaji Subhash Chandra forming the Indian National Army (INA) and thereby ushering in a revolt like situation in the military along with mass upsurge and thereby compelling the war-torn British to hand over power.*

Swamiji's model of patriotism was divinity-centric humanism with love for all. Considering India to be the van guard of spirituality, Her welfare with independence was a necessity for the world's interest, as per Swamiji.

Key words: Humanism -centric patriotism, Swadeshi, Freedom struggle, Sister Nivedita, Gandhiji, Revolutionaries.

1.0 Introduction: Sister Nivedita in the introduction of Swami Vivekananda's (Swamiji's) complete works wrote, "...the Shastras, the Guru, and the Motherland - are the three notes that mingle themselves to form the music of the works of Vivekananda"¹. It is from his realisation of the Sastras that Swamiji could see to the nobility of India that makes her great. Swamiji wrote, "This is the land (India) where alone religion was practical and real...Here

and here alone the human soul studied the universe as one unbroken unity whose every pulse was his own pulse”². Seeing the miserable plight of the then subjugated India, he questioned himself “Shall India die? Then from the world all spirituality will be extinct, all moral perfection will be extinct, all ideal will be extinct; and in (its) place will reign the duality of lust and luxury as the male and female deities, with money as the priest, fraud, force competitions its ceremonies, and the human soul the sacrifice”³.

Thus patriotism of Swamiji was not just a poetic froth of love for one’s own land with chauvinistic nationalism, but got identified with spirituality and love for sustenance of the values of virtue for the entire mankind, which Swamiji identified with India & associated with its welfare. In fact, the tenets of the patriotic fervour of Swamiji, identified with love for India, originated not only from his spiritual realisation of the Shastras; but also got accentuated from the direction of his Guru Sree Ramakrishna, who wanted Swamiji to rejuvenate the lost glory of India⁴. Swamiji while moving as a wandering monk, confided to his disciple Swami Sadananda about this task assigned by his Guru, for which he traversed throughout the length and breadth of India, moving from door to door from kings’ palace to the cottage of the humble; and thereafter meditated on the rock of Kanya Kumari facing the entire India in front and with roaring seas all around. He meditated over the past, present and future of India and got the answer for her downfall because of the fact that “her true religion, the very life and breath of her individuality is scarcely to be found then, and realised that Her only hope was renaissance of the lost spiritual culture of its ancient Rishis”⁵.

He repeatedly said on various occasions that “Our life blood is spirituality⁶there is no regeneration for India, until you are spiritual. Not only so, but upon it depends the welfare of the whole world”⁷. He gave the message that “Each nation has a main current in life; in India it is religion. Make it strong..”⁸ to regain our lost glory. He asserted, “Before flooding India with socialistic or political ideas, first deluge the land with spiritual ideas.if you attempt to get the secular knowledge without religion, I tell you plainly, vain is your attempt in India. It will never hold on people”⁹.

But he lamented that even in the field of our religion “...there came the most horrible degradation.....the greatest minds of the country have been discussing for several hundred years, whether I may touch you, or you may touch me, and what is the penance for this touching. We are neither Vedantists ...nor Pauranics, not Tantrics. We are just Don’t - touchists”¹⁰. The themes of the Vedanta, the most sublime and glorious conceptions of God and soul ever presented on earth, were half lost¹¹.

Swamiji then made the prophecy that, “India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction, but with the flag of peace and love, ... On our work depends the coming of the India of the future. She is there ready waiting. She is only sleeping”¹².

Swamiji’s deep love for India and its people could be seen from his response that he made in Detroit, USA, some times in 1894; where “a lady asked Swamiji if he liked the

English. He very naturally responded that he did not (though afterwards he changed his view, as would be shown later). “Then she continued with fine tact to pursue the subject still further by touching the event, the Indian mutiny. As ...Swamiji grew excited she smiled at him ironically and said, ‘I thought I could disturb your philosophical eastern calm.’¹³ “It was indeed rare for Swamiji to get excited. Those who knew him often remarked upon the fact that no matter how violent his antagonist, he always remained calm and serene. ...Perhaps the only subject that agitated him, particularly in the early days (of USA), was that of the English in India’’¹³. “His great heroine was the iconic Ranee of Jhansi of the Indian mutiny, who led her troops from the front ...whenever he mentioned of the Ranee he would weep with tears streaming down his face’’¹⁴. He used to say, “That woman was a goddess, ...When overcome she fell on her sword and died like a man.’’¹⁴.

As regards patriotism is concerned, Swamiji’s view was much higher than just ‘frothy love’ for the country. Using his own words as Swamiji said, “I have my own ideal of patriotism. ...First feel from the heart.Do you feel that millions (of Indians) are starving today, and millions have been starving since ages? Do you feel the ignorance has come as dark cloud? Does it make you restless? Does it make you sleepless?you may feel, but instead of frothy talks, have you found any way out ...some help instead of condemnation.....Have you got the will to surmount mountain- high obstructions? If the whole world stands against youwill you still dare to do what is right?’’¹⁵. He said, “I love you (Indian people) because you are the children of Gods, and because you are the children of your glorious forefathers’’¹⁵. That was Swamiji’s ideal of patriotism.

It has been noted that “the night following the opening day of the Parliament (of Religion at Chicago) Swamiji, a guest at the time in a luxurious home, wept from the depths of his heart over the poverty and suffering of the Indian masses. This was his reaction to the fame and power that were suddenly his’’.¹⁶. It was reported in an US paper ‘the Tribune’, that ‘the subject dearest to his heart was India’¹⁷. Swamiji said later, “I was asked by an English friend on the eve of my departure, ‘Swami, how do you like your motherland after four years experience of the luxurious, glorious, powerful West?’ I could only answer, India I loved before I came away. Now the very dust of India has become holy to me, the very air is now to me holy; it is now the holy land , the place of pilgrimage, the Tirtha.’’¹⁸.

The British atrocities and misrule in dependent India, over which Swamiji felt deeply was expressed vividly in his letter written to Mary Hale, on 30th October, 1899, which runs as below. “In spite of centuries of anarchy that reigned during the struggles of the English to conquer, the terrible massacre the English perpetrated in 1857 and 1858, and the still more terrible famines... have become the inevitable consequence of British rule.India’s produce can support five times as many people as there are now in India, if the whole thing is not taken off from them.There has been a reign of terror in India for some years¹⁹.

But Swamiji’s anguish was against the misrule and tyranny of the British Govt. and never against the British people for whom he had a high regard. In course of his talk in Calcutta, sometimes in early 1897, Swamiji said, “No one ever landed on English soil with

more hatred ...for a race than I did for the English.....but the more I lived with themand mixed with themthe more I loved them. There is none other here....who loves English people more than I do...their education is to hide their feelings and never to show them up....but behind this covering ...there is a deep spring of feelings in English heart',²⁰. About the American he said, "An American meets you for five minutes in a train, and you are his friend.....It would take me years to tell you how I have been treated by them most kindly and most wonderfully"²¹. Thus Swamiji's love and deep feelings were not bound only for his countrymen, but to whomsoever Swamiji came across, which included the English and the Americans as well.

Based on the above back drop, the topics that have been identified for elucidation to understand Swamiji as a patriot are as below:

1. The growth of India as a nation.
2. Patriotism as a value in Indian psyche.
3. Freedom struggle of India with Swamiji's role in it.
4. Swamiji's own model of patriotism conjoined with humanism and divinity.

Brief accounts of them are narrated below.

2.0 Growth of India as a nation: Historical records show that politically India remained divided into numerous independent states, many times invaded by outside forces who later on made India their home, becoming part of the conglomeration of Indian inhabitants. At times, some ruler came into prominence overpowering the neighbouring states, but never the whole of India, as shown below in fig.1-4, covered from the period of Emperor Ashoka, till the advent of the British conquest of India.

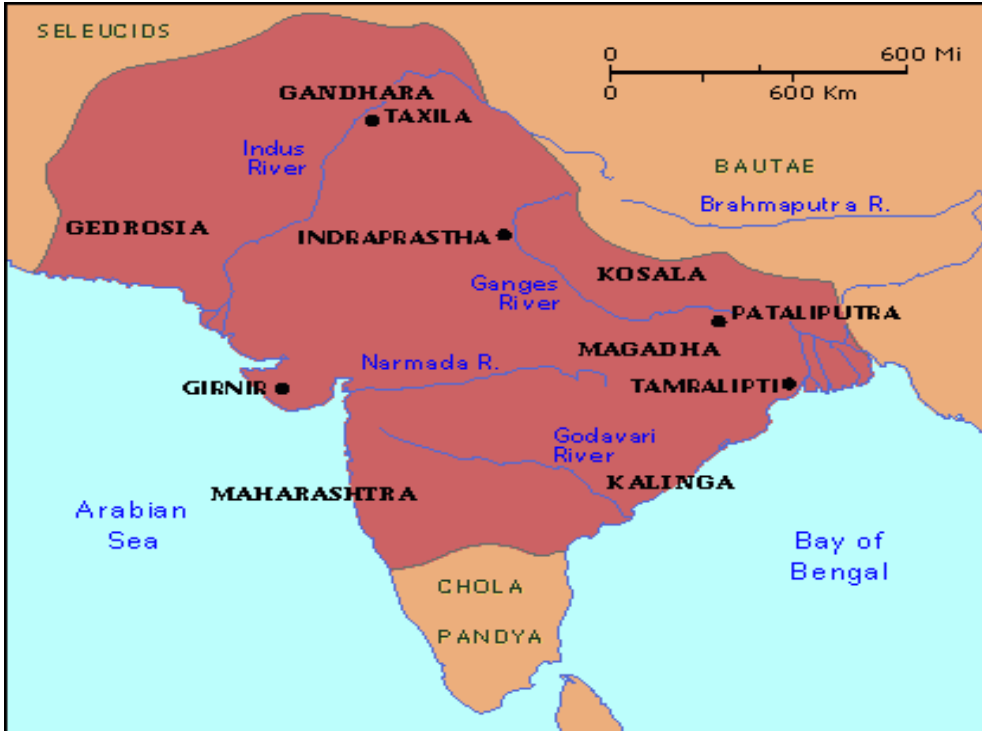


Fig.1 Ashoka's Empire shown (268-232BC)- excludes the Chola Pandya and part of Bengal, Assam, etc.²²

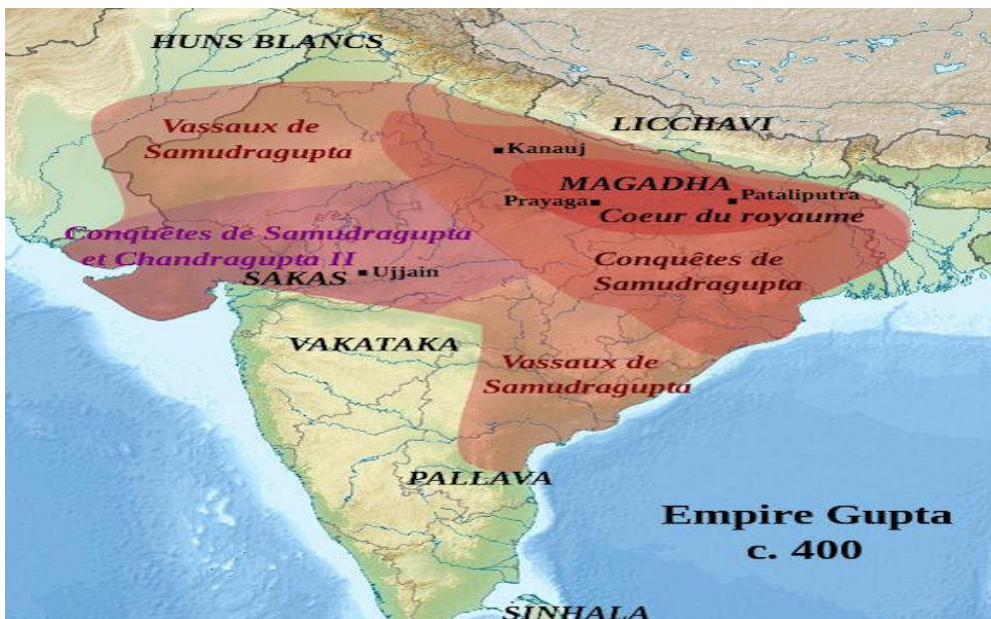


Fig.2. Gupta Empire -supposed golden age of history (320-550AD)-Chandra Gupta, Samudra Gupta & Chandra Gupta-II. ²² .

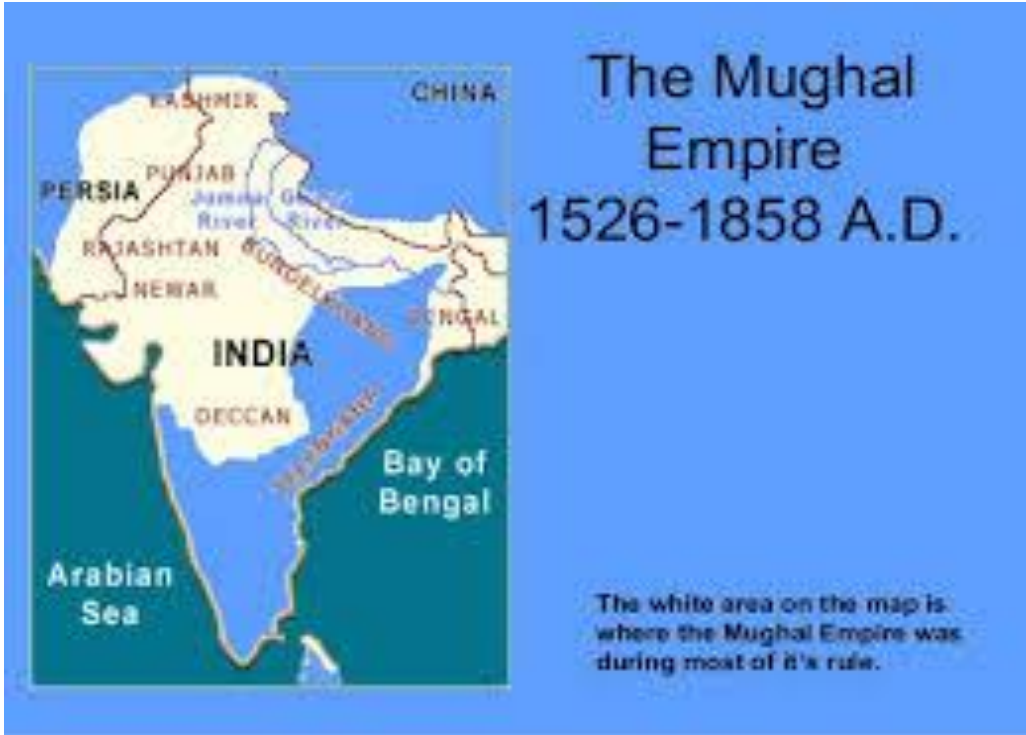


Fig.3. Mughal Empire- Akbar till Aurangzeb (Bahadur Shah).²²

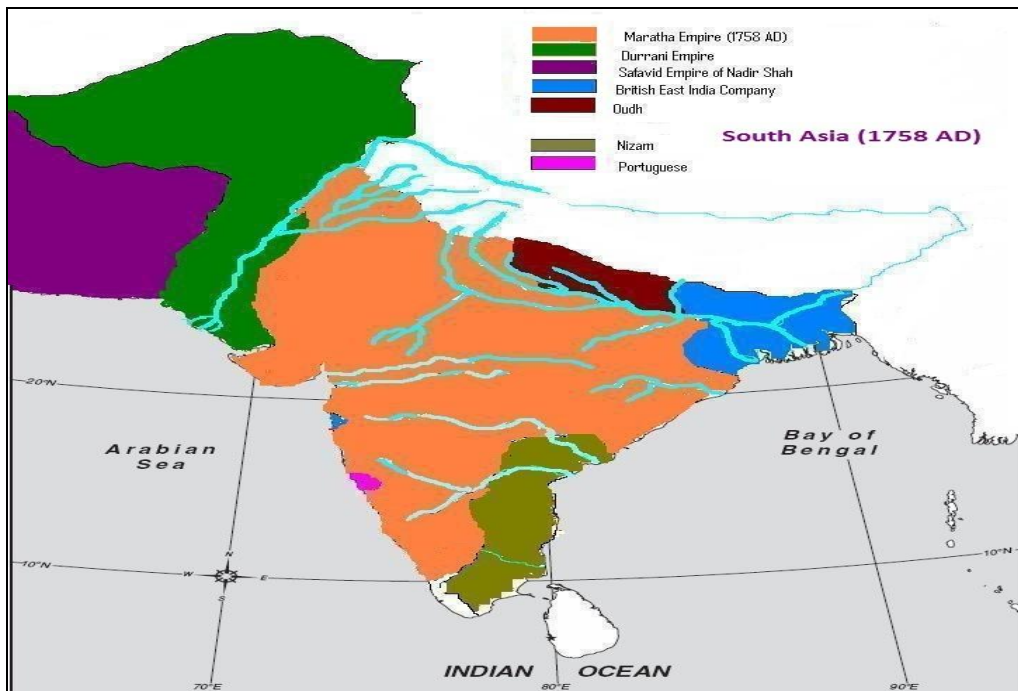


Fig.4. Maratha power at the height of their glory (1758AD)²²

It would be obvious from the above four figures that India was never a united political power, before the conquest by British force, shown below in fig.5, only when virtually the whole of India was under one political force, the British rule. They however never intermingled with the Indian race, maintaining their separate identity, governing India from their own country but utilising the Indian soldiers and babus to keep them subjugated under their rule.



Fig.5 Shown the British Indian Empire -which for the first time makes political map of the whole of India under one rule (Afganistan & Burmah included).²²

Swamiji rightly wrote, “...after the fall of powerful Patliputra Empire till now, India was never under the guidance of such a powerful machinery of Govt. as the British”²³.

As regards the Indian nationhood is concerned, mentioning of its diversity and conquest of the land followed by outsiders settling in India, Swamiji wrote in a poetic language, “...-all nations of the world, as it were pouring their blood into this land (India) . ..of languages the most wonderful conglomeration is here; of manners and customs there is more difference between two Indian races than between the European and the Eastern

“races”²⁴. The same view is expressed by the British scholar historian, Sir John Strachey who said, “the difference between countries in Europe were much smaller than those between countries in India. Scotland is more like Spain than Bengal is like Punjab....There was no Indian nation or, country in the past; nor would there be in future.”²⁵

But such extreme views discarding the nationhood of India, were contested by the English educated scholars like Gokhale, Tilak, Gandhiji and others whose efforts helped growth of the Indian National Congress, building bridges between different communities. The poet philosopher Rabindra Nath Tagore called the nationhood of India to be the unity amongst the diversity. JBS Haldane, the famous scientist who took up citizenship of India, leaving his British citizenship, philosophically commenting on Indian nationhood said, “I happen to be a proud citizen of India, which is a lot more diverse than Europe, let alone USA, USSR, or China and thus a better model for a possible world organization. ...So I want to be labelled as a citizen of India”²⁶. Haldane described India as the closest approximation of a Free World²⁶.

Swamiji’s approach of the nationhood of India strikes at the root of it, mentioning of the spiritual identity for India’s nationhood. He categorically mentions, “In Europe political ideas form the national unity. In Asia, religious ideals form the national unity.”²⁷ It may be relevant to mention here on the prodigy saint Sankaracharya’s efforts to unify India in early 7th century, with the message of spirituality reviving the truths of the Vedas which was in decline then. He established four spiritual centres in four corners of India, like Jyotirpeetham at Badri (Uttarakhand), Sharadapeetham at Dwarka (Gujarat), Shringeri Sarada Peetham (Karnataka) and Govardhanpeetham, at Puri(Orissa). He also classified the entire monkhood in ten sects prevalent till today; like tirtha, ashram, bon, aranya, parbat, giri, sagar, saraswati, bharati and puri.²⁷ They were meant to preach spirituality throughout the length and breadth of India, and thereby consolidate the politically divided India’s identity with the truth of spirituality as the unifying force.

Swamiji virtually echoed the spirit of Sankaracharya, claiming the cementing force of Indian nationhood to be the spirituality²⁸. He proudly proclaimed, ‘new India will rise with Vedantic brain & Islamic body’²⁹. Perhaps Swamiji meant the realization of the ‘innate divinity of man’ as the truth of Vedanta in the *intellectual plane*; and the acceptance of the virtue on ‘universal brotherhood’, as the successful practical trial in Islam on the Vedantic truth that ‘everything is God’, in the *material plane*. He adds, “. ... - it is India. ...deluging the earth again and again with the pure and perennial waters of spiritual truth. ... and .. again must start the wave which is going to spiritualise the material civilization of the world”³⁰.

3.0 Patriotism as a value in Indian Psyche: Historian R C. Majumdar et al. commented in the context of the battle of Plassey, “The common people were too accustomed to revolutions to trouble themselves seriously about any change in the Govt, while the more influential chiefs shaped their policy with a view to their own interest alone. The idea of nationality or patriotism was unknown”³¹. Perhaps this was the prevalent Indian psyche. By and large, common Indians having too lofty values to grasp like, ‘*Basudhaib Kumbakam*’,

meaning ‘the whole world is my relation and my own’, ended up as a wretch concentrated all in self. Values like, patriotism, valour, martyrdom, were normally unknown values in the Indian psyche for ages, remaining unconcerned on foreign conquest. It was a common fact throughout Indian history, that most of the time the entire army against foreign invasion collapsed or deserted, as soon as the commander or the king leading the army got injured or, killed.

Of course there were exceptions, where the king or the commander could motivate his entire followers to put formidable resistance than accept defeat against foreign invasion; which was more for the love and admiration of their leader than motivated on the values of patriotic fervour. This was thus mostly personality-centric, like the sacrifice of the Rajputs, Rana Pratap*, Shivaji, Guru Govind Singh, etc.

*[It has been reported that Rana Pratap’s successful defiance of Mughals, using guerilla strategy proved inspirational to the undisputed patriotic leader like Shivaji- who motivated his entire people for his fight against Mughals, as also inspiring patriotic fervour to anti-British revolutionaries of Bengal]³²

It may be relevant to mention here that Macaulay throttled the prevalent education system through Sanskrit and Arabic in India, introducing English education system to create a class who will be Indian in external physique but English in their thoughts; so that British Empire can be perpetuated. But the reaction was just the reverse. It was the English education system that imbibed patriotic feelings and values of martyrdom amongst the Indians which was instrumental in ending the British rule in India earning independence. Raja Ram Mohan Roy (1772-1833) was perhaps one of the first Indian to get motivated with western values, as evolved from the French revolution (1789-1799), eulogizing the values of equality, liberty and fraternity. English educated Bankim Chandra Chattopadhyay’s ‘*Vandemataram*’ (meant salutation to mother, identifying India with mother), introduced in his novel Ananda Math in 1882, based on a historical event of Sannyasi (Monk) rebellion, proved to be a vital buzz word (*mantra*) with mass upsurge in the future freedom struggle of India. The very utterance of *Vandemataram* evoked strong patriotic feelings inspiring millions of freedom fighters in India, which later on became the national song after independence.

There is also the other side of such neo-education system introduced by the British rulers. Swamiji said such educations though have some good points but it is not man-making education. It takes away our ancient value of *Sraddha*, ridiculing everything that is holy,³³ and said it is rather a negative education. In his own words, “The child is taken to school, and he learnsall the sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneless³⁴. In many of Rabindra Nath Tagore’s and other Indian authors’ writings, ample examples on caricatures of such products of the neo-education system has been depicted as comic characters.

In fact, it was Swamiji, whose triumph in Chicago World Parliament of religions in 1893 and his lecture tours in the west afterwards, established with a bang the supremacy of Indian thoughts over the entire western world, which instilled self confidence in Indian mind otherwise remaining apologetic for their lack of material progress and remaining dependent under foreign rule. It was thus Swamiji and Swamiji alone who kindled up the fire of patriotism in Indian minds.

Mahatma Gandhi wrote, “My homage and respect to the very revered memory of Swami Vivekananda after having gone through [his works], the love that I had for my country became a thousandfold”.³⁵ Netaji Subhash Chandra Bose’s whole life centred around the ideals of Swamiji, being inspired from his writings since childhood. Rabindra Nath Tagore wrote to Ramain Rolland, “ If you want to know India, read Vivekananda”.³⁶ The great philosopher poet of his time identified India with Swamiji. Tilak, the great freedom fighter and leader of Maharashtra, went to Belur Math to meet and take advice from Swamiji, being his great admirer.³⁷ Jawaharlal Nehru, the first prime minister of India said, “...many of my generation were very powerfully influenced by him and I think it would do a great deal of good to the present generation if they also went through Swami Vivekananda's writings and speeches, and they would learn much from them. along with his spiritual pursuits, he had such a deep love for his country that whatever he said or wrote had a strange effect on us..... the lesson he imparted was of infusing strength in the people, in every individual, in every nook and corner of India.”³⁸

In 1897, just 50 years before independence Swamiji gave a clarion call, “For the next fifty yearslet all other vain Gods disappear for the time being. This (Mother India) is the only God that is awake, .. all other gods are sleeping.What vain gods shall we go after, .. worship the god all around us, the Virat ?and the first Gods we have to worship are our countrymen.”³⁹ Asking for sacrifice for the cause of motherland Swamiji pronounced, “..freedom deserved only by the brave and heroic ... forget not that thou art born as a sacrifice to the Mother’s altar; forget not that thy social order is but the Infinite Universal Motherhood!pray day and nightO Thou Mother of strength, take away my weakness, make me a man!”⁴⁰

4.0 Freedom struggle of India: The British ascendancy to power was faced with frequent famines as well as localised rebellion, from its very beginning; all of which could be ruthlessly crushed. They included among others, Sannyasi rebellion* in 1780, Muslim movement under Titu Mir & Dadu Mir in 1831 & 1847; Santhal resurrection under Sidhu & Kanu Murmu in 1855-1857*, Sepoy Mutiny of 1857-1859 which could be curbed by certain other Indian sepoys, working under their British masters.⁴¹

*[Major Jervis opining very highly of the Santhals wrote, “They did not know yielding, and would die calmly till the last man, fighting very bravely with bows and arrows against modern weaponry. But they never used poisonous arrows against us, which they used only for hunting”⁴². Such valour & aristocracy speak volumes on the value system of the original inhabitants of India].

It was however, the Indian National Congress whose relentless movement culminating to the mass upsurge besides losing full control over their army, that led to the war-torn British to transfer power to India. An account of this journey of independence movement with various phases of transition of the Congress, including Swamiji's inspiring role, is briefly discussed below.

The different phases of Indian National Congress, leading to the independence of India, may be divided into the following stages of transformation. They are:

1. Birth of the Indian National Congress.
2. Metamorphosis of Congress initiating *swadeshi* movement, making economic blockage to the ruling power.
3. Sister Nivedita (spiritual daughter of Swamiji) in arousing patriotism in the Indian Psyche).
4. Congress used as the launching pad of various splinter revolutionary groups.
5. Gandhiji leading the mass movement of Congress.
6. Stirring the military against the ruler.
7. Tryst of destiny bringing in independence with partition of India.

4.1 Birth of Indian National Congress: It is an irony of fate that Indian National Congress, meant for expressing political concerns of Indian people, was launched by a British Civilian (Scot), A. O. Hume. In 1885 Hume set up the congress with its first session in Bombay under the presidency of barrister W.C. Banerjee⁴⁴. Hume was critical of Lord Lytton's extravaganza in organising Delhi assemblage in 1877, followed by famine in Deccan claiming 5.5 million people which fomented much outrage.⁴⁴ Of course, after Lytton, Hume emerged as the conduit between Govt. House and the Indian subjects.⁴⁵

The function of Congress in its early years ended up sending multiple resolutions to the government. on the appalling poverty of the country with prayer to redress year after year; but professing unswerving loyalty to the throne and not a word was uttered seeking for independence.⁴⁶ However, Dadabhai Naoroji (attended Swamiji's talk in London, in 1896⁴⁷), a Parsee business man of London and twice president of Congress, came out with his "drain theory" showing Indian resources being drained out to make the country poorer and famine stricken, with its ruler becoming richer and richer- the same apprehension expressed by Swamiji in his letter to Mary.

Lord Curzon put it more unashamedly with a note to Prime minister Balfour writing, "As long as we rule India, we are the greatest power of the world." Curzon continued, ".....we have not the smallest intention of abandoning our Indian possessionnor be entertained by our posterity".⁴⁸ Thus to perpetuate British Raj, Curzon with a Machiavellian intent to 'divide and rule' and to stir up Hindu -Muslim animosity, Hindu dominated West Bengal with Muslim dominated East Bengal was partitioned in 1905.⁴⁹ But this became counterproductive sparking nationwide protest from both the Hindu and Muslim communities, making direct and violent confrontation with the government. Thus

many splinter secret societies got set up sending wave of revolutionary patriotic movements.⁵⁰

4.2 Metamorphosis of Congress under the radical leadership of Lal-Bal-Pal: The political agitation in the Congress party after the Bengal partition made radical groups in the Congress much stronger, advocating boycott of foreign goods, replacing them with *swadeshi* (*homemade*) products and thereby directly affecting the British economy, initiating non-cooperation including non-payment of taxes and demanding Swaraj, full freedom from the British rule, which was hitherto never said.⁵⁰ Lal-Bal-Pal were said to take the lead in this *swadeshi* movements, affecting the English economy & introducing militant movements in the Congress for independence, naturally inviting aggressive government clampdown to counter the movement.⁵¹

The trio congress leaders of this Swadeshi movement were- Lala Lajpat Roy, an Arya Samaj leader of Punjab, referred to as 'Lal'; Bal Gangadhar Tilak of Maharashtra, a noted journalist and fiery Maratha revivalist, referred to as 'Bal' and Bepin Chandra Pal of Bengal, also a journalist (editor of *Bandemataram*), referred to as 'Pal'. It may not be out of place to mention that all of them got directly or indirectly inspired from Swamiji's patriotism and love for the country. The mentor of Lal was Lala Hansraj an Arya Samaj advocate, and great admirer of Swamiji, being his host in 1897.⁵² Bal (Tilak) was personally known to Swamiji since long with mutual regards for each other, and got inspired having long talks with Swamiji at Belur Math in 1901.⁵² Pal got inspired on Swamiji through Sister Nivedita, the spiritual daughter of Swamiji, who herself got directly involved in this *swadeshi* movement.⁵³ The moderate Congress leader like, Gokhale was inspired from Swamiji's works, and hence was a great admirer of Nivedita (even personally attending her during her illness with high fever).⁵³

Tilak (1856-1920) was jailed a number of times, for supporting in his journal in 1887, the Chapekar Brothers; and also martyrs of Bengal's Khudiram Bose & Prafulla Chaki, who mistakenly threw bomb at Muzzaffarpur to kill Chief Presidency Magistrate Douglass Kingsford, but erroneously killed two ladies for mistaken identity.⁵⁴ He also openly supported Aurobindo Ghose and his brother Barin with others, who were tried for discovery of an ammunition factory in the garden of Ghose brothers residence. Lajpat Roy, (1865-1928) who became Congress president in Nagpur Congress in 1920, led the protest march against Jaliwanwala bagh massacre, opposed Rowlatt act and led boycott movement of Simon Commission in 1928; where severe lathi charge led by commissioner Scott ultimately caused his death. His death was avenged by the revolutionaries- Bhagat Singh, Sukhdev, Rajguru, and Chandra Sekhar Azad, and his associates, who plotted the assassination of Scott, but ended up shooting J.P. Saunders, ASP, for mistaken identity.⁵⁵ On the other hand Pal got directly involved in revolutionary activities, besides being an important leader in the Congress.

Thus Congress had undergone metamorphosis, from an elite club of post box of petition sending appeals, to an institution organizing militant movements, overtly and covertly.

4.3 Sister Nivedita in arousing patriotism in the Indian psyche: Ananda Math of Bankim Chandra Chatterjee, citing a story based on the Sannyasi rebellion, perhaps made the British spies paranoid smelling rebellion and secret societies everywhere. Sometimes in 1890, when Swamiji and his brother disciples were leading an austere life with meditation and prayer at Baranagar Math, a neighbour police officer asked Swamiji to come to his house on the plea of having lunch together. But on reaching his place he became aggressive on his conviction that Swamiji and his group must be conspiring against the government making a secret society. At first Swamiji tried to dispel his doubts taking the face value of his words. But posing too smart he demanded Swamiji to become the state witness, so that he only can be spared with others getting arrested. At that getting enraged Swamiji retorted, "If I were of secret society, right now I would have snatched away your head severed from the body with my bare hands, before any help reached you. But being a *monk with avowed non-resistance* I am leaving you unharmed". Seeing the enraged muscular body of Swamiji that police officer shrank within himself out of fear.⁵⁶

Quoting the scriptures Swamiji wrote contrary to the common set of religious teachers "Thou art a house holder; if anyone smites you on the cheek, and thou dost not return him an eye for an eye, tooth for a tooth, thou will verily be a sinner".⁵⁷ But for monks it should be *absolute non-resistance*⁵⁷. It may be added that when certain section of bigot missionaries with some jealous Indians started slandering Swamiji in USA, he did not raise a finger in protest being a monk; it were his disciples and admirers raising much hue and cry in protest that silenced them permanently. Perhaps that is why Swamiji though thought very highly of his spiritual daughter Margaret Noble (Nivedita), saying "I am sure; you have the making in you of a world-mover";⁵³ but did not initiate her to monkhood, despite her asking for it. In 1898, Swamiji initiated her to *Naisthik Brahmacharini* (absolute celibacy for life, with rigorous discipline and practice of virtues) which gave her for life the dignity of a nun.⁵⁸

Swamiji could see in Nivedita his own combative spirit of fighting out for noble causes, encountering head on against all the evil force, which having monk's body, Swamiji himself was debarred from. Perhaps Swamiji knew that India needed Nivedita for her direct support and all out help in its freedom struggle. That is why Swamiji said to his brother monks that "Nivedita must be given full liberty, even if she works without any connection with the Mission."⁵⁹

Nivedita, having plunged herself totally in the *swadeshi* movement of Congress and also its allied revolutionary parties (Anushilan Samity & Yugantar) with all her might, openly admitted to Swami Brahmananda, after Swamiji's mourning period (2002) saying, "I have identified myself with the idea of Mother India, I have become the idea itself, and I could die more easily than submit."⁵⁹ In order that Ramakrishna Mission's existence does not get at stake for her anti-Govt activities, she gave a joint declaration in news paper after her talk with Swami Brahmananda, with the note, "It has been decided between the members of the Order at Belur Math and Sister Nivedita that her work shall henceforth be regarded as free and entirely independent of their sanction of authority."⁵³ It was signed as

‘Nivedita of Ramakrishna Vivekananda’, giving the message that her spiritual relationship with brother monks and the mission remained unaltered though her activities were of hers only.⁵³ Despite such declarations, Govt. surveillance over the mission (for giving spiritual refuge to many ex-revolutionaries) continued unabated and many a times threatened for its closure, which could not be executed from counter threats by Swamiji’s very influential and highly placed American disciples.⁶⁰

The *swadeshi movement* met a paradigm shift on Nivedita’s joining in it. She sent a group of young men to England, to the United States, and to Japan for professional training courses, so that after training they could start *swadeshi* industries for India.⁶¹ She was in the thick of the fight with her pen and speeches and lit the patriotic flame amongst students and intellectuals alike. Her fiery articles in the newspapers, like, Amrita Bazar Patrika, the Statesman, Modern Review, etc. as well as her whirlwind lecture tours throughout the country, spread the message of *swadeshi* movement widely with the cultural revival of India’s glory igniting the receptive minds; and built up Pan Indian nationalism. She wrote, “Hindu and Muslim must become one in it, with a passionate admiration for each other”.⁶² In addition to the above, she used to send her message of serving India in her Sunday breakfast meetings with the students of active revolutionaries of the ‘Dawn society’, whose working committee members included besides herself, the luminaries like C R Das (elected congress president in 1921, 1922), P. Mitra (lawyer and founder of revolutionary party, Anushilan Samity). It was she who could be acceptable to both the radicals like Tilak and moderates like Gokhale, who was elected president in Varanasi Congress of 1905. She took an active part in drafting the conscientious proposal/minutes of the congress, bringing in the rival groups of congress at a meeting point⁵³. The great Tamil poet Subramanya Bharati also had so high regard for Nivedita that he published poems in honour of Nivedita, whom he called as his political guru.⁶³

When Sri Aurobindo, his brother Barin along with others were arrested for discovery of ammunition factory, and Bhupendra Nath Dutta (brother of Swami Vivekananda) also got arrested for sedition charges being the editor of Yugantar, Nivedita stood like a rock by their side assuring all assistance with all her resources including finance. She herself took to editing *Karma Yogin*, the nationalist paper of Sri Aurobindo. Later on finding the Indian news papers being gagged with herself being under police surveillance, she left for England incognito and through her journalist friends and members of House of Commons (labour leader Keir Hardie) spread the message at the heart of British capital London, on the repressive measures taken by the Govt. to patriotic Indians.⁵³ She violently protested against Lord Curzon’s remark on ‘instability of the moral character of Indians’; to the extent of forcing Curzon to apologise publicly, by publishing from her research that Curzon himself lied on his age and marriage to win favour from Korean foreign office, as narrated in Curzon’s book ‘Problems of the far east’.^{53,64}

The impact of Nivedita’s all out efforts in spreading *swadeshi* movement so violently, can be gauged from the subsequent comment of a British historian, saying “The *Swadeshi* movement got extended throughout India, by pamphlet, press and word of mouth, in a

remarkable display of united and effective action’’.⁶⁵. It was difficult to counter it, which appreciably damaged the business interest of the British. The partition of Bengal was hence reversed in Dec 1911 (shifting the capital from Calcutta to Delhi, and separating Bihar, Orissa and Assam from Bengal), by George V in his coronation Durbar at Delhi in Dec. 1911.⁶⁶ Just two months before that Nivedita had taken her final rest in the lap of the Himalayas⁶⁴ (at Sir Jagadish Chandra Bose’s residence in Darjeeling, who with his wife nursed her in her illness with the reverence as their mother). Rabindra Nath Tagore wrote in her epitaph saying, ‘Nivedita was a mother of the people’ (of India)⁵³.

4.4 Congress used as the launching pad of various splinter revolutionary groups:

Despite the reversal of Bengal partition, the inertia of the movement continued unabated and became rather militant, undaunted with increased repressive measures to contain it. The revolutionaries were kindled with patriotic flames from Swamiji’s call, “..forget not that thou art sacrifice in mother’s altar’’.⁶⁷. Though many of these revolutionary groups worked as secret organisation, but Congress was the common platform from which they emerged.

Their sacrifice can be best narrated from the story of Jatindra Nath Mukherjee (1879-1915), called Jatin the tiger like, because of killing a tiger with bare hands. He was introduced to Swamiji in 1899 by Nivedita, who was struck by his personality and deep regards for Swamiji, as noted during his assistance in her relief work of plague epidemic in Calcutta. Swamiji, impressed by his radiating strength advised him to join gymnasium and channelize his physical and spiritual strength, dedicated to the service of the country. This meeting had a great impact in his future life. Entrusted by Sri Aurobindo, he consolidated different revolutionary groups and arranged to receive a shipload of arms for a pan-Indian revolution. But being encircled from a heavily armed contingent of British paramilitary forces, led by Charles Tegart, he fought this unequal battle with his colleagues with meagre arms and was martyred at Balsasore, Orissa, on Sept 10, 1915; boldly exclaiming ‘we may die but the country will awake’. Charles Tegart, commander of the British forces, saluted his valour and patriotism to the extent that he said, “If Jatin were an Englishman, then the English people would have built his statue next to Nelson’s at Trafalgar Square.”⁶⁸

Another revolutionary, Kanailal (1888-1908) got so kindled with patriotic flames from Swamiji, that his body weight rather increased in his jail term before being hanged and used to happily recite loudly from Swamiji’s Jnan Yoga- at which the British jailor got astonished with reverence. On the other side, Jatin the tiger’s associates Rash Behari Bose, Narendra Nath Bhattacharya (later named as the famous M N Roy), Jadugopal Mukherjee, and others also got inspired from Swamiji⁶⁹, some of whom had initially approached Swamiji with spiritual queries. In their strategy were added collection of arms from abroad (Germany etc), and organising guerrilla troops for freedom struggle, as well as to instigate Indian army as well⁶⁹. Trailokya Nath Chakraborty (1889-1970) also got inspired by Swamiji from his school days. He joined Anushilan Samity of Dacca and spread revolutionary activities in Rajshahi & Comilla etc. and spent 30 years in Jail suffering torture but remained undaunted. He was quite close to Netaji Subhash Chandra Bose, having stayed together at Mandalay Jail in Burmah.⁷⁰

Amongst many other patriots inspired by Swamiji is conspicuous, Sri Hemchandra Ghose, founder of Bengal Volunteers (BV), respectfully called 'Barda'(elder brother) even by Netaji Subhash Chandra Bose.⁷⁴ He met Swamiji (arranged by Swami Sadananda) at Dacca in 1901, along with his few close friends, Srish Chandra Pal, Alimuddin Ahmed, and others, around ten to twelve of them, all around 18-19 then. Swamiji affectionately patted them with his pet phrase, 'the sons of immortal bliss' and gave them fourfold programme of work - of going into the masses, eradication of 'don't- touchism', opening of gymnasium and library movement.⁷⁵ He inspired all of them on his mission of man-making, and stressed upon taking recourse to the service of motherland India, and urged upon India to be *politically freed first*.⁷⁵

Hem Chandra Ghosh with his friends started an organization 'Mukti Sangha' to fulfill Swamiji's ideals, which later became known as Bengal Volunteers (BV). BV & other revolutionary parties (Hindustan Republican Army, Anushilan Samijti etc) took to around 47 operations between 1919 to 1929, and with 56 operations in 1930 itself.⁷⁶ The most striking of them were free fight in the corridors of Writers' Building led by Binoy Bose, Badal Gupta & Dinesh Gupta in 1930; and Chittagong Armoury raid under the leadership of Surya Sen in the same year, freeing Chittagong for some time from British rule. The Viceroy had to admit it to be a successfully carried out coup of a big magnitude.⁷⁶ Women had also taken part in the revolutionary activities; like, Preetilata Wadedar, leading 2nd up rise of Chittagong, operations by Shanti, Sunuti, Bina Das & others in 1931 itself; and all were from BV⁷⁶.

These revolutionary activities, sort of declaring a guerrilla war, collapsed the confidence of British bureaucracy, as admitted by the Home Secretary Emerson & Police chief Williamson, and they took to revengeful repressive measures, like firing over the detainees in Hijli Jail, and in Chittagong was started cruel torture termed 'black and tan' under Anderson.⁷⁶ It may not be out of place to mention here that the Govt. followed the age old modality of countering guerrilla war, like inflicting most cruel injury to the enemy and also indoctrinating a counter ideal. That is why along with such inhuman torture, the freedom fighters prisoners were allowed free access to communist literatures.⁷⁷ The humane appeal of communism thus made many of the famous revolutionaries to emerge as communist idealist after their subsequent release from the jail.

It may be of interest to mention that Moulana Abul Kalum Azad (1888-1958), the youngest Congress president (1923) and longest Congress president in pre-independence era (1940-1946) himself joined in revolutionary party of Bengal, introduced through Shyam Sundar Chakraborty of Calcutta.⁷⁸ The Govt. was then playing the Muslim card inciting them against all these revolutionaries, and also against Congress; though many of the nationalist Muslims joined actively with the movement, like Alimuddin Ahmed, later called Master Saheb (and some others) who met Swamiji along with Hemchandra Ghosh at Dacca.⁷⁵ Moulana Abul Kalam Azad also met Aurobinda Ghose quite a number of times⁷⁸ and later launched an Urdu journal 'Al Hilal'(1912) spreading revolutionary message to the Muslims, contrary to the then pro-British Muslim sentiments of Aligarh School.⁷⁹

It may be inferred as hindsight to these revolutionary activities, that Jatin the tiger-like, was right in his dying proclamation that ‘we may die but the country will awake’. India really woke up from its long stupor and inertness, drawing inspiration from the supreme sacrifice of these revolutionaries. It waited for an undisputed mass leader with spirituality, for which Mohandas Karamchand Gandhi was the answer.

4.5 Gandhiji leading the mass movement of the Congress: Gandhiji (1869-1948) came to lime light for his success in organising Indian community at S. Africa founding Natal Indian Congress (1904) and leading a novel sort of movement ‘Satyagraha’ against the racial discrimination there.⁸⁰ Invited by Gokhale to join the freedom struggle, he came to India in 1915⁸⁰. Associating with Swamiji’s pet topics -innate divinity of man as also for removal of the untouchable stigma towards certain castes, he took to their cause with full force calling them to be Harijans, the God’s people. This makes Gandhiji to be the true disciple of Swamiji, though he never directly met Swamiji nor even Nivedita (but read Swamiji’s works which he acknowledged to have made him love the country more).

Also in the question of leadership, Gandhiji followed Swamiji’s dictum that advocates ‘leading like a baby, who despite depending on everyone, is the king of the household’,⁵³; signifying ‘Love’ to be the key to leadership. But such ‘Love’ comes only through the attainment of spirituality. Gandhiji, through his rigorous practice of ‘truthfulness’, became more as a spiritual persona than a political diplomat. Rabindra Nath Tagore rightly gave him the epithet, ‘Mahatma’. His hypnotising spell not only made him an undisputed leader amongst the masses of India, but to intellectual luminaries with strong personalities as well; the list of which is long. Motilal Nehru, C R Das, Jawaharlal Nehru, Sardar Ballabhai Patel, Rajendra Prasad, Netaji Subhash Chandra Bose and others, though many of whom were much senior to him in age, scholastic and experience having successful career. Netaji Subhash Chandra Bose (1897- ?) after sacrificing his plum position of ICS, came to Gandhiji for guidance in serving the country. Motilal Nehru (1861-1931) hitherto British loyalist, abandoned his suits and took to wearing home spun cotton recommended by Gandhiji and joined the Congress, seeing the atrocities of Jalianwalabag.⁸¹ Deshbandhu Chitta Ranajan Das, called as C.R. Das (1869-1925) gave up his roaring law practice at the call of Gandhiji and joined Congress movement sacrificing everything.

Coming back to his role in Congress, Gandhiji deviating from institutional politics tried ‘*satyagraha*’ in the remote village of north Bihar for its wretched indigo cultivators and won redress. In Gujrat in 1917, he fought for the farmers unable to pay tax and also for the underpaid cotton mill workers. These efforts enhanced reputation of Gandhiji’s leadership.⁸² As per the British historian, *satyagraha* (truth force) was just sort of ‘passive resistance’; but to Gandhiji it was much more constructive and much more demanding. ‘Drawing on the non-violent Jain and Vaisnava tradition of his native Gujrat, it elevated suffering and denial into a quasi-religious discipline, like Yoga or meditation’.⁸²

Gandhiji’s arrest for leading a *satyagraha* against the draconian Rowlett bill of 1919, sparked strong protests, including Amritsar; though “many of the Punajabis did not know

anything of *satyagraha* and whether Gandhi was a person or a thing''.⁸³ Getting panicky Governor O'Dwyer called in Brig. Gen Reginald Dyer, who seeing his armoured car at Jalianwalabag blocked by people (assembled there for a festival) ordered to shoot injuring 1200 men, women and children and killing 500. Dyer was lionised later as the saviour of Punjab. This massacre sent shock waves throughout the country, Tagore returned his Knighthood. To contain protests in Punjab, Governor Dwyer had the city at Gujranwala bombed.⁸⁴ It may be mentioned in the hindsight that Ghadr mutiny (consisting mostly of the Punjabis) considered first world war to be a golden opportunity to overthrow British Empire. But pro-British Punjabi loyalties antagonism for the movement added with Govt. oppressive measure, failed it in 1916, just 3 years before the Jalianwalabag massacre.⁸⁵

After Jalianwalabag massacre Gandhiji accelerated the *swadeshi* movement initiated by Lal-Bal-Pal post 1905, but with a non-violent slant of *satyagraha*. The entire period of 1920-22 thus had a crescendo of *swadeshi*, boycotts, strikes and disturbances in the greatest display of mass non-cooperation and organised protest yet witnessed.⁸⁶ Gandhiji emerged as its inspiration and became the last word in the Congress, though he held Congress presidency only once in 1924 at its meet in Belgaon. He also increased the mass base of Congress and made it an effective institution adopting various measures.⁸⁶ In addition to it, his joining in Khilafat movement served to unite many shades of Islamic opinion and politicised poorer sections of the Muslim society. At that point of time, Gandhiji became the face of 'united Hindu-Muslim front' against the British.⁸⁶

Immediately after these triumphs, Gandhiji faced a few setbacks. In Calcutta meet in 1920, he promised *swaraj* (self rule) by one year; which remaining unattained caused dismay. Also, the outbreak of violence in his movement, torching a police station at a village Chauri Choura, in UP, killing 22 Indian policemen by Indians made Gandhiji too shocked to continue *satyagraha* and suspended the movement and retired to his spinning charkha as penance.⁸⁷ Whether it was a masterstroke by an apt leader to retain his complete control over the movement, lest it ends up in chaos; or over sensitiveness to stop a successful movement overweighing a stray incident, stunting its growth midway - remains a debatable point.

But the suspension of the mass movement adversely affected the relations between Hindus and Muslims.⁸⁷ Khilafat movement met its natural death from the rise of Kamal Ataturk in 1924, overthrowing the Sultan of Ottoman Empire. The Indian Muslims felt thoroughly dressed up with nowhere to go, from suspended Gandhi movement as well.⁸⁸ Later, Jinnah (instigated by the British) left congress in 1923, for congress boycotting the new reforms (Montagu-Chelmsford reforms) of Govt. and joined the Muslim league launched by Sir Syed Ahmad Khan, said to oversee Muslim interests.⁸⁷ Gandhiji though enjoyed the undisputed leadership of the Hindus, but was never accepted by a large section of the Muslims; despite trying hard to win over them till his last. The Congress wanted to rally the Nationalist Muslims as counterpoise to Muslim League, like the British Govt. tried to rally the Moderates against the Extremists (of Congress). Result was the same failure of the former as was of the latter.⁸⁷

Gandhiji's withdrawal of mass movement was resented by leaders like, C R Das & Motilal Nehru, who formed Swarajya party; but it failed due to frequent communal discord.⁸⁷ Later at Lahore session in 1929, under the presidency of Jawaharlal Nehru, Congress declared complete independence as its goal, and at midnight of 31st Dec. 1929, Nehru hoisted the tri coloured national flag of India, celebrating as the independence day (in the offing) on 26th Jan. 1930; making it a ritual celebrated each year since then.⁸⁹ In 1930, Gandhiji started his civil disobedience movement with a new dimension of salt making on sea-shore, in defiance to salt-law regulation.⁸⁹ The ovation and the response that he got during his long salt march could be the cause of envy even of a king.⁸⁹ The boycott of British goods spread throughout the country. Such movements added with the episode of Chittagong armoury raid etc. initiated police crackdown with firing, resulting in 103 killed 420 injured, with arrest of 60,000 in 1930 alone. By the end of March 1933, 120,000 people were arrested.⁹⁰

Gandhiji however was challenged by the radical 'left wing' leader Subhash Chandra Bose who defeated Gandhiji's presidency nominee in 1939.⁹¹ But with the support of Nehru and others was then engineered Bose's down fall.⁹² Bose, or Netaji (leader) as he would soon be known, responded by setting up a party known as Forward Block, being too radical for the British leading to his arrest in 1940. He escaped on the eve of his trial, fled to Afghanistan and thence to Moscow and Berlin.⁹² Netaji resurfaced on Indian soil towards the end of 1943, as the head of state in Azad Hind & as the Commander-in Chief of a twenty thousand strong force of Indian National Army, INA, at Andaman, hitherto kept as detention centre for political prisoners. 'Ironically, after an odyssey of some twenty thousand kilometres, Netaji ended up exactly where he would have been sent, as a hard core prisoner by the British, had he not fled India'.⁹² In August 1942 however, congress adopted (Bose's suggested) quit India movement, leading to the sporadic disorders & violence, which was ruthlessly suppressed within six months by arresting the leaders including Gandhiji, and taking recourse to suppressive measures.⁹³

4.6 Stirring the military against the ruler: A noted historian opined that the open mutiny of Royal Indian Navy on 18th Feb.1946, in Bombay (post INA prisoners trial at Delhi), for the first time 'gave the Indian people a complete picture of an organisation of which they had hitherto known very little'.⁹⁴ The impact of such rebellion post INA can be understood from the fact that immediately afterwards, the next day on 19th Feb, 1946 the British Prime minister announced to send his emissary 'for realisation of full self Govt. in India', of course in consultation with its the then leaders.⁹⁴ It was reported that post INA trial, there were chain of military rebellion besides Indian Navy in Bombay. There was mutiny in the Army & Air force at Jabalpur, Pune, & Navy at Karachi including Fort William in Calcutta, besides mass upsurge of both Hindus & Muslims united together in Calcutta.⁹⁵

Hugh Toye wrote very highly of Subhash Chandra Bose saying, "Men found that when they were with him only the cause mattered, they saw only through his eyes, through the thoughts he gave them, could deny him nothing. Tojo was no exception. He was charmed as Netaji stood before him and spoke of his iron will and determination to secure

India's Independence from the British''.⁹⁶⁽ⁱ⁾ The amity between Hindus and Muslims in the INA was also exemplary.^{96 (i)}

Netaji's INA shook the faith of the British Raj in the Indian Army's loyalty to the British Crown⁹³, ushering in its downfall with immediate promise of independence. What Netaji and the INA failed to achieve directly, they succeeded in achieving posthumously.^{96 (ii)} Netaji was an ardent follower of Swamiji, right from his early student period. He said, "I learnt to love India by reading Vivekananda and I came to understand Vivekananda through Nivedita's writings."⁵³

4.7 Tryst with destiny -India's independence with fractured mandate: The negotiation with British Govt. by national leaders resulted in independence of India on 15th August 1947, with fractured mandate with the creation of Pakistan on the two sides of India, as the buffer zone to neutralize India, as also displaying the permanent monument denying the denial of two nation theory that Congress and Gandhiji lulled for all these years.

'East to west and west to east perhaps 10 million fled for their lives in the greatest exodus of human history, as the communal riots of worst of its kind broke out as the fall out of the partition. Ghost trains arrived carrying nothing but corpses. Words of atrocities, mass killings, rapes brought the inevitable retaliation.'⁹⁷ As with famines, the earlier killings of Bengal and Bihar and other such upsurges, the names of victims were unrecorded, their numbers uncounted⁹⁷. 'For Nehru the partition of India was a tragedy, for Jinnah it was a necessity'.⁹⁸

According to left historians the 'Hindu-Muslim communal violence was not inevitable, had the Congress leadership were less bent on a transfer of power at any price'.⁹⁹ Similar views were expressed by Moulana Abul Kalam Azad. He wrote, "Hindu-Muslim difference had always been exploited by the British Govt".¹⁰⁰ He further wrote, "When I realised Mountbatten was thinking in terms of dividing India and had persuaded Jawaharlal & Patel, I was deeply distressed".¹⁰¹ "I then kept my hope over Gandhiji and tried to convince him saying, 'De facto power was already in our hands, if de jure transfer of power was waited for another one or two years, League would be forced to come to terms'.¹⁰² But Gandhiji after meeting Mountbatten also got persuaded to agree to the partition.¹⁰³ This reminds a word of caution that the philosopher queen Ahalya Bai of Holkar made about the English. 'She compared the English rule, not with tiger but with bear who instead of killing straight would hug you to kill by tickling, making it difficult to triumph over them.The British with their restraint over language and disciplined in their field, could make 'hostility look like friendship, and conquest like a favour'.¹⁰⁴

5.0 Swamiji's model of Patriotism conjoined with humanism and divinity: Sakharam Ganesh Deoskar, the great patriotic editor of Hitavadi met Swamiji with his friends of Punjab, when there was famine in Punjab. Swamiji stressed upon imparting education and betterment of material prospect of the famine stricken poor people. On their surprise to hearing mundane talks instead of philosophy and religion, Swamiji retorted back, "As long as even a stray dog of my country remains without food, my religion will be to take care of

them and feed them. All else is either non-religion or, false religion''. Sakham is said to have realized then for the first time, what true patriotism meant.¹⁰⁵ Swamiji had said on another occasion while speaking of God, "I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to an orphan's mouth".¹⁰⁶ Thus divinity and humanism- centric patriotism became one and the same to Swamiji.

While speaking of patriotism Swamiji's appeal was more to the heart, and his yardstick of its measure was the extent to which one feels for the hungry millions of his country. Swamiji's religion was also directed to this appeal to humanism. He himself felt deeply for the poor and downtrodden and once told his brother disciple Swami Turiyananda choked with emotion, "Brother, I cannot understand your so-called religion. But my heart has grown much, much larger and I have learnt to feel. Believe me, I feel it very much"; and tears started rolling down his eyesSwami Turiyananda on seeing to this majestic sadness of Swamiji, thought, 'Were not these the very words of Buddha?'.¹⁰⁷

An account as recorded on the conversation of Swamiji with Girish Chandra Ghosh, the great devotee of Sree Rama Krishna, may be considered pertinent. Girish Chandra, showing great reverence of the big Rig-Veda volume and at the same time admitting his ignorance of them, suddenly started painting horrid picture of the country, starvation, crimes of adultery and other sins and woes, and asked if any solution of them exists in those big volumes. At the thought of the sorrows and miseries of his countrymen, tears began to flow out of Swamiji's eyes and seemingly to hide his feelings Swamiji left the room. Girish then said to the disciple, (Sarat Chandra Chakraborty) "What a great loving heart! I don't honour your Swamiji for being Pundit versed in Vedas. I honour him for the great heart of his which just made him retire weeping at the sorrows of his fellow beings".¹⁰⁸

Swamiji's patriotism was thus humanism-centric spirituality which he felt for his downtrodden distressed countrymen. He was Love personified with deep feelings for all, not limited to India. The letter that Swamiji wrote to his favourite disciple Alasinga Perumal on 9th Sept. 1995 from Paris, speak volumes on Swamiji's particular model of patriotism, that was soaked with deep feelings of humanism, than of racial chauvinistic nationalism. Swamiji wrote, "I know my mission in life, and no chauvinism about me. I belong as much to India, as to the world, no humbug about that.What country has special claim on me? Am I a nation's slave?I do not believe in any politics. God and truth are the only politics in the world. Everything else is trash".¹⁰⁹ Same feelings were expressed by Swamiji on many other occasions as he used to say, "I have neither father, nor brother, nor sisters, no friends no foes, nor home nor country- a traveller in the way of eternity- asking no other help seeking no other help but God".¹¹⁰ 'Truth is my God. Universe is my country'.¹¹¹ Of course he spoke specially for India, which was subjugated, in miserable state remaining famine stricken frequently, and in the eyes of Swamiji, the vanguard of spirituality for the globe.

His approach to such patriotism encompassing all human beings can best be understood from the approach of Sree Ma Sarada Devi, (whom Swamiji regarded perhaps even more than his Guru Sree Ramakrishna), the living Goddess Durga of Swamiji. Swami Isahanananda writes that at his strong resentment of not purchasing British made clothes and insisting upon *swadeshi* ones (course *khadi*) only, Sree Ma said affectionately that they (British) were also her children. Could she afford to be one sided only! At the same time, Sree Ma strongly resented on the torture mooted by the British Police to a pregnant woman Sindhubala, and could rest only after one of his advocate disciple ensured its redressal.¹¹²

6.0 Conclusion: Swamiji's model of patriotism was humanism-centric divinity, with deep feeling for the poor and downtrodden of India, required to be freed from British exploitation for its survival, particularly because India is considered to be the vanguard of spirituality. His love for the people however knew no boundaries encompassing the globe.

As regards his role in the freedom struggle of India, the story of Barbaric (the grandson of Bhima) as narrated in Mahabharata, may be considered pertinent. Barbaric was gifted with the vision to watch the battle of *Kuruksetra*, on his earnest prayer to Sree Krishna. After the battle ended, the Pandavas asked his opinion as to who happened to be the best warrior, since he only had overseen the battle in its entirety. But to their surprise he replied to have seen Sree Krishna alone fighting the entire battle, and none else; though the fact is Sree Krishna did not take part at all in this battle. However, his divine form 'known as 'Biswarupa', showed all those warriors rushed into his fearful jaws and teeth and got crushed with their heads smashed (Sreemad Bhagbat Gita.Ch.11, *Sloka 27*).

Likewise, though Swamiji left his mortal body three years back, whence from the real freedom struggle began, but his spirit was alone fighting the entire freedom struggle of India (acknowledged also by most of the freedom fighters).

It was Swamiji through the body of Nivedita that was fighting against partition of Bengal and advancing the *swadeshi* movement compelling the English to reverse Bengal partition. It was Swamiji who in the body of Jatin, the tiger-like, fought bravely at Balasore against the paramilitary forces under Tegart, to awaken the nation. It was Swamiji who fought through the body of Lal-Bal-Pal and promoted *swadeshi* movement making economic blockade of the British business interests. It was Swamiji only who through the body of Aurobinda, Hemchandra Ghosh of BV, Trailokya Chakraborty and others, inspired the revolutionaries, like Kanailal, Suya Sen, Binoy-Badal-Dinesh and others to lay their life for the country. It was Swamiji who in the body of Gandhiji led *satyagraha* & salt march. It was the spirit of Swamiji that made Jawaharlal Nehru to raise the flag of India at Lahore in 1930, and hoist it at the rampart of Delhi in 1947. It was Swamiji in the body of Moulana Azad that fought lifelong for Hindu-Muslim unity through all his efforts and his paper 'Al Hilal'. It was Swamiji who in the body of Netaji imbibed the patriotic spirit amongst war prisoners of the Indian army forming INA, compelling the war-torn British to hand over power.

In the entire freedom struggle, it was Swamiji and Swamiji alone working everywhere through everybody. It was Swamiji all over.

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