
SWAMI SHRADDHANAND AND NATIONALISM

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ABSTRACT

Swami Shraddhanand was a true nationalist in heart and spirit. He believed that there is one all dominating principle manifesting itself in the life of each nation. He said, “in each nation, as in music, there is a main note, a central theme, upon which all others turn. Each nation has a theme, everything else is secondary India’s theme is religion.

Social reform and everything else are secondary. Like Sri Aurobindo and Bipin Chandra Pal, Swami Shraddhanand advocated for religious basis of nationalism. Spirituality or religion was not to be confused with rituals, social dogmas, ecclesiastical formulations and obsolete costumes.

By religion Shraddhanand understood the eternal principles of moral and spiritual advancement. He believed in universal toleration and not in social and religious imposition. Therefore he can’t be charged with sectarianism or communalism.

Shraddhanand felt that Indian nationalism had to be built on the stable foundation of the Swami Shraddhanand and Nationalism Dr. Saroj Kumar Panda post historical heritage. In the past, the creativity of India expressed itself mainly and dominantly in the sphere of religion.

KEYWORDS:

Religion, Nationalism, Reliigion

INTRODUCTION

Swami Shraddhanand, was brought into the world on Phalguna Krishna Paksha, Dwitiya 1912 Vikrama Samvata connecting with 22 February 1856 CE in the town of Talwan in the Jalandhar District of the Punjab Province of India. He was the most energetic youngster in the get-together of Lala Nanak Chand, who was a Police Inspector in the United Provinces (as of now Uttar Pradesh) dependent upon the British East India Company. He was a momentous advertiser of the Indian instructing structure and an Arya Samaj serve who expanded the portrayals of Swami Dayananda Saraswati. His pioneer works combined the premise of enlightening foundations like the Gurukul Kangri University, and expected a fundamental part in the Sangathan (mix) of Sanatan Hindu Dharma and the Shuddhi (re-change), a Hindu change improvement during the 1920s.

Star Shraddhanand, whose energetic name was Brihaspati Vij was the most vivacious successors of Lala Nanak Chand, a Police Inspector working with the British East India Company in United Province Region (Now Uttar Pradesh). He was brought into the world on Phalguna Krishna Paksha, Dwitiya 1912 Vikrama Samvata partner with 22 February 1856 in the town of Talwan in the Jalandhar District of the Punjab Province of India. His father used to call him Munshiram with warmth and this name ended up being more eminent than his real name, and this name remained with him till he took Sanayas in 1917 and embraced one more name as Swami Shraddhanand.

Definitively when Swami Dayanand visited Bareilly to convey addresses worked with by Arya Samaj, he had a huge chance to meet him, as his father was a police director who was in danger of managing the security frameworks of the event. This event was gone to by various unquestionable characters and senior British subject matter experts, thus, his father requested that he participate in the event. Swami Dayanand's coarseness, predominance, and strong individual left a basic cutting. He authoritatively joined Arya Samaj after this event.

Arya Samaj was dynamic in the status region and had opened many schools undeniably known as Dayanand Anglo Vedic (DAV) for progressing Bharatiya anticipating Vedic lines. In 1897, when Lala Lekh Ram was killed, Shraddhananda succeeded him. He headed the 'Punjab Arya Pratinidhi Sabha', and

started its month to month journal, Arya Musafir. In 1902 he spread out a Gurukul in Kangri, India near Haridwar. This school is as of now seen as Gurukul Kangri University.

In 1917, Mahatma Munshi Ram took sannyasa as "Expert Shradhanand Saraswati". Swami Shradhanand spread out gurukul Indraprastha in Aravali near Faridabad, Haryana.

Genius Shradhanand's focal objective of liberating the country was basic. 'Marshal Law' in Punjab and 'Rowlatt Act' were obliged upon Bharatiyas. In 1917, Shradhananda gave Gurukul to divert into a working person from the Hindu change upgrades and the Indian Independence improvement. He began working with the Congress, which he welcome to hold its social affair at Amritsar in 1919. This was a result of the Jalianwala butcher, and no one in the Congress Committee assented to have a get-together at Amritsar. Shradhananda dealt with the party.

He nearly joined the crosscountry challenge the Rowlatt Act. That very year he battled before a power of Gurkha authorities at the Clock Tower in Chandni Chowk, then, was allowed to proceed. During the 1920s, he emerged as a gigantic power in the Hindu Sangathan (alliance) improvement. which was a result of the now restored Hindu Maha Sabha.

Swami Shradhanand had given a conversation at Delhi's Jama Masjid in the year 1922. He reviewed Ved Mantras first and gave a nudging talk. This was an exceptional crossing point in the History of the world. He made on serious and solid issues in both Hindi and Urdu. He in like manner spread out two clear papers: the Urdu 'Tej' and the Hindi 'Arjun'. He progressed Hindi in the Devanagri script, helped poor individuals and huge level the training of women. By 1923, he left the social field and bird truly into his earlier work of the Shuddhi Movement (COMING BACK INTO FOLD OF HINDU DHARMA).

SWAMI SHRADDHANAND AND NATIONALISM

In late 1923, he changed into the head of Bhartiya Hindu Shuddhi Sabha. He started a mission for bringing changed over Hindus back into the wrinkle of Hindu Dharma. He opened an office in Agra. There were various Rajputs at Agra, Bharatpur, Mathura, etc who had been changed over totally to Islam that time just; yet they expected to get back to Hindu Dharma. Again five lakh Rajput Muslims were

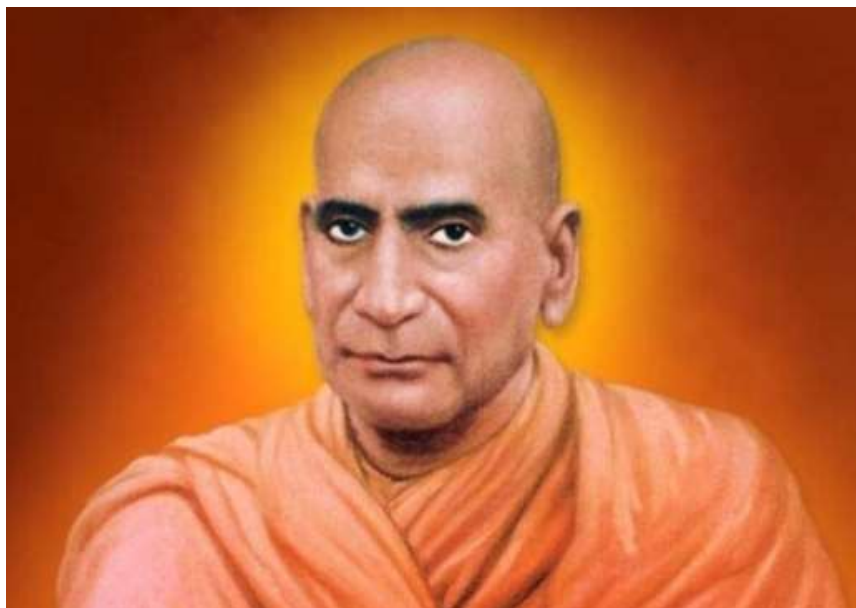
ready to be Hindus. Swami Shraddhanand was driving this mission. He worked with a goliath party thusly and brought them back into their smart religion. Again various towns got into the imperfection of Hindu Dharma. This mission made another knowledge, one more energy and power among Hindus and the amount Hindu affiliations extended. A Muslim woman named Ajgari Begum from Karachi was begun Hindu Dharma. This episode made a furore among Muslims. In 1922, Dr Ambedkar proposed Shraddhananda as "the best and for the most part obvious manager of the Untouchables".

A Muslim fan, Abdul Rashid showed up at Swamiji's home at Delhi on 23rd December 1926 and said that he wished to look at Islam with Swamiji. He oversaw himself with a cover. He had hid away a weapon inside the cover. Mr Dharmapal who was in the assistance of Swamiji was going with Swamiji. He referred to a glass of water. Only ensuing to giving him water when Dharmapal went inside taking the glass, Rashid conveyed shots at Swamiji. Dharmapal had gotten Rashid. Precisely when people gathered there Swamiji was no more. Swami Shraddhanand was the adversity from fan Islam; but He accomplished inconvenience and His Name is undying. Swami Shraddhanand, a moderate and social reformer will remain alive among the memories of ages to come.

Religion in India has been a creative force of integration and stability. When the political authority had become loose and weak in India, it imparted event to that a force of rehabilitation. Hence, he declared that the national life should be organized on the basis of the religions idea. As supporter of this idea, he revived the eternal things of the Vedas and Upanishads to strengthen nation's growth and faith in its individuality.

Shraddhanand's soul like that of Bankim was lit with the luminous vision of mother India as a deity. 2 To him, India didn't just mean either a geographical entity or a heaven of opportunity for the elite. Hence Shraddhanand worked for awakening the masses, the development of their physical and moral strength and creating in them a consciousness of the pride in the ancient glory and greatness of India. It is therefore he was hailed as one of the great architects of modern nationalism in India. In the words of Dr. Rao, "patriotism means love of the country and country means its masses. Only Shraddhanand arrived at this road through religion".3

Shraddhanand was an ardent patriot and he had tremendous love for the country. He was the embodiment of emotional patriotism. A nation is composed of individuals. Hence Shraddhanand stressed that noble virtues like manliness, a sense of human dignity and honour should be cultivated by all individuals. These individualistic qualities had to be supplemented with a positive sense of love for the neighbour. Without deep sense of selfless service it was mere prattle to talk about national cohesion and fraternity. It was essential to identify one's ego with the ego of country and the nation. As a theorist and teacher Shraddhanand has given to the country the idea of fearlessness and strength. His outstanding legacy was that he reconciled life and religion⁴ and sometimes gave a national, almost pragmatic definition of religion : "strength is religion". Shraddhanand declared, "the essence of my religion is strength. The religion that doesn't infuse strength into the heart is no religion to me, be it of the Upanishads, the Gita or the Bhagavatam. Strength is greater than religion and nothing is greater than strength.



Shraddhanand didn't pursue the negative policy of condemning the tyrannical, political and economic system that was in operation in India but positively stressed the cultivation of strength. He didn't openly advocate the cause of India's political emancipation. He couldn't do so for two reasons. Firstly, he was a

Sanyasi and didn't want to get involved in political and legal controversies. Secondly, in those days the British imperialistic was firmly entrenched in India.

DISCUSSION

If Shraddhanand would have openly advocated the cause of political autonomy, he was sure to meet with imprisonment. That would have meant loose of his energy and detraction from the work that was dearest to his heart- the moral and religious regeneration of his country-men. Although Shraddhanand didn't openly advocate any protestant theory of Indian nationalism in opposition to British imperialism, he was intensely devoted to the cause of the emancipation of the poor and the downtrodden.⁶

With the advent of Indian freedom movement, the study of the Indian nationalism had assumed great importance. By that time Shraddhanand's writings and speeches had contributed a good deal to the strengthening of the moral foundations of Bengal nationalism in theory and practice. In fact, through his writings he imparted among the nationalists a sense of pride in the past and gave a cultural confidence to people who had lost their self- esteem. At a time when the Indian intelligentsia was busy imitating the westerners, Shraddhanand boldly proclaimed that the west had to learn much from India. To understand the genesis of the Indian national movement, it is highly essential to read the political literature between 1904 to 1907 which is full of the gospel and writings of Shraddhanand.

From police reports published in 2012 by the intelligence department reveals new evidence regarding Shraddhanand's links with the revolutionaries in the following manner:- The Ramakrishna Mission's establishments were sometimes the nodal points in the organization of conspiracies leading to political crime by the nationalist in different parts of India. As regards the big 'conspiracy' cases we might mention the Lahore conspiracy case. Rashbehari Bose as well as the five accused Bengali youths were allegedly members of the R. K. Mission branch at Hardwar. Similarly of the Maniktatola conspiracy case, in which Aurovindo Ghosh was implicated, at least one accused, Prajnanananda(Devabrata Basu) was connected with the Mayabati Ashram of the R.K. Mission at Almora.

Many militants or the so called terrorists were individuals associated with the R.K. Mission Ashrams. The famous Bagha Jatin (Jatini Mukherjee) occasionally visited the Ashrams. Those who visited the

Ashrams more regularly belonged to two categories- the probationers who left the Ashram having been own over by the militants, and the former militants who joined the Mission later in life.⁸

The Published works of Swami Shraddhanand and his message to the youth formed part of their syllabus for training militants. The police report further say that members of the revolutionary parties seized upon the teachings of Shraddhanand and adopted those to suit their own ends. In fact, by the time of the ‘Chittagong Armory Raid’ took place. The police regarded the possession of books written by Shraddhanand as sufficient evidence of militant tendency among the people they arrested.

CONCLUSION

Shraddhanand’s views on nations and nationalism can be summarized like these :-

- (i). The strength of nations is in spirituality.
- (ii). Each nation represents one theme in life.
- (iii). Common hatred or love unites a nation.
- (iv). The ability of nations depends on the goodness of man and
- (v). Nations must hold to their national institutions.

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