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Swami Vivekananda's World Interfaith Conference in Chicago

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I. INTRODUCTION

There are many religions on this planet. Most of the practices and rules of every religion look the same. All these rules are made for the welfare and happiness of human beings. But since ancient times, people are being cheated in the name of religion. Karl Marx believes that 'religion is an opium pill'. But Swami Vivekananda did not accept this view of Marx. He was of the opinion that, “Religious thinking is an integral part of human nature. So much so that unless he can renounce his life and thoughts, this renunciation of religion cannot be done by him. As long as man's thinking power is intact, then this struggle will continue and then man will have some form of religion.” Generally speaking, human religion starts out of fear. “The fear of the Lord is the beginning of wisdom. But higher thought comes later. Pure love drives out fear. When a man is dying, this question will come up again and again. The things we hold fast to, the greatest of all truths. Considers the most essential of all essentials. Does it end with our death? Swami Vivekananda gives a simple and straightforward definition of religion. According to him, religion is reflected in a person's sitting, standing, laughing, talking, walking and acting. He removed the polytheistic fanaticism and made God an inclusive form. He clearly states that religion is not a topic of discussion. It is a matter of reflection and practice.

A. Objectives of Research Paper

1) Presenting the religious views of Swami Vivekananda to the readers.
2) It studies the ideas presented by Swami Vivekananda at the Dharma Parishad in Chicago.

B. Assumptions

Swami Vivekananda's thoughts in Dharma Parishad and his thoughts on religion attract the minds and attention of people today.

C. Research Methods

In the presented research paper, primary and secondary reference books, periodicals and daily newspapers etc. has been used.

II. WORLD INTERFAITH CONFERENCE OF CHICAGO

World Interfaith Conference on Monday 11 Sep., 1893 at 10 am started. The conference was inaugurated by Dr. Barros did. The conference was held in the spacious hall of the temple at Columbus. Apart from Hindu, Jain, Buddhist, Confucius, Shinto, Muslim, Christianity representatives of seven major religions also came to this conference. There were representatives of various religions and visionaries of twenty one crore human beings present on this grand platform. Brahmos, Buddhists, Muhammadans etc. Among the representatives of religion, Swami Vivekananda stood out in the conference with his bright face, orange robes and head-dress. Swamiji was number twenty one in the queue in this conference. At 10 am Dr. Barros started the work of the council. In his introductory speech, he said, “Religion is a very important subject in our lives. We cannot move forward without him. There is some power in this world as God. Its foundation is religion. You are present here in such large numbers, it means that you believe in religion and God. I am very glad that you have come. I warmly welcome you with great love.” After this, the speech of the representatives of the World Interfaith Conference began. Then Swami Vivekananda, who was at the last rank of the conference, was introduced by Dr. Barros called his name. Swamiji rose from his seat and began to speak, addressing the gathering with the words “My sisters and brothers in America”. As soon as these words were uttered, hundreds of men and women stood up in their places and gave loud applause. His predecessors addressed the audience in the traditional manner. But Swamiji was the only representative who appealed to all mankind with the words “Sisters and Brothers”.

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In his address, there was the seed of universal brotherhood, the bell of universal humanity, the feeling that all mankind is one melted in the hearts of thousands of men and women. All mankind are children of that Supreme Father. The seed of such universal humanity was first sown by Swami Vivekananda at the Sarvadharma Parishad in Chicago. Swami Vivekananda's heartfelt love and voice of truth unmasked the fountain of love in the hearts of the people. No description of any particular denomination, any particular form of God came out of his mouth. So the root of all religion is about the eternal religion which manifests itself in different forms according to country-age-characteristics and yet in form is dignified in one great truth. Swamiji spoke about that universal religion. Swami Vivekananda addressed the audience as 'my brothers and sisters', and with a happy and eager mind, the audience, swayed by love, heard the religion of the coming age from Swamiji's mouth. What was the New Age religion? The essence of the religion of that coming era was - all kinds of discrimination arising from religion should be stopped, the attitude of robbing others in the name of patriotism should be given up, unjust attacks on other religions should be stopped in the name of religion. There should be an exchange of ideas without jeopardizing anyone's national, religious and social freedom, everyone should try to improve the worldly and spiritual development of others according to their own strength by discarding narrow-mindedness.

Swamiji adds, 'I am proud that I belong to a religion which has sheltered the suffering and afflicted people of all countries and religions across the globe. I am proud to say that we still treasure in our hearts the memory of all the Israelites who were destroyed by the Roman invaders. Those Israelis also took refuge in South India. I am also justifiably proud that I am a part of the religion that gave birth to the people of the great Parsi religion and nurtures them even today. Just as different rivers originate in different places and eventually reach the ocean, man chooses different paths according to his will. Whether these paths are straight or crooked, they ultimately lead to God.

Swami Vivekananda on the last day of the conference i.e. 27 Sept. In his speech at the conclave, he declared in experienced words that if anyone thinks that after seeing the work of this conference, a particular religion will become the only religion of the entire world or that a particular religion is the only way to attain God and other religions are wrong, then in fact we should Should do. The same Sarvadharma Parishad has proved that no particular religion has monopolized the virtues of spirituality, holiness, mercy, Dakshina Prabhuti. Men and women of very high character have emerged in every religion. No matter how much one opposes, the flag of every religion will henceforth be written - 'No conflict, help each other', 'Embrace, do not destroy', 'No strife - want friendship, want peace'. Vivekananda's voice in the gathering of the future age of this Sarvadharma Parishad divided the hall and spread throughout the world. At that time, apart from Swami Vivekananda, who else expressed his views on religion? Did you say anything? It was not even considered by the world, and people did not seem to be interested in it at all. As the fame of Swami Vivekananda spread throughout the western world, 'backward India's pride increased. The idea to prove the superiority of Christianity and the Christian civilization itself failed. After watching Swami Vivekananda's speech, hundreds of people were eager to get to know Swamiji. A well-known paper called 'New York Herald' writes about him that, 'The greatest person in all the religious councils in Chicago was Swami Vivekananda. Hearing their thoughts about religion, it seems that sending religious missionaries (Christian missionaries) to their country, which has gone so far on the path of religion, is pure stupidity. The Press of America wrote, “Swami Vivekananda, a master of Hindu philosophy and science, was foremost among the delegates who came. He had left that huge gathering as if charmed by his thoughts. Swamiji's thoughts on religion permeated the speeches of other representatives. His eloquent eloquence flowed from his pacific, gentle mouth, tinged with wisdom, with the melody of the English language, and his eternal teachings were deeply imprinted on the hearts of the audience.” The Boston Evening Transcript of April 5, 1894 expressed the following views, “He is really a great man, noble, simple, sincere and learned beyond comparison with most of our scholars .” Shriyut Dharmapal, General Secretary of the Mahabodhi Society, wrote in the 'Indian Mirror' of April 12, 1894 that, “Large pictures of Swami Vivekananda are plastered all over the streets of Chicago, and beneath them is written 'Sanyasi Vivekananda'. Hundreds, thousands of people of different sects are seen moving forward with devotional reverence to these images.” Mr. Snell, President of the Science Department of the Chicago Exposition, wrote in the well-known London 'Pioneer' letter that, "No other religion could have had a greater influence on this Sarvadharma Parishad and on the general public as well." Swami Vivekananda, the sole representative of Hinduism, was unanimously the most popular and influential person in the conference. He gave many speeches from the platform of this conference and in the meetings of the science department. I had the honor of being the president of this science department. No speaker from Christianity or any other religion was ever received with such fervent enthusiasm. Wherever he went there was a great crowd of people and people listened to his every word with great insistence and eagerness. Immediately after the conclusion of the Sarvadharma Parishad, he began lecturing before huge crowds in the principal cities of the United States, and everywhere he was received with all respect and congratulations. Even Christians say about Swami Vivekananda that Swamiji is a 'superman' within a human being.

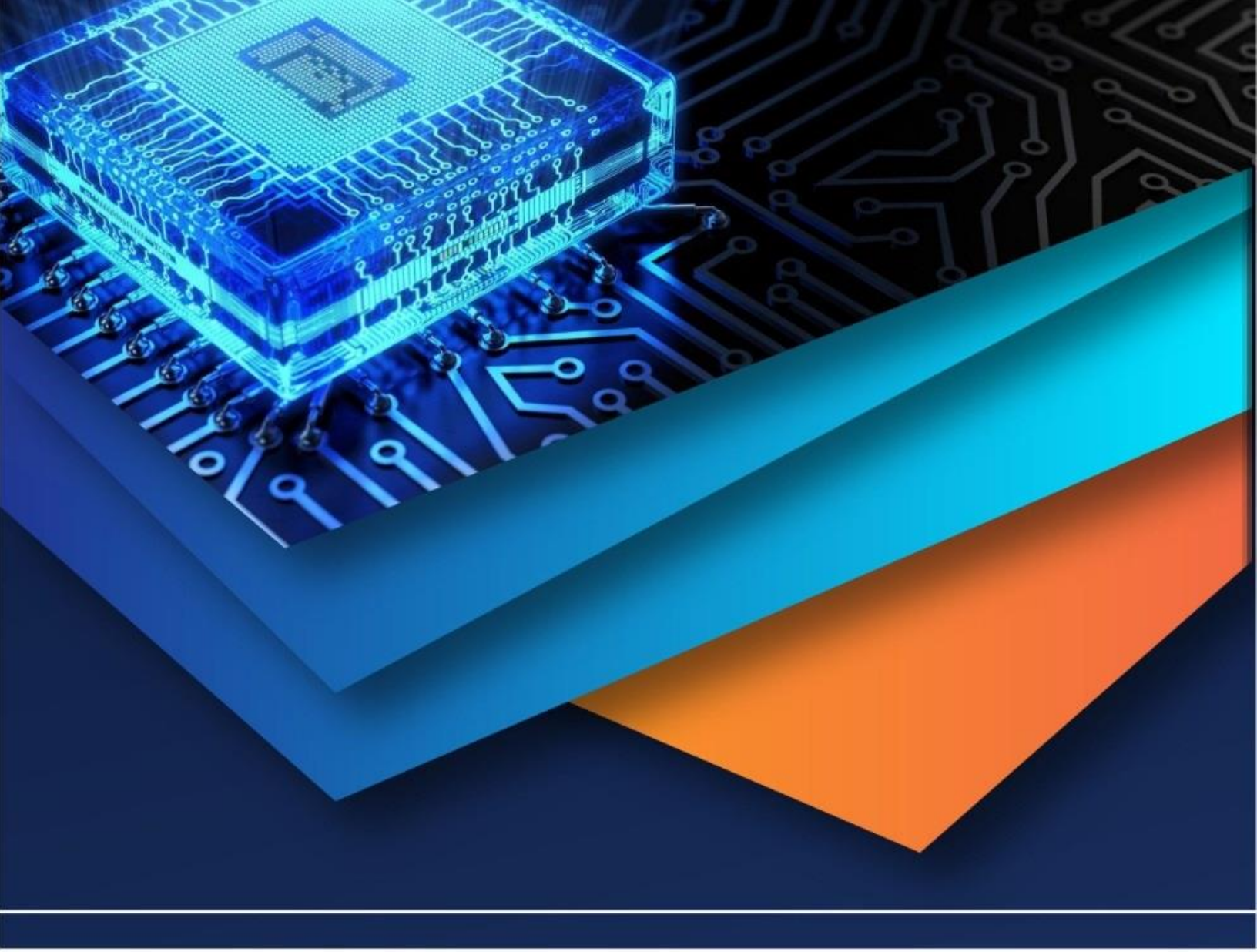
III. CONCLUSION

Swami Vivekananda, who was unknown and unknown to India, became world famous because of Sarvadharma Parishad. The Hindu culture and Hindu religion were derided as mere idolaters. Swamiji went to the Dharma Parishad as an unobtrusive representative of the Hindu religion which was not even invited to participate in the Dharma Parishad and installed Hinduism on the high throne. Hindu society will be downtrodden but not hideous. It may be the day, it may be sad but it is the inheritor of such a valuable transcendental wealth. He can become a world guru in the field of religious thought. Such is his merit. After many centuries, Sami Vivekananda showed our Hindu society today how wide its ideological boundaries are. Swami Vivekananda's unprecedented victory enlivened the whole of India. The river Anandani began to flow everywhere in this poverty-stricken land. Swamiji's success had a far-reaching impact on our national life. This victory had a wide impact not only in the two fields of religion and spirituality but also for our social, economic and political life. From that day our nation started moving towards all-round development. From that day our nation started moving towards all-round development. He was described as a stormy Hindu ascetic, an electrifying orator. All these honors were humbly accepted by Swami Vivekananda. They considered themselves only and only messengers.

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