

**Theme of Swami Vivekananda's Speeches in the Light of Longinus'**  
**Essay 'On the Sublimity'**

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Swami Vivekananda, one of the shining stars in the galaxy of Indo - Anglian literature, is greatly considered orator and poet of India. The world knows him as a giant intellect, social reformer philosopher religious teacher a great patriot with cosmopolitan feelings. His splendid attempt to unfurl the flag of the Hinduism is well adorned all over the world. It was a spiritual occasion through which the soul of India interacted with the world from the Dyce of the Chicago Assembly in 1893. He saw the humanity in a single thread. Rejecting the apparent diversity. This search for humanity led him to the unity of all religions. Actually his reforming spirit is so enchanting that it has illumined the world not to peep into his poetic soul. His literature is a certain distinction and excellence in composition in Longinus language and style. His literature is the search of truth which is full of strength, purity and knowledge. His speeches and poetry are not the expression for external world but are the result of a man's search of his own permanent identity and to convert that identity to the identity of others and thus from the soul, to 'The super soul'. His speeches and poetry teach us that light always lies in darkness.

Basically, sublimity in literature was introduced by Longinus whose identification is not clear Longinus is called "The first comparative critic of literature" and "The first romantic critic" (R.A Scott James) He calls sublimity, "a certain and excellence of language which rests in noble mind and gets expressed with diction and figurative language in spontaneous but controlled order." Longinus in his world famous treatise counts both natural and artificial aspects of sublimity some aspects of sublimity are

borrowed but they are immortal and universal in appeal. For him poetry is not a mechanical process but rather a thing perceptible through spirit imagination passion and words. For Longinus, the purpose of the great writers has been to instruct to delight in poetry and to persuade in prose and this purpose is supported by sublimity, made of five basic aspects. In this way he has indicated to the treatment of the subject and the exposition of the sublime method. His main purpose was to show the sublimity which is the root of nobility of creations. Decline and degradation of literature result from the downfall of nobility in soul He was a rhetorician so he gave importance to the figuration of the language in artistic arrangement He became the follower of the Aristotle in this respect, for Longinus the ultimate aim of the literature is to reach to sublimity and its effect on the readers is ecstasy or the transformation to a new ever widening horizon.

When an attempt was made to study the related literature on swami Vivekananda 's speeches and poetry, it was found out that much work has been done on the philosophic side of his writing, besides his contribution to the upliftment of humanity The world knows the mind of him but the depth of his heart is not measured properly Sushant kumar Vardhan and Prashant Mishra in their article "Conference Spirituality and poetry" touches the philosophy and so does Zinia Mitrain in " The seer's Ink" Rashmi Sharma in The Musings of the Jyana Yoga in the Poetry of Swami Vivekananda especially emphasizes the philosophic touch with music Dr.Radha Nagarth in "Swami Vivekananda the known philosopher , the unknown poet," Searches for the devotional, metaphysical and Vedanta aspects of his poetry. Aju Mukhopadhyay in the article "Swami Vivekananda, a Realized poet."

Studies the thematic aspect of his poetry. Pravarkjka Shuddatmaprana compares Swami Vivekananda's spiritual touch with Wordsworth's pantheism. Amar Nath Prasad's "Blending Poetry with Philosophy" touches the aesthetic aspect in the poems like "The Lost Child" and "The Cup". Tarun Kumar Yadav deals in the love aspect of Swami Ji in

"A Ripple of Love". Sister Nivedita studies different aspects and shades of Swami Vivekananda in "The Master as I saw Him". Swami Harshananda studies the musicality in the Sanskrit poems of Swami Vivekananda in his article "Music and Vivekananda". Dr. Kaustav Chakrovorty reaches to the Romanticism as the source of his poetic inspiration in "Yogi as a Poet". Sarani Manda compares Swami Vivekananda's poetic aspiration with Walt Whitman and Sri Aurobindo in "The Cosmic Consciousness". K.V. Suryanarang Murti compares him with Tagore in his work "Tagore and Vivekananda". Dr. Shaleen Kumar Singh studies the different aspects of his poetry and hails him as the pioneer of spiritual poetry.

Besides all this, T.J. Desai in "Reminiscences of Swami Vivekananda" searches for the Vedanta impact on the American after Swami Ji's address. Joysh Swisett praises his art of oratory in "Swami Vivekananda: An Orator par Excellence". S.P. Basu finds not only the gift of gab but Swami ji's commentaries on art and literature in his article "Swami Vivekananda: Orator, Writer and Art". Swami Ranganathanand in his book "Swami Vivekananda: Human Excellence" presented his oratory in America.

Thus, it is found out that in spite of many works, there is scanty on the sublime concept of Swami Vivekananda. The purpose of this study is to present Swami Vivekananda's speeches and poetry under the theory of Longinus sublimity. There is no question that there have been many works on the social, ethical and philosophical aspects of Swami Vivekananda. Some scholars like Mohit Chakrovarti, Dr. Radha nagarth, Rashmi Sharma, Sushant Kumar Vardhan, Aju Mukhopadhyay etc. have taken various aspects of Swami Ji's poetry into considerations also Among Indo - Anglian saints poets, Swami ji's literature stands on the touchstone of the sublime concept of Longinus. It's true that Swami ji has thought, expressed and written, nothing out of Indian philosophy His prose and poetry are the expression of noble soul.

For Longinus, it was natural to find fault with others and to glorify present. This nature of picking holes into the character of the others brings downfall in every fields of life,

including the communication. Society's materialistic outlook and negligence of values make the world suffer. As Swami Vivekananda was a seer, he always condemned the materialism prevalent in society. For him the purity of conduct, in every field of life, is the root of salvation, so he taught the humanity to march on the way of values to uplift the soul which is the cry of the soul in the contemporary world of temptation and scams and valueless values.

Today, when "the world is too much with us" and there is no peace within and outward, the study of glorious poems of Swami Vivekananda are a shower of calm words on the disturbing souls. The purpose of this study is to show how sublimity. (in Longinus's word) can be transformed into the soul of man by reading Swami Vivekananda's poetry to trace out his spirituality and a life of bliss without caring for grief and joys and ups and downs of life.

Swami Vivekananda (1863-1902), a versatile personality, was blessed with prophetic look and speech. His ideas, words and expression to come out of the store of intelligence, purified by the fire of his emotions and characterized by splendid directness and force. In spite of his various lectures and speeches, his fame depends on his wonderful address at the parliament of religions in Chicago between 11 September and 27 September 1893.

Swami Vivekananda's poetry is a spiritual dive in the ocean of the Vedantic concept of soul and bliss, full of poetic beauty and deep symbols. 'In Search of God and other poems' is an anthology of the poems, 'Hymns and Songs, scattered over the pages of the complete works. The first section of this anthology comprises of the translation from Sanskrit, Bangla and Hindi by Swami Ji.

Longinus' Sublimity

Cassius or Dionysius Longuis, a Greek philosopher, was the instructor and counselor of Zenobia' queen of Plmyra (Syria). He is famous for his treatise 'PERI HYP SOUS' (On Elevation). The sources of sublime lies in the capacities of the speaker or writer. Three of these 'noble language', 'noble expression' and 'elevated composition',- are matters of art that can be acquired by practice but the two other are 'greatness of thoughts' and 'spontaneous passion' are innate. As defined by Longinus, the quality of sublimity can be present, both in prose and poetry. Whereas the effect of rhetoric is 'persuasion', the effect of sublime is 'transport' (ekstasis). Nothing is sublime if it does not elevate us. Thus, he has pointed out two things in his treatment - the treatment of subject, and the revelation of the method.

#### Grandeur of Thought

The sublimity of thought is urgent for a noble soul. Longinus said, "Sublimity is the echo of greatness of soul". It can't be expected from the minds, full of servile ideas habits and mean life style. Only the deep thinkers are full of majesty, can express the immortal expression. In spite of being innate, they can be achieved by stability in noble and generous choice of manner and expression. The grandeur of thought is to be emphasized and made effective by suitable treatment of materials.

#### Capacity for Strong emotions

Longinus promised to deal in the second aspect of sublimity in his other book but unfortunately the other book is not found. The scattered remarks about the strong emotions make the picture a bit clear. He said that nothing contribute sore to loftiness of tone in writing and expression than genuine emotions. But the emotions should to be true emotions and in their right place. He discards the emotions such as fear, grief and which are far from the concept of sublimity. The invocation of such mean emotions brings the work below to the standard of excellence.

Longinus is attentive to the use of figures to such an extent that near about one-third part of the treatise is devoted to this aspect. His discrimination and originality of this

field is above the mark. The use of figures, in mechanical style, is rejected. They should come in expression, being deeply rooted in genuine emotions. Their natural implication elevated the style. He divides them into two parts- 'figures of thought' and 'figure of diction'.

#### Nobility of Diction

The proper use of words, metaphors and hyperbole is the fourth element of sublimity. The discussion of diction is incomplete because of missing some important pages of the treatise. If the subject is trivial, the splendid words will mar its beauty. Apart from Aristotle, he allows the usage of two or more metaphors together.

The proper arrangement of words, thoughts, emotions, themselves proceed to the composition of elevated literature into a harmonious whole. Negativity, deformity and non-grandeur are the results if composition is either extremely concise or unduly prolix, the one cripples the thought and the other overtaxes it.

The disarrangement of the four aspects leads to the false sublime. The false sublime is characterized by timidity (bombast of language), puerility (parade and pomp of language), parenthesis (meaningless passion), and variation of syntax and defects of style.

#### Grandeur of Thought

For Longinus, 'Sublimity is the echo of the great soul' and the great thoughts can't be expected from narrow minds. Swami Vivekananda stands at this touchstone. His prose, teachings, musings and poetry are marked in oneness, faith in ourselves, God-realization, toleration of other religions and synthesis of the east and the west. He inspired the people of India to be united and to have faith in their language, heritage, philosophy, literature and physical and mental strength and to "Arise, awake and dream no more". His thoughts on God, spiritual life, man and his concern to the divinity and nature are not common touches. Above all, his optimism is the sole mark

of his grandness of thought. Sister Nivedita aptly comments. 'He was contented simply to live that great life and to leave it to others to find the explanation'.

Longinus did not accept penmanship without the power of strong emotions. Which help in raising the standard of noble thoughts. Swami Vivekanand's extempore speech at Chicago is an ample proof in this concern. Sometimes he is humorous, sometimes ironical and sometimes pathetic. His pathos is not for the material output but his heart used to weep to see the pathetic condition of the dear of mother India and to remember its glorious past. The melody of speech and poetry rank him with the great orators of the worlds. His speciality lies in the blending of thought and emotions to give the form of sublimity.

To blend strong thought with generous emotions, Longinus counts figures into two categories- 'figures of thought' and 'figures of language'. Apostrophe, 'Asyndeton', 'Hyperbaton, Periphrasis' etc are noted by Longinus. As Swami Vivekananda was the prince of oratory, he used to present figures of speech naturally. His works are full of examples of Metaphor, Synecdoche, Metonymy, 'Euphemism, Repetition, Inversion, Rhetorical Question Analogy, Climax, Anti-climax, Prolepsis, Anti-Thesis, Zeugma, Hyperbole, Alliteration, Irony, Epigram, Paradox, Syllepsis, Anaphora, Periphrasis etc. The metaphors and similies suggest the relation between the major and the minor.

Longinus's emphasis on the right usage of words is aptly followed by Swami Vivekananda in his speeches and poetry. Through his words, Swami Ji commotioned the west to such an extent as the west hailed him as 'The cyclonic monk of India'. Through his mastery over English, he expressed everywhere without artificial tint. In spite of his philosophical touch to the subject, the diction and expression is heart-touching and sober. How splendid is his expression in the first address at Chicago, "It fills my heart with joy unspeakable to rise in response to the warm and cordial which you have given us".

Swami Vivekananda Speeches and poetry lead to the culmination of ecstasy and take us to the world of "Satyam" (truth), 'Shivam' (godliness) and 'Sundaram' (beauty). It's the combination of strong thoughts, emotions, language and figures of speech that leads to the true sublime. Indeed, his speeches and poetry are full of thoughts, images, symbols, metaphors and words. His usage of proper words at proper place in proper order with command on thoughts and emotions form the immortal impact of his works, speeches and poetry.

Sublimity i.e. great conception, strong emotions, proper figures of speech, noble phraseology, attribute to a dignified composition are a guide to Swami Vivekananda's poetry towards great themes and divine handling of language as in his final speech at Chicago, he inspires the world to "Help and not Flight", "Assimilation and not Destruction" Harmony and Peace and not Dissection".

In qualitative research, the thematic analysis emphasizes directing, examining and recording themes within the data. Themes are a part of data and are related to the specific research question. It is the first step for a researcher to know the availability of data. When the valid data is present, the researcher should enlist the codes. At the initial stage, reading and re-reading of the studied material makes the further stages easy. Only reading and re-reading is not enough: notes should also be taken.

The second is generating an initial list of items, from the set data, having re-occurring patterns. This way of organizing and meaningful data is called coding.

The codes should be combined to form the over-reading themes. Here, the themes are studied on the base of data. The relationship between codes and themes should be considered at different existing levels.

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