



Views of Swami Vivekanad in Literature

By

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Defining humanism, Swami Vivekananda says, "All doctrines concerning God must come within the definition of virtue, nirguna, infinity, moral law or ideal humanism." Religion originates from passionate self-sacrifice. Do not want anything for yourself, do everything for others. That is true humanism. Vedanta Dharma and Dharma are the same. In fact, it is the most appropriate basis for establishing humanism. What Swami Vivekananda has written only on the subject of Vedanta religion presents the notion of humanism. Society could not function due to lack of religion that is why they wanted to make the nation of India based on religion. However, that religion is not a special kind, but a human religion. Vivekananda's religion is humanistic; he considers the worship of Daridranarayan as the greatest worship. They consider national service to be the greatest religion.

Social philosophy

Swami Vivekananda has considered the basis of caste system as well as karma. The basis of race is virtue, not birth. He said in clear words that every human being should be seen in terms of his different deeds. Giving a new definition of caste evolution as social evolution, Vivekananda says: On one side is the ideal Brahmin and on the other side is the ideal Chandal and the whole task is to elevate the Chandal to the status of a Brahmin. The goal of this type of social reform is to develop the lower strata of society to the level of higher human beings. Vivekananda preached for the fulfilment of this purpose. He outlined the following undertaking for this. To propagate the spiritual truths hidden in the Indian scriptures, to dispel many misconceptions about the subject of caste system and form a correct view. Second, all the men and women of the country should be taught Sanskrit so that they can know the articles related to the Indian society and know its original form. Thirdly, education should be promoted to eradicate racism, as education alone will produce the sacraments that can bridge every gap between human beings. According to Swamiji, if people are made aware of the original caste system, they will be able to abandon this corrupt form of racism or untouchability and create a new kind of social stratum by maintaining social groups and social development, based on the original caste system.

There are two activities of Swamiji as a social reformer. He speaks of the abolition of casteism at a time when there is a very enlightened and inspired audience. However, on other occasions, especially when speaking in front of a traditional audience, Sangopang asserts the principle of development of society. The two activities are not



mutually exclusive, so it can be said that racism was in fact a characteristic assessment of society, which is constantly evolving and changing without being static. Swamiji wanted all classes in Indian society to have equal opportunity to progress in life. He believed that 'all individuals in society should have such an opportunity for the acquisition of wealth, education and knowledge. Freedom in every subject i.e. progress towards liberation is the highest benefit for human beings. Thus, Swami Vivekananda wanted to uplift the lower classes of the society by upholding the principle of equal opportunity. 'For that he considers education as an effective tool.

5.12 Political philosophy

Swami Vivekananda was not a political philosopher nor was he a politician. He had no faith in politics. He never participated in politics. In a September 1894 letter, he wrote, "I am neither a politician nor a political agitator. I am only concerned with my soul. That is why you should warn the people of Calcutta not to give false importance to any of my creations or words. 'Swamiji wanted to stay aloof from politics. When some political parties tried to take advantage of his actions, he opposed it and warned those who did so. Yet in his speeches, there is a discussion of political philosophy. As they were not aloof from any sphere of society. His thoughts were far-sighted. They have also expressed their views in the political arena.

Like Mahatma Gandhi, Swami Vivekananda wanted to spiritualize politics and make its form public welfare. He never acknowledged the neglect of the common person by politicians. He occasionally expressed his views on independence, national character and power. According to him, religion has been an important decisive principle in the history of India. He writes that 'just as music has a dominant tone, so does every nation have a major element in its life, all other elements are cantered in it. Each nation has its own element. All other things are secondary. The essence of India is religion, social reform and everything else is secondary. For this, he worked to lay the foundation of a religious doctrine of nationalism. Going forward, that principle was supported and nurtured by Bipinchandra Pal and Shri Arvind. '

Swami Vivekananda supported the religious doctrine of nationalism because he believed that religion would be the backbone of India's national life going forward. According to him, the future greatness of a nation can only be built because of its past greatness. Neglecting the past is tantamount to denying the life of the nation. According to him, in the past, India's creative talent has been manifested mainly in the field of religion. Religion has acted as a creative force to maintain the unity and stability of India. He declared that national life should be organized because of religious ideals. Religion has been the basis of Indian life, so all reforms must be done through religion. Only then will most of the people of the country accept it. The spiritual and religious doctrine of



nationalism can be considered as Vivekananda's first important contribution to political philosophy.

Swami Vivekananda presented his leading ideas about freedom. He said, 'The whole universe is striving for freedom. The path of development can be established only in the astrology of freedom. In addition, freedom is the root of spiritual progress. He says that the whole world is searching for independence mainly through its own constant pace. Freedom is the main principle of the Upanishads. The Upanishads strongly support all aspects of physical, mental and spiritual freedom. Swami Vivekananda considered Bharatmata to be an adorable goddess. His soul sparkled at the thought and remembrance of his glorious idol. He said, 'Our motherland has now woken up from a deep sleep. Now no one can stop its rise. He cannot sleep again. No sentence can suppress it. Sometimes she was asleep. Arise, awaken him, exalt him above all, and establish him on the eternal throne with devotion. 'It is clear from the above statement that Swamiji wanted the freedom of Mother India. Freedom is important for life, whether it is physical, mental, spiritual or political.

Swami Vivekananda was an excellent patriot. If in their hearts for the country. It was the epitome of emotional patriotism. He performed congratulatory deeds by coordinating his consciousness with his country, the people of the country and its ideals. He did not publicly support the country's political liberation movement. But then it can be deduced from his lectures that he was an advocate of independence. He did not pursue a negative policy of ignoring the oppressive political and economic system prevailing in India at that time, but gave emotional impetus to the accumulation of power.

Netaji Subhash Chandra Bose said, "Swami Vivekananda's religion was a stimulus to nationalism. He instilled devotion for India in the new generation. He instilled pride in the country's past as well as confidence in its future. His utterances evoked a sense of self-reliance and self-respect in the people. '

Dr. Radhakrishnan said, "Swami Vivekananda's life and teachings have prepared us for this new age of freedom. We learn from them that we can do our best to achieve the freedom we have now.