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## SWAMI VIVEKANANDA'S CONCEPTION OF HUMANISM

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### ABSTRACT

*Indian freedom movement is rooted into the Hindu renaissance starting from Raja Ram Monhan Roy through Ramakrishna Paramahansa, Vivekananda, Tagore and Sri Aurobindo. They are all neo - Vedatins. Most of them are humanists, as they do believe in human glory and dignity. Humanism and rationalism were the moving forces of not only Indian freedom movement, but also the Hindu renaissance.*

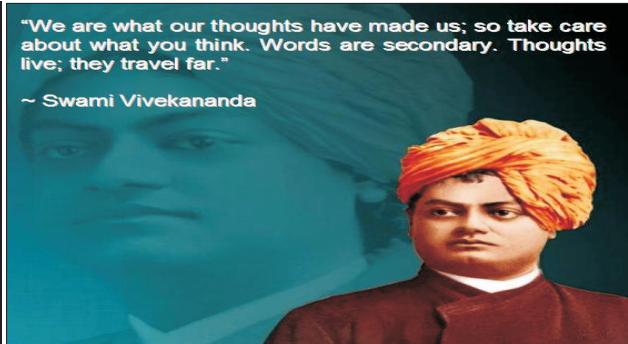
**KEYWORDS:** *Indian freedom movement , Humanism and rationalism,poverty.*

### INTRODUCTION –

The great wise men of Hindu renaissance, which moulded the Indian mind, the place of swami Vivekananda is prominent. He sounded the drum of Advaita and Vedantic religion at all places. For him, the religion is realization.

"We are what our thoughts have made us; so take care about what you think. Words are secondary. Thoughts live; they travel far."

~ Swami Vivekananda



Through he advocated the necessity of religion; he preferred the human problems such as poverty, social backwardness and mental inertia to the religion. Vivekananda said, "It is an insult to a starving people to offer them religion". Vivekananda, as a humanist, worked utmost for the removal of human problems. Thus, he is not only a Vedantin but also a humanist. Therefore, this paper deals with Swami Vivekananda's conception of humanism.

### SPIRITUAL HUMANISM

Humanism is a kind of philosophy, which recognizes the value or dignity of man and

makes him the measure of all things or somehow takes human nature, its limits or its interests as its theme. Humanism is also any system of beliefs claiming that human interests should be the dominant motive in any problem of ethics or politics. Spiritual humanism of Swami Vivekananda, recognizes the value or dignity of man and makes him measure of all things for the man is nothing but divine. Spiritual humanism is metaphysically based on the identity between humanity and divinity. Advaita conception of Brahman and the Siva is the basis for the spiritual humanism of Vivekananda. Humanism of

Swami Vivekananda affirms the capacity of man to become; Vivekananda's humanism defends the purity of human nature and regards man as God.

On the basis of spiritual equality and purity of human nature, he attacks, social, economical and religious evils of society. According to Vivekananda, recognition of spiritual equality is necessary not only for spiritual advancement but also for social development. For him, all individuals are the sparks of same divine force. Though man is spiritual in nature, he is guided by the worldly thing, the economy. Thus, the humanism advocated for the synthesis of material and spiritual life. This synthesis can be called as "Dignified materialism"

For the purpose of understanding the capacity of man and to educate him the original

nature of man, humanism discusses the problems God, soul and its immortality, and freedom of man. According to Vivekananda, man is nothing but God, work and worship are not different from each other, both are same in achieving the goal which is realization.

### HUMANISM AND SOCIETY

The evolutionary process has created many beings. Of these beings, man is a wonderful creation, for the possession of reason. He is also superior to all other living beings in both physical and spiritual set-up. Following the Advaita Vedanta, Vivekananda advocated the spiritual equality of man. According to him equality is the spiritual necessity of life to realize universal oneness.

Human nature is free and divine. All are free and equal in a humanistic society. Spiritual humanism of swami Vivekananda defends the equality and purity of human nature, attacks socioeconomic and religious evils. His humanism also inculcates faith and strength in the individual by divinizing the man. By establishing the equality and freedom and restoring the faith and strength in the individual, the spiritual humanism paves the way for the development. He observed, "Inequality is the source of all bondage, physical, mental and spiritual"

The spiritual humanism of Vivekananda advocates, "Man who is an end in himself must also become a means to serve humanity". For him, there is no difference between work and worship. Vivekananda realized that poverty stands in the way of humanism. He regarded poverty as immoral and unsocial. For him material enjoyment is indispensable even to spiritual advancement. He declares, "I do not believe in a God or religion which cannot wipe the widow's tears or bring a piece of bread to the orphan's mouth.

Vivekananda believed that the social and political evil of India could be removed by making Vedanta practical. Vivekananda was of the view that, when the masses are educated, they would become conscious of their rights improve their abilities, establish their government and solve the problems of the society. The Vedantic spirit of oneness makes the individual to identify himself with the community and serves it with a service motive without any personal gain.

### CONCLUSION

For Swami Vivekananda, religion is a constitutional necessity for man. He says that, the quest in the individual being for freedom is the genesis of religion. The end of all religions became in the realization of God in the soul. For him "Religion consists in realization" we must realize God, feel God see God and talk to God that is religion.

Spiritual humanism of Swami Vivekananda laid emphasis on oneness and spiritual identity among the individuals. Swami Vivekananda was of the view that "without the practical applications of this ideal of oneness of things none can regenerate this land of ours". His conception, that the work and the worship are same in effect, paves the way for social and economic upliftment of the people

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