

Abstract

Narendranath Dutt was born in Calcutta in 1863. His spiritual pursuits led him to Ramkrishna Paramhansa in 1882. He gained spiritual transformation from an enlightened soul of Swami Ramkrishna. And since 1886 he emerged as Swami Vivekananda and established Ramkrishna Mission.

His Six times address at world Parliament of Religion at Chicago conveyed the message of universal love and tolerance. His wisdom elevated him as a world teacher of Spirituality and social service through unity and tolerance for which Vivekananda emphasised on Help, Assimilation, Harmony and Peace. Every one must have spirit of service and the poor and needy must be helped as Swamiji saw the "Divine" in the form of poor whom he called "Daridra Narayan". Morality and Spirituality are highest good not intellectuality for which love is the highest goal. While knowledge of science and spirituality irrespective of cultural boundaries of the East and West, Man must have rational attitude in life. Swami Vivekananda the prophet of Humanity has vision for harmonious social order which is consisted of people who are ethically sound, intellectually sharp, physically strong, religiously liberal, socially efficient, spiritually enlightened and vocationally self-sufficient. Society must have such a man making and life building process where men, women, rich, poor, upper, lower, have equal opportunity for blending of science with spirituality, basing on humanism.

Vivekanand's teaching and philosophy of attaining "Unity

Swami Vivekanand's Harmonious Approach to Humanity

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1. The Present Scenario

Modern time is characterized by dynamics of globalization and free market economy which has brought social confusion. The questions pertaining to declining moral and ethical values, resulting into unrest, violence, chaos, disharmony and stressful life. Another set of questions on the issues of widening gap between rich and poor, educated and uneducated, rural and urban, linguistic, regional and caste, failing economies and feeling of insecurity all around, one is puzzled in finding peace and balance of mind. Development of science and technology, discoveries and advances in knowledge failing to answer such pertinent questions.

2. Indian Philosophical Thoughts

India has very rich cultural, spiritual, religious and philosophical heritage. The composite and plural culture, sarve dharm sambhav, the concept of daridra narayan, purusharth and the four stages of man making process with self realization as ultimate aim of life. Such heritage guides us on the path of Abhyudaya (individual and social progress) and Nishreyasa (path of renunciation) for the fulfillment of our aim. But in the today's context of social confusion, though we claim as we are progressed human evolution, we are to deeply analyze our religious beliefs and spiritual understanding, while considering the fact that the truth of diversity and unifying universal diversity are the treasure within ones religion. Our spiritual and religious heritage and age old rich values inherent in it are the need of the hour which will provide the desirable social order shaping the future civilization. Conscious efforts are to be executed to gain vision and heart to fight against all sorts of evils.

It is said and commonly accepted that "Individual shapes society and Society shapes individual". This can be realized through the four organized system of human endeavour i.e. PURUSHARTHS: (1) Dharma, (2) Artha, (3) Kama, (4) Moksha.

3. Dharma and Karma Doctrines

Dharma (righteousness) is now no longer a guiding and controlling factor for artha and kama, therefore resulting in to chaos & materialistic world. The concept of Pap and Punya (i.e. undesirable and unethical action will yield bad results and rightful action will result in to welfare of individual & society for which ones karma is accountable) is missing from day to day life of the people. Thus we are faced with selfish motives, suppression,

with Creator” is need of the hour to save humanity from divisive forces within the individual and in the society.

The Paper attempts to present the summarised understanding on Swami Vivekananda’s teachings relevant for human welfare, especially in a phase of Social confusion worldwide.

oppression, biases, nepotism, casteism, regionalism, corruption, disharmony and violence. The positive competitive attitude, balance between legal & moral is missing link in the developmental process. Convenience have overpowered conscious. CONSCIENCE the central part of INDIAN SAMSKAR hardly finds a place in our families and society. Thus we are struggling in finding a role model in the present era. People are failing to discriminate between right and wrong and selecting right ways to discharge their duties. Earning money and acquiring power by any means has become material moksha. Spirituality, humanism and morality are used for theoretical preaching. The practical life is confined to pleasure seeking behavior. People

are unable to know their own self and ideal self so there exist mismatch between self and ideal self. Thus value crisis exist which lead to chaos in the society. The challenge before human is “to be what it really is”, to have consonance between “believing thinking and behaving” “to be accountable to his family, society, and to humanity” and “to discard hypocrisy”.

We are accountable for whatever happens to us now. Karma doctrine signifies not merely that the events of our life are determined by their antecedent causes, but also that there is absolute justice in the rewards and punishments that fall to our lot in the life. So the law of karma is essentially ethical. Indian people blame neither God nor their neighbor when pain or sorrow befalls them. Rewards and punishment signifies consequences of karma are not ends in themselves but only means to bring about moral growth. And they also constitute discipline of natural consequences to educate man morally. Every deed we do leads to double result. It not only produces its direct result (Phala)-the pain or pleasure; it also establishes in us a tendency (samskara) to repeat the same deed in the future. The tendencies are entirely under our control and our moral progress depends wholly upon the success with which we direct and regulate them, as they tend to express themselves in action.

In the Mahabharata, Arjuna is suddenly overtaken by despair and refuses to fight. Then Sri Krishna guides his chariot and succeeds in convincing him of the need for carrying out the resolve with which he has entered the battle field.

As a result, Arjuna decides once again to fight the enemy with the consequences that his cause, which is the cause of righteousness, wins. Thus Gita emphasizes the importance of social duties which is for the common good of the interests not only of society as a whole but also of the individuals.

The moral quality of action matters more than the content. What really matters is the motive inspiring their action. Even God cares more for how, when and where than what. This principle is enunciated in the Gita that our’s own duty (sva-dharma) i.e. detached carrying out of our’s duties, whatever they may be, is called Karma-Yoga. Thus deeds performed in the spirit of the Gita teaching have ending in the cleansing of the heart (sattva-suddhi) or building of character.

4. Vivekanand’s Contribution to Humanity

Perhaps Swami Vivekanand’s emphasis on help, assimilation, harmony and peace is based on the Gita teaching. Swami’s teaching gives clear message of harmony of religion, Universality solidarity and human as spiritual consciousness. And educate us that the soul is potentially divine; the goal of human is to realize this divinity within and for the welfare of the humanity. Man has to liberate from animal consciousness to human consciousness and from human consciousness to divine consciousness for that all religions lead to the same realization. This is spiritual growth which will change the world with new knowledge. The practical aspect of swami’s teaching will lead us to excellence and perfection in every human endeavour. Modern men and women should strive for.

Vivekanan’s perfection on religious philosophy of India and principles of Vedanta-how to apply them in practical life guide us for application of secular knowledge to improve economic condition and spiritual knowledge to strengthen moral sense. If this happens all sorts of personal and social evils will vanish automatically. Simultaneously we shall be able to remove existing social confusion. Swamiji considered education as the only way to spread these two kinds (secular and spiritual) of knowledge among masses.

Swami Vivekanand's Harmonious Approach to Humanity

For this purpose he founded the Ram Krishan Mission to bring noblest ideas to the doorstep of even the poorest and the meanest. Perhaps India is yet to do it.

In the present era of scientific and technological advancement we have separated religion and science from each other may be due to our misconceptions, though according to Vivekananda both are complementary to each other. Thus we need to better understand Religion as Science of consciousness.

In our developmental paradigm in modern time we got converted from human society to global village through advances in science and technology, great prosperity & power and modern methods of communication & travel. But at the same time we witness degradation of man in every human endeavor as we notice increased broken homes, immorality, broken human relationship, violence, terror, fear, insecurity etc. Given the scenario calls for Swami's foundation for spiritual humanism. The Current morality both individual and social is mostly based on different kinds of fear on different occasions. For example fear of God's punishment, fear of karma, fear of police, fear of public, fear of himself and so on. All such fears are due to lack of inner purity. To overcome this state of mind, we need to work on Vivekanand's Principle of Morality and ethics as are based on intrinsic purity and oneness of atman or self. To remove fear as a means of to be morale, we need to pure our self or atman which is our real nature to make it as our true divine self. We need to love and serve others because we are all one in the supreme spirit i.e. Paramatman or Brahman.

Conclusion

To improve our economic conditions and to serve poor masses in order to make people vocationally self-sufficient, Swamiji taught Indians to Master Western Science and Technology and humanism (equal opportunity to all) at the same time develop spirituality. Western humanism especially the ideas of individual freedom, Social equality, justice and respect for women to Indian ethos. On the other hand Vivekanand made western people realize that they had to learn much from Indian spirituality for their own well being as India had a great contribution to shape world culture.

Through his significant contribution in the field of spirituality and humanism with clear vision on benefit of Science and Technology, Swamiji minimize the gap between East and the West. Swami's teachings thus realize the vision & mission of help, assimilation, harmony and peace.

Infact Vivekanand's sense of unity, pride in the past, sense of mission gave real strength and purpose to India's nationalist movement. In present time Swmiji's teaching guide us for social duties – Karmyoga, righteousness wins, moral quality of action, spirituality and humanism as Arjuna was guided by lord Krishna. To get sustained guidance in our human endeavor with missionary vision. We need to have Vivekanand centre in every institution in every village panchayat to discontinue social confusion to restore harmony and peace in every individual and in our society.

This is my proud privilege to put efforts in learning about Swami Vivekanand. To conclude I quote What Netaji Subhas Chandra Bose said. "Swamiji harmonized the East and the West, religion and science, past and present. And that is why he is great. Our countrymen have gained unprecedented self-respect, self-reliance and self-assertion from his teachings". This is how Vivekanand gave a harmonious shape to our society. In present scenario it is significant to imbibe his teachings and live upto that with eternal purity and oneness.

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