

CONCEPT OF HUMANISM IN THE WRITINGS OF SWAMI VIVEKANANDA

Charu Chopra, Research Scholar,
Department of English, Sabarmati University

Dr Narendra Kumar Saini, Associate Professor and Guide
Department of English, Sabarmati University

ABSTRACT

Humanism may be understood in a variety of ways, both as a set of ideas and as a style of life. This concept has been reimagined many times by successive waves of thinkers and philosophers. There is no reality, above or beyond or outside of man, and "man must solve his issues alone" are tenets shared by all humanist traditions. It's quite different from the Western humanism that dominates the mainstream and the scientific humanism that rules the academic world. It's an entirely new aesthetic, sustained by the ancient Vedic conviction that God kindles a spiritual spark in every human being.

KEYWORDS Humanism, Swami Vivekananda, Spiritual, aesthetic, reimagined. humanist

INTRODUCTION

Humanism is a school of thought that may be traced back to ancient Greece. It went through a lot of changes as a plush toy, including becoming more Christian. Today, this attitude still holds sway in the modern Western world. When the churches couldn't agree on the nature of the Kingdom of Heaven, the European intellect replied, "Let's try to construct a kingdom of man on earth, not a kingdom of God in heaven," as Toynbee sarcastically puts it. When was the year that modern humanism first appeared. Unmistakably, humanism limits human life to the small scale of the natural world. It posits that mankind may achieve lasting happiness by helping to create a new species that transcends humanity or by preserving, extending, and adding to the ideas upon which civilization is based. One definition of humanism is "a coherent framework for achieving personal and societal happiness through the pursuit of shared ideals and collectively beneficial projects." This definition places humanism in the same category as religion and science, but with a higher priority on the study of humanity. Swami Vivekananda's approach to humanism is founded on a lofty cosmology. His humanism was the rare coming together of man's intellectual, emotional, and spiritual aspects into a state of perfection that brought everyone to their knees in devotion and love. Vivekananda's humanism centers on a harmony between the spiritual and the material worlds. His conception of humanism goes beyond the concept of individual redemption. Service to mankind, according to his humanist philosophy, is also service to God. God, Atman, and Brahman all refer to the same ultimate reality. On the basis of this theory of the unity of God and self, one might claim to comprehend both the inner and outside nature of man. Swamiji represents a higher or heavenly kind of humanism that is profoundly human and global in scope. Western humanism, especially scientific humanism, is quite different from a humanism that is nurtured and perpetuated by the kindling of the divine spark in man. It is this belief that "there is only one Atman, one self, eternally pure, forever perfect, immutable, unaltered; it has never changed" that distinguishes his humanism from all others."

LITERATURE REVIEW

T. Siyonu Kumari et.al (2018) One of Vivekananda's most significant contributions to modern thought was his recognition of religion as the entire race's shared expression of its experience of the transcendent Reality. Swamiji went beyond the bounds of modern science by demonstrating that religion is the "science of consciousness," which is as scientific as science. This means that religion and science do not have to be at war with one another. The pursuit of Supreme Freedom, Supreme Knowledge, and Supreme Happiness is the ultimate purpose of religion, liberating it from the chains of superstition, dogmatism, priestcraft, and intolerance. His concept of the soul's potential for divinity halts this decline, improves relationships, and gives meaning to life. He paved the way for what is now known as "spiritual humanism," which can be seen in the proliferation of neo-humanist movements and the rising popularity of meditation around the world. The "potential divinity of the soul" concept that Vivekananda proposed provides a new and encouraging way of looking at humanity. Humanism, the belief that man should be the primary focus of all efforts and the center of all thought, defines the current era. Modern methods of communication have turned the world into a "global village," and science and technology have bestowed upon man unimaginable wealth and power. Broken homes, immorality, violence, crime, etc., are all on the rise in modern society, but so is the degradation of man.

Sandeep Bhatt (2017) One of India's most revered spiritual leaders, Swami Vivekananda ji is considered a Mahatma. His words and teachings are widely respected and followed. There is a widespread consensus that Swamiji is a mythical figure who represents the best of humankind. His ideas and perspectives provide fresh opportunities for all of mankind. He took his education in Indian customs, beliefs, and values very seriously. In the meanwhile, Swamiji had time to reflect about India, Indian culture, and Indian spirituality. He set out on a quest to inspire Indians during the era of British imperialism. When Swami Vivekananda was teaching about humanism, most of the nations were experiencing colonialism and enslavement of great kingdoms. Traditions such as untouchability and caste were strongly upheld in Indian society. To begin spreading the message of humanity's unity, Swamiji began lecturing about the interconnectedness of all people. He pioneered a new way of thinking about a wide range of critical issues. He recast patriotic feelings in a completely new light. Swamiji studied and contemplated humanity, spirituality, humanism, equality, and culture with great care. Swami Vivekananda ji has redefined so many ideas and beliefs. Everywhere he went, he generated debates among the locals. Even now, people are amazed by his communication skills. He was a tremendous communicator from India the world has ever seen. This study paper is an effort to grasp the foundations of philosophy of Swami Vivekananda ji on Humanism, Oneness and Nationalism. The fundamental research topic of this work is that what were the perspectives of Swamiji on these issues? This work makes use of an analytical and descriptive research approach. Researcher has attempted to compare and contrast Swamiji's beliefs on Humanism, Oneness, and Nationalism with other societal viewpoints, as it is based on the substance of messages and teachings of Swami Vivekanandaji. When doing his research, the author has considered the views of different philosophers and intellectuals on Swami Vivekanandaji.

Dr. Simanchala Pradha et.al (2019) A typical humanist respects human worth but rejects the idea that people should look to God for material or spiritual prosperity. Many Western contemporary humanists, such as Corliss Lamont, have come out as atheists, claiming that their views are, in fact, entirely naturalistic and even materialistic. The Indian humanist belief that "Ayomatma Brahman" (the human self is great or cosmic) is central to Indian thought. Post-

modernism aims for sub-altern empowerment, or the empowerment of the most marginalized members of society, such as the Dalits, Tribals, Minorities, women, and children. Comparatively, Indian humanism strikes the ideal balance between materialism and spirituality, while Western humanism is primarily concerned with the acquisition of material goods. In Indian humanism, also known as Integral humanism, the principle of unison, Chiti, is seen as the vital force that restores harmony in the Universe and connects all natural phenomena. According to the Western worldview, man is nothing more than a biological being endowed with reason. As opposed to this, the Indian view of "Man" is a spiritual being with a body designed for developing the sublime objective, namely, self-awareness.

Tatiana Skorokhodova et.al (2018) As a methodological approach to the study of cultural ascendancy epochs in religious, philosophical, and social realms, Jaspers' definition of a renaissance as remembrance and reawakening of the potentialities of the Axial Age is helpful. The Bengal Renaissance of the late nineteenth and early twentieth centuries, which took place in British India, is sometimes referred to as the emergence of a "second Axis" for India in terms of religious philosophy and culture. The author demonstrates that the blending of Indian and European cultures led to the Bengal Renaissance. Bengal religious humanism, the heart and soul of the time, is the result of a complex synthesis of ideas and values from the Indian "Axis" with those of Christianity and European "second Axis" culture. Bengal humanism sparked a cultural and intellectual revolution that permeated all of Bengal and pushed India toward a more contemporary way of life.

Somnath Gupta (2017) In the eyes of Swami Vivekananda, education is the outward sign of a latent perfection in man. That the current educational system failed to instill in him a sense of independence, much less a sense of pride in himself, was not something he considered unfortunate. Education, in Vivekananda's view, should be about more than just cramming in facts; it should shape who you are as a person and give you a better shot at success in the world. Education, in his view, was the process of absorbing high ideals. According to Sri Aurobindo (1956), "the acquiring of various kinds of information is only one and not the chief of the means and necessities of education: its central aim is the building of the powers of the human mind and spirit." According to Aurobindo, a school's primary function is to foster students' personal and spiritual growth. He believes that every person has a spark of divinity, and that education may draw it out to its greatest extent.

CONCEPT OF HUMANISM

Humanism is derived from the Latin word "Homo," which means "human being." Contextually determining the origin of a word's usage may be difficult, and the etymology of the word may or may not be helpful. The term "humanist" has evolved through time to include differing points of view, from those of European intellectuals such as Democritus and Erasmus to those of Indian thinkers such as the Upanishads and M. N. Roy.

Indeed, there are many different kinds of humanism. There are two general types of these forms to consider. One group flat-out denies the existence of any kind of god or supernatural being.

This is the position of atheism, the conviction that there is no God or other supreme being. The latter is more open to the concept of a divine creator. Humanism and spirituality are brought together in this method. India is home to a long history of humanist thought and practice.

Ancient literature like the Vedas and the Upanishads are the genesis of the concept. There are likely many more varieties of humanism, some of which have been advocated by prominent philosophers from India and other countries.

At its core, Humanism is based on at least fifteen affirmations, of which we can only touch on a handful here—

1. There was no creator of the cosmos; it just was.
2. Man is an evolutionary product, an integral component of the natural world.
3. Values do not originate from outside of humanity, nor do they get any kind of cosmic approval.
4. Theism, Deism, and Modernism, and other "new thinking" variants, are now considered to be antiquated.
5. Realizing one's full potential is the point of living a human existence. The time for its growth and realization is now.
6. The purpose of any group or organization is to make people's lives better.

When you say the word "Humanism," you're saying something as sacred as the planet itself, an identity that embraces all forms of life and nonlife. According to Vedanta, adharma-vidya is the philosophy of man at his essence; it is now known as the "science of human potential" for its emphasis on respect, care, love, and compassion toward one's fellow humans and the natural world. The Upanishads, ancient Indian literature written by great sages over a period of thousands of years, revolve around this central spiritual concept. Swami Ranganatha Nanda, a follower of Vedanta, believes that children have limitless potentials, including a profound spiritual one, that have yet to be realized.

HUMANISM IN WESTERN HISTORY

Since they laid the conceptual framework for humanism, Lao—tse and Kung Flutes (also known as Confucius) deserve most of the credit. Confucius and Leo—tse, philosophers who lived more than 500 years before the birth of Jesus Christ, argued that wrongs should be repaid by virtue. By saying, "Do not do to others what you would not have them do to you," Confucius founded the Golden Rule of Reciprocity. The Analects is a collection of Lao's last teachings written after his death.

INDIAN HUMANISM

The humanist viewpoint is one that has been defended by many prominent Indians. To unite the world under a common flag of brotherhood, the old Indian religion and culture were revived. The core values of this worldview include toleration, respect for life, and the conviction that God may be seen in all forms of life. Raja Rammohun Roy, Bankim Chandra, Vivekananda, etc., were only a few of the Indian reformers who embraced a humanist attitude and opposed the church. They see that in order to maintain our culture, the outmoded and ignorant clergy must be

eliminated. They made a statement to the effect that a go-between between God and people is not required. They reject the hypocrisy of the clergy, whereas Swami Vivekananda advocated for the freedom to follow one's own faith without doctrinal debate.

CLASSIFICATION OF HUMANISM

Based on its varying shades of meaning and areas of focus, humanism can be categorized as follows:

1. Renaissance Humanism —At the end of the Middle Ages, there was a revival of interest in learning and confidence in human reason known as the Renaissance of Classical Letters and Faith in Human Reason.

2. Philosophical Humanism —Philosophical humanism is that branch of humanism that places primary emphasis on the lived experience of humans. We can infer from this that there is a demand for and interest in this among the general public. Humanism is a philosophical tradition that includes both Modern humanism and Christian humanism because both emphasize the importance of people. It posits that human beings have the potential to evolve into their best selves.

3. Modern Humanism —Among the many names given to contemporary humanism, "naturalistic humanism" is one. Humanism with an emphasis on both democracy and morality. All aspects of life, including science, art, and culture, are intertwined. It presents its own version of world events, from its perspective. Modern humanists don't believe in a god as the ultimate authority or the creator of the universe. The modern humanist is always a pragmatist; they are neither theist nor atheist.

4. Naturalistic Humanism —This humanism has sway in the West. This kind of view may be referred to as "scientific humanism." It is also known as secular humanism because of the importance it places on democratic humanism and secular values.

5. Religious Humanism -The universe is not seen as something that must be created in religious humanism. Humanism in its religious and secular aspects are fundamentally identical because they both deny the necessity for a divine or supernatural authority.

GENESIS AND GROWTH OF HUMANISM

'Humanism' comes from the Latin word 'humanus,' which means 'human being. To think in terms of "human affairs in general" is to mean something by this term. The Sophists and Epicureans of ancient Greece were among the earliest humanists, continuing a tradition that dates back to the dawn of Western thought. Greek philosopher Protagoras (c. 500 B.C.E.) is widely regarded as one of the earliest Western humanists, if not the father of humanism. Man, he said, is the standard by which everything else is measured. Socrates, Plato, and Aristotle all left behind some humanistic ideas, but the European Renaissance is generally considered to be the high point of the humanist movement's resurgence.

Researchers during the Renaissance era were deeply concerned with issues related to human dignity, spiritual immortality, and the oneness of truth. It was also a time when people were more

open to new ideas. Humanism, which emphasized human capacities like reason, emotion, and value, emerged during the Renaissance. Equally important, it proclaimed the infinite value of human life and the breadth of human potential. The Renaissance thinkers claimed intellectual freedom by rejecting the authority of the church, ushering in a golden age of human progress. During the Middle Ages, God was still the dominant force, but he eventually gave way to human authority. At this pinnacle of evolution, both man and his world experienced a profound shift in thought and understanding. Marx's writings reflected his essentially humanist worldview. He rejected the concept of a supernatural power or deity and instead centered the reality of the universe on man, arguing that the cosmos would be meaningless without him. He saw human suffering as a critical issue that needed to be addressed right away if we were to have any hope of securing our species' survival. The capitalist system, in Marx's view, is to blame for man's estrangement from his essential nature.

THE HUMANISTIC APPROACH IN INDIAN THOUGHT

The ancient Indian epic, the Mahabharata, is replete with humanistic principles, some of which are quoted by Dr. Radhakrishnan: This is the way of the gods: Guhyam brahma todidamvobravimi, namanusatsreshataram hi kincit. (I will tell you the secret of Brahman:) there is no deity greater than man. 12 The corrupt and degraded existence of man linked with and brought about by the strict Hindu caste structure forms the backdrop of the attraction of the humanism of some of the medieval Hindu saints, and subsequently that of Islam and Sikhism. These humanisms advocated for a world without castes and emphasized the brotherhood and equality of all men in an effort to help the poor and powerless.

Saints such as Jnanesvar and Namdev in Maharashtra, Narsi Mehta in Gujarat, Chaitanya in Bengal, Kabir in Uttar Pradesh, Vallabh Acharya in Andhra Pradesh, Basavasvara and Akka Mahadevi in Karnataka, and others emerged at a time when men were mired in intolerance, superstition, and caste distinctions. All of them preached a new religion into the hearts of men, one based on dedication, love, and compassion. Human in the sense that they shared the belief that because God created us all, there should be no barriers to the brotherhood of men based on things like race, religion, or socioeconomic status. For instance, Nanak advises, "Let trust in God be the staff on which you depend; Let brotherhood with every man on earth Be the ultimate aim of your Yogic Order."

Dissatisfied with both Communism and Parliamentary democracy, M. N. Roy, a veritable intellectual giant of the period, espoused a social philosophy with its own political dimensions and labeled it Radical Humanism or New Humanism. Roy maintains that people are capable of creating a social order that is free, peaceful, and just because of their innate rationality and morality. Like the Protagorean proverb, he argues that a social or political organization is only worthwhile if it allows people to live in an environment that fosters their intellectual and personal development while providing them with political and economic stability.

CONCLUSION

Humanism is an ideology that advocates unwavering hope. Since it can adapt to the ever-evolving body of human knowledge, it possesses a remarkable degree of fluidity. It's hardly dogmatic or prejudiced in any way. It is straightforward and full of potential as a way of life for modern man, and it is ideally suited to the contemporary world, where the establishment of a

community of nations is an urgent necessity that could lead to lasting peace and abundant prosperity for all people. Even though we claim to be a global family, our outlook and way of life have become increasingly insular. Finally, it can be seen that Vivekananda's approach to religion is very much needed today, especially in a time when people occasionally quarrel among themselves in the name of religion. For the time being, securing global peace is humanity's highest priority.

REFERENCE

1. Sandeep Bhatt "Swami Vivekananda: Messages and Communication to the World with special contexts of Humanism, Oneness and Nationalism" Vietnam Journal for Indian and Asian Studies Vol. 3, No. 1 - 2018 <http://vjias.vn/> ISSN: 0866-7314
2. Somnath Gupta "Comparative view of Education: On the light of Swami Vivekananda and Rishi Aravinda" Vol. 3, Issue 6, June, 2017 ISSN (Online): 2454-8499
3. T. Siyonu Kumari et.al "The Philosophical Aspects Of Swami Vivekananda" VOLUME:11, ISSUE:7(3), July: 2018
4. Dr. Simanchala Pradha et.al "A Comparative Study on Western Humanism & Indian Humanism" IOSR Journal Of Humanities And Social Science (IOSR-JHSS) Volume 24, Issue 7, Ser. 8 (July. 2017) 46-52 e-ISSN: 2279-0837, p-ISSN: 2279-0845.
5. Tatiana Skorokhodova et.al "Axial Age Heritage in Religious Philosophy and Culture of the Bengal Renaissance*" Advances in Social Science, Education and Humanities Research, volume 283
6. Adiswarananda, Swami, ed. (2006), Vivekananda, world teacher: his teachings on the spiritual unity of humankind, Woodstock, Vermont: SkyLight Paths Pub, ISBN 1-59473-210-8.
7. Advaita Ashrama (1983), Reminiscences of Swami Vivekananda (3 ed.), Calcutta, India: Advaita Ashrama, p. 430, ISBN 81-85301-17-4 (Collected articles on Swami Vivekananda, reprinted in 1994).
8. Agarwal, Satya P. (1998), The social role of the Gītā: how and why, Motilal Banarsidass, ISBN 978-81-208-1524-7, retrieved 17 June 2010.
9. Badrinath, Chaturvedi (2006), Swami Vivekananda the Living Vedanta, New York: Penguin, ISBN 0-14-306209-3.
10. Paranjape Makrand R. (2015). Swami Vivekananda: A Contemporary Reader. Taylor and Francis Publication, p. 102
11. Sherma Rita T, (2021), Swami Vivekandana: His Life, Legecay, and Liberative Ethics, Lexington Books, P-18.
12. Maheswari Dr. P.K. (2016). Swami Vivekanda on Education. Retrieved from, <http://www.vkmaheshwari.com/WP/?p=2179>, On 20/03/2021.



13. Swami Prabhananda. (June 2003). Profiles of Famous Educator. Swami Vivekananda, 1863–1902, Prospects, vol. XXXIII, no. 2.
14. Tejasananda Mumukshanandna. (1995). Short Life of Swami Vivekananda. Publication Department, Advaita Ashrama, Calcutta.
15. Upreti Kartik and Upreti Gaurav. (2012). Religion for peace and Prosperity. In Kashyap Shivendra Kumar et.al (Eds)., Saving Humanity: Swami Vivekanand Perspective. Vivekananda Swadhyay Mandal Haldwani, p. 117