

Swami Vivekananda's Social Consciousness

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Abstract:

Although the historical consciousness is increasing, the sociological scientific method in the history writing of our country has no idea how many unknown resources have been discovered: as a result, the social culture of a five thousand years old nation is being revealed to us in a new form. Swami Vivekananda is such a great person who thought about the basic problems of the society and gave a perfect solution to solve them. He took the formula of making the outer world healthy and beautiful through the changes in the inner world of man. Not only did he say that, but his whole life bears that proof. In this review, we want to establish the real creative thinking of Swami Vivekananda for the healthy society.

1. Introduction:

India is a great country. Many ideologists were born in this country. They have thought about various issues and many problems of the society and tried to solve them. Their thoughts were twofold. Some have thought about both the insider and outsider of the society and have also suggested ways to solve some problems. Others have thought only of external problems and tried to remedy it through some laws. All of them are venerable and great in their work. But Swami Vivekananda is such a great person who thought about the basic problems of the society and gave a perfect solution to solve them. He took the formula of making the outer world healthy and beautiful through the changes in the inner world of man. Not only did he say that, but his whole life bears that proof. Only 39 years of life, if you think about it, you can see that all his life is dedicated to praying for the welfare of people and this society. Various incidents of Swamiji's life can be recalled in this context and an idea can be gained about it.

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Based on the research of sociologist 'Morgan', we see that Marx and Engels expressed their opinion, and basically based on production they divided the society into three types-1) primitive

egalitarian society, 2) class divided society and 3) classless socialist society. We can find this in Engels' book "The origin of the Family, Private Property and the State".

But in the eyes of sociologists, another thing is caught in the Indian society, that is the predominance of spiritualism in public thought. Interspersed within the social system is spirituality in everyday life. Sister Nivedita said very beautifully, 'The life of the people of India is as if every moment is tied to the rhythm of that goddess. It is not visible in the social life of any country. Because the ideology of pre-divided society was 'materialism', India was no exception, later when class society was built on the ruins of this pre-divided society, spiritualism and monotheism came. This spiritualism is present throughout the Upanishads.

In Swami Vivekananda's discussion on 'Necessity of Religion' we get a lot of information about the necessity of religion in society. Especially through the development of the inherent divinity of man, many external problems can be solved and plans and ways to present a clean society to the society.

2. An epic social philosophy of Swami Vivekananda:

From the topic discussion we can know the details that, Swamiji has a very beautiful offering thought about this society. Every philosopher has a social philosophy. But Swamiji's philosophy is an epic adventure in the history of the world. That is - the basis of social life is people, society helps to achieve the purpose of human life. So basically the excellence of human character, excellence helps to build society. Swamiji has highlighted this key point for building an ideal society. In another passage, he said that the more the spiritual sense within people is awakened, the better they will be and the society that will be formed by the gathering of those advanced people will be a better society. He said in a letter-"My ideal indeed can be put into a few words and that is to preach unto mankind their divinity, and how to make it manifest in every movement of life." He said that the development of good qualities in every moment of life is the only way to build a better society, which is called Applied Vedanta philosophy and society. In his 'Sakhar Prati' poem, he says that from Brahma to insect-atom is the love of all beings. That is, consciousness is present in everything, and if everyone firmly believes this, everyone will get rid of weakness and will have a firm conviction that we are eternally pure and omnipotent, we cannot do any wrongdoing. As a result, poverty will be removed from the society and everyone will be encouraged to live in peace. Applying this applied science and building a better society by it. To do this is at once an exceptional thought, which any other sociologist except Swamiji has can't get near.

3. A wonderful egalitarian society plan by Swami Vivekananda's thoughts:

Swamiji has said in many places 'I want Root and Branch reform' that means he wants radical transformation of society. Basically, it is seen that Swamiji wanted to create a wonderful

egalitarian society by turning Vedanta into action, and with that we can get the tools to build a beautiful nation. Although Marx's theory had it, he was a materialistic thinker. But Swamiji's idea was to make a better society through the awakening of consciousness. Along with that, he has warned us from one thing, 'in the new thought, in the plan of building the society, no importance should be imposed on any kind of politics'. He has clearly said that I do not want to have any association with cowards and political ahammas. I am not a believer in any kind of politics. God and truth are the only politics, and all else is evil. It means that, his base of socialism was 'Dharma and spiritual Philosophy'. He said at one place "Each soul is potentially divine. The goal is to manifest that Divinity within, by controlling nature, external and internal. Do this either by work or worship, or psychic control or philosophy by one or more of all of these and be free." Swamiji has some more generous ideas about changing society, which are simply outstanding. According to Swamiji, not every country will be dominated by Brahmins at the beginning of the Yuga-chakra; The emergence of Yuga-chakra can also be seen in history with the predominance of other classes. At one place he says 'Shudra with Shudra will prevail'.

4. Among Swamiji's profound thoughts are some remarkable theories on the upliftment of society which are very original thoughts. For example-

- 1) Development of social life is progress and 'Progress is it' s watch word'
- 2) All through the principles of ups and downs, but progress is possible.
- 3) 'Civilization is the divinity in man'.
- 4) History is stuck in the cycle of materialism and spiritualism. This is the nature of society.
- 5) Society is made up of people, so making people is the main task of building society.
- 6) As a way he said good education should be made universal. In a letter to Sri Haridas Bihari as from Chicago on 20th June 1894, he says that educating the masses and Improving them is the way of national life. Our social reformers can't find where the wound is.
- 7) Economic impact on common people is maximum. So good education should build confidence & unanimity among them, so that people learn to solve their own problems.
- 8) Freedom is the first condition of growth. People must learn to think freely by removing various social barriers and understanding. Only then will the society improve. As in the West, but in India there was this freedom in the spiritual field, so there has been tremendous progress in the spiritual education of India today. The whole world today is indebted to India for spiritual education.
9. Men and women should be given equal status and equal treatment. And that is only possible through the rule of good education, so that there is a possibility of freedom. Swamiji said for society to run smoothly both men & women need to participate equally.
- 10) People have been taught the doctrine of depravity for ages. They have to be awakened by the ineffable spell of Vedanta and resorted to their sense of individuality.

11) Here the practical meaning of Vedanta, everyone has enormous power and potential. And we are bound by a formula of unity that is the manifestation of the same power in all. In this country, though this great formula was discovered, it was never made universal.

12) Be aware enough about the level of application. True spiritual personalities are rare even in this country.

13) There is a big lack of scientific mentality, rationalism and public spirit-social virtues in this country. People will learn them if they get proper education. Along with the education of body building, there should be education of character building as well.

14) Learning to conquer all the people of the society with the power of sainthood and pure love.

15) Swamiji called a group of selfless and patriotic youths to reform the society. On August 20, 1893, in a letter to Alasinga Perumal from America, Swamiji writes - 'Let the millions of people, initiated into the fiery mantra of purity, clothed with faith in God and empathetic to the poor, the downtrodden and the downtrodden, embrace the auspicious message of emancipation, service, social progress and Let it travel all over India, carrying it from door to door.'

5. Social information from Swami Vivekananda's Letters:

We get them from Swamiji's words and letters at various times, the actual instructions given by Swamiji for social information. Just by thinking about them, we can get an idea of Swamiji's clear thinking which can lead this society towards progress. He writes "Be bold and courageous, do not fear even for life, do not concern yourself with the opinions of religion." Only cowards commit sin. A hero never commits a sin – does not allow sin to enter his mind. Try to love everyone." Talking about Swamiji's social thought E P Chelysev says "I have read Vivekananda's literatures very well and have also read a few authentic biographies of him. Based on that I can say emphatically that he was not only a true religious preacher, but he was indeed very comprehensive, in the scope of his thought and action. He was the first to welcome the rights of the proletariat in India and also declared himself a socialist. He dreamed of a classless and prosperous society. Netaji Subhash also emphatically states at one place, "Socialism was not born out of writings of Karl Marx. It has its origins in Indian thought and culture. The ideal of democracy that Swami Vivekananda preached was man-making. Swamiji writes in a letter dated January 29, 1894, from Chicago to Haridas Biharidas Desai that, "A nation needs three things to grow-

- 1) A strong belief in the power of holiness;
- 2) A complete lack of jealousy and suspicion;
- 3) Help for those who are trying to be honest or do honest work."

6. Conclusion:

We can understand how enthusiastic and sincere Swamiji was in His letter written from bottom of his heart. Swamiji writes in a letter to Alasinga Perumal from Chicago on May 28, 1894 “Believe the command of the Lord, India will prosper, the people will be happy and rejoice that you are the chosen instrument to carry out his work.” He wrote it mainly for Alasinga Perumal with confidence in the youth community of India. In one part of letter he says, “o boys of brave heart, stand up and try to turn your thoughts and determination into action. On 23rd June of the same year (1894), in a letter from Chicago to the Maharaja of Mysore, he wrote about social formation – “The root of the decline of society in India – the poverty of the masses. Our duty to the lower classes is thus – only to educate them and to inculcate in them a sense of individuality which is almost extinct. Our people and a wide field of action lay before the royals.” In 1894, he wrote his guru brother Swami Ramakrishnanandaji – “Society, the world must be electrified. Your work will be distribution and propagation of thought currents.” Swamiji had a great and liberal thought on building a better society, which set him apart from other social scientists in the world and glorified him in his own way. 1st November 1896 he wrote a letter to Ms Mary – “If such a system could be constructed in which the wisdom of the Brahmin age, the courtesy of the Kshatriya, the expansive power of the Vaishya and the egalitarianism of the Shudra would be preserved, without their faults, then that would be an ideal state. Swamiji’s thought was that there should be a society for man, where man’s divinity would prevail and all men would have equal rights, education would be the medium. He hoped the youth would come forward to build the ideal society could be re-invigorated with the power of consciousness. To make all of us understand the meaning of this work, make our own personal lives healthy and beautiful, and try to make the society beautiful. To love the country in the true sense and take a vow to contain the sufferings of the people of the century in one’s life.

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