

AN ANALYTICAL STUDY OF SWAMI VIVEKANANDA'S CONTRIBUTION IN THE CONTEXT OF RELIGION AND SOCIETY

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Abstract

In this research paper, reference to the life of Swami Vivekananda has been described on the basis that by being influenced by his life, we can create religious, social and social issues in the society. And by making political reforms, nationalism can be developed and the feeling of welfare of the nation can be developed. The purpose of this research paper is to study the contribution of Swami Vivekananda to the political development of the nation. Secondary data has been used for the research paper and it has been found that efforts have been made to remove social evils and by this to awaken the people of the society. Swami Vivekananda ji has tried his best to do this.

Paper Identification



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Introduction

Swami Vivekananda is one of those great men who sacrificed their entire life for the development of the country. He wanted to remove those evils of the society which were making

the society weak and backward and his main task was to remove the superstitions spread in the society. Swami Vivekananda ji was a person of world famous and brilliant image. He represented India in the World Religion Conference held in Chicago, USA. Founded Vedant society in USA and Ramakrishna Mission in 1897 in Vellore. He was a great social reformer and a great person. Swami Vivekananda has been a role model for Indian youth since centuries, he awakened Indians about the need of religion and society. Awake about your rights. Swami Vivekananda has defined Dharma as the expression of the Brahman which is already present in human beings.

Purpose of the research

To study the Swami Vivekananda's thoughts related to religion and society of the nation

Research Method

In the presented research paper, secondary data, presented research articles, magazines, books and social papers have been used to get information about Swami Vivekananda's wealth towards the nation and contribution to the development of the society.

Life introduction of Vivekananda

Swami Vivekananda was born on 12 January 1863. His home name was Narendra Dutt. His father Vishwanath Dutt believed in western civilization. He also wanted to make his son Narendra run on the lines of western civilization by teaching English. Narendra's intelligence was very sharp since childhood and the longing to get God was also strong. For this he first went to Brahma Samaj, but his mind was not satisfied there.

Vishwanath Dutt died in 1884. The burden of the house fell on Narendra. The condition of the house was very bad. Narendra was a great guest-satisfaction even in extreme poverty. Being hungry himself used to feed the guest. Hearing the praise of Ramakrishna Paramhansa, Narendra went to him first with the idea of arguing. But Paramhans ji recognized as soon as he saw that this is the same disciple whom he was waiting for many days. With the grace of Paramhans ji, he got self-realization, as a result, Narendra became prominent among the disciples of Paramhans ji. After retirement, his name became Vivekananda.

Swami Vivekananda had dedicated his life to his Gurudev Swami Ramakrishna Paramhans. In the days of Gurudev's body sacrifice, regardless of the delicate condition of his home and family, regardless of his own food, he was continuously present in Guru's service. Gurudev's body had become very sick. Due to cancer, spit, blood, phlegm etc used to come out of the throat. He used to clean all these very carefully. Once someone showed hatred and carelessness in the service of Gurudev and frowned with hatred. Vivekananda got angry seeing this. While

teaching a lesson to that Gurubhai and showing his love for everything of Gurudev, he picked up a spittoon full of blood, phlegm etc. near his bed and drank it.

Due to the glory of such exclusive devotion and loyalty towards the Guru, he could do the best service of his Guru's body and his divine ideals. He could understand Gurudev, he could merge his own existence in the form of Gurudev. May the fragrance of India's priceless spiritual treasures be spread all over the world. The foundation of this great personality of his was such devotion to Guru, service to Guru and exclusive loyalty towards Guru.

At the age of 25, Narendra Dutt wore saffron clothes. After that he traveled the whole of India on foot. In 1893, the World Council of Religions was being held in Chicago (USA). Swami Vivekananda ji reached there as a representative of India. At that time, the people of Europe and America used to look at the dependent Indians very inferiorly. There people tried a lot that Swami Vivekananda did not get time to speak in the Sarvadharm Parishad. An American professor's efforts got him some time but all the scholars were surprised to hear his thoughts. Then he was very welcomed in America. There was a big community of his devotees. He lived in America for three years and continued to provide the wonderful light of Indian philosophy to the people there. It was the firm belief of Swami Vivekananda that the world would become an orphan without spiritualism and Indian philosophy. He established many branches of Ramakrishna Mission in America. Many American scholars accepted his discipleship. They always address themselves as servants of poor. He always tried to brighten the pride of India in the country and abroad. He left his body on July 4, 1902.

"Swami Vivekananda was born in the era of reforms. His social ideology was also based on Vedanta. Understanding the needs of the time and the country, he presented a physical interpretation of Vedanta. In fact, he was a realistic thinker. He also protested. He was a humanist saint and he had to spread the message of universal brotherhood in the world. He had come to know the real form of humanity. That's why he kept trying throughout his life to free humanity from the shackles.

1. Vedic tradition

Swami Vivekananda was a supporter of Advaita Vedanta. The first and foremost source of his philosophy was the Vedic tradition and Vedanta. He was a staunch devotee of the Vedas and a staunch follower of the Vedas. Veda faith was as dear to him as life. As soon as he saw that a person did not have the same faith and belief in the Vedas as him, he would part ways with him. Just as Swami Dayanand did, similarly Swami Vivekananda also established the glory of Indian culture through the concepts of Vedas and Vedanta. With the

help of this, he showed India definitely and prosperous in front of the world in the field of language, literature, knowledge-science, history, religion and culture as compared to other countries. Swami ji had also studied western ideas deeply, but his thoughts were neither based on them nor did Swami ji ever accept it. We find his thoughts and philosophy based on Vedanta and Vedic traditions according to his statement.

2. Influence of Swami Ramakrishna Paramhansa

The Guru of Swami Vivekananda was Swami Ramakrishna Paramhansa. Swami ji got most of his philosophy from his satsang. The mystic saint Ramakrishna Paramhansa had many mystical experiences as a result of long penance. Swami Vivekananda also got many mysterious experiences from his contact. As a result of all this, many mysterious and supernatural things are seen in relation to soul and God in his vision.

3. Deep Experience

Swami ji visited many parts of the world, met many saints and ascetics and studied Vedas and philosophy deeply. The truth he realized from this experience. Vivekanandaji's philosophy is a living form of faith and practicality. His philosophy is based on true faith and on the basis of this true faith it is possible to attain God. The statement of Mr. H. A. Mookerjee is true that, "The main thing in Vivekananda's philosophy is that the soul can be identified with God only through selfless actions."

Social Thoughts of Vivekananda

1. Related to caste system

On carefully considering Swami Vivekananda, so many inequalities were visible in the Indian society that it seemed to be based on inequalities only. In the beginning the society was divided on the basis of Karma. But now he was surrounded by caste narrowness. They considered it necessary to loosen the shackles of the caste system. He thought that the four-varna system could be abolished only by educating the society, so he used to emphasize on the education necessary for this work. The only way to end caste discrimination is the spread of civilization and education, which is the strength of the higher castes. The only way to eradicate the narrowness of the caste system is to educate the lower class. By educating them, a great favor can be done to the common people, their bonds of slavery will be broken and the entire nation will be uplifted.

2. Thoughts on Untouchability

How could Swamiji accept the irony of untouchability? He believed in social equality. The caste system had caused great damage to the society. On the basis of this, the upper castes which

were formed, started considering themselves as the best. Discrimination against the lower classes gradually increased so much that even their touch was considered impure. Swami Vivekananda said that untouchability is a stigma of the society and he was staunchly opposed to it. His following words were very important in this regard - "India has fallen because of caste. Every strong-rooted elite or privileged community is fatal to caste. Give freedom to caste, remove every obstacle from the path of caste. , only we will rise. They considered the feeling of high and low as an obstacle in the path of the caste which will not allow it to progress. It is necessary that this feeling should end. Should be taken along. The real upliftment of the country will happen only when there is upliftment of all.

3. Support for women's upliftment

Like a true Vedic religious follower, Swami Vivekananda also believed that the respect of women in the nation is appropriate and necessary, only then the nation can progress on the path of progress. The nations where women are not respected, they have not been able to progress and in future too, it is impossible for them to progress without respecting women. By putting strict restrictions on women and reducing them to mere idols by imposing strict rules and regulations, neither they will be able to uplift the nation nor the nation. Women should try together. He wanted to raise the woman to the level of greatness by educating her. Keeping this goal in view, Swami Vivekananda opposed evils like dowry system and child marriage and considered it absolutely unfair that by curbing widow marriage, women should be forced to suffer widowhood by force. He urged the government that marriage of girls below 12 years of age should be prohibited and those who do so should be punished. He propagated this idea of his everywhere and condemned those who believed and behaved contrary to it.

Religious Thoughts of Vivekananda

In fact, Swami Vivekananda was primarily a servant of religion. Whatever thoughts he put before the public in relation to society and politics, all were basically influenced by spirituality and religion. He looked at every fact and thing from a religious point of view. Some of his religious beliefs are particularly memorable

1. Full faith in Vedanta religion

Swami Vivekananda was a great follower of Vedanta religion. His faith in the Vedas was so deep and unwavering that he studied all the Vedas in their original form. From this study, he came to the conclusion that the knowledge of the whole world is contained in the Vedas only. We get such knowledge from the Vedas which is not found in the texts of other cultures. In Vedic religion, description of all life's commissions of life is found." So Vedic religion is

certainly the best religion in the world. Swamiji felt that Vedanta is essential for human welfare, so he presented a practical interpretation of Vedanta. His efforts The main purpose of this was to create awareness about human values in humans. To wake up India, Swamiji took the shelter of religion.

2. Establishment of Ramakrishna Mission -

Propagation and transmission of any ideas is not in the control of only one person. An organization is needed to keep this propaganda continuously active. Swami Dayanand had established 'Arya Samaj' for the purpose that his ideas and the reforms suggested by him should be spread widely and effectively and for this purpose Swami Vivekananda established 'Ramakrishna Mission' in 1897 AD. Today its branches are working in different cities across the country. In big cities, it was opened immediately on the orders of Swamiji. Mainly the objectives of this mission were the propagation of Vedic religion and the moral and spiritual upliftment of Indians, educating and uplifting them by serving and helping the downtrodden. Apart from this, caste discrimination and religious superstitions and evil practices had to be removed for social reform.

3. Support of idol worship -

Swami Vivekananda was in favor of idol worship. In his view it was necessary. They believed that complete worship of God is possible only when a clear image of God is established in the heart, not without it. Idol worship is the first stage of the process of spiritual development. There are very few persons who can worship the formless Supreme Soul without any external help. Common people need this help, those who are capable of it, they do not need to worship idols, but they should not criticize their less capable brothers, who do need external help. The worship of God is the main thing whether the help of an idol is taken for it or the formless one is worshipped.

4. Public service support

Public service was the first emotion that occupied the highest place in Swamiji's heart. He had a great desire that the innumerable human beings who are suffering from various kinds of lacks should be happy. He wanted that no one should be poor and all should be able to live with dignity. To live with respect, a man should have self-pride, so Swamiji awakened the sense of self-pride among Indians. He also wanted to remove the poverty of the people. According to him, public service is the true national service. It was appropriate for a person who wanted to serve the nation to spread education and civilization and try to eradicate poverty. With the end of poverty and getting good education, the path of self-upliftment will automatically open.

Conclusion

The credit goes to Swami Vivekananda for stopping and ending the feeling of neglect of religion which was increasing in the Hindu society. This was possible because Swamiji correctly represented all forms of religion and culture. He kept the principles related to these in front of the public by making them so simple that everyone could understand them. Swami ji got success in his efforts and the people were once again filled with devotion and loyalty towards Swadharma.

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