

HUMANISM OF SWAMI VIVEKANANDA AND INFLUENCE OF LORD BUDDHA

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Abstract: Humanism puts human interest and the mind of man paramount, rejecting the supernatural, belief in a God.¹ Humanism lays much stress on devotion to human welfare. It is man centred philosophy.

The word 'Humanism' is as pious as the spirit of the earth, the all embracing identity to give shelter to all living and non living things into her very heart. It is the spiritual core idea of the immortal literature of India, the Upanishads many more thousands years ago created by great sages for human welfare.

Vivekananda's humanism may be regarded as spiritualistic humanism or Humanistic Advaitaj- which regards man as God, criticizes social, economic and religious evil of society and advocates for faith, fearlessness and strength in the individual. In the words of Swami Vivekananda,² " Man is the highest being that exists, and this is the greatest world. We can have no conception of God higher than man, so our god is man, and man is God. When we rise and go beyond and find something higher, we have to jump out of the mind, out of the body and the imagination and leave this world; when we rise to be the absolute, we are no longer in this world. Man is the apex of the only world we can ever know. All we know of animals is only by analogy, we judge them by what we do and feel ourselves."

Man making is the important task to Vivekananda. This message is delivered by Swamiji at the turn of the 19th century. A total man, man, man-making religion, man-making education, man- making theories, Naranarayan, Daridra narayana - Vivekananda pronounced these words many times. In the ancient times the hermits shut themselves in caves and temples and spent their time in meditation only for freeing themselves. But Vivekananda is not

¹ Chamber's Dictionary of the 20th Century Edited by E.M..Kilpatric and others, Allied publishers., New Edition, 1984, 1984 in India, pp 44-

² Swami Ranganathananda, Swami Vivekananda and His Humanism, pp 44-45.

that kind of Sannyasins. who squats in a temple, shut their eyes and keep themselves busy with worship of God, rather he keeps his eyes open, looks at the outside world, dedicates himself and his life with the background of this society, with the help of religion and Science in the service of man for arousing awareness in him.

The divinity of man, freedom, love for others, service to humanity, self confidence, truth, absence of jealousy and selfishness, sacrifice, renunciation, charity, dedication, strength, humility - these are the ideals of Swamiji 's man-making humanism.

According to humanism man is the highest being in this world. Humanism do not believe in God as a centre of truth and any kind of supernatural entities. But those who believe in the existence of God, think that God has created everything in this world for the benefit of man. The entire universe is created by God for man to enjoy, to work and to prove his worth. But the humanists reject this type of anthropomorphism.

The message of Vivekananda is the message of peace, amity and world brotherhood. That message indicates the path of survival in the fear- stricken world of the today. It is very much essential to this disseminate the message of Vivekananda all of her world. There is no doubt that their message was necessary and relevant in India and the world of their times, but it is still more necessary for the relevant to the present day Indian context and the contemporary world.³

The religious man has faith in deity whereas the humanist has faith in humanity. If everyone believes that the same Brahman is residing in each and every man then all bad feelings like hatred, jealousy, greed, anger etc. will automatically vanish. It is a message of hope to the young generation as well as to the humanity in general. It is an inspiration to the youth. He is message is not for men time but for all times to come not for one aspect of life but for all aspects of existence.

Swami Vivekananda's philosophy may be termed as the Vedantic Humanism as it is concerned with the suffering humanity and rooted in the Vedanta. This Vedantic Humanism admits universality of Religion i.e a religion which is unity of religions retaining under duality in it. So it is a philosophy of synthesize and peaceful coexistence. So Vivekananda's

³ Santwana Dasgupta, Social Philosophy of Swami Vivekananda, 2005, pp 473-474

philosophy, 'Vedantic Humanism ' brings a message to the humanity at large teaching tolerance, mutual understanding, acceptance of all religions as true, all men reach our poor, respective of creeds, cast and religions, different senses to be equal for the establishment of world peace and universal brotherhood. Thus it is not only relevant to India and broad for the present but for all time to come.

Swamiji's love for others was not common human love. His humanism was much dibye and more comprehensive than the common ideal of Humanism, seeing Shiva in Jova. Vivekananda says, " The only God to worship is the human soul in the human body. Of course all animals are temples too, But man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be any advantage."⁴

Vivekananda was influenced by Buddha philosophy. Buddha had an intensely practical outlook. He was a great lover of mankind and was profoundly moved at the site of the sea of human miseries. The humanist Buddha after realizing 'Bodhi' or 'Saimyak Jnana', returned to human habitation leaving behind his self meditated deep forest or solitary hill life and dedicated his life for the wellbeing of mankind. His spant the rest of his life in preaching the four Nobel truths for the salvation of men from clutches of worldly suffering. The teaching and message of Lord Buddha is a solace for the mankind. To Swamiji "He (Buddha) reached the most tremendous truths. He taught the very gist of the Vedas to one and all without distinction, he taught it to the world at large, because one of his great messages was the equality of men. Men are all equal. No concession there to anybody ! Buddha was the great preacher of equality. Every man and woman has the same right to attain spirituality -- that was his teaching. The difference between the priests and the other castes be abolished. Even the lowest were entitled to the highest attainments, he opened the door of Nirvana to one and all."⁵

Vivekananda tries to introduce with a world where man is the only cite via for all. He worships man as God. God is not outside man. He is in man. God of others and God of Vivekananda are not say. God of others is outside the world, but Vivekananda's God is inside the world. He converts the static form of God into the dynamic form of man.

⁴ The message of Vivekananda, Advaita Ashrama,p 35

⁵ Complete works of Vivekananda, Vol. VIII,pp 97-98.

From the above discussion it can be said that Swamiji is a practicalist, a nationalist and a humanist. He is an idealist as well as a socialist. As a humanist Vivekananda preachers University, love , unity and divinity. Vivekananda's humanism may be called spiritualistic Humanism, because he advocates of humanity with divinity. His humanism defends the purity of human nature, regards man as God, attacks social, economic and religious evil of society and in calculates faith and strength in the individual.

The present society is covered with selfishness, demoralization, spiritual crisis, ignorance, poverty, tyranny, religious conflicts, wars, cast and colour complex, misunderstanding intolerance and hatred. The humanistic philosophy of Swami Vivekananda and Buddha will arouse all people from their dogmatic slumber of various misconceptions and superstition. It will help man, specially the youth for revival of faith and self-confidence. It will remould the nature of a man for making a better world. It will save the mankind from moral degradation and spiritual crisis and change a man with the supreme qualities of fearlessness, bcompassion, love, tolerance and service to humanity.

References

1. Chamber's Dictionary of the 20th Century Edited by E.M..Kilpatrc and others, Alied publishers., New Edition, 1984, 1984 in india, p610
1. Swami Ranganathananda, Swami Vivekananda and Hix Humanism, pp 44-45.
2. Santwana Dasgupta, Social Philosophy of Swami Vivekananda, 2005, pp 473-474
3. The message of Vivekananda, Advaita Ashrama,p 35
4. Complete works of Vivekananda, Vol. VIII,pp 97-98.