



Pratidhwani the Echo

A Peer-Reviewed International Journal of Humanities & Social Science

ISSN: 2278-5264 (Online) 2321-9319 (Print)

Impact Factor: 6.28 (Index Copernicus International)

Volume-XIII, Issue-I, October 2024, Page No.136-141

Published by Dept. of Bengali, Karimganj College, Karimganj, Assam, India

Website: <http://www.thecho.in>

Fusion of Materialism and Spiritualism in Swami Vivekānanda's Philosophy

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Abstract:

Swami Vivekānanda, an interaction of ostentation and transcendent profundity, is one of the most bulbous dimensions of contemporary stints. His spiritualism inheres a cavernous apprehension for the meager. In his countless sermons and narratives, he accentuated the prerequisite of the quantifiable enlargement of the deprived. There is a delusion that he overvalued religious verdict and sanctity and unheeded the rudimentary quantifiable necessities of the underprivileged. This paper is an endeavor to scrutinize such contentions and fallacies and demarcates his brashness in aninclusivetactic, that assemblage'sdevoutness and avariciousness. It also covenants with the delinquent of conceptualltagging of spiritualism and avidity. Bestowing to Vivekānanda, human beings are not just carnal and quantifiableactualities that exist to gratify their sanities but transcendentactualities as well. It is this mysticism that hitches humanity across the realm at aneruditeglassy. But, mere mysticism is not plentiful. Therefore, he accentuates the prerequisite for quantifiable head way also. He was well cognizant about the ailment of woe humanity, incarnate in dismalscarcity. He was of the estimation that to decipher this delinquent we constraint not only spiritualism but also covetousness. Whereas some sagesponder spirituality and materialism as divergentdominions, Vivekananda ascertains them as congruent and conjointlyexpedient. In this milieu he cherished the comprehensiveslant is the prerequisite of the epoch for aglobalaptness of human tweak.

Key words: spirituality and materialism, hitches humanity, cavernous apprehension.

Introduction: Contemporary India has twisted many prodigious raconteurs. Swami Vivekānanda, (1863-1902) clenches a momentous dwelling among them. He was congenital on Monday, January 12th, 1863. His pre-monastic appellation implicit by his native was Narendranath. His edification commenced with erudition the Bengali alphabet, script and preliminary English confrontations from his mother. His adolescent bean very repeatedly trekked back to the revered veracities of the notable by gone, when he snooped with gripped consecration to the quixotic sagas of the Ramayana as articulated by his mother and he transformed so much elated to perceive their soul-stirring manifestations that

he instigated to intention adulation and solemnly yearned to have a hallucination of the fervent. Once he pondered in a room of his house with so much enthralled responsiveness that the ingress of the room had to be smashed to rouse him. Thus, the “*Yogic cognizance*” was palpable in him from his juvenile times. His thought-provoking and blistering confrontations stained with Hindu folklores are still stirring many aficionados and others both in the East and the West. It is alleged that Vivekananda uttered belligerent Hinduism to the realm. His intention was to gratify the Humanity in all salutations. Swami Vivekananda was stirred by the love of Jesus Christ. He was also stirred by the Empathy of Buddha. During his vocalizations, he rested prominence on adoration and empathy. In the Contemporary Realm, adoration and concern would subsidize a lot to fetch in amalgamation of human society.

Background of the study: The spiritualism of Vivekānanda entails of adoration and empathy. Many of his homilies and vocalizations disseminated in trifling parishioners apportioned predominantly with adoration and concern. Swami Vivekānanda is one of the most prevailing clairvoyants India has ever implicit to the realm. His solitary persistence was too unsighted the human actualities of all nations with devoutness. He was not just an Indian, but he was a prevalentclairvoyant. He hallucinated of a universal creedcroft together the veracities of all convictions. Though he orated the Vedanta assertiveness, he cherished the veracities of other doctrines; for he found that the veracities of all persuasions are the undistinguishable. Conviction is aconnotation of doctrines and tenets. The gritty of unadventurous devout is to pursue mysticism and comprehend God through condescending doctrines. As he alleged,

“All narrow, limited, fighting ideas of religion have to go. All sect ideas and tribal or national ideas of religion must be given up.”

(The Collected Works of Swami Vivekananda, Vol. II, p.67)

His sway entails in his discourses, eruditions and limericks. Swami Vivekānanda's homilies, eruditions and confrontations divulge not the parched indulgent of a sage but the deluges of sentiment, the extemporaneous eruption of a core profoundly enthused. Prevailing confrontations were pontificated by Swami Vivekānanda to the intact refinement in the World Legislature of Creeds.

He avowed, *“I acknowledge you in the appellation of the most antediluvian mandate of abbots in the realm; I recognize you in the appellation of the mother of conviction, and I acknowledge you in the His admiration binge all over the realm.”*

To announce the life of Swami Vivekānanda is to reveal the substance of transcendent life itself. To ruminate about such as tiring creature as Swami Vivekānanda plugs everyone with a new-fangled depth.

Rationale of the study: Swami Vivekānanda accomplished transcendent calisthenics and as a consequence dexterous a benevolent of Ecstasy which he sought everyone to capability.

It should be added that Swami never propounded any new assertiveness; nor did he spraining to legislate his decisiveness on others.

“Swamiji rejuvenated that hoary essence, reorganize and acclaimed it to sort it more pertinent to the contemporary realm –bursting of convolutions and ambiguities”.

(Dutta, P-26)

Rendering to Vivekānanda, the realm, as an unabridged, stances alienated into twofold chunks – the East and the West. The East endured deprived by resorting to transcendent involvement and apprehension and the West, by retributions more and more through acquaintance, amplified the avaricious inclinations. Vivekānanda contended that there should be incompleteness in anthropological life. Human life gyrates stout twofold stuffs – avariciousness and spiritualism. To retain and sustain a widespread life, there should be a melodious assortment of covetousness and spiritualism and avidity should be progressively but eventually be subordinated to spiritualism. India has been a cradle of transcendent clout benevolent confinement to an elongated contour of spiritualists and solemn pursuers of Veracity. It was conventional for a person like Vivekananda to proficiency assured Indian transcendent epitomes and striving to sort them coherent to the conjointgent. It is alleged that Vivekānanda had a deificpoise which enthused his discourses possession the spectators enthralled. Bali ascertained

“He had a vigorous dominating alluring disposition. The charisma and clout of his articulacy enthralled completely”.

(Bali, p -34)

Discussion: Swami Vivekānanda is often erroneous when he is allied to creed unaided. This commencement of Vivekānanda is an ample solicitation. He was a tangible chauvinist in the sagacity that he coveted the transcendent as well as the quantifiable encroachment of the folks as an unabridged. He was not obsession of deed like Alexander the Great, Napoleon or Gandhi. But he was a delightfully enthused trail blazer who efficaciously suffused a new panorama in chap. This assertiveness commercial in him the abilities of vulnerable mindedness, a quizzical spirit and righteousness and manliness in demeanor. As a fledgling boy he discerned that Hindus and Muslims who charity to visit communities used discrete trifocals. This assertiveness developed in early epochs itself impelled him to oppose the caste system sturdily. He had conventional the wide spread stance and attitude of impartiality. To apprehend the drudgery and triumphs of Vivekananda, it is indispensable to have an indulgent of his epitomes on various traits of human life. He swerved from the general rationalslant of Indian savants.

(I) Vedas and Upaniṣads – way for deliverance: Vivekānanda alleged that the cradle of Hindu persuasion and nations were Vedas. He was more engrossed by the assertiveness of the Upaniṣads because it primed the tactic for human redemption. No other fiction in the realm benevolences such an unsoiled assertiveness for the emancipation of chap from veteran servitude. He alleged that Upanishads are a cradle of forte and craft buoyancy in

gent. The Upaniṣads probe folks to shanty all feebleness, glumness towards life in still man to facade the realm with forte and robustness again. Vivekānanda recruit in the Upaniṣad the doctrines of an intact verdict. The doctrines of Upaniṣads stirred him very much and abetted in edging the eccentric and attitude of Vivekananda. The teaching of Gautama Buddha was another imperative potency that susceptible him precisecopious. Buddha relinquished the realm not for his identifiable redemption but for the salvation of the whole mankind which was anguish from all breeds of gloom. The perpetual missive of Buddha was a refrain very precious to Vivekananda. The ethnicities of Buddha predictable a sleek pledge of empathy and adoration between diverse assemblages of people and it formulae one of the striking frequencies of human antiquity.

(II) Belvedere of Swami Vivekānanda: Perception of Universal Conviction: The Diversity of doctrines engrossed the receptiveness of Vivekānanda and resembling him to be a world spiritual leader. All the accomplishments of Vivekānanda had one solitary dispassionate. His crucial entity existed to recoil to gent the irreplaceable knack of self-knowledge. The tactic he developed the mysticalpoise makes him a distinctive disposition in human antiquity. His commencements of creed were radical one in the sagacity that it fluctuated from the notions of other savants of the bygone and existing. Creed was measured by him as the vigorous implementation that the human cognizance could partake. At the same time creed spawn the center of human cognizance could have. At the same time creed constitute the derivation of human skirmishes throughout the realm. Instead of frolicking the protagonist of a coalescing dynamic creed alienated folks. This ensued because folks fail to fathom that diverse conviction had the same goal mouth. This ensues because of the sacred ascendancy of creed. He hoisted for the merging of all conviction into one entire credence. Man has to triumph the discrepancies in conviction and dogmas as an emblem of life and an obligatory attribute of mankind. To sort the folks apprehend this artifact of creed, he spar and acted to elucidate the commencement of conviction to folks. Establisher of Devout congruence bestowing to him all creed must have an encouraging slant. It must instill man to counter attack from liability malicious stuffs. At the same time people must cram from religion. He assumed that humanity without conviction will be a corpus of thugs. It organizes the most imperative decent imparted by Vivekānanda on staples of conviction. All convictions should instill adoration and conjoint forbearance as the fundamental doctrines of conviction. All devotees of God must sprint that is the implementation of accurate conscientiousness. All believers of God must orate forbearance and devout universality. If one pious is apt, then all must be accurate. He averred on congruence, armistice and good will and superfluous keenness, skirmishes and fiery deliberations. Vivekānanda hoisted and toiled for the transcendent amalgamation of mankind.

He alleged *“our observances are resembling ewers and respectively of us cracks to conquer at anapprehension of God. God is like the aquatic that blocks the diverse bowls of diverse silhouettes. In each bowl the hallucination of divinity revenues a dissimilar form. Yet he is one, he is God in every sagacity.”*

(III) Inaugurating devout congruence: This countenance of Vivekānanda was bestowing a much cherished missive before humanity. He was offering the statistic that the ostensible ambiguities in diverse convictions are not tangible. The missive of Vivekānanda was for the accord of human society, which would have made ample headway in antiquity, if there was no sectarianism, fervor and vehemence in the name of conviction. In inaugurating pious congruence, Vivekānanda considered the Vedānta Philosophy as the preeminent apt derivation. Vedānta coherent all the various aspirations of man.

Elucidation this attitude Vivekānanda alleged *“Adoration every man as your own self and not as your associate, in Christianity. Comradship should be archaic by entire self – cowl”*

Vivekānanda also alleged that God subsists not in the obsessions or reliquaries but on the other bolts his cessations within one self. Therefore by concentration of stroke and thought one can accomplish Godhood and by this manner everyone can accomplish Godhood and by this manner everyone can commence redemption and impartiality before God. The Vedānta attitude was the best appropriate manner for triumph this transcendent province of headway. Thus the entire creed of Vivekānanda alleged that no man of conviction can harass another man. The cogent comprehensive inclined country of Vivekānanda abetted in scattering this universal facet of Hinduism and he thrives in bestowing Hinduism as a conviction of forbearance and wide spread response.

(IV) Vedānta – Heart of Religion: The sentiment of his creed was Vedānta. It was bare by perception, familiarity and concrete apprehension by clairvoyants and prescient. It is their verified dogmas and approaches that are to be institute in the Vedas, Upaniṣads, Gīta and other works. Sri Ramakrishna was a corporeal quintessence of the conviction these scriptures comprehend. In Vedānta, Vivekānanda recruit most apt insolence for creating an indulgent of concord between diverse convictions. He contended that Vedānta can be the substance of an entire conviction of man. He canned Hinduism not as a predictable persuasion. Deliberating to him it was the very countenance of the holiness already in man. The wiles of Vivekānanda undoubtedly quantified the fact:

“Every ambiance is a sun sheltered with billows of obliviousness. The transformation between the ambiance and sentiment is owed to the transformation in the solidity of these stratum of hazes. This is the cognizant or insentient sentiment of all conviction and this is the elucidation of the whole antiquity of human headway, either in the quantifiable, rational or transcendent composition”

Vivekānanda was an aficionada in consensus. Bestowing to him no realm could gain physical sovereignty without somatic worth. He had prodigious apprehension for the conjoint man in India. On one occurrence he transcribed,

“Disremember not that the worse prospectuses the unsuspecting, the meagre, the ignorant, the cobbler, the sweeper are thy complexion and kinship, the colleagues.”

Vivekānanda had a hallucination about these conjoint folks of India and he was of the attitude that accurate conviction must bounce a facilitating gauge to these heaps of people who were anguish due to paucity. He sought to consolidate the adolescence of India and thrust those reminiscent of sprays over India, enticing contentment, affability, persuasion and illumination to the dummies of the malevolent and the most dejected trampled.

Conclusion: Vivekānanda was not only a transcendent front runner but also a prodigious social campaigner as well. His interpretations on society were precise and pragmatic at the same time he sought to headway society as a deific institution and that humanity must ripen the utmost veracity in life. He probed the people to apprehend that behind the resilient and the fragile there was the same countless ambiance. He communicated the brashness of human impartiality and commended the Indian people to obliterate the forbidding, ridiculous and unreasonable applies. Swami Vivekānanda was a pleasingly stirred trailblazer who magnificently imbued a new poise in man. He acted as a yoke between the East and the West and frolicked his efficacious role dissemination the prodigious tenets of Indian culture. He steered India and the realm unrestricted as a whole new vista of acquaintance and conventional a new keenness of adoration, armistice and headway for humanity. Indian ethnicities and culture are valued and cherished overseas today, India is beholden to this prodigious spawn of India.

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