

Social Change and Indian Society by Swami Vivekananda

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Amit Kumar Shukla

Research Scholar
Dept. of English
ShriVenkateshwar University,
Gajraula, Uttar Pradesh, India

Sanjana Singh

Research Supervisor,
Dept. of English
ShriVenkateshwar University,
Gajraula, Uttar Pradesh, India

Abstract

Swami Vivekananda was a multi-faceted personality and spiritual leader with a mind deep as an ocean, broad as sky and pure as a gem. He gave religion a scientific and social dimension. He was the one behind a national consciousness in Indians. He conveyed the importance of the ancient culture of India towards the modern world. He traveled to different parts of the nation, and he became the icon of national unity. Swami Vivekananda was a legendary social reformer who has performed many social works to bring change in society. According to him, lack of education, casteism, and poverty are three significant problems that hold on to our progress. Swami Vivekananda was the first leader who spoke for the underprivileged and poor masses in modern India. He traveled across the country to get a better understanding of their issues. He firmly believed that the poor's negligent exploitation was the main reason behind the downfall of Indians. He conveyed that food, clothing, and shelter are the basic needs of life to survive low-income families. He believed that Indians should learn modern techniques of the cottage and agriculture industry to fulfill these needs. Self-confidence is the key. Swami Vivekananda was an iconic patriot who devoted his life to serving the country. However, he never compromised his love for humanity for his love for his country. He treated and loved all humans as equal without any differentiation in religion, caste, nationality, race, or gender.

Keywords: Swami Vivekananda, Social Problems, Untouchables, India, Society, Mukti, Compassion, Spiritual, Hindu Religion.

Introduction

The framework of Indian society is recognized to have changed very little until the basis of British standard with the subcontinent in nineteenth hundreds and the eighteenth of years. It's also apparent the social political as well as financial dominance of Great Britain stimulated the scholarly world class of India into contriving effective reactions to the issues browsed by Indian society. They discovered such a solution in the upsurge of patriotism, in the growth of an industrial petition what about the crystallization of the nation express in the West. Verifiably, India's encounter with the West was the setting which brought forth a crucial modernistic mindset in the brains of the educated middle class which participated efficiently in the independence struggle.

Renaissance suggests a period of regeneration, rethinking plus mass recognition. Alongside Raja Ram Mohan Roy, the efforts of various other reformist masterminds have similarly been viewed in a nutshell, as through the efforts of theirs they're recognized to have made positive contributions to drive changes the education process, political and social realities and regime with respect to religion in Indian culture.

The state of delayed community financial as well as political degeneration at last made a stirring for regeneration from interior Indian culture and also the effect of British concept gave a push for this process. As an outcome Indian society saw the growth of some extraordinary people with the understanding, will and enthusiasm to create a fair interpersonal request. The circumstance before them was troublesome also shockingly hard. In order to sketch out the psyches as well as perceptions of the overall public out of social, religious and political oppression and then to debilitate the hold of deep identified standard methods was an overwhelming undertaking, which actually a gathering of people would find troublesome. The culture amid Raja Rammohan Roy's time was ridden with night plan of contentions as well as intrigues, passions and fights. Rulers were debase & terrible. Debasement, unhealthy habit as well as cold-

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bloodedness have been prevalent from all sides. This debilitated the essentialness of the country to an excellent amount. In the disheartened air the wonderful community as well as religious requirements of the antiquated Hindus subsided separate from plain sight. Religion lost the inner soul of its plus was reduced to a mass of superstition. The real importance of Indian traditions of the upright process like a utilitarian division, in which cultural versatility was conceivable, in which chain of value as well as inflexibility had been lacking the grandiose rationality of solidarity in type that is good clarified by the Upanishads, was entirely lost. Education worth the name wasn't discovered anyplace. Social degeneration as well as scholarly stagnation plagued the entire nation. Thus, it had been typical that amidst ignorance and cultural debauchery, society wound up degenerate along with abhorrence rehearses received all around the school. On the political front British have been trying to develop the amazingness of theirs and also uniting the role of theirs in India.

Vivekananda believed in social growth. He was told that without first moral growth there could be no social development. In his view, Indian social scientists were mistaken to keep faith accountable for India's degeneration. On the opposite, admitting they didn't research Indian religion properly was valid. Hence Vivekananda believed that religion was central to Indian society's social growth. "Sankara, Ramanuja, Madhva, Chaitanya" were all positive in their approaches and designed according to their needs and circumstances.

The Indian people's progress was all towards recognising the Vedantic principles, and when any reforming faction or faith opposed the philosophy, it was crushed into nothing. Vedanta teaches everyone's equality; but in fact, we stick to intouchability. The Upanisads teach courage, but we weaken. Therefore, Vivekananda's considered assertion was: Any change in India needs first of all religious upheaval. Before filling India with socialist ideals, dilute the soil with metaphysical ideals. The first work that needs our attention is that the most wonderful truths contained in our Upanisads must be taken out of the journals. "Bring religion from its high philosophical flights into the everyday lives of our common human beings."

Religion has long been stagnant in India. Vivekananda needed complexities. He says, "The Hindu must keep religion within its proper limits, and free society to expand. Vivekananda did not prefer such religious traditions that enervate the masses. For a more active national life, he urged broader distribution of Upanisads' message. He didn't think the people couldn't grasp the message, nor did he feel it would disrupt social tranquilly. He poignantly says, "Tell each and all that infinite power resides within them, that they are sharers of immortal Bliss. Thus rouse up the rajas within them."

The issue before Vivekananda was how to make Vedanta realistic, eliminating the imaginary distinction between religion and people's lives. The Vedanta stood for unity — one lifetime. Therefore, he said, "Religion values must encompass the entire field

of life; they must penetrate into all our thoughts and more and more into reality." The approach he tried to add to this goal was, "To see again the strong points of ancient India strengthened by the strong points of this century, just naturally. The latest stage must be growth from inside."

He further said, "growth must be from within, and that society is stronger, which gives a comparatively greater potential for the creation of the inherent goodness dormant in each individual." By "growth from within," he meant primarily spiritual growth, liberation of the soul, Man's inner heart, from all fetters, giving him full scope of development. This last step of Vivekananda's method — purification of the soul by pain and cognition of the inner meaning of life was forcefully preached by another great Russian scholar, Leo Tolstoy.

His novel Resurrection came from this very time. India's redemption lay in Vivekananda's return to their misplaced religion, to their own divine strength. He found it appropriate to persuade Indian masses to be inferior to none, to no other country. Vivekananda preached the philosophy of democracy, dignity and friendship from idealism and faith. But Vivekananda cautioned, "Social creation is not the business of religion," while insisting, "Religion has no business formulating social rules ... Society has the right to be a formal law-giver." Social laws in India were created by religiously approved economic circumstances.

Vivekananda advocated every society's root-and-branch growth. He asked his social sciences, "First to go down to the very bottom of the thing, to the very root of the matter Put the fire there and let it flame up and create an Indian nation." Thus, in India, "Social progress must be preached by showing how much more moral life the new paradigm will bring; and politics must be preached by showing how much the one thing that the n will grow.

He profoundly knew the Indian disposition. To spread national passion, he rightly thought Indian consciousness as a mechanical whole had to be introduced to the people. Unity would be achieved; real nationhood will be a reality if we could build an inner sense of a common ideal, common purpose and common sentiment within the nation's various constituents. Again, along with improving material quality of living, economic growth, industrialization, technological progress—all must find their proper position in India's overall regeneration scheme. Vivekananda desired that. So he encouraged Indians to live up to the ideal of building a model society where material and moral forces were well matched.

Vivekananda rightly thought that real spiritualization is sluggish. But a simple political nationalism is likely to be too belligerent to function together the internal forces. In seeking to accumulate resources for development, he felt worldly satisfaction had to be taken in, but not at the moral ideal's expense. Otherwise, India will have an unstable civilization, crumbling earlier than expected, like some of the old mainly materialistic empires. 84 With his foresight, Vivekananda assumed that the danger of

denying India's spiritual community could come from three places, the last years of the last century:

In India, there are many social reformers who change the thought of people. They struggled a lot with the revolution of India. We mentioned here some of the social reformers who had given a precious contribution to the nation. Ishwar Chandra Vidyasagar, Baba Amte, Dr. B. R. Ambedkar, Jawaharlal Nehru, Mother Teresa, Swami DayanandaSaraswati, Swami Vivekananda There is the view that Vivekananda consistently exhibited for the socially marginalized and oppressed. It is he, who even before Gandhi, reinvented and effectively used the older religious idiom of God especially residing in the lowly and the poor (daridranarayan). Social philosophy discusses the social evils. It is the duty of social philosophy to set ideals to remove these social evils so that every individual of the society can live respectfully and peacefully. The philosophy of Vivekananda is mainly originated due to the evils of Indian society prevailing at that time. Before we go to the reforms of Vivekananda we just have a look into the socio-economic condition of India in the 19th century. During the time of swami Vivekananda India's socio economic condition was miserable. Problems like poverty, superstition, sati etc. were widely prevailing at that time. Moreover the British at that time were ruling the country. Though the British rule had some good aspects like establishment of telegraph, railway etc. they ruined country's economy. Swami Vivekananda was really an epoch maker with a life span of less than forty years inspiring his brothers to fight against poverty, illiteracy, superstition, untouchability, priest craft, and tyranny of the wise. In his wanderings from the Himalayas to Kanyakumari, he mixed with all classes of people, ate and slept with them, shared their Joys and sorrow. His heart always throbbed with the masses and in their degradation he found himself humiliated. He vehemently criticized the orthodox brahmanical caste system and viewed 'untouchability' as a type of mental disease of upper classes.

Aim of the Study

Swami Vivekananda (1863-1902) is best known in the United States for his groundbreaking speech to the 1893 World's Parliament of Religions in which he introduced Hinduism to America and called for religious tolerance and an end to fanaticism. He define the real difinition of Hinduism.

Conclusion

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