

Swami Vivekananda's spiritual humanism: A Psychological Perspective

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Abstract: Humanism is an approach to life based on reason and our common humanity, recognizing that moral values are properly founded on human nature an experience alone. – The Bristol Humanist Group. Humanism says people can find purpose in life and maximize their long-term happiness by developing their talents and using those talents for the service of humanity.

The ancient India was a full spiritual country. Spiritualism is in our soul and mind. The Indian thinkers were very much influenced by humanistic ethics of ancient India. Swami Vivekananda is one of them.

Key Words: Humanism, Spiritual humanism, Vedantic vision, Adhyatma .

1. INTRODUCTION:

Humanism is a progressive life stance that, without supernaturalism, affirms our ability and responsibility to lead meaningful, ethical lives capable of adding to the greater good of humanity. – **American Humanist Association.** Humanism is an attitude of mind attaching prime importance to man and human values are often regarded as the central theme of Renaissance civilisation. According to Bristol Humanist Group Humanism is an approach to life based on reason and our common humanity, recognizing that moral values are properly founded on human nature an experience alone. Humanism says people can find purpose in life and maximize their long-term happiness by developing their talents and using those talents for the service of humanity.

2. LITERATURE REVIEWS AND ANALYSIS:

Humanism is the feeling of fellowship. It constitutes the understanding that humanity's ultimate realisation of itself and of the world can be attained only by an ever-increasing liberation of the values that are universal and human.

Swami Vivekananda's humanism was spiritual humanism. Humanism basically concerns itself with the issue of man society. It makes a search for individual identity, equality and rationality. Swami Vivekananda's unique contribution was his development of the idea of scientific spiritualism. In India Swamiji was one of the early pioneers of the idea of Humanism.

The core of Swamiji humanism was the study of man in depth that the adhyatma vidya, as Vedanta has called it. The development of science in the West was able to give knowledge of man's physiology; of his anatomy and neurology, and also something of his behaviourist psychology, but it was not able to explain what lay at the depth of man's existence. That is why Freud's discovery of the subconscious and unconscious behind the conscious was considered to be a revolution in Western psychology.

The practice of humanism implies the expansion of the self of man. It is the transit from the sphere of self interest to the sphere of the active concern for the genuine interests of others. It is the rising of man from the level of one's petty interests to the level of the interest of the whole humanity. Swamiji was of the view that every citizen and social functionary needs to grasp this truth and endeavour to live it according one's strength. Swamiji's vision of the grishastha was that of a modern citizen, who was a mighty center of creative energy and character efficiency, capable of working out a progressive social order reflecting the Vedantic vision of human dignity and excellence. Swamiji had observed that in Indian society, there existed the problem of assimilation. Swamiji's integral humanism was to work as force of assimilation, at two levels.

Swamiji's integral humanism is interpreted in a unique way in his concept, of practical Vedanta, which is an eternal philosophy of social existence and progress. His all embracing touch come out prominently in his definition of religion-“Each soul potentially divine. The goal is to manifest this divinity within by controlling nature, external and internal. Do this- and be free. This is the whole religion----”

In the book “Swami Vivekananda: HIS HUMANISM” Swami Ranganathananda says that SwamiViveakananda is over confident with his own people that they will surely develop their spirit of humanism with the divine power already embedded in their mind. Swamiji insist that the people should develop the spirit of humanism gradually until it unfurls and blossoms into a divine power.

Swami Vivekananda' humanistic approach is based on a grand philosophy of life. His humanism was a harmonious development of all sides of nature, intellectual, emotional and spiritual, to perfection which is seldom found in man and which drew man to his feet in love and adoration.

His humanism implies that service to humanity is a service to god. We see that his practical Vedanta is also important and useful form the point of view of individual good, social good, national good or national integration and for the food of the humanity as a whole. The exposition of Vedanta by Vivekananda is called practical or Neo-Vedeanta.

Vivekananda's humanism is based on this universal Vedantic vision of man as the Atman. In the age of transition in Indian civilisation Vivekananda represents an interlude between pre and post- oriental Renaissance who rekindled the light of Vedantic humanism from its remote antiquity. Within so short span of 39years and 7 months (1869-1902) he showed to the world the dignity of human soul, the potentiality of the being - a path of enlightened citizenship.

3. CONCLUSION:

In the 1950s, a group of psychologists began to develop a theoretical perspective very different from both behaviourism and psychoanalysis. Humanism arose as a reaction to these dominant forces in psychology but found its roots in classical and Renaissance philosophy that emphasized self-realization, that is, the ability of a human being to intentionally grow and develop psychologically, intellectually and ethically. The philosophy of Swami Vivekananda is a gospel of humanism, for man is the pillar of his life and thinking.

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