

SWAMI VIVEKANANDA AND TRANSCENDENTAL HUMANISM

To an urgent necessity to protect the world from the dismal scenario is now not a parochial concern of a particular country but a global issue, a Universal responsibility. To regenerate the world from the crisis to take it out of this immense panorama of futility and anarchy, only Humane Education can be conceived as the most potential instrument, which has now unfortunately become means to earn money, power, fame, material, prosperity and a narrow social commitment or etiquette. This excessive commodisation of education has led to collapse of seminal and quintessential perennial values, consequently given rise to violence, hatred, greed, intolerance, insincerity, corruption, rivalry, cultural conflicts etc. Looking at the major tensions, in the 21st century, it is required that standardization of Individual behavior must pave the way for the qualities of Tolerance, Sacrifice, Imagination, Commitment, Dedication, the natural manifestation of Human Values.

Today there is need to initiate a global dialogue among all intellectual communities to answer the global questions and dilemmas. Thus there is great relevance to, remind, rethink, revisit, reanalyze and reinterpret the ideas of Swami Vivekananda in order to restore Love, Compassion, Tolerance, benevolence, Fellow feeling, Peace and Tranquility in the present strife-torn society.

Swami Vivekananda's Global Vision can show a road map and can also answer all the above said questions, what we usually ask ourselves. Vivekananda's poignancy of Spirituality enriches that today there is strong need to become Value Literate to offer Leadership for the Value Based Global Society. Swami Vivekananda always upheld education as Retrospective, Prospective and a Constructive agency for the growth of the society.

Swami Vivekananda through his lectures and writings outlined comprehensive world view in tune with Advaita Vedanta, Science and Modern ideas of Justice, Equality and Freedom. He developed indigenous ideas and provided a Cultural and Spiritual Identity to India. He raised India with the power of the spirit and with the flag of Peace and Love. He gave Education and Religion its true meaning by saying, 'Education is the Manifestation of divine perfection already in Man' and 'Religion is the Manifestation of the Divinity already in Man'. Vivekananda was the first to offer the Western world a detailed and systematic exposition of some of the central claims of Sanatan Dharma. His participation in the 1893, Parliament of the World's Religions constitute one of the landmarks in the history of Modern Hinduism, and this time Hinduism came to existence as mission for the world with a eternal and spiritual message of Global relevance and meaning.

For Vivekananda all religions are true and meaningful since they are diverse expressions of the same Reality and appropriations of one Ultimate Truth. The goal of all religions is a final unitive experience. For Swami Vivekananda advaitic experience (non dualistic) is the final goal towards, which all religions are progressing, representing different points along the journey, a staircase model by which he is able to advocate tolerance, reject claims of exclusivism and affirm the relative importance of various religious traditions of the world.

According to Swami Vivekananda study of Values in education from philosophical, sociological and psychological perspectives, encompasses the whole spectrum of Human Efflorescence in terms of ascent and excellence and He also considers it a matter of one's very own and also inherent within one self awaiting manifestation of perfection. He also simplifies values in the light of Education, where dynamism is the key point for efflorescence. Vivekananda explains all the shades of Vedantic thought. According to him Advaita thinking contains the panacea of all malaise and sickness of mind. Advaita Vedanta is one philosophy which, even though preoccupied with the Supreme, remains fully interested in the mundane details of life. As such, even for tackling the day today existential problems of life, one can look towards Advaita Vedanta. In the present context this looking towards Vedanta does not mean that Vedanta will provide a ready solution for the problems of Man –it merely means that viewing this problem in the Vedantic spirit would open a new way of putting upwith it- a way which without negating the elements of Technology –determined life or today's society would infuse a sense of clan in the present day work culture.

Vivekananda always proclaimed that Advaita Vedanta holds the view that philosophy is not a view of life, but also a way of life. Vivekananda wanted to carry Vedanta to the people as he always said 'Vedanta is for All ',because of the fact that it provides an answer to all the major problems which confront us today, and resolves all the conflicts, personal ,social, economic, cultural etc. Vivekananda acclaims that India has a philosophical theory of the unity of the Transcendental Spirit as the Solution of various types of evils, social, political ,cultural.

Vivekanada argued for emancipation not through political struggle only, but also his efforts aimed at creating an Indian Consciousness without transgressing the boundaries of Humanism. This Humanism was a central component of his larger Philosophy to reach out across geographical borders since Harmony and Humanity Transcended National boundaries. Vivekananda believed in Internationalism based on Spiritualization and emphasized universal brotherhood. His soul expanded from an enlightened Nationalism to a philosophy of social commitment and onwards to a Transcendental Humanism, the frontiers of his Educational thoughts and works increasingly stretched to a widening horizon until they took all mankind wit in their scope. Vivekananda laid emphasis on the transformation of mind towards Supreme reality. He envisioned that Neo Vedantism will raise mankind to the level of perfection both in the personal level through the realization of the Supreme Reality and in the Social, cultural level, in service of Humanity as a form of Divine Worship.

Nupur Sen

Professor

Faculty and Department of Education

University of Lucknow.

