

Swami Vivekananda's Man-Making Mission

The Driving Force

Swami Vivekananda visited the West to fulfil his spiritual mission. He delivered there the message which was propounded by his Great Master Sri Ramakrishna. It was the message of India's eternal wisdom, a message of harmony and goodwill, of strength and fearlessness, of universal love and service. Universal acclamation notwithstanding, Swamiji's mind was occupied with the urgency of raising his country's submerged millions. He realised the terrible contrast between poverty-stricken India and opulent America. His deep love that welled up in his



heart at the thought of the poor and the distressed people of India was the stimulants for all of his future activities connected with his mission for 'man-making' in India.

The Philosophy

With his concept of Universal Religion and the concept of Universal brotherhood, it becomes imperative that one should treat others at par with everyone and make endeavour to improve the



conditions of those who are weak in all respects. This is the basic philosophy underlying the concept of 'man-making'.

The Process of Man-Making

Man is manifested by his morality, activeness and nature. His morality must be socially acceptable. He should be physically, mentally and spiritually active. He must not harbour selfish activities. His nature must be stuffed with intrinsic divinity so that he can creatively shape his own divine destiny. Swamiji expected everyone to be a man in this sense. Swamiji wanted everyone to remember that one's true nature is divinity. Swamiji applied his new gospel of 'man-

making' in its most profound sense, to men and women everywhere and in all walks of life. In consonance with his 'man-making' mission, he wanted to make man his own master, to teach



him to be in full control of his body and mind, to give him self-confidence, to show him how to draw forth from within himself all powers of earth and heaven and, step by step, to realise ultimately his identity with the infinite Spirit. Once a man is roused to an awareness of essential divine nature, all his blessed qualities emerge and he becomes a repository of all divine virtues.

Swamiji took his mission as a challenge. He wrote letters to many persons and told them to propagate his mission for man-making. On 20th August, 1893, Swamiji wrote to Alasinga from Breezy Meadow requesting him to go over the length and breadth of the land, preaching the gospel of salvation, help, and– the gospel of equality. On 2nd November, 1893, he again wrote to Alasinga from Chicago urging him to meet the king of Ramnad and others from time to time, and urge them to sympathize with the masses of India. On 28th December, 1893 Swamiji wrote to Haripada Mitra, his disciples from Chicago explaining his main purpose of coming to America. He said that he came not to satisfy his curiosity, nor for name or fame, but to see if he could find any means for the support of the poor in India. On 19th March, 1894, Swamiji wrote to his monk brother Shashi from Chicago stating 'A country where millions of people live on flowers of the Mohua plant – and a million or two of Sadhus and a hundred million or so of Brahmins suck the blood out of these poor people, without even the least effort for their amelioration – is that a country or hell? Is that a religion, or the devil's dance? My brother, here is one thing for you to understand fully – I have travelled all over India, and seen this country too – can there be an effect without cause? Can there be punishment without sin?'



In order to accomplish his mission effectively, Swamiji found it imperative to awaken the latent spiritual powers of people, to enkindle the dormant divine consciousness in them, thus revitalizing and reviving their hidden divine glory. Swamiji designed in his own way the process of 'man-making' for Indians. Swamiji held before the nation the ideal of character-building as the first step towards 'man-making' persons.

At the time when Swamiji was trying to improve the morale of Indians, the youths were restless. Finally, the youths found an unfailing saviour in Swami Vivekananda. Swamiji, on the other

hand, made up his mind and girded up his loins to awaken man from his deep slumber of ignorance. Like a mighty lion, he rose, roared and roused the dozing souls. He told them to devote themselves to the service of the poor and underprivileged persons, and purify their heart to enable them to arrive at the vision of SELF which penetrates all living beings.

In Three Ways Swamiji Implemented His Mission of 'Man-making'

Swamiji formulated and implemented his mission in three ways. First, he gave his rousing calls to all. Second, he inculcated the spirit of Motherhood in the minds of the youth. Third, he imparted a course of self-culture for an integrated life with knowledge, devotional absorption, mystic communion and selfless work.

Conclusion

The strong desire of Swamiji for 'man-making' was in his mind since the time he was associated with his Guru, Sri Ramakrishna. It got deep-rooted when Sri Ramakrishna told him that he was not born for attaining the stage of a trance in which one is completely identified with or absorbed into the infinite. Instead, he was born with the only purpose of implementing humanisation and socialisation of monasticism, religions and all spiritual endeavours. Sri Ramakrishna also said that Swamiji would shake the world to its foundation through the strength of his intellectual and spiritual powers.

Man-making' was Swamiji's own task. This was his love for India and his resentment of her suffering. In fact, his inner being got merged with the soul of India. None was ever so possessed by the vision of the greatness of India.



Swamiji realised that majority of people in India is gripped by hunger, misery and lack of education. In such a precarious situation, desire of one or a few individuals for a lofty life and get established in a superior social status, is not only an extreme example of selfishness, but also a serious type of crime. The principal conditions of equality are abolition of special privileges to a section of society and to distribute the national income equally to all for all-round development, social welfare and inclusive growth. With these ideas which were deep-rooted in his mind, Swami Vivekananda constituted his mission for 'man-making'.

