INTRODUCTION
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This is the age of scepticism and materialism. Wealth tempts people like a deceptive mirage. It burdens the heart of man and causes pride in him. It makes him forget God. Materialistic civilization has made man insincere and untruthful. Rudderless, the ship of human civilization is heading fast towards the rock of self-aggrandisement, hallowed aimless living and eventually self-destruction.

The present world is full of fear, suspicion, crime, conflict, quarrel and struggle. The real ideal of religion is forgotten, the spirit of religion is lost and only a poor external structure remains.

Today in a world convulsed by wars and revolutions, there is a great necessity to revive the moral and spiritual values of ancient Indian culture and its ever-lasting idealism. If the human mind is to be saved from materialism, if humanity is to be brought together, the only way is, the practice of Yoga and Vedanta. Vedanta is the sublime philosophy that gives a directive to the Yoga way of life.

The life of man in this sense-universe is a life of temptation. Man is born for self-realisation. He is born for leading a religious life, but he is led astray by the
temptations of his environment. He has not got the
strength of will to resist temptations. The modern life
of rush and hurry with fear, insecurity, illness and
friction is not a real life. A life of material luxury,
of wealth and power is not the end of life. Such a life
does not produce peace of mind and realisation of soul.

The unrest and feverish anxiety that characterise
man's ordinary existence here bespeak a higher goal that
he has to reach. The modern man has neither the requisite
time nor the patience to perform austere religious
practices. In the present day the religious practices are
relegated to the level of superstition. To reveal to them
its real significance and to convince them of its meaning
and efficacy is the urgent need.

To awaken man to his errors and follies, and to make
him mend his ways so that he may utilise his life for
attaining worthier spiritual end of self-realisation is
felt to be the urgent need of the time. The real trouble
with human society is, one of the ethical and spiritual
poverty. It is malice of the spirit of man. As such, the
real effective solution is and can only be a spiritual and
moral solution.
With this object in mind the present study is taken up. The worshipful Master Swami Sivananda made it his life's mission to disseminate spiritual knowledge in order to remove the darkness of spiritual ignorance and bring light upon life's path. He strove all his life to bring about a spiritual awakening, and to make men aware of the sublime goal of spiritual perfection through the manifestation of the divinity present in every human individual. The lofty spiritual message and teachings have their aim, the presentation of the ethical ideal and spiritual goal of life, by which man can liberate himself from sorrow and fear, and attain peace and happiness.

In the light of these observations the present thesis proceeds with two-fold aim, namely (1) presenting to the suffering humanity the social philosophy of Swami Sivananda creating social and ethical consciousness to enable them to live perfect and happy life, and (2) awakening man to his essential inherent Divinity and to make him to mend his ways so that he may utilise his life for attaining worthier spiritual goal of self-realisation in the light of the lofty spiritual message and teachings of Swami Sivananda.

In this thesis, the first chapter analyses the need and importance of study of social and religious philosophy of Swami Sivananda in disseminating spiritual knowledge to
remove the darkness of spiritual ignorance and bringing light upon life's path

In the second chapter an attempt is made to present the salient features of Sivananda's life, his parentage, his services as doctor in Malaya and the Indian and foreign influences of Sivanandaji.

The third and fourth chapters deal with the social philosophy of Swami Sivananda dealing with the Indian Society's background advent of Swamiji on social scene. It also deals with burning social problems Sivananda's social philosophy: his suggestions and remedial measures to tide over the problems such as marriage, Education, Women Ahimsa Brahamcharya Ethics, Caste system, Service etc.

The fifth chapter deals with important concepts such as God Jiva, World Bondage and Mukti in detail from different view points of different philosophies, with reference to Sivananda's religious philosophy.

The sixth chapter attempts to present a critical estimate of Sivananda's social and religious philosophy.