

SWAMI VIVEKANANDA (1863-1902), THE VOICE OF NEW INDIA

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ABSTRACT:

Education started for the purpose of pupil. Society built his Education for his own purpose. For this case education system is in various types, some days ago there are no any charms in education system. This education system is failed to fulfil pupils' daily life. After some days pupils perceive for man education. They realize that education is necessity to give all round development for man. It is necessity for fulfilling education. Now society is going towards a dark situation. In this situation Vivekananda appeared in Indian dark society. Vivekananda pleaded for the universal education so that the backward people may fall in with others. To uplift the backward classes he chooses education as a powerful instrument for their life process. Thus education should spread to every household in the country, to factories, playing grounds and agricultural fields. If the children do not come to the school the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and should go to the village to impart education to the children. Thus, Vivekananda favoured education for different sections of society, rich and poor, young and old, male and female.

Swami Vivekananda was a patriot saint and seer of highest realization which our country has ever known. His prime concern had been the welfare and the uplift of man. He was a great luminary who could not only explain grand spiritual truths in a lucid manner, but could also expound on several subjects-be it science, music, arts or society and education. His thoughts and words remain a perennial source of inspiration for policy makers, teachers, administrators and practitioners. Vivekananda original name was Narendranath Datta . He was born in 1863 in a very well-to-do family. His father provided best arrangements for the education of his son. Narendranath was very brilliant student and he graduated with honors from Kolkata University. He was very much interested in the study of philosophy and religion. For sometimes he worked as a teacher. His search for truth took him to Ramakrishna, a mystic who was regarded as an embodiment for the teaching of Vedanta.

Meeting with his greatest seer in 1888, transformed the life of Narendranath Datta and intensified his aspiration for God realization. So he left home, broke all earthly ties, travelled all over India and became a wandering monk. He made his mark in 1893 when he delivered the message of peace and harmony to the Parliament of Religions held at Chicago. He gave a memorable and soul address. Vivekananda's fame spread far and wide and was invited at various places in foreign countries to lecture on the Vedanta. He lectured at the universities of Harvard and Oxford. He with his beginning bowl wandered all over India. In 1897, he started the Ramkrishna Mission with the help of his disciples. The Ashram worked for the education of the poor. It helped people in distress. It organized relief camps in times of flood etc.. At present there are numerous centers. They are also engaged in the spread of the gospel of Ramkrishna and Vivekananda. The Ramkrishna Mission has attracted scholars and swamis to its fold from all over. Vivekananda founded the Vedantic Society of San Francisco. He died at a very young age of 39 years.

Key Words: Various types of education, Patriot saint, Spiritual truths, Perennial source, Fame, Vedanta.

INTRODUCTION:

Education started for the purpose of pupil. Society built his Education for his own purpose. For this case education system is in various types, some days ago there are no any charms in education system. This education system is failed to fulfill pupils' daily life. After some days pupils perceive for man education. They realize that education is necessity to give all round development for man. It is necessity for fulfilling education. Now society is going towards a dark situation.

Now-a-days probability of man increases very rapidly. It crosses the probability by several times. Sree Ramkrishna Deb who was born last eighteen century knows that man is most silly. This twin mentality is always seeing (luminous) by Ramkrishna. This view point and perception is contextual now-a-days.

Today science is decorated by his various information. He also decorated society by his many new inventions. Nuclear science is too much increased his own store house fund. By these sciences humankind is destroyed at a while. This type of arms stored up of some countries.

Without this science and technology once more revolution created by mankind, it is called freedom of man, revolution of society. These freedom and salvation make man powerful. By this process many industries built up. It is the symbol of progress. By this process east and west fasten together, it makes a man much more powerful. It awakes him from his darkness, from his blindness. In this present situation Ramkrishna got Vivekananda, called

Noren, who is the symbol of New India. He explained the idea of Vedanta is to know man and religion. This is the message of Vedanta. He asks, “If you cannot worship your brother man, the manifestation of God, how can you worship a God who is unmanifested? – I shall call you religious from the day you begin to see God in men and women.” Swamiji’s religion was does not based on customs or rituals. It was religion of man and life. He applied Vedanta in practical life. He brought Vedanta from jungles and caves to the householder. It should be practiced in human life through service. His Vedanta is practical and not abstract. Vivekananda regards religion as the manifestation of divinity already in man.

Vivekananda was a true nationalist. A true nationalist can only be a true internationalist. Charity begins at home. He not only belonged to India but also to the entire humanity. He was internationalist and cosmopolitan in character. Nationalism mainly indicates three things; (1) One, to know the cultural heritage and achievement of the nation, (2) Two, to communicate this cultural heritage and tradition to the future generation and (3) Lastly, to protect and enrich the cultural heritage of nation. Swamiji realized the Bharatmata. He knew by heart all the glorious achievement of the nation and dedicated his life to make his countrymen to know all these achievements. The 19th Century Indian nationalism was nourished and enriched by Vivekananda.

He was the first Indian nationalist who inspired the youths of India. He gave the clarion call, “Arise, awake and stop not till the goal is reached.” He was not a political man or politician but he wanted to establish a society of strong and self reliant Indians. He rendered meritorious services to the motherland in numerous ways. He was dead against caste system. He know only one caste i.e. humanity. He keenly felt the various practical problems of India which stood as insurmountable obstacles in the way of her progress and prosperity. These include mass poverty, illiteracy, casteism, communalism, conservations, exploitation of the weaker sections by the strong ones, loss of values, loss of honour of women, crisis of character etc. Vivekananda had deep faith in his countrymen. He strongly believed that India would surely come out successfully of this passing problems and secure an honourable place in the comity of nations. He sincerely believed that no family, no nation can prosper without triple faith – faith in oneself, faith in the nation and faith in God. An individual, who loses faith in himself, loses everything. Vivekananda had universal appeal and approach. He wanted to create a bridge between the East and the West. He did not believe in the slogan that “**EAST IS EAST, WEST IS WEST AND THE TWIN SHALL NEVER MEET.**” He absorbed best of the East and best of the West. He explained the East to the West, and West to the East. He was deeply moved by the national progress of Japan, America and other European countries. He desired similar material progress of Indian masses. This requires dedication and selfless work. He welcomed western materialism, particularly science and technology. He wanted to combine Indian spirituality and western

materialism and he sincerely believed that through this happy fusion and mingling the real progress of India can only be achieved. He had eclectic view of life, education and culture.

STATEMENT OF THE PROBLEM:

In this present study the researcher attempted to analyse the movement of Ramkrishna Mission in early Indian society for the Indian context and in historical perspective in Bengal. Hence the problem selected for the study is **“Contribution of Vivekananda in the development of new vision in Bengal and also Great India.”**

EMERGENCE OF THE PROBLEM:

In our daily life we cannot imagine a moment without a thinking of humanity. But this humanity now a days in very unobtainable. The great mans made us to think so by their great deals with their great movement. Now a days, in every corner of our social life there is an unrest. So to overcome this situation we must have to direct our life through the light of various great man of our previous generations. As Vivekananda’s thinking is the only way to make our life and mind more comfortable, so the understanding of the past developmental steps taken Bengali intellectuals like Vivekananda, Raja Rammohan, Rabindranath Tagore, Sree Aravindo etc.

The contributions of Vivekananda for the development of society in 19th and 20th century Bengal is the great importance for better understanding of contemporary development of society in Bengal with light on socio-political situation of the time.

Now a day’s Ramkrishna Mission Movement and thinking of Vivekananda is a great way for society. In this field Vivekananda made a cohesion among socio-political and Philosophical thought with the development of education. So considering the importance of thinking and doing of Vivekananda’s movement the researcher selects such a topic for study.

RESEARCH QUESTIONS:

- ❖ What role was played by Vivekananda in the development of education in Bengal and also Greater India?
- ❖ What is the life philosophy of Vivekananda?
- ❖ What influence was forced Vivekananda to organize the Mission?
- ❖ What was the contemporary issues to create the movement?

OBJECTIVES:

The main objectives of the present study are:

- ❖ To critically analyse the contribution of Vivekananda for the development of education in Bengal.
- ❖ To study the life of philosophy of Vivekananda.
- ❖ To study the contribution of Ramkrishna Mission Movement on Indian National Movement.

DISCUSSION THE OBJECTIVES:

Education Ideas and Practices of Vivekananda:

Mass illiteracy is one of the greatest ills of modern India. No nation can prosper without education of its people in the right direction. Only a microscopic minority of Indian population received education and even that education is misconceived and misdirected. Swami Vivekananda's education philosophy is based on this general philosophy of life he was a Vedantist educationist. He had profound faith in Advaita Vedanta or non dualism. God is supreme, infinite, one formless. Vivekananda criticized the existing system of education. He was revolutionary in the field of education and touched every aspect of it. He advocated man-making education as man is the highest temple. He believes that – **“Education is the manifestation of perfection already in man.”** Vivekananda was a great promoter of universal brotherhood. He was no doubt a great patriot and a nationalist. He was a great internationalist. He loves for mankind know no geographical boundaries. He always pleaded for the harmony and good relationship of all nations. He says – **“Through education, we should gradually reach the idea of universal brotherhood. In every man, every animal resides the same almighty soul. The differences is not in the soul, but in manifestation.”** As regards medium of education Vivekananda strongly advocate the mother tongue. According to Vivekananda, the means for education is love. Love and character building are the best means for education. Love is the best inspiration in character building. Love in the minds of the educator is the real source of his influence upon the educated. The true education, gives the growth and expansion of personality. He wanted that the education for total human development was the main vision. “Character, efficiency and humanism should be the aim of all education. Vivekananda strongly pleaded that development of character through the service of his fellowmen, the utilization of his talents for ensuring the happiness and welfare of the millions of his less fortunate fellow-citizens should be the aim of the education.”³ The child should be taught through by love, it makes fellow feelings and love for human beings. Education must help the individual to recognise his cultural heritage and to use it in his struggle of life. Education is a life-long process towards the fullest development of human personality, self-discovery, self-perfection, self-awareness and self-manifestation.

Vivekananda's Philosophy:

The main essence of his philosophy of life is to become fearless through struggle and serve humanity with peace. He wants to make a individual without fear from enemies, face all the challenges boldly and confidently without any suppression. By synthesising the idealistic philosophy of the west and creative philosophy of the ancient Hindu Dharm, he got a glory and greatness to the Hindu way of living. The real education according to Swami Vivekananda is that which prepares the individual for struggle for existence. Education prepares a man for social service, to develop his character and finally iambuses him with the spirit and courage of a lion. For getting degree is not an education, the proper education must be viewed on the basis of character, mental powers, intelligence and inculcates. Self-confidence and self-reliance in the individuals. Swamiji has emphasized that all the knowledge which we gets from worldly or spiritual lies embedded in the human mind. It was covered with a veil of darkness and ignorance. Education is a tool to open from the darkness and ignorance, after getting of education, the knowledge will shines out dazzlingly. The teaching and learning are the one way of process. The teacher only guides, suggests, points out and helps the student. Self learning and self getting knowledge is the real education. The teacher only motivates and encourages the students to find out the hidden treasure of knowledge that lies dormant within him. He condemned and refused the bookish learning and rote memory education. Condemning the theoretical and academic education, he spoke emphatically for practical and experimental education. He warned his countrymen saying "you will have to be practical in all spheres of work. The whole country has been ruined by mass theories."

The Ramkrishna – Vivekananda Movement:

The 2nd half of the 19th century witnessed a tremendous up level in life. It was the direct outcome of the Ramkrishna – Vivekananda movement. The great task of counting Sree Ramkrishna's spiritual heritage and spreading his gospel all over the world was taken up by Vivekananda. He was born in and educated middle class family of Calcutta in 1863. He was born in an age of Indian's awakening in every direction of life, society, politics, education, religion and so on.

He received western education which illuminated his mind with liberal ideas. He was an intellectual of high order and a staunch rational and free thinker. According to sister Nibedita there were three major influences which formed and moulded the character and personality of Vivekananda. These included his education, impact of Sri Ramkrishna's teaching and his personal experiences about India. He dedicated his life to the service of the nation and humanity of large. He was a born inspirer, awakener and nation builder. He injected a new blood in the veins of youths of India and paved a new path for future India. He was a visionary and a dynamic personality.

Vivekananda wanted to worship a living God throughout his life through it had very short span. He said, **“God is everywhere, in every living being.”** According to him every man, every woman, every youth, every child, is the highest temple of God. The Vedanta says, **“There is nothing that is God.”** The Vedanta is concerned only with spirituality.... **“God is spirit and he should be worshipped in spirit and in truth.”**

In particular, the uplift of the down trodden and the dumb millions of India from the chief plank of the Mission’s platform. Imbued with Swamiji’s patriotic and nationalistic spirit and the spirit of universal brotherhood the Mission has been working and serving the selfless devotion for nine decades in the outside India to secure an honourable place his in the comity of nation. Vivekananda earnestly believed that universal brotherhood can only be achieved through spiritual teachings and in this respect India alone can do this. The national and international outlook of Vivekananda is clearly reflected in the pattern of the Math and Mission.

Ramkrishna was prone to occasional doubts about the truth of his own visions; perhaps he had been mistaken, he would say to himself. And so he continued to be anxious and to subject Naren to various tests.

Ramkrishna used to say that there are eighteen qualities or manifestations of power which can possibly be found in a human being. Even two or three of these qualities are sufficient to enable an individual to gain great fame and influences in the world. Ramkrishna saw that Naren had all eighteen of them. In moods of anxiety, Ramkrishna feared that Naren might misuse this powers as he grew older, that he might be satisfied with a partial realization of God, and that, on the basis of this partial realization he might merely found a new religious sect and make himself famous and powerful in the usual worldly way. Ramkrishna’s own life was, as we have already seen, booth a protest against sectarian exclusiveness and a demonstration that every sect can show the way to knowledge of God. He need not have worried about Naren, who was to prove, in the writings and lectures of his latter life as Vivekananda, he said that ‘I accept all the religious of the past and I worship God with every one of them.’

A real leader of men does not omit the smallest detail. Vivekananda knew that if he was to lead the peoples to the conquest of an ideal, it was not enough to inflame their ardor; he had to enroll them in a spiritual militia. The chosen few must be presented to the people as types of the new man; for their very existence was the pledge of the order that was to be. That is why Vivekananda, as soon as he was free from his triumphs in Madras and Calcutta, immediately turned his attention to his monastery of Alambazar.

It was with difficulty that he raised his Gurubhai (Brother-monks) to the level of his own thoughts. The great bird of passage had flown over the world and his glance had measured vast horizons, while they had remained piously at home and kept their timorous ways. They loved their great Brother, but they hardly recognized him. They could not understand the new ideal of social and national service, which fired him. It was painful to them to sacrifice their orthodox prejudices, and their religious individualism, their free and quiet life of peaceful meditation; and in all sincerity it was easy for them to find holy reasons in support of their devout egoism. They even invoked the example of their master Ramkrishna and his detachment from the world. But Vivekananda claimed to be the true depository of Ramkrishna's most profound thought. In his ringing discourses at Madras and Calcutta he had spoken constantly in the name of Ramkrishna: 'My master, my ideal, my God in this life.' He claimed to be the voice of the Paramhansa, and went so far as to refuse the merit of all initiative, of all new thought, and to claim that he was merely a faithful steward, exactly carrying out his Masters' order. 'If there has been anything achieved by me, by my thoughts or words, or deeds, if from my lips has even fallen one word that has helped anyone in the world. I lay no claim to it; it was his - All that has been weak has been mine, and all that has been life giving, strengthening, pure, and holy, has been his inspiration, his word - and he himself.' So they obeyed the orders Vivekananda imposed upon them without always agreeing with them from the bottom of their hearts. He forced his brethren to receive the European disciples into their community, and to take up the mission of service and social help. He sternly forbade them to think any longer of themselves and their own salvation. He came, so he declared, to create a new order of sanmasins, who would go down into hell, if need be, to save others. There had been enough of the sterile God solitary prayers: Let them worship the living God, the coming God, dwelling in all living souls! And let the lion of Brahma' steeping in the heart of each man awake at their call. The individual development is not a full development of our nation, so he needs to give education to the society or common people. The education is not only confined to the well-to-do persons only but also to the poor people. Vivekananda emphasis to improve the conditions of the masses and he advocated mass education. He takes this mass education as an instrument to improve the individual as well as society. By this way, he exhorted to his countrymen to know-"I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well-educated, well-fed and well-cared for."The educational philosophy of Swami Vivekananda is a harmonious synthesis between the ancient Indian ideals and modern Western beliefs. He not only stressed on the physical, mental, moral, spiritual and vocational development of the child but also he advocated women education as well as education of the masses. The essential characteristics of his educational philosophy of Swami Vivekananda are idealism, naturalism and pragmatism. In a naturalistic view points, he emphasized that real education is possible only through nature and natural propensities. In the form of idealist view point, he insists

that the aim of education is to develop the child with moral and spiritual qualities. In the pragmatists view point, he emphasized the great stress on the Western education of technology, commerce, industry and science to achieve material prosperity. In short, Swami Vivekananda an idealist at heart. First of all he emphasized spiritual development, then the material prosperity, after that safety of life and then solving the problems of fooding and clothing of the masses. Self education is the self knowledge.

That is, of our own self is the best guide in the struggle of our life. If we take one example, the childhood stage, the child will face lot of problems or commit mistakes in the process of character formation. The child will learn much by his mistakes. Errors are the stepping stones to our progress in character. This progress will need courage and strong will. The strong will is the sign of great character will makes men great. Women education is not in the hands of others, the powers are in the women. Vivekananda considered that women to be the incarnation of power and asked men to respect them in everywhere. He rightly pointed out that unless Indian women secure a respectable place in this country, the nation can never march forward. . The important features of his scheme of female education are to make them strong, fear-less, and conscious of their chastity and dignity. He insists that men and women are equally competent not only in the academic matters, but also must have equal companion in the home and family. Vivekananda being a keen observer could distinguish the difference in perception about the status of women in the West and in India. “The ideal women in India is the mother, the mother first, and the mother last. The word woman calls up to the mind of the Hindu, motherhood; and God is called mother.”

METHODS OF THE STUDY

For the present study historical survey method will be followed along with analytical method. Data will be collected from various primary and as well as secondary sources. Data will also be collected by interview with the renounced persons/experts in the field. After collection of data those will be analysed through various analytical methods life internal and external a criticism of data and the thesis will be developed and facts will be established.

DELIMITATION OF THE STUDY

- ❖ The present study will be limited only to study the contribution of Vivekananda of education in Bengal and greater India.
- ❖ The present study will be limited to only study the socio-political, environment related to movement of Vivekananda.

- ❖ The present study will be limited to find out only the life philosophy as well as educational philosophy of Vivekananda.
- ❖ The present study will be limited to find out only the movement of Ramkrishna Mission in 19th and 20th Century situation.
- ❖ The present study will be limited to find out the impact of mission movement for further India.

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