

## SWAMI VIVEKANANDA WAS A REVOLUTIONARY THINKER AND AN EDUCATIONIST DREAMER...

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### Abstract

Swami Vivekananda was a great revolutionary thinker as his thought was fully scientific and he was completely free from superstitions. He wanted to eradicate poverty in India through science and technology. Though he was proud of the Indian past for developing mathematics, geometry, and inventing the digit Zero. But in spite of that he wanted western science and technology. Moreover, Swamiji was flattered by the west for being very laborious and spread the ideas of Vedanta in the West. At the same time he wanted the synthesis of Individualism and Socialism in his educational thought. Though he was a great Vedantic sage, he was highly influenced by the Islamic culture. Vedanta philosophy propagated the idea of equality. He thought that a new Culture should be born through intermingling of Hindu and Muslim culture. Swamiji's sole opinion was equalization. He accepted the socialist theory, thus we can follow the synthesis of Individualism and Socialism in most of Swamiji's educational teachings. He could not defer from shudrahood and nationhood. He was highly ambitious about India being the leading nation building a new society in the world. He aimed towards scientific, technical, moral and physical education as well as religious education for the regeneration of the masses.

**Keywords:** Science Technology, Swami, Western Materialism.

### INTRODUCTION

In the 19th Century a galaxy of great men were born in India; undoubtedly Swamiji was one of the foremost among them. Swamiji welcomed western materialism, particularly science and technology. He wanted to combine Indian spirituality with western materialism. He said that he wanted western science coupled with Vedanta.

Swamiji said: The end of all education, all training should be man-making. He further says: Education is not the amount of information that is put into your brain so that it can run riots there undigested to all your life. Through education we must put our emphasis on Life-building, man-making, character-making, assimilation of ideas. He opined that, Education should lay proper emphasis on creativity, originality and excellence. Vedanta was the main part of thinking for Vivekananda which had no conflict with science and technology. He wanted the poverty free India through Science & technology. Though he was proud of the Indian past for developing mathematics, geometry, and inventing the digit Zero. But in spite of that he wanted western science and technology. Moreover, Swamiji was flattered by the west for being very laborious and spread the ideas of Vedanta in the West. Here we follow the same ideas between Tagore and Swami Vivekananda. : "DIBE R NIBE/ MILABE MILIBE / JABE NA FIRE /". According to Swami Vivekananda the study of technology should not, however, be one-sided. It is to be supplemented by the study of humanities, including philosophy and religion.

Swami Vivekananda opined that wisdom, civilization and arts that accumulated in the heart of the social body during the Brahmin and supremacies of Kshatriya are being diffused in all directions by the arteries of commoners in the different market places of the Vaishya. But for

the rising of this Vaishya power who should have carried today the culture learning requirements and articles of food and luxury of one end of the world to the other. Swamiji said: The Vaishyas goes business and commerce but its main purpose is commercial civilization.. This commercial civilization means not only business but also transfer of knowledge, technique, and culture from one place to the other. So we follow the cultural change in the world which is the regenerating aspect by Vivekananda.

About Sudra's, Swamiji said that they get the opportunity of acquiring knowledge and money but in a very tiny aspect. Whenever a talented Sudra is born in the society they are hijacked by the aristocrats. Hence, the Sudra society never gets to be benefitted by that talented one. Vivekananda said such persons are Narada and Bashistha, and were the sons of whore, Sathyakam was the son of a fisherman and Kripa, Drona, Karna were all son of unknown father. So their own society could not gain from them. They were adopted from the Brahmin or Kshatrio societies. His sole thought was about Sudrahood and Sudra Revolution. Swamiji said that the main problem of our society is inferiority and it should be solved through Sudrahood and spreading education. He also added that the illiterates cannot meet up to the literates so if we want national development that it ought to be the literates who should be soft and distribute their knowledge in between illiterates and the poor. Swamiji could never differ from shudrahood and nationhood. When he thought about Swadesh, Swaraj, Patriotism and nation free from Britishers he never missed the vital parts like the labour class, poor and illiterate people. Swamiji announced that Desire, Ignorance and Inequality, this three are the trinity of bondage. The result of awakening Sudrahood is expansion in the percentage of Education but the quality and morality may decrease. He wanted the development of Shudra but did not dishonor the Brahmin. He was a great revolutionary leader as because his thinking was fully scientific and he was completely free of superstitions. HE established an insightful thought about Vaishya civilization and arousing the shudras by travelling all over India. Vivekananda accepted the socialist theory that we follow in his educational teachings was the synthesis of Individualism and Socialism. He was a Vedantic sage but he was fully aware of the political and economic conditions of that time. So we can see the intermingling of Vedanta philosophy and western science and technical knowledge in his educational teachings. He wanted all things for practical education and industrialization as he could observe that the youth was totally dependent on service under the British Raj. He put emphasis on self-employment and cottage industry. All the rich, wise people are assets of India but the millions of poor, lower cast people are also part of the very same nation. If the mass are not getting their right then the race cannot be organized so try to put importance on the distribution of education for understanding their rights.

He was a great dreamer who imagined India to be the founder or guide of the society which will be classless and casteless. He hoped that India should be a synthesizer state which will be a unification of the two parts:

- 1.The Head to The Vedanta Philosophy.
2. The Body Is Islamic Culture.

He believed that Vedanta Philosophy in spite of being great was nothing without the Mohamadan Culture which would development the masses in India. There by his direction was to create such a state where the Vedanta Philosophy and Mohamedan ideology would be combined to form a guide for the upcoming societies. The ideal society should be formed as the

wisdom of Brahmin, Power and Assets of Kshatriya, civilization of Vaisya, and equilibrium of Sudra which would be pioneer of the world- opinion of Vivekananda. In the 19<sup>th</sup> century Swamiji was the main speaker of “Shakespeare’s Club of Pasadena”. He was expressed that the western nature is, they should establish on their performance but eastern should establish the feeling and realization of sorrow(sharbansoha). He declared, “Each nation has a theme, India’s theme is religious”. He perceived Hinduism especially the Vedanta was Supreme national glory of India and in the colonial context projected Hinduism to counter the violation of India’s dignity in front of the Britishers. His thinking was strongly accepted by Aurobindo and Satishchandra. Aurobindo regretfully commented “that which Vivekananda realized and strove to develop has not yet materialized”.

Vivekananda laid great stress on the study of Sanskrit which is the treasure house of ancient wisdom. He believed that Sanskrit education must be imparted to all because the ancient spiritual culture of India stored up in the sacred books were all written in Sanskrit and people must learn these language to learn these treasures. Through Latin translation of Vedas Schopenhaver predicted that, Indian Philosophy will produce a fundamental change in our knowledge and thought. In this aspect we compare with Rabindranath Tagore, to whom the Upanishads were the guiding spirit of life, celebrated this verse in his prayer in Janmadin. “Oh Lord, unveil thy covers and let me recognize my real self with in my innate radiance. Swamiji laid stress on meditation as a method of attaining knowledge. Vivekananda believed in the power of concentration. He said: Brahmacharya should be the burning fire in the veins. For Swamiji, a true teacher is he who can immediately come down to the level of the student and transfer his soul to the student’s soul. He also said the root cause of all our ills is poverty of the people. Education is the sole remedy for improving the condition of the poor in the country. He says “If the poor boy cannot come to education, education must reach the boy”. Education must reach every home. Swamiji favored secular education and pleaded that self-sacrificing sannyasins should work as teacher. Vivekananda is an ardent lover of the masses and desired sincerely to ameliorate their wretched condition through education. He was thus a true nationalist and a great practical saint. Swamiji favored a casteless society through education. He was thus a true nationalist and a great practical saint. Swamiji favored a casteless society through casteless education.

Swamiji was a great pioneer of universal brotherhood. He was no doubt a great patriot of universal brotherhood. He was no doubt a great patriot and a nationalist to the core of heart. But he was also a great internationalist. His love for mankind knew no bounds. He always pleaded for the harmony and good relationship of all nations. He said, “Through education, we must gradually reach the idea of Universal brotherhood.” Swamiji emphasized on the personality of the teacher in education. True education is only possible through intimate personal contact between the teachers and taught. For this purpose he wanted to revive the old Guru Kula system of education. A teacher is to suggest and not teach. Swamiji laid emphasis on self – teaching or self - learning. He also said knowledge is within. It is inherent in the mind of the individual. He favored women’s education on Indian lines and not on western lines. He also wanted to make Indian women fearless and brave to face successfully the realities of life. He also favored science education and training in ethical and spiritual life. He discarded blind imitation of west. A synthesis of past and present east & west in needed. Vivekananda considers concentration the key to the treasure – house of knowledge. He believes that Brahmacharya is necessary for developing the power of concentration.

Vivekananda was a true nationalist. A true nationalist can only be a true internationalist. He was an eclectic educationist, too. He tried to unite Para – vidya (Supreme or higher knowledge) and Apara vidya (material knowledge) that knowledge related to this world. He was a great educationist and revolutionized, almost the entire field of education. His education views were immensely influenced by the eternal truths of Vedanta. He inspired millions of Indian youths by his revolutionary ideas of education. He infused a new spirit in the national blood and strongly advocated national education on national lines also based on national cultural tradition. Modern education is greatly indebted to him for his suggestions as to universal mass education, education through the medium of mother tongue, education for synthesizing the best cultures of all nations, religious and moral education, vocationalisation of education and village-reconstruction. Let the teachings of Swami Vivekananda inspire us in reorganization our present system of education along a new path. His practical oriented approach to education is highly suitable for the modern science and technology. His life-activity and speeches influenced the national movement for freedom and national education movement both directly and indirectly. Many historians consider Vivekananda's writings as religious nationalism and he was considered as a religious nationalist. Vivekananda was highly critical about the Indians because most of them according to him were merely Tamashik, Lazy, Inactive. His Upanisadic battle cry "Arise, Awake, and stop not till the goal is reached" or utterers like "you will understand the Gita better with your biceps" or "what I want is muscles or iron and nerves of steel", enthralled many young men during national education movement and for Swadeshi during 1905-1908.

## CONCLUSION

The National Council of Education accepted these ideals as principal's clauses in the memorandum 27, Vivekananda's vision of education was well accepted by his countrymen in later years and in our present education system we have incorporated many of his suggestions. He was great ambitions that India should be the leader for making new society in the world. The world should learn from India that how to get rid of materialism and pay emphasis on a peaceful society. This society should be found on the bases of Indian heritage, culture, patriotism, and of course it should be the race less and classless society. Swamiji's prophetic view finds, according to the "Global Governance 2025" us report and a follow-on to the NIC'S 2008 report was jointly issued by national Intelligence Council (NIC) and European Union's, Institute for Security Studies (EUISS) that the model by 2025 the power of US, EU, JAPAN, RUSSIA would increase, even that of China, India, and Brazil would increase, even though there would be no change in this listing Washington 21.09.10. (P.T.I). Twenty first century Science & Technology are flourishes massively not only first world country but the third world country like India also which was the dream of Vivekananda. The quantity of education is so spreading high, that formal institutions are not sufficient and open and distance education were started for balancing this conditions.

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