

Youth generation of India, from the perspective of a Monk

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Abstract : “Religion is a realization, not talk, nor doctrine, nor theories, however beautiful they may be, it is being and becoming, not hearing or acknowledging; it is the whole soul becoming changed into what it believes”. - Swami Vivekananda, though there are various ways of defining religion, the etymological meaning of this word is “To tie or to bind”. But it is sometimes misunderstood, misinterpreted and misused by the spokesperson and the disciples. Broadly speaking, this has resulted in religious fundamentalism, fanaticism and extremism. The only proper understanding of other religion can abolish the communal conflict, now-a-days which is a major emerging problem. Swami Vivekananda was one of the preachers of universality, emphasizing religious tolerance. Swami Vivekananda was a Hindu monk, philosopher, orator, communicator, motivator and one of the earliest disciples of the Ramakrishna in the 19th century, born into an aristocratic Bengali family of Kolkata, 12th January 1863. His birthday (12th January) celebrated as national youth day in India. He was interpreting and harmonising certain aspects of Hinduism his teaching and philosophy applied his reinterpretation to various aspects of education, faith, character building as well as a social issue pertaining to India. He was that person, who introduces, “Yoga”(Means of liberation) in the west. According to Vivekananda, a country’s future depends on its people and “Religion plays a central role in man making”.

IndexTerms - Hinduism,Parliament of the world’s religion,Neo-Vedanta, Yoga & meditation .

I. INTRODUCTION

Swami Vivekananda (January 12, 1863 – July 4, 1902) is considered as one of the most influential spiritual educationist and thinker of India .He was disciple and Ramakrishna Paramahansa and the founder of Ramakrishna Math and Ramakrishna Mission .He is considered by many as icon for his fearless courage, his positive exhortations to the youth, his broad out look to social problems and countless lectures and discourses on Vedanta philosophy. For him ,” Education is not the amount of information that is put into your brain and runs riots there, undigested all your life .We must have life-building, man-making , character-making ,assimilation of ideas.” It is rightly said that, “The Swami’s mission was both national and international. A lover of mankind, he strove to promote peace and human brotherhood on the spiritual foundation of the Vedantic oneness of existence .A mystic of the highest order Vivekananda had a direct and intuitive experience of Reality .He derived his ideas from that unflinching source of wisdom and often presented them in the soul stirring language of poetry.” Being in the 21st century with high technology and the world around us so advanced we still talk about the subject _ Are women safe and secured in India ? Are they aware of their own rights? Are they really independent in this male dominated society? It has all started years ago ,when main thought women to be just like slaves for household works even in the high class educated society main feel sorry for the birth of a girl child. Is this what we call education.? Dowry system, child marriage, molestation physical and mental torture domestic violence , heap of War, women abandoned at old age ,brutal rape cases ,_ all these shows poor condition of women in the society .Education is the only way to eradicate these social evils .Education which not only gives knowledge and information, but also enhances moral ,spiritual , ethical values and sense of responsibility and those moral and spiritual norms should be implemented in the society. Women should know that time has changed a lot and there are several laws for the protection of their rights. Nothing changes overnight but it can be controlled can be improved to a far better position . Women themselves should have to understand that they are not merely opposite sex and child bearing objects .From the school level children should be taught by their mother and teachers to respect the opposite sex as a human being .

Swami Vivekananda’s personality was notable for its comprehensives and deep sensitiveness to the evils prevalent in the socio-economic and moral structure of the country. He preached both monistic asceticism and social service .His intellectual vision was immensely clear and he could easily penetrate into the currents and crosscurrents that were manifested in the history of India.

By the lectures and speeches of Swami Vivekananda, many youth were inspired to ideas of social service and character –building. Swami Vivekananda dedicated his life to teaching and guiding the youth the importance social service and laying the groundwork

of character and leader attributes. His concept of service to the poor helped fire inspiration to many youth including in many in Benares, these youth eventually formed the Sri Ramakrishna Vivekananda Mission Home of service, which exists even today. The Ramakrishna Mission came into existence in 1897 and since then continues to function and inspire youth all over India. Swami Vivekananda was a mighty inspiration to youth throughout his lifetime, and continues to inspire the youth of today.

to decrease the cash flow's present value (Jecheche, 2010). The purchasing power of money decreased due to inflation, and due to which the investors demand high rate of return, and the prices decreased with increase in required rate of return (Iqbal et al, 2010).

I. RESEARCH METHODOLOGY

For educational research there are various methodologies like Descriptive research, Historical research, Experimental research, Philosophical research. It is one type of qualitative research, which involves examining past events to draw conclusions and make predictions about the future. It is the systematic collection and evaluation of data to describe, explain and understand actions or events that occurred sometime in the past. There is no manipulation or control of variables as in experimental research.

In this research work of the educational impact of Swami Vivekananda in youth generation in India, the researcher has chosen this historical research method and explained through descriptive terms and analytical terms.

Data are collected from various sources like-Primary sources and Secondary sources.

Secondary data refers to data that was collected by someone other than the user. Common sources of secondary data for social science include censuses, information collected by government departments, organisational records and data that was originally collected for other research purpose. The researcher has also chosen secondary data collection method.

IV. RESULTS AND DISCUSSION

Vedanta philosophy was laid by Sri Ramakrishna And its super structure was built by his ardent disciple Swami Vivekananda. They both emphasised the practical nature of Vedanta. By the Neo-Vedanta of Swami Vivekananda is meant the new Vedanta as distinguished from the old tradition Vedanta developed by Sankaracharya which is known as Advaita on-dualism, pure and simple, abstract monism insofar as Brahman, the ultimate reality. The Neo-Vedanta is also Advaita inasmuch as it holds that Brahman is one without a second, ekamevadvitiyam. His synthetic Vedanta which reconciles Advaita or dualism and Advaita on-dualism and also other theories so far as reality. His philosophy is not merely a revival of old tradition, but revolutionary enough to reawaken the whole nation. According to Swami Vivekananda Brahman is absolute. It is perfect unity. It is indivisible, immutable, comprehensive whole, it can not be divided. His beyond space, time and causation. The two aspects of the philosophy of Vivekananda---One is negative and the other is positive. Vivekananda's approach is negative so far as the negative description of reality is concerned. Beside this, there is the positive aspect of his philosophy. Vivekananda maintains the positive view that the world is real. The world is not an illusion. His initial beliefs were shaped by Brahmo concepts, which included belief in a formless God and the depreciation of idolatry, and a "Streamlined, rationalized, monotheistic theology strongly coloured by a selective and modernistic reading of the Upanishads and of the Vedanta". He propagated the idea that "The divine, the absolute, exists within in all human being regardless of social status", and that "Seeing the divine as the essence fathers will promote love and social harmony".

After coming in contact with Ramakrishna who eventually became his Guru, and fitted into his broadening views on spirituality and liberation.

Vivekananda's acquaintance with western esotericism made him very successful in the western esoteric circle, beginning with his speech in 1893 at the Parliament of Religions. Vivekananda adapted traditional Hindu ideas and religiosity to suit the needs and understandings of his western audience who were especially attracted by and familiar with western esoteric traditions and movements like transcendentalism and new thought. Introduction of Yoga has enhanced this process.

India was ruled by the British during the period of Swami Vivekananda. Owing to the influence of British education system, their culture, strategies of Christian missionaries misleading people and their literature, the affluent class in Bharat developed inferiority complex feeling that Hindu Dharma and culture is of very low standard, inhuman and barbarian. Many Hindus would have been baptized and adopted Christianity; but there is no doubt that it was curbed due to the fiery propagation of 'Vedanta' in other countries by Swami Vivekananda.

Swami Vivekananda represented India and consequently, Hindu Dharma in a world conference was held in Chicago for all religions in the year of 1893. Swami Vivekananda gave a message of spiritual unity to the world in this conference. He also emphasized that along with spiritual progress, materialistic progress was equally important. Swami Vivekananda's guidance helped to generate new consciousness and enthusiasm amongst the youth.

Continuous invasions, immorality, looting, oppression of their women and violence had crushed Hindus mentally. Swami Vivekananda undertook the mission of propagating message of Ramakrishna and pulling out Hindus from the depression and defeated mentality generated amongst people. Swami Vivekananda travelled all over India for this great mission and created enthusiasm and patriotism amongst people through his spiritual discourses.

Swami Ji always said that 'lack of education' is the root cause behind all problems in India. He noticed that education was limited to the upper class of the society and those at the bottom were not given access to it. Swami Ji believed that education should be freed from the stronghold of the upper class and spread to every section of the society.

Swami Ji also had a vision for the kind of education that the people of India needed. He was not in favour of just career-oriented education. He talked about 'true education' that will make your character besides boosting your self-confidence. Unfortunately, that kind of education is not available today.

Swamiji was in favour of allowing women to take their own decisions. We are in such a bad condition today because we did not pay any heed to what he said. Swami Ji focused on the education of women. He also advocated the need to impart martial arts training to women so that they could defend themselves. He always cited examples of Rani Lakshmi Bai, Padmini and Ahalya.

He admired her perseverance and resilience, her unflinching faith in Sri Ramchandra despite all the ordeals she had to go through.

Conclusion:

“Above all is humanity, none else”

Humanity is the best pillars of religion. Every religion adores it. The assimilative of religion is the tolerance of all multiple religion. He wanted to make “Modern India” where every religion will respect other religions and proceed towards the development of the country. As a humanist, he transferred the attention of the Advaita from God to man. His intention was not to deny God; his intention was to show the worth of man. His humanisms were not one that came to destroy the rest, but to build up everything in the interest of man himself. He did not speak against religions of man. He wanted “Religion without religions”. Humankind ought to be taught that religions are the various expressions of the religion, which is oneness, so that each may choose that path that suits him best. Universal religion sees a man in his/her true nature that is divine. And that’s why man is inseparable from God. So, its key concept is to love man is to love God.

Swami Vivekananda is often aptly described as a Karma Yogi. He exemplified his teachings through his own life. He chose the path of spiritual consciousness and tried to assuage the mental and physical sufferings of others in this physical world. He called upon the youth to focus their collective energies towards nation building. His vision of India was that of a transformed society inspired by dignity, freedom and individuality and rooted in strength, love and service. He dreamed that such a Bharat would be an egalitarian society that would have broken out of the notions of high or low .The relevance of Swami Vivekananda today is with the ideals and goals that he devised for the youth. He was a great observer of the human mind and the human society at large. While talking about the needs of human education J.S. Rajput says , “The youths are to be taught to paint the vast canvas of life with ideas and activities that could help them visualize the future they are to create for themselves and their fellow men .”

Swami Vivekananda’s birthday celebrated asNationalYouthDaybecause , In 1984, the Government of India declared and decided to observe the Birthday of Vivekananda (12th January ,according to English calendar) as National Youth Day every year from 1985 onwards .To quote from the Government of India’s communication,

‘it was felt that the philosophy of Swami Ji and the ideals for which he lived and worked could be a great source of inspiration for the Indian Youth.’

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