



PHILOSOPHY IN THE WRITINGS OF SWAMI VIVEKANANDAS

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ABSTRACT

A few of the nineteenth century's intellectuals, including Swami Vivekananda, have remained in the public consciousness for their contributions to education, culture, knowledge, rational thought, the science mentality, humanism, etc. Vivekananda has attempted to shake up Indian thought from a number of perspectives. His influence on contemporary thought is, therefore, incontestable. The educational philosophy of Swami Vivekananda is the subject of this research paper. The educational goals of Vivekananda, as well as his pedagogy, curricula, institutions, and educators, are discussed in the light of the current social order.

KEYWORDS: Philosophy, Education, writing, Swami Vivekananda, consciousness,

INTRODUCTION

When just associated with religion, Swami Vivekananda is frequently misunderstood. The idea that Vivekananda thought this way is absurd. He was a true patriot who cared about the moral and material well-being of his countrymen. Unlike Alexander the Great, Napoleon, and Gandhiji, he did not do heroic deeds. However, he was a divinely inspired leader who was able to effectively instill a new hope in mankind. On January 12, 1863, Swami Vivekananda entered this world in Calcutta. Narendranath was not his birth name. Viswanath Sr. was an accomplished lawyer in Calcutta's High Court and a man of liberal beliefs. From an early age forward, Narendranath was fascinated by Western thought and international customs. This outlook cultivated in him an inquisitive intellect, a sense of moral propriety, and a sense of masculinity and integrity. When he was a kid, he'd watch whomever was visiting and see that the Hindus and Muslims always had their own glasses. It's all the same to me, he added, since neither Hindus nor Muslims can drink the water I. This viewpoint, formed at an early age, led him to confront the caste system head-on. To this end, he conceptualized and established the notion of universal equality.

LITERATURE REVIEW

Dr. Alok Kumar Chattopadhyay (2021) Being from different parts of the globe in the 19th century, Marx and Vivekananda could not have met. In contrast to Marx's already-global fame, Vivekananda is still somewhat of a mystery to most people. Vivekananda is still a mystery to most people all around the globe. 1) Context Vivekananda made no bones about the fact that he was a socialist. He was definitely not a Marxist, however. Marx advocated for the eradication of the bourgeoisie class in order to achieve social justice and equality; however, he could not condone the use of violence by activists in his name during the difficult times in France. When Vivekananda spoke of equality, he meant assimilation, in line



with vedantic principles. He forbade total destruction. Furthermore, he emphasized that Karl Marx did not believe in gender equality.

Mr. Biswajit Biswas (2020) Because of his popularity in the West, Vivekananda was instrumental in the development of Indian nationalism during the nineteenth and twentieth centuries. His leadership inspired Indians to take a stand for their country's religious and cultural traditions and reject the colonial rule of the British. He was a member of a large group that rebelled against the British. As far as Swami Vivekananda was concerned, India was a land of virtue, a place where people had attained the pinnacle of human virtues like generosity, purity, and peace.

Sebak Kumar Jana (2017) Raja Rammohan Ray, Dadabhai Naoroji, Mahadev Gobinda Ranade, Ramesh C. Dutt, and Bankim Chandra Chattopadhyay are just a few of the thinkers and scholars whose works address the economic problems of pre-independence India. Swami Vivekananda had strong opinions on economic matters including the elimination of poverty, advancements in agriculture and industry, the welfare of workers, and the general state of the economic system. After seven decades of independence, India still has one of the lowest per capita incomes and Human Development Index rankings among all major countries (HDI). This essay makes an effort to examine the economic ideas of Swami Vivekananda and their applicability in the modern world.

Abhishek Mitra (2017) It is true that feminist thought in India began at the beginning of the nineteenth century, but the feminist movement did not gain prominence in social science discussions until around 1960. Beginning in the early nineteenth century, radical thinkers like Rammohan and Vidyasagar battled tirelessly to remove the horrible injustice women faced in society. Vivekananda, a renowned Indian Yogi, has been largely overlooked or disallowed from the mainstream debate of feminism in recent years. He is revered as a spiritual superman, a disciple of Veda, a Karmo yogi, and a leader of the nation's Hindu community. Even though Vivekananda is the subject of much study and debate today, Swamiji's views on feminism are still largely ignored, despite the fact that they form an integral component of his whole philosophy. A future generation of Indian women, he thought, would not just mirror the splendor of ancient Indian women, but would really surpass their accomplishments. He sought to educate women about the idea of Indian spiritualism, which may be seen as an effective method or technique in the process of empowering women, in addition to educating them about it. To paraphrase, he thinks that until the status of women is changed, global peace and prosperity would never be possible. A bird cannot take flight with just one of its wings.

SWAMI VIVEKANANDA'S PHILOSOPHY OF EDUCATION

Swami Vivekananda's views on education are a synthesis of Vedantic thought with the materialism of the West. He integrated eastern and western philosophies into a modern educational system for enhanced self-actualization, character development, and meaningful living. His philosophical stance incorporates both Western idealism, naturalism, and pragmatism, and old Indian Vedantic thought. As an idealist, he stressed the need of learning about and appreciating the world's truth, beauty, and kindness. More focus is placed on and encouragement is offered for the attainment of the goals of self-realization, self-actualization, character development, intellectual education, personal education, education about nature, and spiritual education. As a naturalist, he believed that children should spend time outside



learning about the natural world. Giving a child unrestricted access to the outdoors and allowing him or her to explore and discover on their own can help foster healthy development of the child's sense of self and character. A youngster should not have anything taught to him or her from the outside, but rather be guided to bring out his or her own innate potential. As a staunch supporter of pragmatic philosophy, his focus was on what could be seen as having an immediate effect. He placed a premium on the study of science, technology, business, and so on as a means to success in life. Last but not least, as a staunch supporter of India and Vedanta, he organized India's traditional philosophical schools and spread Vedantic thought and Yoga across Asia and the West. His message to the masses was one of moral and spiritual upliftment.

NATURE OF UNIVERSAL RELIGION

Religion, according to Vivekananda, is man's way of life devoted to seeking the truth. In all the world's main faiths, you may find these three concepts. First, we'll discuss philosophy, then we'll examine mythology, and ultimately, we'll discuss rituals. There were some whose attention was drawn more to one aspect than another. According to Vivekananda, a religion's philosophy and metaphysics "presents the whole width of religion, laying forth its basic principles, its aim, and the tools to reach that end." So, here's what he has to say about it:

Atheism, the result of philosophy divorced from religion, and superstition, the result of religion divorced from philosophy.

All faiths rest upon the trinity of philosophy, mythology, and ritual. Mythology elucidates this philosophical basis by providing instances from the (nearly) mythological lives of fantastical stories and famous heroes, and ritual gives this notion even more concreteness in all faiths. with the expectation that everyone would get it.

Vivekananda argues that such a place does exist, but we have lost it owing to external religious divisions. These fights on the margins undermine the very essence of religion. Below the seeming differences is a common ground. As a result, even when a global religion like the brotherhood of man already exists, few people acknowledge its significance in their personal lives. To illustrate his point, he uses the following allegory:

"In Indian culture, drinking wine is seen as a socially unacceptable behavior. An extremely conservative uncle was sound asleep in the next room when two brothers decided they'd like to share a glass of wine that evening. They swore to each other, "We must be extremely quiet, because uncle will wake up," before they started drinking. While they were drinking, they kept shouting, "Silence! It's time for Uncle to get up!" at each other. As the volume of the yelling increased, uncle m's opened his eyes and came into the room to see what was happening."

Vedanta as the Basis of Religious Universalism

Vivekananda was devoted to his Hindu faith. He understood that Hinduism is a spiritually evolving faith. There is no religion on par with Hinduism. However, he used a very broad definition of Hinduism. By this, he meant the tenets of Hinduism rather than the dogma or



rites itself. That Hinduism is neither a dogma nor a theory is what he calls his religion's central tenet. Ultimately, all that matters is the understanding.

Vedanta was the core of Hinduism for Vivekananda. Vedanta is the last chapter of each of the Vedas.

The Hindus have received their religion through revelations, the Vedas: They hold that the Vedas are without beginning and without end. It may sound ludicrous to the audience, how a book can be without beginning or end but by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery and would exist if all humanity forgot, so is it with the laws that gave spiritual world. The moral, ethical and spiritual relation between soul and soul and between individual spirits and father of all spirits were before their discovery, and would remain if we forgot them"

According to Vivekananda,

Vedanta, therefore, as a religion, must be intensely practical. We must be able to carry it out in every part of our lives. And not only this. The fictitious differentiation between religion and the life of the world must vanish; for Vedanta teaches oneness - one life throughout. The ideals of religion must cover the whole field of life, they must enter into all our thoughts and more and more into practice

He then argues that it is the highest form of religion, albeit he acknowledges that this does not make it the only religion.

'God' as the Common Basis for the Unity

Across the board, religious adherents agree that a single God is responsible for everything. There is no question that God is the primary idea in every religion. The concept of a supreme being (God) is interpreted differently throughout the world's religions.

The same ultimate divinity serves as the cornerstone of all major world religions. Everyone gets their ideas from the same place: God. As far as our finite minds can fathom, it is the ultimate truth. Truth may be compared to a single source of unlimited light that emits an infinite spectrum of colors, reflecting the many facets and dimensions of reality.

Views on Hinduism

When promoting Hinduism, Swami Vivekananda referred to it as "the mother of religions," saying that it was the first religion to teach the world about acceptance of those of other faiths. He often used these two beautiful passages from the Hindu scripture Gita to support his argument.

"Whoever comes to me, through whatsoever form, I reach him". All men are struggling through paths which in the end lead to me".

The spiritual depth of Hinduism makes it open to the teachings and practices of all its many sects. It paved the way for the development of cutting-edge technologies, the spread of



paganism and idolatrous beliefs, the lack of dogmatism in Buddhism, and the atheism of Jainism. Everyone is given the opportunity to develop and discover their niche in Hinduism.

According to Vivekananda, Hinduism was given to the people as a revelation. The Vedas may be infinitely long in the eyes of some. Like gravity, which existed before it was discovered and will continue to exist even if all of humanity forgets it, the Vedas and their unique laws will continuously rule the spiritual world.

Views on Christianity and Islam

Within the framework of his presentation titled "During a talk titled "The Vedanta Philosophy and Christianity," given by Vivekananda on February 28, 1900 at the Unitarian Church in Oakland, California, the philosopher and religious leader made the following points: "Religion is indwelling in the very soul of humanity; and all life is the evolution of that which is within it, of necessity expresses itself through various peoples and nation."

The only real language is the language of the spirit, as Vivekananda explains. Our planet is home to many countries, each with its own language. Although they all have their own set of values and customs, they are all devoted to their respective religions. Religion is concerned with the universal human condition, the state of the soul.

"Religion is a matter of the heart, and it manifests itself in diverse ways across cultures and languages. Religions around the world may have different outward manifestations, but they all share a common language of the soul and a common source of inspiration."

Life and Works Swami

Swami Vivekananda was born into a prosperous family in Kolkata on January 12, 1863. Later in life, he became regarded as an outstanding disciple of the Aramaic-speaking Sri Ramakrishna. His original name was Narendra Nath, and even before he became a monk, he had always been a free thinker with a deep desire to aid people. Aiding others who are less fortunate, in his view, was the pinnacle of human achievement. He is the author of a seminal work in the history of contemporary Indian thought and culture. Vivekananda was introduced to philosophy at an early age by his rich, intellectual family. According to his authorised biographies, he was profoundly influenced by John Stuart Mill's Three Essays on Religion. Descartes, Spinoza, Hume, Kant, Fichte, Hegel, Schopenhauer, Comte, and Darwin are just a few of the thinkers and scientists whose works he has studied. 1 Swami Nikhil Ananda's biography Vivekananda: A Biography provides a superb account of his life and work. A timeline of Vivekananda's significant events is included at the book's end, which should assist the reader get a feel for his life as a whole.

Works of Swami Vivekananda

Swami Vivekananda delved deeply into a wide range of subjects. The years 1896 and 1897 saw the publication of Karma Yoga, an improved Raja Yoga, and Vedanta, respectively. This 1896 publication is a revised and updated version of a discourse given to a graduate philosophical group. Title: Vedanta, Lectures Delivered at a Conference Held in Colombo and Attended by Those Residing in Almira, 1897



It was during his lifetime that he released his Jnana Yoga lectures (1902), which are now regarded as a classic of Indian philosophy. Many books were published after his death, including one called Addresses on Bhakti Yoga. Complete Works on Bhakti Yoga, Volume 5, Chapter 1: Nerada Bhakti Sutras (Swami Vivekananda's translation; published in 1909) Inspires Thoughtful Dialogue Between East and West Lectures on the Tour from Colombo to Almira in 1904: Para Bhakti, or Supreme Devotion Including the classics "Practical Vedanta," "Jnana Yoga," and "Raja Yoga," "The Complete Works of Swami Prachanda" covers all of the yogic disciplines (1920) Viviani, R. (1986). Telugu, Yoga, and the Writings of Swami Vivekananda (1987). My Master, a Telugu Buddhist (1901).

Vivekananda's Ideas on Education

Swami Vivekananda was a philosopher, preacher, and reformer who devoted his life to bettering the lives of others. His revolutionary thoughts focused on honing one's body and intellect to realize one's full potential. His inspirational speeches to the global world often touched on the idea of human progress and perfection. All of his talks and sermons revolved on the importance of working hard and bettering oneself in order to reach one's full potential in body, mind, and soul.

These days, most countries place a higher value on education than on activities traditionally associated with male bonding. It leads to complete chaos and anarchy. Fundamental human values must not be compromised in the sake of material progress. Fortunately for all of mankind, Vivekananda had the foresight to identify the cause of this condition and to disseminate his educational teaching as a way of soothing and rescuing people everywhere. Vivekananda's opinions on education remain influential even though he never wrote a book on the subject.

During the pivotal 19th century, educated Indians were overwhelmingly fond of Western culture. Because of it, they lost some of their traditional sense of national and religious pride. At that moment of cultural revolution, Vivekananda saw the shortcomings of the preeminent educational system and its separation from the fundamental purpose of life. He offered suggestions for achieving worldwide peace and understanding as well as furthering humankind.

Swami Vivekananda had serious issues with the way women were treated in India. He often emphasized the importance of girls and women getting an education since he believed they would be the key influences of future generations and, by implication, the destiny of the nation. There has been widespread sympathy for Vivekananda's appeal for the emancipation of the downtrodden masses, particularly women, who have been historically neglected. However, disadvantaged people are frequently denied the autonomy to pick their own courses since education is shaped by societies to meet their own requirements. Until there are comprehensive social changes, the poor will never be able to raise children. To illustrate the western ideal, Vivekananda once stated, "In the west, the woman is the wife." Female identity is centered on wives. In the view of the ordinary Indian man, a woman's function as a mother is her ultimate expression of strength. When compared to the traditional nuclear family of the West, in which the father typically takes charge of the home in India, the wife and mother take on that role. 12 Yes, even in the ancient Rigveda, which some scholars place at over a thousand years old. Mother Aditi, who encompasses all, is often used as a metaphor for God. 13 It's true that women play essential roles in the lives of males as caregivers, role



models, and fate deciders. Teaching moral principles is fundamental to a well-rounded education. Ethical principles are based on love, which is not self-love but the expression of spiritual oneness. The highest appreciation is due to a system of education that is based on a reality shared by all humans: that every learner has the capacity for divinity in their spirit. Liberties and safeguards for both men and women are necessary. In pursuit of such a goal, the soul might blossom into its fullest expression. No amount of schooling should be used to undervalue a woman's intellect. The pursuit of profit is unacceptable. Everyone stands to profit from a greater emphasis on spiritual culture.

CONCLUSION

At the close of this little book, it is possible to state that Swami Vivekananda's beliefs are an important part of India's cultural legacy and that they hold enormous promise for the betterment of modern India. Additionally, it may function as a model of rationality in the pursuit of global harmony. His viewpoint may be summed up using his own words. Swami Vivekananda explains the Vedanta doctrine in Practical Vedanta via his talks and poetry too. The way Vivekananda viewed education was emblematic of his unyielding spirit. Swami Vivekananda is, on the one hand, an Idealist, and on the other, a Humanist. Both pragmatism and realism were equally at home in his mind.

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