CHAPTER V
SWAMI RAMA THIRTHA’S CONCEPT OF IDEAL EDUCATED MAN

Man becomes great exactly in the degree which he works for the welfare of his fellowmen

- Mahatma Gandhi
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The present chapter deals with Swami Rama Thirtha’s concept of Ideal Educated Man. It also presents the views of other contemporary prominent modern Indian thinkers about the ideal educated man. The relevance of Swamiji’s view for modern India Educational system are examined and his impact on educational pattern of this country is also evaluated.

From a discussion of Swamiji’s educational philosophy emerges out his concept of ideal educated man. The essence of his educational philosophy is ingrained in his conceptualization of a man who can be referred as ideally educated. Rama Tirtha has not given a particular scheme of education to be implemented in our schools, yet it is a reality that Rama Tirtha set the Indian youth on the right lines and inspired millions of people to receive and provide right kind of education fitted to their needs, their cultural background and their national traditions. The glorious past and the progressive spirit of the modern age, both find a place in his doctrine. He gave emphasis to self-knowledge, self-reliance, faith in one’s self, concentration and attainment of perfection. These can, therefore, be considered as the attributes of an ideal educated man of his concept.
Swamiji was a great lover of masses and correlated their betterment with the betterment of the country. He had first hand knowledge of the country. He could feel the pulse of the people. 

India of his days was a sressed country and needed serious and effective attention towards an all around reconstruction. To his patriotic spirit it struck as an opportunity to serve the motherland and the stirred a zeal in her sons. In Swami Rama's words,

"We are born in the critical time of Indian History, let us be thankful, the work for us is more unique, more poetic and dynamic. Our opportunities for service are more abundant". (1)

In his lectures and writings on India and its problems, Swami Rama devotedly sings the glory of Indian past and maintains that India has been the perennial source of all light, power and inspiration to the whole world, religiously, philosophically, culturally and politically and that the world has a spiritual debt to India. Greek as well as Chinese historical accounts of Indian conditions reflect upon its great civilization, pure and prosperous life, powerful thought..... an all round greataness of its culture. Like other thinkers Rama Tirtha believes that the wisdom of India has always been illuminating. Thus for him such youth are to be developed who are full of zeal and favour to serve their nation. This task he felt education can do.

Ideal educated man must be Nationalist in a wider perspective. Internationalism and world-citizenship are more
akin to Rama's political philosophy. For his patriotism is an important step towards universalism. Rama Tirtha says,

"A person can never realize his unity with God except when unity with the whole nation throbs in every fibre of his frame". (2)

Vedanta says that do not identify yourself with the perishable body. Give up 'I' ness and 'Myness'.

Rama advises that we should put our hearts together in the service of our Motherland. When our hearts are put together naturally our heads and hands will unite. We should call upon ourselves to serve Mother India in every way and in all capacities. Swamiji combines Nationalism with Internationalism.

He earnestly believes that all national reforms in India could be effectively brought about in the name of religion. He recommends,

"Preaching of practical Vedanta which embraces political, domestic, intellectual and moral liberty and love which marvellously harmonises freedom and peace, energy and tranquility, bravery and love". (3)

True national and patriotic life cannot be divorced of Vedantic principles. Swami Rama says,

"Domestic, social, political or religious salvation of every country lies in Vedanta carried into effect". (4)

Spiritual awakening in both the essence of religion as well as the vitality of our national life.

"A country is strengthened not by great men with small views, but by small men with great views". (5)
Thus Swami Rama Tirtha thinks that an Ideal Educated man must be a true nationalist with a broad outlook who can work not only for the betterment of his countrymen but of all mankind. He must also be such a person who had understood the Vedantic principles of life and has adopted them in the pattern of his living.

Swamiji also believes that an ideal educated man must be the follower of the spiritual path which has been given by our saints, sages and great men.

He thinks that problems of a country are varied and interlocked so none of them can be solved in complete isolation from the rest. The Self is the centre of all things, all reforms had to be guided by the Truth of the Spirit.

"Ganam or knowledge - spiritual, and love-divine alone could ensure successful all around reform in life. Without keeping alive the flame of faith and the torch of burning ganam in your breast you cannot advance a single step". (6)

Swami Rama further observes,

"Every reform has to be inspired by an inner awakening into spiritual wisdom. A change of heart and attitude not mere external, arrangements of things or organisational devices can bring about a real reform. No amount of compulsions and punishments, no superimposition or extraneous discipline can improve man unless he rises from within to the heights of his own sublimity". (7)

The spirituality of an ideal educated aman is manifested in leading a truthful life and in loving others
impressonally. To live a spiritual life is the greatest self-reformation and also the best way to spread truth. He says,

"The best way to spread vedanta is to live Vedanta, whether it be in the midst of others or alone. Live it, the air is bound to take it up, the sun, the moon, the stars, the skies all are bound to take it up, and it must spread". (8)

To live truth means to see the Divine in others and to love them.

"Proceed on the axiom that all are godly and everyone must behave as God if only you behave as God towards them". (9)

Swami Rama thinks that we can reform the world by self-reform, by being patient and honest. Devoid of spiritual stand point we look at others as sinners and the world as an evil, and take to reform it all throught bitter criticism and presumptuous sermons. In so doing we defeat the very purpose of reform and meet frustration. In the absence of self-reform all seems to go wrong and by self-reform everything is set right.

An Ideal man believes that love for all is the essential requisite for all reforms, best sustained by the truthful vision of God’s immanence in all beings. In his stylish fashion Swami Rama writes,

"On all doors of life is written "Pull" but you misread it as "Push"... Pushing is arguing, pulling is drawing within your own self through love". (10)

An appeal to the hearts through love is the surer way to reform others. An educated man will not misread. He will concentrate on "Pull" rather than "Push".

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Swamiji believes that an Ideal Educated man is involved in social and national reforms. Upholding the cause of downtrodden, Swami Rama says that in a dynamic society all works are equally important and as such, the 'Sudra' (Scheduled Caste) dignity must be maintained at par with others. The treacherous treatment to the 'low-caste' at the hands of the 'high-caste' is a social sin. Rama Tirtha appeals that caste rules must be relaxed and should be so designed as to promote a fellow-feelings. The educated man of Swamiji's concept will be a person who will work for the upliftment of the down trodden. He will be free from caste or class bias and will adopt various programmes to bring harmony in society and the upliftment of the common masses.

Among many social evils, Swami Rama refers the infant or child marriage, early widow-hood, and superstitious regard for large progeny in 'heaven-ward progress' as simply horrible. Swami Rama thinks that real reforms in society and life can be brought about by social Education. Ideal Education is the effective solution of all collective and individual problems. Swami Rama regards true education to be the virtue of God-vision and spiritual-freedom. In the context of our national life, however, he recognises the necessity of spreading literacy, learning of social science and getting of Industrial and technical education.
Chid education, women education, adult education etc. are considered by Rama Tirtha to be indispensable items in the agenda of overall educational reforms.

For proper education of man Swamiji lays stress on the mother tongue. He advocates the respect to mother tongue and suggests the publication of papers and periodicals in vernacular form so as to spread healthy views and useful informations. He appeals for wide literacy-compaigns and community service programmes.

Swami Rama has an appreciation for the educational work done in his times by the Christian missionaries and the British Government. But he has also criticised British education for its shortcomings and incompleteness. Rama Tirtha observes that the school and University education is extremely theoretical and does not prepare the talented youth of the country for a useful productive social life. According to Swami Rama education should be able to bring about an all round development in an individual.

The educational reforms proposed by Swami Rama Tirtha speak of his integral and eclectic philosophy of education, wherein the individual’s self-illumination and self-emancipation in communion with nature is in complete harmony with the spiritual ideas of universal conciousness. Education of the intellect, the training of emotions, the achievement of practical efficiency, are all combined to produce a healthy individual of a Vedantic Society. Hence Ram Tirtha
tries to bring about a happy socialistic goals of Education.

Swami Rama was against decrying the old customs as entirely useless because he considered that the past has its own importance in so far as it provides to the community an insight to mould its future. He says,

"We cannot do without our inheritance from the forefathers, the society which renounces it must be destroyed from without. Still less we can do with too much of it, the society in which it dominates must be destroyed from within". (11)

Hence he feels that the educated man must be well versed with his traditions and culture but must not be a slave to them.

For Swamiji an ideal educated man must be of the sacrificing nature. 'Sacrifice averts evil'. This saying was:

"True today as in the good old days, only it is not the vicarious sacrifice of innocent animals but the sacrifice (Havan Yajna) of our caste feelings, jealousis etc. at the alter of love that brings heaven to us in this world". (12)

Sacrifice (Yajna) and charity (dana) are the principles of human good and guide our actions. Merely giving alms in the form of bread or clothing to the beggers will not do, rather it will spoil the recepient of the alms. Right type of charity is to train a person into some productive art so that he may earn his own livelihood.

5.1 Views of other education thinkers regarding ideal educated man

Among the prominent modern Indian thinkers Vivekanand, Dayanand, Mahatama Gandhi, Tagore, Radha Krishna, Mohamad Iqbal, Zakir Hussan and Nehru have
expressed well considered views regarding whom to call an educated person. Their views are briefly being described below:

VIVEKANANDA considers that every educated man must have behind him tremendous integrity, tremendous sincerity and that is the cause of success in life. Swamiji and Vivekananda both emphasize the value of patriotism among Indian youth. Vivekananda says that every educated man should take the mission of imparting to the uneducated the fundamental idea that each soul is potentially divine and that unity in diversity is the plan of nature. The greater ideal of education is the development of human personality, formation of character, strength the mind, expansion of intellect and ability to stand on one’s own feet.

Ideal education should unveil the divinity in man and this divinity should be seen interacting lunatics, in punishing criminals and in everything that is connected with human life. Like Swami Rama Vivekananda suggests that ideal education should lay proper emphasis on creativity, originality and excellence, Good education is only that which unfold all the hidden powers in man. Real education required the cultivation of a sense of humanity and sense of humanity is the basis of a man’s character, the true mark of a balanced personality. A man who masters his mind is idealman and really an ideal educated man.
Like Rama the primary aim of education to Vivekananda is to help the individual to realize his best self. It should cultivate the ideal values of life like honesty, love, sympathy, non-violence restraint, cooperativeness, sacrifice and faith in man and god. Both Swamiji and Vivekanandas educational ideas are based on Vedantic conception on the inner self and the realization of omnipotent and supreme being through the science of religion.

DAYANANDA believes that the aim of true ideal education is to develop spiritualism, to get liberation, to develop character, morality and conduct and to provide the true knowledge. Thus Dayananda’s views also tally with those expressed by Swami Rama Tirtha.

TAGORE views that ideal education or true education of man is the education of bringing about inner harmony, a synchronization of true, good and beautiful. The function of education is to awaken the sense of goodness in man, to develop creative awareness and aesthetic sense, moral and spiritual development and for international understanding. His views that an ideal teacher advocates learning by doing and heuristic method particularly in science subjects. He assigns the important place to teacher because an ideal teacher should have the ability to understand the child i.e. instincts, emotions, sentiments, interests and potentialities. In an ideal education guru is like a gardener and school as a garden. Education establishes the true
standard of value for the objects of our going higher and higher. Though Tagore in his educational philosophy takes recourse to some of the ideas propogated by naturalists his whole mission in life was the realisation and understanding of the celestial power. His approach towards educations of an ideal man may some what look different from Swamiji’s approach but in essence the goal of education envisaged by both are similar.

Mahatama Gandhi believes that an ideal educated man always stands for the balanced and harmonious development of all the aspects of personality-physical, intellectuasl, social, spiritual etc. to enable himself to achieve the ultimate aim. Truth and self realisation. Like Swami Rama Mahatama Gandhi believes in Geeta - Geeta’s Karmyog Atma, God, etc.

Radha Krishnan views that an ideal man makes himself profoundly human and perfectly human more spiritual of more capable of sympathetic understanding. He says that moral qualities are of greater value than intellectual accomplishment. The ideal educated man according to him is not that person who adjust himself for the good or evil things in the society but one who fights against the evils and works towards the removal of evil things from the society. An ideal educated man is not only intellectually competent but also has the refinement of the heart and the discipline of the spirit. He cannot be called Ideal Educated.
man of the heart of spirit are neglected. Educated individual should have both knowledge and wisdom. Scientific philosophies have not been able to meet the challenges of ethics and religion. Thus Swamiji and Radha Krishnan’s view are in harmony with each other.

MOHAMAD IQBAL thinks that real aim of ideal education is to develop creativity, cultural values, character building, morality, nationalism and patriotism among children. He suggests that an ideal curriculum is always based on religion, morality, cultural heritage, science, history, languages etc. and is in the favour of learning by doing, learning by experience, and purposeful self activity. Creativity in man and his other potentialities can be developed through the process of creative education. Iqbal thinks that if ideal education is not permeated by human outlook, transcending race, nation colour, caste and country there can be no salvation for mankind. Even though Iqbal was a Muslim and not a votary of vedantist school his views about education are not very different from what was preached by Swamiji and other Vadantists.

ZAKIR HUSSAIN pointed out that an ideal educated man always have the following qualities i.e. intellectual horizon, open mindedness and accessibility, positive attitude, moral urge, flexible and versatile the aim of ideal educated man. He wanted the educand to be physically strong, socially adjusted, morally strong, spiritually
enlightened and aesthetically refined. He wanted the educand to be conscious of his responsibilities of real citizenship.

NEHRU's model of ideal educated man was that of a liberal, tolerant person who has a scientific outlook but is not oblivious of his great cultural heritage. Such a person should be free from fear, be compassionate and prepared to serve the humanity. Educated man must shun narrow religious dogma and traditional outlook which divide the people and nations rather than uniting them in a broad compass of humanism Pandit Nehru believed in a self disciplined individual who is wedded to his work and devotes all his energy into serving the society and nation as best as he can. Nehru was a great humanist and so his views about ideal education were influenced by his complete faith in human goodness. Swamiji along with his emphasis on spirituality also gives due consideration to service to humanity thus Nehru's view have similarity with Swamiji's views.

5.2 Educational Implications of Swamiji's opinion about Ideal Educated Man

Swami Rama Tirtha holds unique position among the enlightened Indian scholars of modern times. But he has not given any particular scheme of education to be implemented in educational institutions. Inspite of this his ideas have great significance for reorienting and reorganising Indian educational system which was in his times completely western oriented. He presented right approach to education which is
suitable for the needs, the cultural background and their national tradition of Indian youth. The glorious and the progressive spirit of modern age, both have inspired him. Rama visited many foreign countries and gave emphasis on self-knowledge, self-reliance, faith in one’s own self concentration and attainment of perfection.

Rama Tirtha was a great lover of the masses and correlated their betterment with the betterment of the country. He had first hand knowledge of his motherland. He had the solution for each and every problem that faced the country in his times. The solution that he suggested are still relevant for the simple reason that the problems that existed in his time still exist. As an inspired Vedantian he saw the solution of these problem in Vedanta.

In his writings and lectures on Indian problems Swami Rama devotedly signs the glory of Indian past and maintains that India has been the perennial source of all light, power and inspiration to the whole world, religiously, philosophically, culturally and politically and that the world has a spiritual debt to India. Like other thinkers Rama believed that the wisdom of India has always been illuminating. Religious prophets, social reformers, philosophical thinkers and statesmen all carried in them the divine light that is India.

Swami Rama laments on the sad plight of contemporary India. The cause of India’s downfall by some superficial
historians has been traced to its religious fervour, to the neglect of all secular life. Vedanta, particularly has often been regarded antisecular in its pursuits and responsible for India’s political, social, economic degradation Swami Rama takes an exception to this and holds contrary view that it is rather because of neglect of vedantian doctrine that India has fallen so low in the comity of nations.

5.3 Evaluation of Swamiji’s Influence on the Indian system of Education

Swami Rama Tirtha was a great social and religious reformer, a spiritual leader, a sanyasi and yogi, a philosopher and a teacher. He appeared as a benefactor of mankind, the harbinger of national solidarity, international understanding, moral and righteousness of life. rama Tirtha has a unique position in influencing the Indian system of education. There is no institution which entirely and directly devoted to Swamiji’s ideology yet indirectly his teachings have greatly influenced the Indian scene. By influencing the Eastern and Western values and knowledge a network of Dayanand Anglo vadic schools were established throughout India in this century these institutions popularly known as D.A.V. institutions have been influenced by Swamiji’s ideals. They try to impart education according to indian thought and cultural values. They also lay emphasis on modern scientific knowledge and learning of western liberal thoughts. They try to developed the ancient, spiritual and moral values enshrined in vedas, as also to shape the pupils
into dutiful, disciplined and devoted citizens of the
country. These values and ideals are imperfect harmony with
those preached by Swami Rama Tirtha.

GURUKUL System of education in India also reflect
Swami Rama Tirtha ideas. In gurukul system there is an
atmosphere of joy and freedom, love of peace, sympathy and
nobleness of spirit, simple living in high thinking. In the
system school atmosphere in pervaded with the simplicity,
tranquility and calmness. The gurukul schools emphasise all
around development of the child and the atmosphere is
pervaded with religious and spiritual spirit.

The reports of all recently appointed committees and
commissions on the re-organisation of education starting from
1948-49, Education commission 1963-64 Kothari commision, 1986
National policy of education have recommended inculcation of
all those values in the young generation which have been
highlighted by Swami Rama Tirtha.
REFERENCES

8. Ibid P.139.
9. Ibid P.293.