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Swami Vivekananda (1863-1902)

INTRODUCTION

Swami Vivekananda, a practical saint of modern India, wanted to revive the ancient vedic wisdom and succeed in re-establishing the glorious traditions of great India. As he had immense faith in the dignity of man and his well being, he preached and practiced the gospels of truth, righteousness, renunciation, brotherhood of man and the realisation of God throughout his life. He was also one of the contemporary Indian philosophers who revolted against the imposition of British system of education in India. He criticised such education on the ground that it is not related to India's culture and pointed out that it brings about an external change without any profound inner force. So he emphasised the new ideas such as mass education, physical education, religious education, vocational education and women's education based on the Indian culture and the needs of the society. He is the first great personality who realised the importance of women in national development and raised his voice in favour of women's freedom and education. He is also regarded as the champion of physical education because he always emphasised such education to make man strong. As his mission was to strike a balance between the spirituality of the East and the materialism of the West, this great soul is known as a **world teacher** and a great educationist of the twentieth century.

LIFE OF SWAMI VIVEKANANDA

Swami Vivekananda, a great teacher as well as practical saint of modern India, was born in a Bengali Kshatriya family on January 12, 1863 in Kolkata. His real name was Narendranath Dutta. His father Vishwanath Dutta was a famous lawyer in Kolkata High Court. He helped the poor and the needy. Swami Vivekananda's mother Bhuvaneshwari Devi was a pious lady. The atmosphere at home was indeed religious. He inherited a religious temperament and far sighted intelligence from his parents. He was sent to school at the age of five. He studied history, literature and Indian philosophy. Herbert Spencer and J.S. Mill were his favourite philosophers and Wordsworth was his favourite poet. He passed the matriculation examination at the age of 16 and joined the Presidency College. There he studied both Indian and Western philosophies. He led a simple and pure life. He practiced brahmacharya, and always remained engrossed in prayers, worship and meditation. The principal of his college Mr. Heasty once remarked, "Narendranath Dutta is really a genius. I have travelled far and wide, but I have never yet come across a lad of his talents and possibilities even in German Universities among philosophical students".

One day Mr. Heasty introduced Narendranath to the famous spiritual leader Shri. Ramakrishna Paramhansa. Narendranath remained in close contact with Swami Ramakrishna Paramhansa for more than six years. Shri Ramakrishna inspired him to lead the life of a monk and spread the light of India throughout the world. Three days before the death of Ramakrishna (1886), he appointed Narendranath as his successor and gave him the title 'Swami Vivekananda'. At the time of his appointment, Shri Ramakrishna said, "Today I have become penniless after giving you everything that I have. The power that I have inculcated in you through yoga would be instrumental in you performing great works. After accomplishing this task only you would go there from where you have come". After Shri Ramakrishna's death, Swami Vivekananda established Ramakrishna Mission and preached throughout his life in Asia, Europe, England and America the teachings of Ramakrishna. He set out for the Himalayas in 1890 and wandered there for 2 years. In 1892, he reached Kanniyakumari and visited the sacred shrine of the goddess. He jumped into the sea and reached a rock. He started meditation there. He then reached Chennai where the people were impressed by his personality. They collected funds to send him to America to participate in the Vishva Dharma Sammelan in September 1893. He introduced to the world Indian religion, culture and philosophy. As a consequence, the unknown monk of India suddenly leapt to fame and gained international attention at the Parliament of Religions held in Chicago in 1893. He travelled on foot and saw the naked form of India. He, therefore, wanted to establish a society of strong and self-reliant Indians. With this mission, he rendered meritorious service to the motherland. He preached the gospel of international brotherhood and left for his heavenly abode on July 4, 1902 at the age of 39.

GENERAL PHILOSOPHY OF LIFE

Great vedantist: Swami Vivekananda is a great vedantist and a true follower of Ramakrishna Paramhansa. He believes that Vedanta is perfectly impersonal and eternal. According to him, "The Dvaita, the Vasistadvaita, and the Advaita are the different expressions of the Vedanta". In fact, these are the different methods of attaining unity with God.

God is supreme: Swami Vivekananda describes God as supreme power and omniscient. He is of infinite existence, infinite knowledge and infinite bliss. He is present in man.

God and man: Swami Vivekananda believes that man is the incarnation of God. He finds the manifestation of God in man. According to him, "Each soul is a star. Man is potentially divine". Since God is present in man, the worship of man is the true worship of God. The ultimate goal of human life is to attain wonderful unity with the creator.

Equality of all religion: Swami Vivekananda has a firm faith that all different religions of the world lead to the attainment of unity with the Creator. He thinks that every religion is progressive and has many good points. He advocates that no religion is inferior or superior to another. The goal of all religions is reaching God through spiritualism and brotherhood.

Faith in man: Swami Vivekananda has immense faith in the greatness of mankind. Man is the supreme temple of God. He says, "The only God to worship is the human soul in the human body. Of course, all animals are temples too, but man is the highest, the Taj Mahal of temples. If I cannot worship in that, no other temple will be of any advantage". He further remarks, "If you cannot see God in the human face, how can you see in the clouds or in the images made of dull, dead matter, or in mere fictitious stories of your brain? I shall call you religious from the day you begin to see God in men and women". He who loves, lives and he who is selfish, is dying.

Universalism and spiritual brotherhood of man: Swami Vivekananda believes that all men are equal and they are the creation of God. Hence, there is a spiritual brotherhood of man which makes the world a family of nations. He says, "No one can be happy until all are happy". He preaches the brotherhood of man and fatherhood of God. He asks, "If you cannot worship your brother, man, the manifestation of God, how can you worship a God who is un-manifested?"

Science and spirituality: Swami Vivekananda interprets the vedanta along the lines of a scientific analysis. He believes that both vedanta and science maintain common principles.

Goals of life: Swami Vivekananda states that material prosperity is not the reality and it is not the goal of our life. According to him, the real happiness lies neither in the body, nor in the mind, but in life without dependence, in life absolutely free from any bondage. Happiness through dependence on sense gratification is temporary and false, and is like a sugar coated bitter pill. In other words, dependence is misery and independence is absolute, joy and bliss. Thus, reality is freedom from material prosperity. The goal of life is freedom. And freedom is attained by work, worship and knowledge.

Fourfold path: Swami Vivekananda presents the fourfold path of work that is, work, worship, contemplation, and knowledge for the attainment of freedom and liberation. In his lectures on karma yoga, bhakti yoga, raja yoga and janana yoga, he makes a scientific analysis of the diverse means of attainment of the spiritual goal.

Patriotism: Swami Vivekananda himself is a true patriot. He develops a deep spirit of patriotism in every Indian. He asks all the communities to forget the points of difference, disharmony and strife, and to hear the gentle voice of the motherland. He commands them to remove all the weakness to root out priest raft and orthodoxy, and to work for the economic upliftment of the country through trade, commerce and agriculture.

Optimism and strength: Swami Vivekananda develops in his mind an undaunted strength and deep optimistic faith. He calls men "lions on the face of the earth" and exhorts them to behave like lions. He gives the call to his country men thus, "Be a hero, always say, 'I have no fear'. Tell this to everybody, 'Have no fear'. To him fear is sin, fear is hell, fear is unrighteousness, and fear is wrong life". He says, "Strength is life, weakness is death: Strength is felicity, life is eternal and immortal, weakness is constant strain and misery. Weakness is death. Let positive, strong, helpful thoughts enter into your brains from the very childhood". He remarks that a cowardly, sad and indifferent person can do nothing in his life. Only the brave can uplift the world. He therefore, asks his country men, "Stand up, be bold, be strong, . . . you are the creator of your destiny". In fact, one who is afraid of nothing will do marvelous work.

Service and sacrifice: Swami Vivekananda believes that human development is possible through service and sacrifice. He says that unless people are ready to serve their fellow beings and sacrifice their lives for the sake of others, peace and prosperity will not be achieved in the society. Hence, service and sacrifice of humanity is the prime object of life.

BASIC PRINCIPLES OF EDUCATIONAL PHILOSOPHY

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Swami Vivekananda has been ranked among the greatest educationists of the world. His philosophy of education is a reflection of his general philosophy

of life, which is built upon the bedrocks of vedanta. He criticises the existing system of education. In fact, he has brought about a great revolution in the fields of Indian education and touched almost all aspects of it.

1. All knowledge is in the human mind. He has to uncover and develop it by his own efforts.
2. The infinite library of the universe is in our minds.
3. Study of books alone is not education.
4. Religious education should be imparted through sweet impressions and the fine conduct of the teacher, not through books.
5. Education should be imparted according to the nature of the child and his natural propensities.
6. Concentration is the key to all knowledge for which the practice of Brahmacharya is necessary.
7. Knowledge of Western technology and industrial education is a must for the progress of the country.
8. Real education is that education which prepares a man for the struggle for survival in the world, and it is not just passing examination and getting degrees.
9. Purity of thoughts, speech and deed is self-discipline, developed through meditation and concentration.
10. Education should develop the child physically, mentally and spiritually.
11. Education should foster spiritual faith, devotion and self-surrender in the individual through service and sacrifice.
12. Boys and girls should be given the same type of education.
13. Women should be imparted religious education so that they can facilitate character formation in their children.
14. Education should develop character, mental power, intelligence and inculcate self-confidence together with self-reliance in the taught.
15. The subjects included in the curriculum should promote the material and spiritual advancement of a child.
16. Mass education should be formulated and launched with a view to eradicate illiteracy, ignorance and poverty.
17. Teacher should be a friend, philosopher and guide. He should bring out the latent knowledge of the child by inspiration and motivation.
18. There should be an intimate relationship between the teacher and the students.
19. Human development is possible only through service and sacrifice. It is essential for achieving peace and prosperity in the society.
20. Human life is a constant struggle between the strong and the weak. Every individual should prepare himself for this struggle and face all the challenges boldly and confidently with the help of education.

MEANING AND DEFINITION OF EDUCATION

Education is not the mass of information which is inserted into the minds of the children by force. In the words of Swami Vivekananda, "If education means information only, then libraries could be the greatest saints of the world and encyclopedias would become seers and rishis". It is not just passing examinations or receiving degrees. In fact, it is a life-long process which prepares a man for his struggle for existence by making him self-reliant and developing his character and intelligence.

Swami Vivekananda has defined education thus, "It is the manifestation of divine perfection already reached in man". He further observes, "The education which does not help the common mass of people to equip themselves for life, which does not bring out strength of character, a spirit of philosophy and the courage of a lion—is it worth the name? Real education is that which enables one to stand on one's own legs". These words of Swami Vivekananda give a very practical concept of education. In other words, real education is meant for character formation, and intellectual and vocational development in the child.

MAIN INGREDIENTS OF EDUCATION

Education as manifestation of perfection: Swami Vivekananda's philosophy of education reflects his general philosophy of life. In his own words, "Education is the manifestation of the divine perfection already existing in man. Knowledge is inherent in man, no knowledge comes from outside, it is all inside, what we may say a man knows, should in strict psychological language be what he discovers or unveils". Like fire in a piece of flint, knowledge exists in the mind. Man discovers it with the guidance of his teacher.

Education as self-development: Swami Vivekananda believes that education is a process of development. The child can educate himself. According to him, "you cannot teach a child any more than you can grow a plant". The plant develops its own nature. (Education should help the child to grow in a proper way) He says, "Men must teach themselves. The child teaches himself. Your duty is to afford opportunities and to remove obstacles". Thus, the teacher should remove the hindrances which come in the way of self-development.

Real education: Real education is that which prepares a man for the struggle for existence. It prepares a man for social services, develops his character and finally imbues him with the spirit and courage of a lion. It is not simply passing examinations and getting some degrees. In the words of Swami Vivekananda, "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet".

Education as a natural growth of the child: Swami Vivekananda thinks that each child is naturally growing and teaching himself. Nothing should be forced on the children. They should be left free to carve out their own path. Kindness and encouragement will help their growth.

Education is based on a child's need: Swami Vivekananda thinks that every soul is the soul of God. It is therefore, the responsibility of the teacher to help and serve the children and impart to them education according to their needs and tendencies. Swami Vivekananda advises the teachers to come down to the level of the students—their mental abilities and so on.

Universal education: Swami Vivekananda is a great champion of universal education. He wants education to be universalised as it is the birthright of every human being. It is a biological, social, spiritual and economic necessity. Therefore, education must be provided to all people. He says, "India lives in cottages, education must reach them". If the poor boy cannot come to education, education must go to him. In the words of Swami Vivekananda, "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall". He also observes "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".

Concentration of mind: Concentration is the only valid method to attain knowledge. The very essence of education is the concentration of mind and not the collection of facts. Swami Vivekananda says, "If I had to do my education once again, and had any voice in the matter, I would not study at all. I would develop the power of concentration and detachment, and then with perfect instrument. I could collect facts at will". The treasure house of knowledge can be opened only through the key of concentration. One should not measure education by the number of books one has read, but measure it in terms of concentration, which one has attained.

Brahmacharya: Brahmacharya means chastity in thoughts, words and deeds. It is the best way to attain concentration. It is essential to acquire knowledge. This will lead to concentration, which is the source of education. Swami Vivekananda believes that by observing strict brahmacharya, all learning can be mastered within a very short time.

National system of education: Swami Vivekananda advocates a national system of education based on the needs and requirements of the country. He believes that the national system of education helps to improve the condition of our people. In his "Rousing call to the Nation" he has given great importance to a system of education based on our national needs, problems, aspirations and the general role of the country in the world's perspective. On the basis of this view, he has laid the foundation for mass or universal education connected with the general upliftment of the people.

Religious education: Swami Vivekananda considers religion as the backbone of the society, the central theme of life and the inner most core of education. The gospel of the vedas and upanishads is, "Arise, awake and stop not till the goal is reached". He tries to make this gospel the guiding principle of education. (The religious education imparted to the children should include the lives of great saints of all lands. No particular religion should be followed and taught while providing religious education in educational institutions. Religion must be a living experience with oneself. He says, "One must enter into heart of religion, that is, one must realize it in one's own life". All religion must be accepted and only their essential spirits should constitute the religious education to be given to children.

Women's education: Swami Vivekananda is considered as a great champion of women's education. (He had seen in America and Western countries how women were highly educated and trained, worked shoulder-to-shoulder with men. But in India, they are totally neglected and controlled by men. He feels that there can be no hope of well-being of the country unless the condition of the women is improved.) In the words of Swami Vivekananda, "All nations attain greatness by paying proper respect to women. That country and that nation which does not respect women, has never become great nor will ever be in future. There is no hope of rise for that country or family where women live in sadness". He remarks, "Only those nations progressed in the world that had respect for the women and gave them a chance to get education". He stresses that daughters should be brought up and educated with as much care and attention as the sons. He wants to provide a type of education that may make women fearless and brave, which may form character and enable them to face the realities of life boldly. He recommends the study of history, puranas, housekeeping and the arts for the development of an ideal character. He also cites, as example, the ideal lives of great Indian women such as Sita, Ahalya Bai, Mira Bai and Queen of Jhansi. His opinion is that the upliftment of women must come first and only then there can be any real greatness for the country. Finally, he observes, "To the women of this country I would say exactly what I say to the men. Believe in India and in our Indian faith. Be strong and hopeful and unashamed".

Mere book learning is not education: Swami Vivekananda stands against bookish knowledge and the existing system of education. According to him, true education is that which develops the will and enables the child to realise the divinity latent in him. Hence, education must include those activities which develop the infinite energy, zeal, courage and patience in man. He believes that mere bookish knowledge is not enough for achieving development in the above-stated aspects.

Secular education: Swami Vivekananda has great regard for all religions. He says, "All religion must be respected and only their essential spirits

should constitute the religious education to be given to children. He speaks about the diversity of his faith: "I go to church, I go to mosque and I go to any temple". Further he remarks, "Let us take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutation to the prophets of the past, to the great ones of the present and to that comes in the future".

Physical and health education: Swami Vivekananda is greatly concerned about the proper care of the body and the healthy development of one's physique. He advises thus; "Be strong, my young friends". You will be nearer to heaven through football than through the 'Gita'. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads. "Strength is goodness. Weakness is sin". He clearly says, "Make your nerve strong. What we want is muscles of iron and nerves of steel".

Vocational education: Swami Vivekananda stresses the practical aspect of life because he wants to make education self-supporting in all respects. He believes that it would be better if the people got industrial and technical education so that they might find work and earn their livelihood. Vocational education not only makes the people economically independent but also makes their nerve strong and helps them achieve economic and material prosperity. He has written, "It would be better if people are given some technical education, so that they do not wander here and there in search of a job, but engage themselves in some occupation and make both ends meet". Therefore, he gave equal importance to the study of western technology and engineering. He believed that this was essential for the economic prosperity of India.

AIMS OF EDUCATION

Swami Vivekananda has summed up the aims of education in two words—"man making". In the words of Swami Vivekananda, "The ultimate aim of all education and all training is man making". Thus, education aims at bringing about an all-round development in an individual. He further says, "Blessed are the men and women whose minds are centered on the acquisition of knowledge, who possess sweet and amicable tempers, who cultivate truthfulness and other similar virtues, who are engaged in altruistic work as prescribed by the Vedas".

Making a man perfect: The aim of education is to make a man perfect by diagnosing the perfection which is already latent in him. It means that all material and spiritual knowledge is already present in man but it is covered with a veil of ignorance. Education of the right type should aim at removing the veil of ignorance and bring him to the best level of self-actualisation.

Creating self-confidence and self-realisation: Man should have full confidence and self-realisation in himself, and strive to reach the highest

goal of his life. Education must provide self-knowledge, which brings material prosperity and freedom from the bondage of worldly existence. A man can attain perfection and achieve the glory of life through self-analysis and self-insight. Swami Vivekananda says, "Faith in our self and faith in God ... this is the secret of greatness". Education must aim at this kind of knowledge of the self and at the creation of self-confidence and self-realisation.

Physical development: Swami Vivekananda remarks that the aim of education is producing men of iron muscles and steel nerves to promote national development and produce the fearless, and physically well-developed citizens of tomorrow. He has glorified physical power. In his words, "Power is life and weakness is death". He emphasises the fact that the people must know the secrets of making the body strong, and they should also convey this knowledge to others. He believes that teaching the child football instead of the Gita makes him strong and takes him to the heaven.

Mental development: Stressing the need for the mental development of the child, Swami Vivekananda wants education to enable the child to stand on his own leg. Mental development can be achieved and promoted by the study of vedanta and modern science. He says, "We want that education by which the strength of mind is increased and the intellect is expanded by which one can stand on one's own feet".

Moral and character development: The greatness of the people of a country is measured by its moral development and character formation. So, Swami Vivekananda emphasises the practice of brahmacharya for building a strong character leading to purity in thoughts, words and deeds. He says, "We want that education by which character is formed". He stresses that what is needed by us today is men and women endowed with the quality of character. Education is not meant for information but for life building, man making, character making and assimilation of ideas. Hence, fostering moral development and formation of character in child should be the aims of our education.

Spiritual development: Without spiritual development, we cannot experience the highest power. Swami Vivekananda believes that spiritual development is possible only through social service and fostering world brotherhood feeling. Both moral and spiritual development, make the child perfect and prepare him to lead a holy life.

Spirit of renunciation: Swami Vivekananda tries to foster the spirit of renunciation in the individuals through the medium of education so that they will not become selfish and will work for the welfare of others. It is the aim of education to inculcate in man the fellow feeling. According to him, "We are all debtors to the world and the world does not owe us anything. It is a great privilege for one to be able to do something to the world". It does not mean total renunciation of the world.

Personality development: Personality is the influence or impression one creates on others. In the words of Swami Vivekananda, "Personality is two thirds and intellect and words are only one third in making the real man". The science of yoga develops the personality. It is education by which yoga should be imparted to the child for the growth and strength of personality. According to him, "The end of all education, all training should be man making".

Service to mankind: The aim of education is serving God in man. Swami Vivekananda says, "If you want to find God, serve man". He believes that it is not the God in symbols and images that we find and worship in temples. It is the God in the sick, the poor, the miserable, the ignorant and the downtrodden that we should worship. In fact, there is no other worship more important than the service of mankind and there is no religion greater than services.

Promotion of universal brotherhood: Swami Vivekananda stands for the unity of mankind and universal brotherhood. Education, therefore, must promote this feeling that the soul is the same in all humans. He says, "Through education, we should gradually reach the idea of universal brotherhood by flinging down the walls of separation and inequality. In every man, in every animal, however, weak or miserable, great or small, resides the same omnipresent and omniscient soul. The difference is not in the soul, but in manifestation". We should live with love by considering all the living beings of the world as members of one family like we give cooperation to one another in a small family and like an individual sacrifices his own interests for the interests of the others during emergency.

Vocational aim or practical side of life: Swami Vivekananda wants everyone to stand on his own legs by developing the capacity to earn his own bread and salt and lead a comfortable life. It is education, which should prepare the children for this life. He considers that a system of education is worthless which ignores the practical aspects of life. Therefore, he suggests the establishment of workshops and practical arts to solve the problems of hunger and unemployment in our country. Once he remarked, "The education remains or may not remain—there is nothing to gain or lose from it. It would be better if people are given some technical education, so that they do not wander here and there in search of a job, but engage themselves in some occupation and make both ends meet". For that he recommends the study of agriculture and technical subjects.

Development of nationalism and inter-nationalism: Swami Vivekananda is not only a great patriot and a nationalist but also a great internationalist. He stands for the harmony and good relationship of all nations. According to him, one of the aims of education is the development of national feelings and internationalism. He says, "I am thoroughly convinced that no individual

or nation can live by holding itself apart from the community of others". Education therefore should inculcate in the child the feeling that "Every Indian is my brother. Indians are my supreme soul. The gods and goddess of Indian are my God. Indian society is a swing of my childhood, flower garden of youth and crutches of old age".

Preparation of bold citizens: The aim of education is the preparation of bold citizens by strengthening the body and mind. Swami Vivekananda realises that fear is the main cause for all social and individual problems. It is education which should remove this fear and make the citizens bold and brave to face the challenges of life.

Scientific and technological progress: Swami Vivekananda believes that material, technological and scientific progress are essential to prepare the child for survival in this world. He advocates teachings of western science and technology for the prosperity and fulfillment of the basic necessities of human life.

Development of unity in diversity: The true aim of education is to develop a oneness of feeling between the material and the spiritual worlds. If there is any distinction, it is because of the illusion. Education must remove this illusion and develop an insight in the people so that they can realise unity in diversity.

CURRICULUM

Though Swami Vivekananda has not prescribed any typical curriculum to be followed in teaching, he has advocated only those subjects and activities, which foster material welfare along with spiritual development.

Study of vedanta: Swami Vivekananda emphasises the study of vedanta, religion, upanishad and philosophy in the curriculum in order to bring about spiritual development in the child.

Study of common and regional language: Swami Vivekananda is in favour of a common language for the unity and integrity of the country. He is of the opinion that all education must be provided in the regional languages or mother tongue of the child.

Study of sanskrit: Swami Vivekananda recommends the study of Sanskrit in order to preserve and transmit our cultural heritage and past greatness. He considers Sanskrit as the source of all Indian languages.

Study of arts: Swami Vivekananda includes arts in education. He believes that art is an essential part of human life.

Study of social sciences: Swami Vivekananda advocates the study of history, economics, geography, psychology, home science and political science, in order to achieve material progress.

Study of physical exercises: Swami Vivekananda stands for that education which makes human body strong with iron muscles and steel nerves. According to him, "power is life and weakness is death". He, therefore, stresses the study of social sciences with games, sports and physical exercises (yoga) for physical development.

Study of vocational subjects: Swami Vivekananda is in favour of the study of vocational subjects such as agriculture, industrial and technical subjects in order to develop vocational efficiency in the child so that he could become economically self-sufficient.

METHOD OF TEACHING

Swami Vivekananda is in favour of the ancient Indian system of educational organization based on the criteria of learning by sitting at the feet of the *acharya*, *guru* or the teacher. There is a close contact between guru (teacher) and his disciples (students) for better discipline of mind and body. He recommends the following methods of instruction:

Practice of yoga: Yoga should be practiced to control the fleeting mental faculties and emotions.

Observing meditation: Observing deep meditation and concentration is the source for the development of mind.

Brahmacharya: Brahmacharya is necessary for developing the power of concentration. Swami Vivekananda believes that all learning can be mastered within a very short time by observing strict brahmacharya. It is the source of all education.

Lecture and discussion: Swami Vivekananda recommends this method of teaching to teach science, social science, vedanta and philosophy.

Guidance and counselling: This method of instruction is emphasised to lead the child in the right path. Individual guidance by the teacher is essential and helpful to remove doubts which the child has about any subject.

Self-learning: Swami Vivekananda observes that a child educates itself. The teacher spoils everything by thinking that he is teaching. All knowledge is within man and it requires only an awakening, and that alone is the work of the teacher. The child may learn to apply his intellects for the proper use of his hands, legs, eyes, ears. The teacher should act as a guide and helper.

Travel: Swami Vivekananda recommends travel as a method of teaching. He suggests that pupils and teacher should undertake travelling in order to gain knowledge from the world outside. This method enables us to share our vedanta, upanishad and philosophy with the people of other countries.

PLACE OF TEACHER

Provider of suitable environment: Swami Vivekananda emphasises the fact that education should be child-centred. Like a plant, a child grows by his own inner power naturally. Hence, the function of the teacher is to remove obstacle in the way of the self-development of the child and help him in making the potential actual. The main duty of the teacher is to provide a suitable environment for the all-round development of the child.

Teaching like worshipping: Like Rousseau and Froebel, Swami Vivekananda believes in the freedom of the child in the field of learning. The teacher should allow freedom and teach the students in a proper manner. It means that the teacher should consider teaching a sacred duty.

A true teacher: Swami Vivekananda states that the true teacher is one who can immediately come down to the level of the student, and transfer his soul to the student's soul and see through and understand his mind. Only such a teacher can really teach and no one else.

Teacher as a guide: The teacher is a friend, philosopher and guide of the student. He is a tyagi imparting knowledge to the child.

Quality of the teacher: Swami Vivekananda lays stress on the personal life and character of the teacher. According to him, the personal life of the teacher is more important than the knowledge he possesses so that he can impart in the child all good things. Only a dedicated and selfless person can be a good teacher. He must have love and sympathy for his children. He should be pure in speech and deeds.

PLACE OF CHILD

The child is the centre in the process of education. Each child is the storehouse of all knowledge, because he is getting such gifts from nature. Therefore, he should be encouraged to discover his inner knowledge. In the words of Swami Vivekananda, "The child is the greatest book that ever was or will be. Until the inner teacher opens all outside teaching is in vain".

DISCIPLINE

Swami Vivekananda emphasises child-centred education in which the child is provided full freedom for activity and self-learning. The child is bestowed with full opportunities and suitable environment to develop himself naturally. Each child is his own teacher having latent knowledge in his mind. The task of the teacher is only to help, guide and inspire the child in order to bring out the inner knowledge of his pupils.

CONTRIBUTION OF SWAMI VIVEKANANDA TO EDUCATION

Spirit of humanism: Swami Vivekananda interprets vedantic philosophy to mean that the worship of God is service to mankind. He wants education to lead us to the goal of realising God through love of humanity, self-sacrifice and work for the upliftment of mankind.

Free and compulsory mass education: Swami Vivekananda is a great champion of free and compulsory mass education. He stresses the ideas that education should be universalised and it must be provided to cottages because India lives in them. He remarks that neglecting mass education is a great national sin and it is one of the causes of our downfall.

National system of education: Swami Vivekananda is in favour of a national system of education based on the needs and requirements of the country. A national system of education should include a study of India's philosophy, culture, arts, religion, history and languages. The scheme of studies should be built around it.

Women's education: Swami Vivekananda feels that there can be no hope for the well-being of the country unless the condition of the women is improved. He desired proper education and training for all women who in turn should be prepared to work for the economic, social and educational reforms of the country. They should become leaders and be placed in higher positions in order to function effectively in society.

Insist on Western science and technology: He emphasises the teaching of modern science and technology for prosperity and progress and to meet all the basic necessities of life.

Character development education: He lays stress on character development education. He believes that the greatness of the people of a country is measured by their character. He says, "We want that education by which character is formed".

Attack on castism and untouchability: Swami Vivekananda points out that all men are equal as they are created by God. The spiritual brotherhood of man makes the whole world into a family. Hence, there would be no place for casteism and untouchability among the people.

Liberal outlook in education: He recommends a unique and outward look in education through learning English, Western science and technology, travel to other countries, organizational methods, commerce and religious studies.

Ramakrishna mission: The greatest contribution of Swami Vivekananda in the educational and social sphere is the establishment of Ramakrishna Mission in 1899. The Ramakrishna Mission has opened many centres all over India in order to preach the teachings of Ramakrishna and render social services for the welfare of our nation.

CONCLUSION

Swami Vivekananda is a great educationist and he occupies a very prominent place among the Indian thinkers. He calls for that education which is man making and nation building. He stresses on free and compulsory mass education and women's education. He stands for a national system of education and is against casteism and untouchability. He is in favour of secularism, socialism and democracy. On the basis of these three pillars, a country is developed through the medium of education. He became a teacher of love; of the love of God flowing into the service of man; of faith flowing into works and both for giving character which is manliness and manliness which is spirituality. In the words of Jawaharlal Nehru, "Rooted in the past and full of pride in India's prestige, Swami Vivekananda was yet modern in his approach to life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education". It is seen from his writings, speeches and actions that he has suggested a relevant and meaningful system of education based on the needs of modern India.