CHAPTER VI

EDUCATIONAL PHILOSOPHY OF SWAMI VIVEKANANDA
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6.1 The Bases of Vivekananda’s Educational Philosophy

Vivekananda was a versatile genius who had mastered the Upanishads, the Mahabharta, the Ramayana, the Bhagavad Gita, the Bible and the Koran, and also the entire western thought from Plato to Spencer. He is said to have mastered the eleven volumes of the Encyclopedia Britannica. He had great respect and admiration for the Vedas and Vedantic tradition of India represented by Sri Sankara, Ramanuja and Madhva and had the highest and deepest devotion to his master Sri Ramakrishna who taught him the lessons of purity and strength.

6.2 Vivekananda’s Thought on Education

6.2.1 Concept of Education

According to Vivekananda, Education is not measured by the amount of information that is imparted to the pupil but that it must lead to life-building, man-making, character-making assimilation of ideas. He was utterly dissatisfied with the system of education that was prevalent under the British rule.

Vivekananda proclaimed that “We must have the whole of education of our country, spiritual and secular, in our own hands, and it must be on national lines, and through national methods as far as practicable.

According to Swami Vivekananda, “Education is the manifestation of the perfection already in man.”
Vivekananda opines that “Knowledge is inherent in man no knowledge comes from outside, it is all inside. What a man learns is really what he discovers by taking the cover off his own soul, which is a mine of infinite knowledge.”

All knowledge, that the world has ever received comes from the mind, the infinite library of the universe is in your own mind. The external world is only the suggestion, the occasion, which sets you to study your own mind. The falling of an apple gave the suggestion to Newton, and he studied his own mind. He rearranged all his previous links of thought in his mind and discovered a new link among them, which we call the law of gravitation. It was not in the apple nor in anything in the centre of the earth. “Like fire in a piece of flint, knowledge exists in the mind, suggestion is the friction which brings it out.”

All knowledge therefore, secular or spiritual, is in the human mind. All knowledge and all powers are within. What we call powers, secrets of Nature, and force are all within. All knowledge comes from the human soul. Man manifests knowledge, discovers it within himself which is pre-existing through eternity.

To Swami Vivekananda knowledge resides within the individual himself. He simply discovers or realizes it. Similarly, he holds that perfection is already inherent in man, and education is the manifestation of the same. Every one is entitled to perfection and education is means towards this end. To Swami Vivekananda it is under this framework of philosophy that education should be conducted.

“The external teacher offers only the suggestion which rouses the internal teacher to work to understand thing.” Then things are made
clear to us by our own power of perception and thought and we realize them in our own soul.

**Education as manifestation of perfection**: According to Swami Vivekananda, “Education is the manifestation of the perfection already present in man.” In every individual there are certain dormant powers which are inborn. Education manifests and develops these powers.

**Education as self-development**: Education is the process of self-development because the child educates himself. In Vivekanand’s words, “You cannot teach a child anymore than you can grow a plant. The plant develops its own nature.” The task of education is to see that there are no obstacles in the child’s path of self-development.

**Book-learning is no education**: To Swami Vivekananda, book-learning is no education. To him, “The training by which the character and expression of will are brought under control and become fruitful is education.” That is not education which makes man a machine. In fact that is education which develops the will and enables one to realize the divinity latent in him. Education must produce infinite energy, infinite zeal, infinite courage and infinite patience.

**Blend of the Secular and the Spiritual**

Vivekananda’s approach was a blend of the secular and the spiritual in education. He wanted his people to have an Education that would enable them to stand up, functioning as free men and women, proud of their past, sure of their future, with integrated personalities and devoting themselves to work for their own uplift and the service of the nation. “Arise, awake, and stop not till the goal is reached” was the clarion call to the youth of the nation. The awakening was to come through education and the goal was a renovated and resurgent India.
Freedom From Fear

Vivekananda says education should lead to the exercise of the mind and its development as an instrument for the assimilation and application of knowledge rather than merely as an aid for an assembly of formulae, information, facts and development of memory.

Vivekananda also laid great stress on the development of fearlessness in the young. He was firmly of the view that fear is the greatest enemy of self-development. He was, therefore, an unashamed votary of strength and thundered. “Strength is goodness, weakness is sin.” If there is one word that you find coming out like a bomb from the Upanishads, it is the word ‘abhaya’ or ‘fearlessness’. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil.”

Understanding of Inner Nature

According to Vivekananda, Science and Technology do not give man an understanding of his inner nature or the power to control himself, and so he continues to be subject to many internal fears that prevent him from functioning with self-confidence and realizing the full potentialities of his personality. It is here that Chittasuddhi and Vedanta help him to conquer his internal fears that state of fearlessness and non-attachment that will enable him to meet the challenges that life poses both externally and internally.

In this connection, Vivekananda draws attention to the need for ‘Brahmacharya’ and the control over one’s sense and impulses to which Swamiji referred repeatedly for gaining the power of concentration, and he wanted the students in particular to develop chastity in thought, word and deed. It is wrong to think that Brahmacharya is needed only for Sanyasins and men of religion. It is
essential for all youths who want to be good students, assimilate knowledge, develop understanding and acquire concentration of mind and fearlessness in both thought and action. And this 'Brahmacharya' has to come not by external coercion or command but by internal conviction and an understanding of its functional role in the acquisition of knowledge and the development of personality.

**Basic Principles of Educational Philosophy**

**Knowledge resides within the individual** : Most of Western educationists believe that knowledge is born in man because of interaction with his environment, while Vivekananda holds that knowledge is inherent in man, something inside him and not born out of the external environment. True knowledge does not come to the individual from outside. It is instead discovered within the individual because man's soul within him is the source of all true knowledge.

**Self-education** : Swami Vivekananda believes that the child learns through self-education. The child teaches himself. Things will be made clearer to the child by his own power of perception and thought. Like Froebel, Swami Vivekananda thinks that the child develops his own nature as the plant does his own. The teacher is to arrange the necessary environment for him so that he may do his growing. Man has all the knowledge. He requires only an awakening. Nothing should be forced on children. They should be left free to crave out their own path. They should not be scolded every now and then. Kindness and encouragement will help their growth. Positive ideas should be given to them.

The teacher is not to be a task-master. He has just to be a guide and helper. He will spoil everything if he thinks that he is the teacher of the child. Man has all the knowledge. He requires only an awakening. So the teacher has only to see that the child applies his intellect and
the various senses properly. Teacher should also let them know that they are progressing and that they have to put more efforts to achieve higher in their life.

**Education according to needs of children**: Vivekananda advises us to regard every soul as the soul of God, and every child as God. So the teacher has only to serve children. Hence the teaching should be adjusted according to the needs of children. “These needs should be determined in terms of the tendencies inherent in children and not according to what the parents or teachers think.” It is foolish for the parent or teacher to think that they can determine the path which the child should follow.

**Education for all**: Swami Vivekananda is an ardent advocate of universal education. He holds that education is the birthright of every human being. It is biological, social and spiritual necessity. Vivekananda states, “No amount of politics would be of any avail until the masses in India are once more well educated, well fed and well cared for.” He believes that the root cause of all evils in India is the poverty of the people. He considers education as the soul remedy for improving the condition of poor in the country. By education he wants to develop their lost individuality. He is an ardent advocate of mass emancipation. He believes that a nation is advanced as education and intelligence spread among the masses. The gems of spirituality scored in our sacred books should be brought to the common man by spreading education in the masses through the medium of mother tongue.

**National system of Education**: Vivekananda was a staunch advocate of national system of education. He wanted to reorganize education on national basis. He desired that education in the country should be wholly national in spirit. He believed that the national system of education should begin by acquainting the child with the
home where he resides, the community in which he moves, the country to which he belongs, ultimately his understanding and sympathy for the humanity at large. He wanted to train the child in India into the various aspect of Indian customs, manners, culture and philosophy and then acquire the knowledge of various civilizations of the world.

6.2.2 Aims of Education According To Swami Vivekananda

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.

The end of all education, all training, should be man making. The end and aim of all training is to make the man grow. The training by which the current and expression of will are brought under control and become fruitful, is called education.

It is man-making education all round that we want. The old institutions of living with the guru and such like systems of imparting education are needed. What we want are Western science coupled with Vedanta, 'Brahmacharya' as the guiding motto, and also Shraddha and faith in one’s own self.

Vivekananda’s idea of education is personal contact with the teacher-guru grihavasa, without the personal life of a teacher there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching.

There is only one method by which we can attain knowledge, that which is called concentration. The more the power of concentration, the greater knowledge that is acquired.
1. **Education For Physical Development**

Vivekananda laid great stress on the proper care of the body and the healthy development of one's physique. "Be strong, my young friends," he urged; that is my advice to you. You will be nearer to heaven through football than through the Gita. These are bold words, but I have to say them to you. You will understand the Gita better with your biceps, your muscles a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men.

Physical development of the individual is an important aim of education. Vivekananda felt that both self-realization and character building are impossible in the absence of physical development and education. In a conversation Vivekananda said that people must know the secrets of making the body strong, and they should also convey this knowledge to other. He felt that it is necessary to develop both the mind and the body, and cited his own example. He himself took physical exercise as part of his daily routine. Vivekananda glorified power and was opposed to weakness in any form. He said that power is life and weakness is a death. Power, in his opinion is happiness, a long and perfect life while weakness is a never ending burden which culminates in death.

2. **Education for Intellectual Development**

Physical Education was not enough. The primary function of education was to train the intellect and not the mere imparting of information as seen to be the case with the education prevalent under British rule and as it still continues to be so in India even after many years of independence.
According to Vivekananda, what was more important was the development of the mind and the training of the intellect in analysis, discrimination, and the pursuit of truth. He insisted on importance of concentration and affirmed:

“To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment, then with a perfect instrument, collect facts at will.”

Mental development of the individual is an other important aim of education according to Vivekananda. He believed that knowledge is inherent in man. It resides within individual. Perfection is inherent in man and education is the manifestation of the same. Thus the aim of education is to discover or uncover the knowledge that lies hidden in our mind.

3. Religion as a Means of Education

Vivekananda felt that education is incomplete without religious training. Children be taught lives of great saints of all lands. He believes that temples and churches, books and form are simply the kindergarten of religion. They are mere preliminaries. In fact, “One must enter into the heart of religion, that is, one must realize it in his own life.” Thus according to Vivekananda, “Religion must be a living experience with oneself”. True religious education should be imparted to children.

Religion is the innermost core of education. I do not mean my own or any one else’s opinion about religion. The true eternal principles have to be held before the people. First of all we have to introduce the worship of the great saints. Those great-souled ones who have realised the eternal truth are to be presented before the people as the ideals to be followed – Sri Ramachandra, Sri Krishna, Mahavira, Sri
Ramakrishna and others. Keep aside for the present the Vrindavan aspect of Sri Krishna and spread far and wide the worship of Sri Krishna roaring out the Gita with the voice of a lion, and bring into daily use the worship of Shakti – the Divine Mother, the source of all power. We now mostly need the ideal of the hero with the tremendous spirit of Rajas thrilling through his veins from head to foot – the hero who will dare and die to know the truth, the hero whose armour is renunciation, whose sword is wisdom. We now want the spirit of the brave warrior in the battle-field.

Make the character of Mahavira your ideal. At the command of Ramachandra he crossed the ocean! He had no care for life or death. He was a perfect master of the senses and wonderfully sagacious. Build your life on this great ideal of personal service. Through that ideal all the other ideas will gradually manifest themselves in life. Obedience to the Guru without questioning and strict observance of Brahmacharya – this is the secret of success. As on the one hand Hanuman represents the ideal of service, so on the other he represents leonine courage, striking the world with awe. He has not the least hesitation in sacrificing his life for the good of Rama. A supreme indifference to everything except the service of Rama. Only the carrying out of Sri Rama’s behest is the one vow of his life. Such whole-hearted devotion is wanted.

Through the thunder roll of the dignified Vedic hymns life is to be brought back into the country. In everything the austere spirit of heroic manhood should be revived. If you can build your character after such an ideal then a thousand others will follow. But take care that you do not swerve an inch from the ideal. Never lose heart. In eating, dressing or lying, in singing or playing, in enjoyment or disease, always manifest the highest moral courage. Never allow weakness to overtake your
mind. Remember Mahavira, remember the Divine Mother and you will see that all weakness, all cowardice will vanish at once.

The old religions said that he was an atheist who did not believe in God. The new religion says that he is the atheist who does not believe in himself. But it is not selfish faith. It means faith in all because you are all. Love for yourself means love for all, love for animals, love for everything, for you are all one. It is the great faith which will make the world better. The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practised, I am sure a very large portion of the evils and miseries that we have would have vanished. Throughout the history of mankind if any motive power has been more potent than another in the lives of great men and women, it is that faith in themselves. Born with the consciousness that they were to be great, they became great.

Infinite strength is religion. Strength is goodness, weakness is sin. All sins and all evil can be summed up in that one word: weakness. It is weakness that is the motive power in all evil doing. It is weakness that is the source of all selfishness. It is weakness that makes man injure others. Let them all know what they are, let them repeat day and night what they are: Soham. Let them suck it in with their mother's milk, this idea of strength - I am He! This is to be first heard; and then let them think of it and out of that thought will proceed works such as the world has never seen.

Tell the truth boldly. All truth is eternal. Truth is the nature of all souls. And here is the test of truth: anything that makes you weak physically, intellectually and spiritually, reject as poison. There is no life in it, it cannot be true. Truth is strengthening. Truth is purity, truth is all knowledge. Truth must be strengthening, must be enlightening, must be invigorating. Go back to your Upanishads, the shining, strengthening, the bright philosophy. Take up this philosophy.
The greatest truths are the simplest things in the world, simple as your own existence. The truths of the Upanishads are before you. Take them up, live up to them and the salvation of India will be at hand.

Physical weakness is the cause of at least one-third of our miseries. We are lazy; we cannot combine. We speak of many things parrot-like but never do them. Speaking and not doing has become a habit with us. What is the cause? Physical weakness. This sort of weak brain is not able to do anything. We must strengthen it. First of all our young men must be strong. Religion will come afterwards. Be strong, my young friends, that is my advice to you. You will be nearer to Heaven through football than through the study of the Gita. You will understand Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little strong blood in you. You will understand the Upanishads better and the glory of the Atman, when your body stands firm on your feet and you feel yourself as men.

Strength is what the Upanishads speak to me from every page. It is the only literature in the world, where you find the word 'Abhaya', 'Fearless', used again and again. In no other scripture in the world is this adjective applied either to God or man. And in my mind rises from the past the vision of the great emperor of the West, Alexander the Great, and I see as it were in a picture the great monarch standing on the banks of the Indus, talking to one of our sannyasins in the forest: the old man he was talking to, perhaps naked, stark naked, sitting upon a block of stone, and the Emperor astonished at his wisdom tempting him with gold and honour, to come over to Greece. And this man smiles at his gold and smiles at his temptations, and refuses. And then the Emperor standing on his authority as Emperor says, 'I will kill you if you do not come', and the man bursts into a laugh, and says,
'You never told such a falsehood in your life as you tell just now. Who can kill me? For I am spirit unborn and undecaying.' That is strength!

There are thousands to weaken us, and of stories we have had enough. Therefore, my friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength, every time strength. And the Upanishads are the great mind of strength. Therein lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the down-trodden of all races, all creeds and all sects to stand on their feet and be free. Freedom, physical freedom, mental freedom and spiritual freedom are the watchwords of the Upanishads.

But no scriptures can make us religious. We may study all the books that are in the world, yet we may not understand a word of religion or of God. We may talk and reason all our lives, but we shall not understand a word of truth until we experience it ourselves. You cannot hope to make a man a surgeon by simply giving him a few books. You cannot satisfy my curiosity to see a country by showing me a map. Maps can only create curiosity in us to get more perfect knowledge. Beyond that they have no value whatever. Temples and churches, books and forms are simply the kindergarten of religion, to make the spiritual child strong enough to take the higher steps. Religion is not in doctrines or dogmas, nor in intellectual argumentation. It is being and becoming. It is realisation.

We may be the most intellectual people the world ever saw and yet we may not come to God at all. On the other hand, irreligious men have been produced from the most intellectual training. It is one of the evils of western civilization – intellectual education alone without taking care of the heart. It only makes men ten times more selfish. When there is conflict between the heart and the brain, let the heart be
followed. It is the heart which takes one to the highest plane, which intellect can never reach. It goes beyond the intellect and reaches what is called inspiration. Always cultivate the heart. Through the heart the Lord speaks.

The intensest love that humanity has ever known has come from religion. The noblest words of peace that the world has ever heard have come from men of the religious plane. At the same time the bitterest denunciation that the world has ever known has been uttered by religious men. Each religion brings out its own doctrines and insists upon them as being the only true ones. Some will even draw the sword to compel others to believe as they do. This is not through wickedness, but through a particular disease of the human mind called fanaticism. Yet out of this strife and struggle, this hatred and jealousy of religions and sects, there have risen from time to time potent voices proclaiming peace and harmony.

The time was ripe for one to be born who would see in every sect the same spirit working: the same God; one who would see God in every being, one whose heart would weep for the poor, for the weak, for the down-trodden, and at the same time whose grand brilliant intellect would harmonise all conflicting sects not only in India but also outside India; and bring a marvellous harmony, the universal religion, into existence. Such a man was born and I had the good fortune to sit at his feet for years. I learned from my Master the wonderful truth that the religions of the world are not contradictory or antagonistic. They were but various phases of one eternal religion. Sri Ramakrishna never spoke a harsh word against anyone. So beautifully tolerant was he that every sect thought that he belonged to it. He loved every one; to him all religions were true. His whole life was spent in breaking down the barriers of sectarianism and dogma.
Let our watchword then be acceptance and not exclusion. Not only toleration, for so-called toleration is often blasphemy. Toleration means that I think that you are wrong and I am just allowing you to live. Is it not blasphemy to think that you and I are allowing others to live? I accept all religions that were in the past and worship them all. I worship God with every one of them, in whatever form they worship him. I shall go to the mosque of the Mohammedan; I shall enter the Christian's church and kneel before the crucifix. I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his Law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see light which enlightens the heart of everyone.

Not only shall I do all these but I shall keep my heart open for all that may come in the future. Is God's book finished? Or is it still a continuous revelation going on? It is a marvellous book – these spiritual revelations of the world. The Bible, the Vedas, the Koran and all other sacred books are but so many pages, and an infinite number of pages remain yet to be unfolded. 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 what will come in the future. Salutation to all the prophets of the past, to all the great ones of the present and to all that are to come in the future.

6.2.3 The End and the Means

One of the greatest lessons I have learned in my life is to pay as much attention to the means of work as to its end. He was a great man from whom I learned it, and his own life was a practical demonstration of this great principle. I have been always learning great lessons from that one principle, and it appears to me that all the secret of success is there: to pay as much attention to the means as to the end.
Our great defect in life is that we are so much drawn to the ideal, the goal is so much more enchanting, so much more alluring, so much bigger in our mental horizon, that we lose sight of the details altogether.

But whenever failure comes, if we analyse it critically, in ninety-nine per cent of cases we shall find that it was because we did not pay attention to the means. Proper attention to the finishing, strengthening, of the means, is what we need. With the means all right, the end must come. We forget that it is the cause that produces the effect; the effect cannot come by itself; and unless the causes are exact, proper and powerful, the effect will not be produced. Once the ideal is chosen and the means determined, we may almost let go the ideal, because we are sure it will be there, when the means are perfected. When the cause is there, there is no more difficulty about the effect, the effect is bound to come. If we take care of the cause, the effect will take care of itself. The realisation of the ideal is the effect. The means are the cause: attention to the means, therefore, is the great secret of life. We also read this in the Gita and learn that we have to work, constantly work, with all our power; to put our whole mind in the work, whatever it be, that we are doing. At the same time, we must not be attached. That is to say, we must not be drawn away from the work by anything else but still we must be able to quit the work whenever we like.

If we examine our own lives, we find that the greatest cause of sorrow is this: we take up something, and put our whole energy on it; - perhaps it is a failure, and yet we cannot give it up. We know that it is hurting us, that any further clinging to it is simply bringing misery on us; still, we cannot tear ourselves away from it. The bee came to sip the honey, but its feet stuck to the honey-pot and it could not get away. Again and again, we are finding ourselves in that state. That is the
whole secret of existence. Why are we here? We came here to sip the honey, and we find our hands and feet sticking to it. We are caught, though we came to catch. We came to enjoy; we are being enjoyed. We came to rule; we are being ruled. We came to work; we are being worked. All the time, we find that. And this comes into every detail of our life. We are being worked upon by other minds, and we are always struggling to work on other minds. We want to enjoy the pleasures of life; and they eat into our vitals. We want to get everything from nature, but we find in the long run that nature takes everything from us – depletes us, and casts us aside.

That is the one cause of misery: we are attached, we are being caught. Therefore says the Gita: Work constantly; work, but be not attached; be not caught. Reserve unto yourself the power of detaching yourself from everything, however beloved, however much the soul might yearn for it, however great the pangs of misery you feel it you were going to leave it; still, reserve the power of leaving it whenever you want. The weak have no place here, in this life or in any other life. Weakness leads to slavery. Weakness leads to all kinds of misery, physical and mental. Weakness is death. There are hundreds of thousands of microbes surrounding us, but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery, floating about us. Never mind! They dare not approach us, they have no power to get a hold on us, until the mind is weakened. This is the great fact: strength is life, weakness is death. Strength is felicity, life eternal, immortal; weakness is constant strain and misery; weakness is death.

Attachment is the source of all our pleasures now. We are attached to our friends, to our relatives; we are attached to our intellectual and spiritual works; we are attached to external objects, so that we get pleasure from them. What, again, brings misery but this
very attachment? We have to detach ourselves to earn joy. If only we had power to detach ourselves at will, there would not be any misery. That man alone will be able to get the best of nature, who, having the power of attaching himself to a thing with all his energy, has also the power to detach himself when he should do so. The difficulty is that there must be as much power of attachment as that of detachment. There are men who are never attracted by anything. They can never love, they are hard-hearted and apathetic; they escape most of the miseries of life. But the wall never feels misery, the wall never loves, is never hurt; but it is the wall, after all. Surely it is better to be attached and caught, than to be a wall. Therefore the man who never loves, who is hard and stony, escaping most of the miseries of life, escapes also its joys. We do not want that. That is weakness, that is death. That soul has not been weakened that never feels weakness, never feels misery. That is a callous state. We do not want that.

At the same time, we not only want this mighty power of love, this mighty power of attachment, the power of throwing our whole soul upon a single objects losing ourselves and letting ourselves be annihilated, as it were, for other souls – which is the power of the gods – but we want to be higher even than the gods. The perfect man can put his whole soul upon that point of love, yet he is unattached. How comes this? There is another secret to learn.

The beggar is never happy. The beggar only gets a dole, with pity and scorn behind it, at least with the thought behind that the beggar is a low object. He never really enjoys what he gets.

We are all beggars. Whatever we do, we want a return. We are all traders. We are traders in life, we are traders in virtue, we are traders in religion. Alas! we are also traders in love.
If you come to trade, if it is a question of give-and-take, if it is a question of buy-and-sell, abide by the laws of buying and selling. There is a bad time and there is a good time; there is a rise, and a fall in prices: always you expect the blow to come. It is like looking at the mirror. Your face is reflected: you make a grimace—there is one in the mirror; if you laugh, the mirror laughs. This is buying and selling, giving and taking.

We get caught. How? Not by what we give, but by what we expect. We get misery in return for our love; not from the fact that we love, but from the fact that we want love in return. There is no misery where there is no want. Desire, want, is the father of all misery. Desires are bound by the laws of success and failure. Desires must bring misery.

The great secret of true success, of true happiness, then, is this: the man who asks for no return, the perfectly unselfish man, is the most successful. It seems to be a paradox. Do we not know that every man who is unselfish in life gets cheated, gets hurt? Apparently, yes. "Christ was unselfish, and yet he was crucified." True, but we know that his unselfishness is the reason, the cause of a great victory, the crowning of millions upon millions of lives with the blessings of true success.

Ask nothing; want nothing in return. Give what you have to give; it will come back to you—but do not think of that now. It will be back multiplied a thousandfold—but the attention must not be on that. Yet have the power to give: give, and there it ends. Learn that the whole of life is giving, that nature will force you to give. So, give willingly. Sooner or later you will have to give up. You come into life to accumulate. With clenched hands, you want to take. But nature puts a hand on your throat and makes your hands open. Whether you will it or not, you have to give. The moment you say, "I will not", the blow comes; you are
hurt. None is there but will be compelled, in the long run, it give up everything. The more one struggles against this law, the more miserable one feels. It is because we dare not give, because we are resigned enough to accede to this grand demand of nature, that we are miserable. The forest is gone, but we get heat in return. The sun is taking up water from the ocean, to return it in showers. You are a machine for taking and giving; you take, in order to give. Ask, therefore, nothing in return; but the more you give, the more will come to you. The quicker you can empty the air out of this room, the quicker it will be filled up by the external air; and if you close all the doors and every aperture, that which is within will remain, but that which is outside will never come in, and that which is within will stagnate, degenerate, and become poisoned. A river is continually emptying itself into the ocean and is continually filling up again. Bar not the exit into the ocean. The moment you do that, death seizes you.

Be, therefore, not a beggar; be unattached. This is the most terrible task of life! You do not calculate the dangers on the path. Even by intellectually recognising the difficulties, we really do not know them until we feel them. From a distance we may get a general view of a park: well, what of that? We feel and really know it when we are in it. Even if our every attempt is a failure, and we bleed and are torn asunder, yet, through all this, we have to preserve our heart – we must assert our Godhead in the midst of all these difficulties. Nature wants us to react, to return blow for blow, cheating for cheating, lie for lie, to hit back with all our might. Then it requires a super-divine power not to hit back, to keep control, to be unattached.

I know the difficulties. Tremendous they are, and ninety per cent of us become discouraged and lose heart, and in our turn, often become pessimists and cease to believe in sincerity, love, and all that is grand and noble. So, we find men who in the freshness of their lives
have been forgiving, kind, simple, and guileless, become in old age, lying masks of men. Their minds are a mass of intricacy. There may be a good deal of external policy, possibly. They are not hot-headed, they do not speak, but it would be better for them to do so; their hearts are dead and, therefore, they do not speak. They do not curse, nor become angry; but it would be better for them to be able to be angry, a thousand times better, to be able to curse. They cannot. There is death in the heart, for cold hands have seized upon it, and it can no more act, even to utter a curse, even to use a harsh word.

All this we have to avoid: therefore I say, we require super-divine power. Superhuman power is not strong enough. Super-divine strength is the only way, the one way out. By it alone we can pass through all these intricacies, through these showers of miseries, unscathed. We may be cut to pieces, torn asunder, yet our hearts must grow nobler and nobler all the time.

It is very difficult, but we can overcome the difficulty by constant practice. We must learn that nothing can happen to us, unless we make ourselves susceptible to it. I have just said, no disease can come to me until the body is ready; it does not depend alone on the germs, but upon a certain predisposition which is already in the body. We get only that for which we are fitted. Let us give up our pride and understand this, that never is misery undeserved. There never has been a blow undeserved; there never has been an evil for which I did not pave the way with my own hands. We ought to know that. Analyse yourselves and you will find that every blow you have received, came to you because you prepared yourselves for it. You did half and the external world did the other half; that is how the blow came. They will sober us down. At the same time, from this very analysis will come a note of hope, and the note of hope is: "I have no control of the external world, but that which is in me and nearer unto me, my own world, is in
my control. If the two together are required to make a failure, if the two together are necessary to give me a blow, I will not contribute the one which is in my keeping and how then can the blow come? If I get real control of myself, the blow will never come."

We are all the time, from our childhood, trying to lay the blame upon something outside ourselves. We are always standing up to set right other people, and not ourselves. If we are miserable, we say, "Oh, the world is a devil's world." But why should be in such a world, if we really are so good? If this is a devil's world, we must be devils also, why else, should we be here? "Oh, the people of the world are so selfish!" True enough; but why should we be found in that company, if we be better? Just think of that!

We only get what we deserve. It is a lie when we say, the world is bad and we are good. It can never be so. It is a terrible lie we tell ourselves. This is the first lesson to learn: be determined not to curse anything outside, not to lay the blame upon any one outside, but by a man, stand up, lay the blame on yourself. You will find that is always true. Get hold of yourself.

We are to take care of ourselves – that much we can do- and give up attending to others, for a time. Let us perfect the means; the end will take care of itself. For the world can be good and pure, only if our lives are good and pure. It is an effect, and we are the means. Therefore, let us purify ourselves. Let us make ourselves perfect.

The primary aim of education, to Vivekananda, should be to help the individual to realize his best. It should cultivate values of life like honesty, love, sympathy, non-violence, restraint, co-operation, sacrifice and finally faith in man and God. His educational ideas are, therefore, based on the Vedantic conception of the inner self as omnipotent and
supreme, the realization of which is possible through the science of religion.

4. Character-Building Education

The character of any man is the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his soul, they leave upon it different pictures, and the result of these combined impressions is what is called a man's character. We are what our thoughts have made us. Each thought is a little hammer blow on the lump of iron which our bodies are, manufacturing out of it what we want it to be. Words are secondary. Thoughts, live; they travel far. And so take care of what you think.

Vivekananda says, "Neither money pays, nor fame, nor learning, it is character that can cleave through adamantine walls of difficulties."

Swami Vivekananda in his essay 'The Secret of Work' has described exquisitely what is meant by character.

The character of any man is the aggregate of his tendencies, the sum total of the bent of his mind. It is the sum total of all the impressions on the mind. This is really what is meant by character. Each man's character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad.

To Swami Vivekananda, without humility and character there is no education. Vivekananda says that "the misery of man will continue to exist until man's character energy is fully utilized for the re-establishment of desirable values of human life.

There are certain objective values of education which are fundamental and eternal like Truth, Beauty and Justice. The real task of education according to Vivekananda is the training by which the
current and expression of the will are brought under control for the benefit of society.

To Vivekananda the human will or mind is the infinite library of the universe. A person comes to know of his will when it begins to operate in a given environment. All knowledge the world has ever received comes from the will of man and all discoveries are the result of the activity of the will. Education alone can bring to light the wonderful capacities of the human mind which is a part of the universal mind. Education must, therefore, aim at formation of character, strength of mind, expansion of intellect and ability to stand on one’s own feet.

Vivekananda asserted that education should aim at development of character, morality and spirituality. He stated that we must have life-building, man-making and character-making education. In his opinion the chief aim of education is to character-making education. In his opinion the chief aim of education is to create a human being, and the true mark of a human being is character. Thus the main aim of education is to build character and develop spirituality. The glory and beauty of life lies in character-making and spirituality.

Each man’s character is determined by the sum total of these impressions. If good impressions prevail, the character becomes good, if bad, it becomes bad. If a man continuously hears bad words, thinks bad thoughts, does bad actions, his mind will be full of bad impressions; and they will influence his thought and work without his being conscious of the fact. In fact, these bad impressions are always working. The sum total of these impressions in him will create the strong motive power for doing bad actions. He will be like a machine in the hands of his impressions.

Similarly if a man thinks good thoughts and does good works, the sum total of these impressions will be good and they in a similar
manner will force him to do good in spite of himself. When a man has done so much good work and thought so many good thoughts, there is an irresistible tendency in him to do good. Even if he wishes to do evil, his mind as the sum total of his tendencies will not allow him to do so. He is completely under the influence of the good tendencies. When such is the case, a man’s good character is said to be established. If you really want to judge the character of a man, look not at his great performances. Watch a man do his most common actions. Those are indeed the things which will tell you the real character of the great man. Great occasions rouse even the lowest of human beings to some kind of greatness, but he alone is really great whose character is great always – the same wherever he be.

When a large number of these impressions is left on the mind, they coalesce and become a habit. It is said, ‘Habit is second nature’. It is first nature also and the whole nature of man. Everything that we are is the result of habit. That gives us consolation because, if it is only habit, we can make it and unmake it at any time. The only remedy for bad habits is counter habits. All the bad habits can be controlled by good habits. Go on doing good, thinking holy thoughts continuously. That is the only way to suppress base impressions. Never say any man is hopeless, because he only represents a character, a bundle of habits, which can be checked by new and better ones. Character is repeated habits and repeated habits alone can reform character.

5. Man-Making Education

Swami Vivekananda wanted man-making education for the youth and he wanted such educated young men to use their education to make men out of others.

This is the message of Vivekananda to the youth regarding education. Use of the intellect rather than accumulation of information,
concentration rather than memorizing, integrated development of the human personality in ascending scale of body, mind and heart, cultivation of fearlessness in pursuit of truth, and compassion and fraternity in dealing with fellowmen, science instead of superstition, rationality in place of obscurantism and absorption of the spirited message of the Vedanta that all men are divine and it only needs will, strength and effort to realize their divinity, and in the process recognize the common bond that makes all humanity kin – this is the message that Vivekananda gives for those who seek education.

To sum up, Swami Vivekananda pinned his faith for his country's regeneration on the youth. For this purpose, he wanted about the right way of getting the best out of their education. He also wanted them to share their education with the masses and thereby uplift the entire nation, in the process also uplifting themselves.

Vivekananda gave important place to the vocational aim of education for harmonious development of personality. Education which does not enable the individual to stand on one's own feet is useless. But it does not mean that one should be striving to amass wealth. All that it means is that everyone should be properly fed. But one must not think of exploiting others. One must not suck the blood of fellow-beings in order to make one's belly bigger. For achieving vocational efficiency aim, Vivekananda recommended training in agriculture and industry. He wanted to establish workshops for solving the immediate problems of hunger and starvation in the country.

For Vivekananda education is the means for establishing brotherhood in all mankind. Education must promote the spirit of universal brotherhood. Education must teach man that Atman (soul) is the same in all. Only that education is worth the name which imparts this spirit to man. Swami Vivekananda asserts that "from the highest good to the meanest grass the same power is present in all -the
difference being only in its manifestation." Education has to call for this power in every man.

Swami Vivekananda felt that most of the people in India are living in miseries. If education does not prepare man to attend to this primary want of the people than it is worthless. Hence education must not overlook the practical side of life. By the practical side of life or by material prosperity Swami Vivekananda does no mean that one should be striving to amass wealth. All that he means is that everyone must be able to get his primary needs satisfied. Education must give this ability to everyone, and it must also give one the sense of universal brotherhood, so that one must not think of exploiting others. According to Swami Vivekananda Vaishnava, Sakta, the Buddhist, the Jain, the Christian, the Sikhs, the Muslim and all others are at one—that infinite power is lying hidden in this Jivatman (individualized soul). To Swami Vivekananda, only that education is worth the name which imparts this spirit to man. The imbibing of this spirit in the heart of man would mean the annihilation of all misery from this earth, and education has to strive for this annihilation. Swami Vivkananda asserts that 'from the highest god to the meanest grass the same power is present in all – whether manifested or not.' Education should help in developing this power in every human being on this earth.

Vivekananda laid emphasis on the fact that faith in one's own self must be created through education. Education must teach that a man can do everything if he has courage.

Education must aim at the creation of self-confidence and self reliance. It is Shradha or faith which moves the world. The man who is devoid of Shradha runs to ruin.

Indian lacks in Sraddha (faith). The Sraddha which is the keynote of the Veda and the Vedanta must be created in man. It is this
Sraddha which moves the world. In order to create this, the first requisite is the self-knowledge. This self-knowledge, according to Swami Vivekananda, does not mean matted hair, staff, Kamandala and mountain caves. On the contrary by this term he means knowledge of one’s latent powers and potentialities, creation of self-confidence and self reliance which alone can bring material prosperity as well as freedom from the bondage of worldly existence. Education must aim at this kind of knowledge of the ‘self’ and at creation or self-confidence and self-reliance.

Education must create the spirit of renunciation in man. Today our country needs the spirit of renunciation. Without renunciation none can work for others. The man of renunciation views all alike. Education must inculcate the feeling in man that “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.”

Vivekananda believes that the aim of education is searching unity in diversity. He told that spiritual and material world is one; Brahma is also one. Vivekananda synthesized spiritual and material values. Education should enable man to find out unity in diversity.

According to Swami Vivekananda book-learning is no education. To him, ‘the training by which the current and expression of will are brought under control and become fruitful is education. That is not education which makes man a machine. That is not education which choke the will by force. In fact that is education which develops the will and enables one to realize the divinity latent in him.

In short, education must aim at the development of infinite energy, infinite zeal, infinite courage, and infinite patience in man.
6.2.4 Curriculum According to Swami Vivekananda

Vivekananda emphasized a curriculum based on the concept of all round development of child's personality. One side of it recommends the study of Vedantas, religion, philosophy and theology and on the other side, he advocates the case of western science, engineering and other modern subjects. He had a comprehensive view of education and recommended the study of regional language, Sanskrit, English, History, Geography, Economics, Social Science, Home-Science and Psychology.

Swami Vivekananda gave a rough programme of studies through which the ignorant masses can be taught. On the basis of his programme, a report was prepared by teachers and published by Sri Ramakrishna Mission Ashram. This report is known as the 'Report of the literary workshop on the educational ideas of Swami Vivekananda.' The course and syllabus are given in it according to certain phase as here under :-

First Phase

1. Command of the fundamental process of reading, writing and knowledge of simple arithmetic.

2. Elementary hygiene with special reference to sanitation and general cleanliness.

3. Physical education.

4. Common human needs and problems arising out of the demands of the society.

5. Study of the scriptures and lives of great men.

6. Education for worthy use of leisure.
Second Phase

1. Element of civics and Indian History.
2. Co-operative Societies and marketing of agricultural products.
3. Vocational training suitable of traditions and conditions.
4. Welfare activities for the children, youth, women and aged etc.

Third Phase

1. Element of economics with special reference to life.
2. Approach to Individual and communities, panchayats, Union-Board etc.
3. Fundamental of labour laws and trade unions (for industrial workers only).
4. Education for leadership.

Based on the above three phases Vivekananda has given the broad curriculum which is discussed in the succeeding paragraphs.

1. **Harmony of Science and Vedanta**: Vivekananda feels that curriculum must be able to achieve the development of every aspect of child’s personality. On the one hand he stressed the study of Vedanta, Upanishads, Puranas, Religion and Philosophy for spiritual development while on the other hand he stated the importance of scientific education. He believes that what is really needed in India is a harmony between Western science and Indian Vedanta. Only a synthesis between Vedanta and science can inspire man to use the resources of science for peaceful purposes and the progress of mankind.

2. **Education in arts**: Vivekananda observes that art is an indispensable part of life and hence education in science must be supplemented by the teaching of arts. Art is a part of religion.
Vivekananda was in favour of replacing the ideal of utility by an ideal of beauty.

3. **Common language**: Vivekananda stressed the need for a common language. Such a language is necessary for unity in the country.

4. **Regional language**: In addition to common language, Vivekananda felt that it was necessary to encourage every regional language. In fact, all education must be given in regional language because it is the mother-tongue of child.

5. **Sanskrit**: Vivekananda believed that Sanskrit is the source of all Indian languages. He said that mere sound of this language granted power, ability and prestige to the race. He further added that our awareness of our cultural heritage and past greatness depended upon our knowledge of Sanskrit. He felt that in the absence of this language it would be impossible to protect Indian culture. It is Sanskrit which gives stability and permanence to the progress of our country.

6. **History, geography, economics, home science, psychology etc.**: Vivekananda also recommended the study of subjects like history, geography, economics, mathematics, home science, psychology and agriculture.

7. **Physical and vocational education**: Vivekananda recognized the importance of physical as well as vocational education. He felt that both self-realization and character building are impossible in the absence of physical development. He also believed that vocational education should be imparted. He remarked, “Make your nerves strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping but stand on your feet and be men. It is man-making
religion that we want. It is man-making education all round that we want.

6.2.5. Methods of Teaching According To Swami Vivekananda

Swami Vivekananda was in favour of indigenous system of teaching, learning by sitting at the feet of Acharya or through close contact with teacher. Vivekananda recommended the following principles of teaching:

- Concentration and meditation
- Brahmacharya
- Faith (Shraddha and reverence)
- Discussion
- Study of scripture
- Guidance
- Service to others
- Congenial atmosphere based upon freedom and discipline.

Method of Concentration: Vivekananda laid emphasis on concentration as a method of attaining knowledge. Concentration is the sole of mind as the method of attaining knowledge. Concentration is the sole key to the treasure of knowledge. Vivekananda considers the concentration of mind as the essence of education. The literacy figure and the scientist has to concentrate his attention on his subject for a long time, and only then he can hope to discover something new in the field. Greater attention always helps in working more.

The more the power of concentration, the greater the knowledge that is acquired. The cook with concentration will cook a meal all the better. In making money, or in worshipping God, or in doing anything, the stronger the power of concentration, the better will that thing be done. This is the one call, the one knock, which opens the gates of Nature, and lets out floods of light.
Ninety per cent of thought-force is wasted by the ordinary human being and, therefore, he is constantly committing blunders. The trained man or mind never makes a mistake. The main difference between men and the animals is the difference in their power of concentration. An animal has very little power of concentration. Those who have trained animals find much difficulty in the fact that the animal is constantly forgetting what is told to him. He cannot concentrate his mind upon anything for a long time. Herein is the difference between man and the animals. This difference in their power of concentration also constitutes the difference between man and man. Compare the lowest with the highest man. The difference is in the degree of concentration.

All success in any line of work is the result of this. High achievements in arts, music etc. are the result of concentration. When the mind is concentrated and turned back on itself, all within us will be our servants, not our masters. The Greeks applied their concentration to the external world and the result was perfection in art, literature etc. The ancient Rishis concentrated on the internal world, upon the unseen realms in the self and developed the science of yoga. The world is ready to give up its secrets if we only know how to knock, how to give the necessary blow. The strength and force of the blow comes through concentration.

The power of concentration is the only key to the treasure-house of knowledge. In the present state of our body we are much distracted, and the mind is frittering away its energies upon a hundred things. As soon as I try to call on my thoughts and concentrate my mind upon any one object of knowledge, thousands of undesired impulses rush into the brain, thousands of thoughts rush into the mind and disturb it. How to check it and bring the mind under control is the whole subject of study in Rajayoga. The practice of meditation leads to mental concentration.
To me the very essence of education is concentration of mind, not the collection of facts. If I had to do my education once again, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument, collect facts at will.

Power comes to him who observes unbroken Brahmacharya for a period of twelve years. Complete continence gives great intellectual and spiritual power. Controlled desire leads to the highest results. Transform the sexual energy into spiritual energy. The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining. It is owing to want of continence that everything is on the brink of ruin in our country. By observance of strict Brahmacharya all learning can be mastered in a very short time; one acquires an unfailing memory of what one hears or knows but once. The chaste brain has tremendous energy and gigantic will power. Without chastity there can be no spiritual strength. Continence gives wonderful control over mankind. The spiritual leaders of men have been very continent and this is what gave them power.

The power of concentration is the theme and essence of self realization. Concentration of the mind takes a long time and constant practice. It is partly physical, but in the main mental. If the body is healthy, the mind remains healthy and strong. But what is required here is to get control over the body first which should be followed by control over the mind. Once the mind is thus manipulated it can reveal its own secrets and answer many of the questions like God, soul, happiness life and death.

The man who practices concentration will come to know that the external world is but the gross form of the internal. The finer or internal is always the cause of the effect of the external world. Vivekananda enumerates several techniques of concentration which we found in the various systems of Indian philosophy. To cite one
example, he suggests that the symbol or word like 'Om' can be made the companion of the mind during concentration. The repetition of that work and directing the mind towards its meaning will make the mind detached from all other thoughts. One may experience destructions in the initial stages, but constant practice will improve the introspective nature of the mind. To Vivekananda “Meditation is the one moment in our daily life that we are not material the soul thinking of itself.” But actually concentration and mediation are complementary rather than contradictory.

**Brahmacharya for concentration**: Vivekananda believes that Brahmacharya is necessary for developing the power of concentration. By observing strict Brahmacharya all learning can be mastered within a very short time. Brahmacharya improves the power of mind and helps in power of retention. Without Brahamacharya one cannot possibly have any spiritual power. Brahamacharya gives mental and spiritual power of the highest kind.

**Discussion and contemplation**: In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as methods of education. The pupil can remove the difficulties in his path by discussing them with his teacher (educand) in an informal atmosphere.

**Faith and reverence**: The educand must have reverence for his educator. The progress of any kind is impossible in the absence of reverence. Faith in one’s own self is the first step towards advancement. All the achievements of modern science are the result of faith and devotion of the highest order. The foundation of this faith and devotion is man’s own soul, but the educator inspires this devotion.
Method of individual guidance and counseling: Pupils can be kept on the right path through the method of individual guidance and counseling.

Freedom in education: Vivekananda was a strong supporter of freedom in education because he believed that it was the first prerequisite of development. Hence no teacher should exert any kind of pressure on his pupils.

6.2.6 Discipline According To Swami Vivekananda

To inculcate in the students a true sense of discipline, the method should be self-imposed and it should not be enforced from outside. The best way of developing discipline in the pupils is to create a decent environment where teachers should be of high character, of high sense of morality and amicable disposition. When this is actually done it spills up in them a real sense of discipline. The correct formula for ensuring the growth of disciplined manhood is to provide maximum liberty and minimum of restraint from outside. So attempt should be made to develop the character and the sense of discipline of the school children through self-governance, through responsible co-operation, through the voluntarily accepted discipline of games. Even today's psychological test support the system of discipline of Vivekananda, that real discipline never grows under the strict authoritarian atmosphere. And to so called discipline of the strict type really kills the natural spirit of the children and stunts the normal growth of their personality.

6.2.7 Teacher According to Swami Vivekananda

Vivekananda laid great emphasis on the personal contact of the pupil with the teacher – “Guru grihavasa”. One should live from his very boyhood with one whose character is blazing fire and should have before him a living example of the highest teaching. The first condition necessary for the teacher is sinlessness. The question is often asked:
why should we look into the character and personality of the teacher.” This is not right. The ‘sine quo non’ of acquiring truth for oneself, or for imparting to others, is purity of heart and soul. He must be perfectly pure and then only comes the value of his words.

The second condition necessary for a teacher is that he must know the spirit of the scriptures. 'The whole world reads Bibles, Vedas and Korans; but they are only words, syntax, etymology philology - the dry bones of religion. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is the knowledge of the spirit of the scriptures that constitutes the true teacher.

The third condition is in regard to the motive. The teacher must remember that the only medium through which spiritual force can be transmitted is love.

The fourth condition is that the teacher should not think that he is making the child grow. “You cannot teach a child to grow,” he said, “you can only help. A child teaches itself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things.

Vivekananda had the most modern ideas about the functions of the teacher.

In the words of Swami Vivekananda the teacher must not dishearten the pupil, he must not scold him for his errors, he must make him conscious of his inner powers. The teacher has to make the pupils conscious that he has to reach his perfection. Education must be directed towards achieving this important aspect.

Teacher is a friend, philosopher and guide. He should sympathetically bring out the latent knowledge in a child by inspiration
and motivation. There should be an intimate relationship between the teacher and the students.

The role of a teacher according to Swami Vivekananda can be stated as follows:-

Both the teacher and the students are active participants in the teaching learning process. The teacher should look upon the student not as a mere physical being but as a living and dynamic mind that struggling to manifest the light of the infinite soul. The teacher should facilitate this process of self-discovery. Teacher should not try to fill the mind with information and knowledge only. Instead he should attempt to unfold the creativity within by stipulating and strengthening the mind. The teacher has to carefully nurture the conviction and faith in the mind of the students. Needless to say, teacher requires faith, patience, perseverance and firm conviction. This ideal of faith in oneself, or Atmashraddha, would be greatest gift of a teacher to the student.

**Provider of suitable environment** : According to Vivekananda education is the process of self-development because child educates himself. The real task of the educator is to see that there are no obstacles in the child’s path of self-development. Just as the gardener prepares the ground for his plants, protects them from destructive hands and animals, and nourishes them with manure and water from time to time, in the same manner the education takes care of the child and provides for him environment in which he can develop without any hindrance. The child himself is the source of knowledge but it is for the educator to wake it from its dormant condition. Hence the educator should try to encourage the children to use their body, sense organs and brains.
**Attitude of worshipper**: No teacher should exert any kind of pressure on his pupils, as Vivekananda was a strong supporter of freedom in education. Vivekananda stressed upon educators that their attitude of teaching should be that of a worshipper.

**Teacher as guide**: In the words of Vivekananda, “Teacher is a philosopher, friend and guide helping the educand to go forward in his own way.”

**Qualities for the teacher**: Swami Vivekananda attaches great importance to the personal life and character of the teacher. He thinks that only Tyagi (the one who has renounced his personal gains and the one who has dedicated his life to the services of others) can be a good teacher. The teacher should be of a very high character. He must be pure in mind and heart. He must have love for his pupils. Love is the best medium to transmit the spiritual force. The teacher must have full sympathy for the pupils. He can never teach without sympathy. Vivekananda believes that it is only through sympathy that he can bring down himself to the level of his pupils.

Regarding the role of teacher, Vivekananda himself says, “The only true teachers is he who can immediately come down to the level of the student, and transfer his soul to the student’s soul and see through the student’s eyes and hear through his ear and understand through his mind. Such a teacher can really teach and none else.

Like Froebel Vivekananda regarded child as the pivotal point of education. He is the store-house of knowledge. Knowledge resides within him. Vivekananda laid emphasis on the discovery of inner knowledge and said, “Go into your own and get the Upanishads out of your ownself. You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vein.”
6.2.8 The Teacher and the Taught

My idea of education is Gurugriha-vasa. Without the personal involvement of the teacher, there would be no education. One should live from his very boyhood with one whose character is a blazing fire and should have before him a living example of the highest teaching. In our country the imparting of knowledge has always been through men of renunciation. The charges of imparting knowledge should again fall upon the shoulders of Tyagis.

The old system of education in India was very different from the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge should be given freely and without any price. The teachers used to take students without charge and not only so, most of them gave their students food and clothes. To support these teachers, the wealthy families made gifts to them and they in their turn had to maintain their students. The disciple of old used to repair to the hermitage of the Guru, fuel in hand, and the Guru, after ascertaining his competence, would teach him the Vedas, fastening round his waist the threefold filament of Munja, a kind of grass, as the emblem of his vow to keep his body, mind and speech in control.

There are certain conditions necessary in the taught and also in the teacher. The conditions necessary for the taught are purity, a real thirst after knowledge, and perseverance. Purity in thought, speech and act is absolutely necessary. As for thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. There must be a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and victory is achieved. The student who sets out with such a spirit of perseverance will surely find success at last.
In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world reads Bibles, Vedas and Korans; but they are all only words, syntax, etymology, philology – the dry bones of religion. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true teacher. The second condition necessary for the teacher is sinlessness. The question is often asked: 'Why should we look into the character and personality of a teacher?' This is not right. The sine qua non of acquiring truth for oneself, or for imparting to others, is purity of heart and soul. He must be perfectly pure and then only comes the value of his words. The function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore, the teacher must be pure. The third condition is in regard to the motive. The teacher must not teach with any ulterior selfish motive, for money, name or fame. His work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive, such as the desire for gain or name, will immediately destroy the conveying medium.

It is not easy to be a disciple. The first condition is that the student who wants to know the truth must give up all desires for gain. What we see is not truth as long as any desire creeps into our minds. So long as there is in the heart the least desire for the world, truth will not come. The rich understand truth much less than the poor people. The rich man has no time to think of anything beyond his wealth and power, his comforts and indulgences. I do not trust the man who never weeps; he has a big block of granite where his heart should be.
Therefore, knowing what prosperity means and what happiness means, one should give up these and seek to know the truth and truth alone. Unselfishness is more paying, only people have not the patience to practice it. It is more paying from the point of view of health also. Love, truth and unselfishness are not merely moral figures of speech, but they form our highest ideal, because in them lies such a manifestation of power. Self-restraint is a manifestation of greater power than all outgoing action. All outgoing energy following a selfish motive is frittered away; it will not cause power to return to you; but if restrained, it will result in development of power. This self-control will tend to produce a mighty will, a character which makes a Christ or a Buddha.

The second condition is that a disciple must be able to control the internal and external senses. By hard practice he has to arrive at the stage where he can assert his mind against the commands of nature. He should be able to say to his mind, “You are mine; I order you, do not see or hear anything.” Next the mind must be made to quiet down. It is rushing about. Just as I sit down to meditate, all the vilest subjects in the world come up. The whole thing is nauseating. Why should the mind think thoughts I do not want it to think? I am as it were a slave to the mind. No spiritual knowledge is possible so long as the mind is restless and out of control. The disciple has to learn to control the mind.

Also, the disciple must have great power of endurance. Life seems comfortable, and you find the mind behaves well when everything is going well with you. But if something goes wrong, your mind loses its balance. That is not good. Bear all evil and misery without one murmur or hurt, without one thought of unhappiness, resistance, remedy or retaliation. That is true endurance. When my Master, Sri Ramakrishna, fell ill, a Brahmin suggested to him that he
apply his tremendous mental power to cure himself; he said that if my Master would only concentrate his mind on the diseased part of the body, it would heal. Sri Ramakrishna answered, “What! Bring down the mind that I’ve given to God to this little body!” He refused to think of body and illness. His mind was continually conscious of God; it was dedicated to Him utterly. He would not use it for any other purpose. Remember also the man on the cross! He pitied those who crucified him. He endured every humiliation and suffering. He took the burden of all upon himself: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” Such is true endurance. How very high he was above his life, so high that we cannot understand it.

The next condition the disciple must fulfill is to conceive an extreme desire to be free. No one is desiring anything beyond the body. What is the world but a combination of stomach and sex? Look at millions of men and women— that is what they are living for. Take these away from them and they will find their life empty, meaningless and intolerable. Such are we. And such in our mind; it is continually hankering for ways and means to satisfy the hunger of the stomach and sex. These desires of the body bring only momentary satisfaction and endless suffering. It is like drinking a cup of which the surface layer is nectar, while underneath all is poison. But we still hanker for all these things. Renunciation of the senses and desires is the only way out of this misery. If you want to be spiritual, you must renounce. This is the real test. Give up the world—this nonsense of the senses. There is only one real desire: to know what is true, to be spiritual. To more materialism, no more this egoism. I must become spiritual. Strong, intense must be the desire. If a man’s hands and feet were so tied that he could not move and then if a burning piece of charcoal were placed on his body, he would struggle with all his power to throw it off. When I shall have that sort of extreme desire, that restless struggle to throw off
this burning world, then the time will have come for me to glimpse the Divine truth.

Our sole concern should be to know the highest truth. Our goal is the loftiest. Let us worship the spirit in spirit, standing on spirit. Let the foundation be spirit; the middle, spirit’ the culmination, spirit. Stand thou in the spirit ! That is the goal. We know we cannot reach it yet. Never mind. Do not despair, but do not drag the ideal down. The important thing is: how much less you think of the body, of yourself as matter, as dead, full insentient matter; how much more you think of yourself as shining immortal spirit, the more eager you will be to be absolutely free of matter, body and senses. This is the intense desire to be free.

The teacher must throw his whole force into the tendency of the taught. Without real sympathy we can never teach well. Do not try to disturb the faith of any man. If you can, give him something better, but do not destroy what he has. The only true teacher is he who can convert himself, as it were, into a thousand persons at a moment’s notice. The true teacher is he 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 through his mind. Such a teacher can really teach and none else.

6.2.9 Education of Women

Swami Vivekanand was greatly pained at the miserable condition of women in India. He was conscious that a nation could rise only by paying proper respect to women. He quotes from the Manusmriti.

“Where women are respected, there the gods delight; and where they are not, there all works efforts come to naught.”

He further says,
“There is no hope of rise for that family or country where there is no estimation of women, where they live in sandness. For this reason, they have to be raised first.....”

So he recommends that daughters should be brought up and educated just as sons. He wants that the ideal of chastity should be emphasized for women, because this ideas would bring them strength for reaching their perfect womanhood. He places the ideal of Sita for the Indian women. He remarks that any attempt to modernize women which takes the women away from the ideal of Sita is vicious and must be stopped immediately. To Swami Vivekannada Sita is a symbol of purity, she is our ideal, and she must remain. Indian women must be taught to follow the ideal of Sita.

Swami Vivekananda was against child marriage, as this practice stood in the way of the fullest development of personality of children married prematurely. In this connection he was particularly against the early marriage of girls. He deplores that girls in India are married at the age of eleven years lest they should also observe Brahmacharya like boys and should be educated by their parents. He believes that there can be no hope of well-being of the country unless the condition of the women is bettered. He says, “Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them. And our Indian women are as capable of doing it as any in the world.” Thus Swami Vivekananda had immense faith in our women. He did not like them to imitate the West.

“Where women are respected, there the gods delight; and where they are not, there all works efforts come to naught. “There is no hope of rise for that family or country where there is no estimation of women, where they live in sadness. For this reason, they have to be raised first.....”
He wants that the ideal of chastity should be emphasized for women, because this idea would bring them strength for reaching their perfect womanhood. He places the ideal of Sita for the Indian women. He remarks that any attempt to modernize women which takes the women away from the ideal of Sita is vicious and must be stopped immediately. To Swami Vivekananda Sita is a symbol of purity, she is purer than purity itself, she suffered without a murmur, she is our ideal, and she must remain. Indian women must be taught to follow the ideal of Sita, in their life.

He was not in favour of child marriage of specially the girls, because premature marriage is a big hurdle in the development of personality of children. He deplores that girls in India are married at the age of eleven years lest they should also observe Brahmachara like boys and should be educated by their parents. He believes that a country cannot progress until the condition of the women is bettered in the society.

He was of the opinion that, Women must be put in a position to solve their own problems in their own way. No one can or ought to do this for them and more over and our Indian women are as capable of doing it as any in the world.”

He says “With regard to domestic virtues I have no hesitation in saying that our Indian methods have in many ways the advantage over Indian methods have in many ways the advantage over all others.” He conveyed to the Indian Youth believe in India and in our Indian faith. Be strong and hopeful and unashamed.”

Swami Vivekanand craved for such an education to the Indian women as to bring to the need of India great fearless women-women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai – women fit to be mothers of heroes, because they are pure
and selfless. Women should be given such an education which make
women fearless and brave. He did not favour mere book-learning. He
wanted to give women an education which may form character and
may increase the strength of mind and may enable them to stand on
their own feet. “With such an education women will solve their own
problems. They have all the time been trained in helplessness, servile
dependence on others and so they are good only to weep their eyes out
at the slightest approach of a mishap or danger. Along with other
things they should acquire the spirit of valour and heroism. So that
they learn self-defence. Such an education will make them fearless and
self dependent and ultimately this will help the country to contribute in
the welfare and progress of nation.

Swami Vivekananda had all admiration for those who did even a
bit for the spread of female education in India. He says, “.... Female
education is to spread with religion as its centre. All other training
should be secondary to religion. Religious training, the formation of
character and observance of the vow of celibacy – which has obtained
up till now in India.

Thus Vivekananda was an ardent advocate of women education.
He believed that the uplife of the women must come first and then only
can any real good come about for the country, for India.

Apart from paying attention toward the country’s poor and
backward classes. Swami Vivekananda paid attention towards Indian
women also because in his view they were left behind from Indian men.
In ancient Indian tradition there has been no difference between
woman and man.

Both are complementary to each other. In upanishadic period
there was a great spread of education amongst women. Many women
had excelled in subjects like philosophy and mathematics but due to
slavery India's progress came down and the condition of women became miserable.

The main reason for women's downfall was their being uneducated. Vivekananda showed his discontent that in spite of India's high ideal of ancient culture today we are discriminating between woman and man.

He said that the daughters should be raised like the sons. He used to consider women as a symbol of power who should be respected all over. Where women are respected, God's reside. In India Philosopher woman and man are considered the two forms of Brahma. Vivekananda clearly stated that the country which cannot respect its women can never grow. He said that the measure of progress of any caste is its behavior towards women. In this relation he gave the example of America and he said reason that country is progressing that the women are so much respected there.

He said that amongst one of the reasons for the downfall of our country, the main is disrespect toward women.

Swami ji stressed on the progress of women and stated that educate all women first then they will tell you what changes are necessary for them? Who are you to speak in their matters.

Any nation can so progress when the women are educated, they are respected in the society.

The mother who will give birth to the new generation should be educated for the development of the country because due to women education, the entire family will be educated which leads to the development of society and nation.

According to Vivekananda, for the improvement in the condition of women education is the only solution. Education would lead to the
building of confidence in them and they would be able to help themselves. The education of women should be religion centred because Vivekananda wanted Indian women to follow the ideals of Sita and Gargi. He did not want Indian women to be like Western women. He stressed on character and purity in women. This would lead to the development of courage in them.

He felt sorry that in the modern education system our young boys and girls are following the ideals of western countries, which has harmed the girls even more than the boys.

This has led to moral decline everywhere the qualities of an ideal Indian mother are purity and bhakti.

There is a great difference between an Indian life style and a western life style because Indian women is great as she bears all problems whereas western civilization says that you should work like a machine and show your power by earning something materialistic and feel proved in by earning more and more money. On the other hand, Indian ideal asks us to keep our need limited.

As far as the question of women, the women has so much power like Savitri that she even brings to life her dead husband from the hands of Satan. Vivekananda advised women to develop the ideals of sacrifice and service in them. Swami ji was not in favour of measuring the eastern women with the western women because in the west the wife form of women has been given much importance but in India the mother form of women has been saluted. In India, mother is the centre of the family and the mother is an ideal for all. Mother is the representative of God because God is the mother of the Universe. Swami Ji through education wanted the females to be progressive and wanted to improve India.
Swami ji opposed child marriage as well and he considered that like boys girls should also observe brahmacharya and he said all youngmen and women show take a vow to marry late and by this we can know how much confidence has developed within us. Swami Vivekananda says that the only solution to develop faith, confidence and self discipline is that every young man and woman should be educated. In the following way people would be educated and they would understand their profit and loss and they will throw away the bad traditions.

To educate women there is a need of high character in women educators. Women education should be imparted by women only.

Swami ji says that educated and of good character brahamacharinis should take the task of education on their shoulders. By opening centres in villages and cities they should spread women education.

This would lead to publicizing of women education in the country through good character, determined, committed sermonizers. He also said that education work for accumulating wealth is not good.

Swami Vivekananda stressed on the following curriculum for women i.e. History, Puran, Home Science, Art and religion education. Home-Science, the art of making food, needle work and various activities related to married life are included. Apart from this, like men, women should also be imparted physical education so that they can depend on themselves and roam about freely and fearlessly. Like men there is a need to develop courage among women. Such mothers can give birth to courageous sons. Sons can be born in their lap who can lead to the development of the country. When the times come they should become ideal mothers. Great personalities are born in the homes of educated and religious mothers. With the progress of women,
culture, knowledge, power and bhakti will grew in the country. According to Swami ji there are many problems of women but none which cannot be solved by the magic word education.

Swami Vivekananda’s women education can work thoughts on improvement of the women for the educational system and act as a guidance.

It is very difficult to understand why in this country so much difference is made between men and women, whereas the Vedanta declares that one and the same Self is present in all beings. Writing down Smritis etc. and binding them by hard rules, the men have turned the women into mere manufacturing machines. In the period of degradation, when the priests made the other castes incompetent to study the Vedas, they deprived the women also of all their rights. You will find in the Vedic and Upanishadic age Maitreyi, Gargi and other ladies of revered memory have taken the place of Rishis. In an assembly of a thousand Brahmanas who were all erudite in the Vedas, Gargi boldly challenged Yajnavalkya in a discussion about Brahman.

All nations have attained greatness by paying proper respect to women. That country and that nation which do not respect women have never become great, nor will ever by in future. The real Shaktiworshipper is he who knows that God is Omnipresent force in the universe, and sees in women the manifestation of that force. In America men look upon their women as well as can be desired, and hence they are so prosperous, so learned, so free and so energetic. The principal reason why our race has so degenerated is that we have no respect for these living images of Shakti. Manu says, ‘Where women are respected, there the Gods delight, and where they are not, there all work and efforts come to naught.’ There is no hope of rise for that family or country where they live in sadness.
Women have many and grave problems, but none that cannot be solved by that magic word: education. 'Daughters should be supported and educated with as much care and attention as the sons.' As sons should be married after observing Brahmacharya up to the thirtieth year, so daughters also should observe Brahmacharya and be educated by their parents. But what are we actually doing? They have all the time been trained in helplessness and servile dependence on others; and so they are good only to weep their eyes out at the approach of the slightest mishap or danger. Women must be put in a position to solve their own problems in their own way. Our Indian women are as capable of doing it as any in the world.

Female education should be spread with religion as its centre. All other training should be secondary to religion. Religious training, the formation of character and observance of the vows of celibacy—these should be attended to. Our Hindu women easily understand what chastity means, because it is their heritage. First of all intensify that ideal within them above everything else, so that they may develop a strong character by the force of which in every stage of their lives, whether married or single—if they prefer to remain so—they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity.

The women of India must grow and develop in the footprints of Sita. Sita is unique. She is the very type of the true Indian woman, for all the Indian ideals of a perfected woman have grown out of that one life of Sita. And here she stands these thousands of years, commanding the worship of every man, women and child throughout the length and breadth of Aryavarta. There she will always be, this glorious Sita, purer than purity itself, all patience, and all suffering. She who suffered that life of suffering without a murmur, she the ever chaste and ever pure wife, she the ideal of the people, our national God, she must always
remain. She has gone into the very vitals of our race. Any attempt to modernise our women, if it tries to take our women away from that ideal of Sita, is immediately a failure as we see every day.

Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of life-long virginity, fired with the strength of that virtue of chastity which is innate in their blood from hoary antiquity. Our motherland requires for her well-being some of her children to become pure-souled Brahmacharins and Brahmacharinis. Even if one amongst the women became a knower of Brahman, then by the radiance of her personality, thousands of women would be inspired and awakened to Truth, and great well-being of the country and society would ensue.

Brahmacharinis of education and character should take up the task of teaching. In the villages and town they must open centres and strive for the spread of female education. Through such devout preachers of character, there will be the real spread of female education in the country. History and puranas, house-keeping and the arts, the duties of home life and the principles that make for the development of character has to be taught. Other matter such as sewing, culinary art, rules of domestic work and upbringing of children will also be taught. Japa, worship and meditation shall form an indispensable part of the teaching. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence – How grand was the Queen of Jhansi! So shall we bring to the need of India great fearless women – women worthy to continue the traditions of Sanghamitta, Lila, Ahalya Bai, and Mira Bai – women fit to be mothers of heroes, because they are pure and fearless, strong with the strength that comes of touching the feet of God. We must see to their growing up as ideal matrons of home in
time. The children of such mothers will make further progress in the virtues that distinguish themselves. It is only in the homes of educated and pious mothers that great men are born.

If the women are raised, their children will be their noble actions glorify the name of the country; then will culture, knowledge, power and devotion awaken in the country.

6.2.10 Education of the Masses

Swami Vivekananda was greatly pained at the pitiable condition of the common man in India. He says, “The poor, the low, the sinner in India have no friends, no help—they cannot rise ....... They sink lower and lower every day, they feel the blows showered upon them by a cruel society. So long as the millions live in hunger and ignorance, I hold every man a traitor who, having been educated at their expense but pays not the least heed to them.”

Swami Vivekananda regarded the neglect of the masses as a great national sin. He says, no amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for.

Swami Vivekananda considers that the root cause of all evils in India is the poverty of the people. He considers education as the sole remedy for improving the condition of the poor in the country. By education he wants to develop their lost individuality. He regrets that nothing substantial has been done for educating the poor. He pleaded for mass liberation. He says, “Priest-power and foreign conquest have trodden them down for centuries, and at last the poor of India have forgotten that they are human beings. They are to be given ideas; their eyes are to be opened to what is going on in the world around them, and they will work out their own salvation. Thus according to Swami ji it is the duty of each and every educated person to help the poor and
the uneducated by way of giving them some new idea, rest they will learn and to with their on efforts.

In the views of Swami Vivekananda education in India is monopolished by a handful of men, and the education of the masses is ignored. But unless this education is not given to masses, the future of the country cannot be bright. Therefore all efforts should be done in this direction so that the common man in India may recover his lost individuality. The gems of spirituality stored in our sacred books should be brought to the common man. This can be done by spreading education in the common man. Moreover this education should be given to masses in their mother-tongue, so that ideas are easily understood by them.

In the words of Swami Vivekananda “If the mountain does not come to Mahomet, Mahomet must go the mountain. If the poor boy cannot come to education, education must go to him. There are thousands of single-minded, self-sacrificing sanyasins in our country, going from village to village, teaching religion. If some of them can be organized as teacher of secular things also, they will go from place to place, from door to door, not only preaching but teaching also.” This is a firm stand of Swami Vivekananda about mass education of this country.

6.2.11 A Great Champion of National System of Education

Swami Vivekananda considered education as a very important means to regenerate the country. He wanted to reorganize education on a national basis. The national system of education according to Swami Viveknanda should begin by acquainting the child with the home where he resides, the community in which he moves, the country to which he belongs ultimately his understanding and sympathy for the humanity at large. With such an education Swami Vivekananda wanted
to train the child in India into the various aspects of Indian customs, manners, culture and philosophy and then acquire the knowledge of various civilizations of the world. He desired that education in the country should be wholly national in spirit. When Sister Nivedita expressed a desire to come to India for working for education of Indian women and girls, he asked her to adopt the Hindu ways for working for them.

Thus we see that in matters of education Swami Vivekananda was a great nationalist who thought it necessary, perhaps even before Mahatma Gandhi did so, that the millions of this country could better be taught by persons who live and behave like the people themselves, their thought, conceptions and habits should be like Indian.

**Conclusion**

Swami Vivekananda is one of the dynamic spiritual personalities born on the Indian soil. Vivekananda was not only a social reformer, but also great Vedantist, patriot-prophet of India, who sought to modernize the nation for social and cultural harmony. He stood for humanity and his message is for all times.

Swami Vivekananda, Sri Ramakrishna’s illustrious apostle, was an inspired worker, dedicated to reawakening modern India.

To Vivekananda, education is a continuous process, it should cover all aspects of life – physical, material, intellectual, emotional, moral and spiritual. Education, he argues should aim at reforming the human mind. Vivekananda’s educational thoughts can be used as a guideline for the complete reconstruction of modern education in India.

Swami Vivekananda was a social reformer, a world teacher, a great educationist and a practical saint of modern India who wanted to revive ancient wisdom. He had deep faith in Vedanta and laid emphasis
on self knowledge, self-reliance, courage, concentration, Brahmacharya, women education and education for the masses. Throughout his life, he preached and practiced brotherhood of man, realization of God, renunciation and righteousness. He synthesized, spiritual and material values and advocated a national system of education. He established Rama Krishan Mission Ashrams and tried to spread gospels of Vedas through these Ashrams.

In the words of Jawahar Lal Nehru, “Rooted in the past and full or pride India’s prestige Vivekananda was yet modern in his approach of 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.”