Chapter VII

EDUCATION: NATIONAL CHARACTER

The education system must be, designed to meet the new challenges, closely identified with life, with an objective and scientific knowledge and with critical judgment for a life of liberty and responsibility.\(^1\) Vivekananda wanted to build a new India, which must stand on the same footing as the countries of the West. The education system must inculcate the feelings of love for one’s country. He was for studies independent of foreign control, including different branches of the knowledge along with the English language and western science. He favoured technical education and all else that will develop industries.\(^2\) He was very serious about the modern techniques, civilization and culture.

Having within heart the fire of patriotism Swami Vivekananda could not but regain the eternal culture and tradition of land, lost completely under the rule of the British. Vivekananda’s education advocated the nurturing of the spiritual force into the vein and nerves of the Indian students. These students will then be ready to take the pledge to rebuild and reconstruct India’s future in their own way, independent of foreign control. As a result thereof, a new India will emerge where there will be no crisis for food, where there will be no fear and hatred, no crisis of character, and hence the country will be full of blood once again.

Vivekananda contemplated a national regeneration and one of his convictions as leader of this movement was that his people must discover their true self by going to the roots of their national culture. It will be a movement towards *Vedantic* renaissance. He believed that the India that would emerge out of this *Vedantic* renaissance would be modern India.\(^3\) In this movement, intelligence or knowledge should not remain the monopoly of the cultured few. It must be disseminated from higher to lower classes. The

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education must utilize the immense power of Indian people. India’s potentialities are great, and should be called forth.⁴

Change is the law of nature. Everything goes under change, evolving all the time. Human beings are no exception to that. This change in human elements must meet the society which in turn should also transform. This change in the social sphere can be of two types; revolutionary and evolutionary.⁵ Former advocates use of force or violence to capture power and thus to have further changes in favour of the depressed. The latter necessitates the development of new set up within the society. This development has to pass through many stages to reach to the new set up and it is a long process. This becomes possible only with the change in mindset and as such education plays one important role. Even Karl Marx, who considers that social change depends upon economic factors, advocate that men change circumstances not vice-versa. So in all philosophies and almost all the theories ‘men’ become all the more important. What type of men society can produce depends on what kind of environment an education society is providing. Swami Vivekananda said, “We want a man making education”.⁶ Education must shape man’s personality. Education in its vast scope, should embrace the entire field of intellectual and moral culture of all ages and all countries.⁷

In fact, every education system is a living reality whose goals, structure and contents are influenced by socio-economic and cultural forces and by system’s inherent dynamics.⁸ Whenever an individual as a nation faces a challenge, it is desired that some kind of value education should be there to meet these dangers. Value stands for the worth of a thing or action or

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⁴ Complete Works of Swami Vivekananda, Volume V, p. 129.
disposition; while valuation stands for the estimation. Though the flow of the river of humanity is sometimes fast and sometimes slow, there is no break. Similarly human values may undergo some changes on its journey, but there is always continuity. A man’s value formation materializes through an interaction of his needs, perception, feelings, and behavior with respect to social norms. In this process, individual and social aims of education may clash with each other. However, values, practiced or cherished, are related to society to which individual belongs. In society, one must inculcate the values, which are useful to the individual as well as the nation. When it does not happen, the nation degrades. Vivekananda advocated that for the spiritual and moral side of our education we must go to our national roots. He believed that ‘All the soul-elevating ideas and the different branches of knowledge that exist in the world are found..... to have their roots in India’.

The nineteenth century India was not only waking up to give fight to the British politically but also struggling against the internal weaknesses; cultural, intellectual and spiritual. In this period of national awakening, Swami Vivekananda laid special stress on education as a remedy of all the problems. Education was considered to be the single most effective instrument for an all-round perfection of the citizens of the land. That way alone the country could claim to be free. When all old cultural, social and religious glories of our nation were crumbling down and vanishing in the wake of westernization, Indians were compelled to adjust themselves to those changing situations, which, otherwise, were increasing unrest in many ways. For this, Vivekananda inspired the people to know their values so that India could become free and forge a new character and a new destiny.

A strong and holistic system of education with clear goals, a broad based philosophy and effective methods is the very soul of a nation and a perennial resource to transform the society and to develop a nation. No doubt, the English education introduced by Zachary Macaulay supplied the basis of

nationalization by bringing home to the Indians the political concept of nationality such as was never known before in this country. But it is also a reality that this English education system was introduced for the convenience of the British in administration and with a motive to deprive the Indians of their spiritual assets. Macaulay was of the opinion that with the introduction of western education the customs and rituals, which are strength of the Hindus, can be demolished. This can be accomplished in thirty years hence and that too without the smallest interferences with religious liberty. Unfortunately, instead of meeting this challenge, the Indians forgot to their detriment that the architects of the glorious culture of this great land were saints and seers.\textsuperscript{12} Vivekananda was the first Indian to repudiate the ideas of Macaulay on our education and to stress the need for discovering the roots of our culture as the basis of our system of education. But by this he did not mean to say that the new Indian humanity will be nothing more than a replica of the ancient Indian. He believed in evolution and progress and was opposed to narrow conservatism.

Even many of the Indian reformers favoured the British education system. Raja Rammohan Roy wrote to Lord Amherest, the Governor General in December 1823, protesting against the Government proposal to establish a Sanskrit school under Hindu \textit{pandits}. This seminary (similar in character to those which existed in Europe before the time of Lord Bacon) can only be expected to lead the minds of the youth with grammatical niceties and metaphysical distinctions of little or no practical use to the possessor or to the society.\textsuperscript{13}

The system of education introduced by the British rulers lacked faith, the keynote of all kinds of learning; moreover it was an unnational or denational in outlook, character and consequences. This vacuum of national character prevailing in India was a matter of serious concern and it shocked the mind of nationalists and thinkers of India. Swami Vivekananda,


\textsuperscript{13} R. C. Majumdar (ed), \textit{The History and Culture of the Indian People, British Paramountcy and Indian Renaissance}, Volume X, Bharatiya Vidya Bhavan, Bombay, 1981, p. 34.
pondering over this condition of education, tried heart and soul to inculcate national spirit, culture and tradition in the system of education. He wanted to make Indian education strong, healthy and sound, so as to make the minds of the Indian youth bold and stout. He wanted to use education in wider sense as a training of the mind, body and the brain. It is to be a continuous growth of the child’s personality leading to the fuller achievement of perfection.¹⁴ A growing child needs faith just as urgently as he needs air to breathe.¹⁵ The term education was so dear to Swami Vivekananda that he called it a magic word and had a great faith in its transforming power.

Though the words and their underlying concepts keep on changing over a period of time and it depends much on the context of their use. Etymologically, the word education means the art of ‘leading art’. ‘E’ means ‘out of’ and ‘duco’ means ‘I lead’. In the Latin dictionary, the word ‘educere’ as used in America or ‘elever’ in France, means to educate, ‘to bring up’, and to raise. In Sanskrit, *Siksha* means ‘desire of being able to affect anything, or wish to accomplish’. Its cognates are learning, study, knowledge, arts and skill, teaching, training and instruction. Another word related to this is *vidya* meaning science, learning, scholarship and philosophy.¹⁶

The tradition of education flows through centuries. Sometimes, education through written material gets destroyed due to historical factors, but oral traditions remain immortal and have a special place in history. The whole education is imbibed in culture which gets transmitted from generation to generation. Vivekananda linked education with national heritage. The book of nature, though otherwise mute, is also the book needed for basic elements of education as adjustment and adaptation. It makes the man mature. Being a continuous and never-ending process, maturity becomes the basic goal of all human beings.¹⁷ Swami Vivekananda advocated that environment plays an

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¹⁵ Swami Kriyananda, *Education For Life Preparing Children To Meet The Challenges*, Ananda Sangha Publications, Delhi, 2006, p. 34.
important role in one’s upbringing, so training should be according to one’s surroundings. Then he will develop as complete man.

In fact, education is continuous activity of acquiring knowledge which otherwise is not possible in passive state. An educational process becomes dependant when it goes with external help in the form of teaching. It is independent when it goes without external help, that is, with self – education or self efforts. Knowledge and education are so closely associated with each other that they seem to be identical but actually they are not. As knowledge cannot by itself go into the minds of the learner, so it is to be done by something else which is education. Education is a plan and a policy, it is a method and a system of imparting knowledge into human minds. Education is the art or process of imparting or acquiring knowledge and habits through instruction or study. It actually means a set of techniques for imparting knowledge, skills and attitude; a set of theories to explain or justify the use of techniques and a set of values or ideals embodied and expressed in the purposes for which knowledge, skills and attitudes are imparted.

Education is not only means but an end itself. The end justifies the means. It sets before us a set of values or ideals towards which knowledge is directed. Thus, if education is good, individual becomes good and thus in turn society and nation. If education is bad, then individual becomes bad and so in turn society and nation. In order to make one perfect, perfect education should be there. Formation of character and mental development of a nation entirely depends upon education. Education fashions us exactly as we fashion it. Therefore, we would take the best thinkable care when we make the mould.

The child is ordinarily considered more or less a receiving machine. But according to the literal meaning of the term education, he is to be treated

21 Swami Kriyananda, Education For Life Preparing Children To Meet The Challenges, p. 18.
in an altogether different manner. He is to be regarded as a living entity with innate capacities and potentialities, which are to be drawn out. The progress and expansion of education provides the foundation of social stability and intelligent citizenship.23 ‘Whatever a man knows,’ observed Swami Vivekananda, ‘should, in strict psychological language, be what he discovers or unveils. What a man learns is really what he discovers by taking the cover off his soul. In order to formulate any true system of education, we must first of all consider the nature of those whom we want to educate’.24 Are our children mere bodies—a mere combination of cells and their mind, a by-product of the highly organized brain cells or, are they integrated body-minds? It is evident that a human being is not a mass of cells. He is a soul. It is necessary to formulate any system of education after having a definite conception of the nature, the inner potentialities of the being we want to educate and train. Each soul is potentially divine, and the goal is to manifest this divine within.25 The goal of human existence is to manifest the perfection and divinity of the soul by removing the accretions and encrustations which have grown round what is taken to be the personality.

Swami Vivekananda formulated his concept of education that, ‘Education is the manifestation of perfection already in man’.26 The mere presence of a shell, containing pearl inside, in hand is nothing. When the inside pearl is brought out, it gives sense of possession, and only then pearl is pearl in terms of value and beauty. So is the soul transcendental, present in the human body; but it is not within the consciousness of the person. Therefore, to bring it to the level of consciousness, one must realize it or manifest it and only then feeling of possession will come. To know the soul in the body is to know the source of all knowledge. Einstein claimed that the essence of scientific inquiry is a sense of mystical awe before the wonders of

the universe. Man has two fold aspect, an objective and a subjective. In his objective aspect, he is knowable and is the object of the inquiry of various sciences like psychology, sociology, physiology etc., the subjective, being the real man, evades all knowledge or objectification and is inaccessible to all these sciences. To realize the real man, the self should be the aim of life and hence also the ultimate aim of all education.

The object of the ideal system of education should not merely be the advancement of theoretical knowledge but also the advancement of life, development of the highest powers and capacities, and the unfolding of the noblest potentialities of the student. He must be enabled at the same time to apply intelligently to his own life all the ideas that he has learnt and gathered and thus promote his growth- physical, intellectual, moral, and spiritual. Development must be total; or otherwise the destruction will be total. Education has to be based on the conviction of the moral, intellectual, and spiritual unity and solidarity of mankind. Education must, above all, be experimental, and not merely theoretical. It must teach to observe the outcome of any course of action rather than believing the claims of others.

True education must take into account the development of a healthy body, a proper control of sense-impulses and instincts, the acquirement of knowledge, sublimation and proper direction of feeling and sentiment, development of the will and the sense of duty towards the society and nation. Vivekananda was the harbinger of philosophy of education, taking into the account the evolutionary, intellectual, spiritual, cultural and technological needs of our national and global life.

Education must have the rightful place for soul-culture, which removes mental darkness and revives the glory of the pure self. Physical culture is
comparatively simple and easy, while the culture of the mind is a more difficult affair as it has got its sub-conscious and conscious, its intuitive and intellectual processes with regard to the working of different faculties. The most difficult of all is the culture of the soul, which implies the awakening of it the intuitive faculty or the soul's appreciation of itself and direct experience of the true Self, without passing through the complex, tortuous and insufficient mental process.\textsuperscript{32} This goal will be the basis of social, cultural and psychological education and the existence of human race.\textsuperscript{33} According to Swami Vivekananda, in ancient India, these characteristics existed and India was sovereign, while in the nineteenth century, Indians were devoid of these and the result is misery and slavery. To get rid of this state, nation must have these values among the people.

In the \textit{Vedantic} philosophy, according to Swami Vivekananda, the soul or \textit{atma} is equal to God or Absolute or \textit{Brahma} or perfect being. This perfect \textit{Brahma} uniquely transmits itself into the different individual bodies wherein the same \textit{Brahma} with equal spirit and energy lives in the form of different human souls. The study or realization of the human soul or perfection on ultimate reality is the objective of education. He is to know that soul residing in the body remains untouched and unaffected all the time. But when one identifies soul with a finite body and mind (\textit{antahkarana}) and thinks, ‘I am so and so’, the ‘Ego’ and ‘I’ arise. Then consciousness of the self also becomes limited by the conditions of the body. The senses and intolerance (the internal organ of knowledge) become the instruments through which limited consciousness of objects takes place.\textsuperscript{34} All these happen due to ignorance (Maya or illusion or avidya). According to Swami Vivekananda, education is a process of gradually taking off this layer of ignorance covering the ‘Divine Light’. Major factor in the degeneration of India was the idea that life is an illusion. It must be replaced by the positive idea that life is evolving reality.

\textsuperscript{32} Swami Yatiswarananda, in \textit{Vivekananda The Great Spiritual Teacher- A Compilation}, p. 384.
\textsuperscript{33} Swami Nityaswarupananda, \textit{Education For Human Unity and World Civilization}, p. 18.
\textsuperscript{34} S. Chatterjee and D. Datta, \textit{An Introduction to Indian Philosophy}, University of Calcutta, Calcutta, 1960, p. 399.
One should control one’s mind and senses and develop qualities like detachment, power of concentration etc. and thus should always desire for liberalization. The law of gravitation was nowhere in the world, but was already there in Newton’s mind in latent form. The apple’s fall made the latent law patent. It acted as stimulus. Newton became conscious of the law which was so long in the dark corner of his mind. It is no accident that many of the world’s greatest men and women—scientists, thinkers, teachers—either never finished their formal education or never did properly in school. Einstein’s teachers marked him for a failure in life. This is the explanation of Swami Vivekananda’s idealistic theory of origin of knowledge.

However, the realists and empiricists hold a different view. For them, outside world is the main centre of knowledge and knowledge of object is wholly impossible apart from it. So, for them, it is wrong to assume that all knowledge comes from within and nothing in the form of knowledge comes from outside. Indian philosophers, Ramanuja and Sankara, believed in the oneness of Reality. For Ramanuja, so called appearance is a part of the Real. But for Sankara it is not a part of Brahma, but a mere fancy of Brahma. This maya is ultimately negated by Brahma, the one single Reality. Kant too believes in one Reality. He is of the opinion that the world manifested by Reality is not unreal, but real and Reality, the source of creation is ‘unknown’ and unknowable. However, Sankara considers the Reality knowable. According to Guru Nanak, only Reality can know what Reality is. He said, “Nanak Badda Akhaeye Aape Jane Aap”. Hegel reconciles Kant’s views. He finds Reality and thought identical. For him the differences, distinctions and disorders in the world are not false but necessary productions of Reality. These differences and disorders are removed by the final synthesis of the synthetic unity that Reality holds in its bosom. Another philosopher, Bradley thinks that thought is not co–extensive with Reality but Reality always transcends thought. National education must have an international dimension, but it must not ignore the rudiments of national culture. As a

philosopher of education, Vivekananda held the view. He once said that all education from any source is compatible with the ideal in every country.

Swami Vivekananda opined that all knowledge is internal, all knowledge that humankind has ever received comes from the mind. External world is only the suggestion, the occasion, which sets us to study our own minds. As he does not hold the outside world more important nor rejects it altogether, his theory of knowledge finds resemblance with that of idealist philosophers like Hegel, Bradley and Royee as well as rationalists like Descartes, Spinoza and Kant. However, knowledge of the object takes place, when the mind finds a resemblance between the idea already in its consciousness and the idea coming from the external world. Based on Vedanta philosophy, Swami Vivekananda pointed out two types of knowledge—knowledge of perfection at the transcendental level as the highest knowledge (para vidya) and knowledge of perfection at the empirical level as an ordinary practical knowledge (apara–vidya) and it is considered inferior. For him, education was a process through which the individual studied the world, his community and its problem, his family and its problem. Once the man diagnosed the problems rightly, like physician, he will be able to cure the disease very soon.

Metaphysical analysis of knowledge bifurcates it into indeterminate and determinate. Education, in the larger aim, is concerned both with the determinate and the indeterminate nature of Reality. Swami Vivekananda propounded a theory of education which is metaphysically speaking transcendently ideal and empirically real. He believed that an individual does not have the absolute identity with another individual, though, they possess within them the same identical soul or Brahma. Modern psychologists too agree with this and that is why they have framed different types of methods, tests and techniques just to suit the different types of taste, temperament and capacity of different students.

Vivekananda’s aim of education is salvation and enlightenment of the individual to contribute in the development of the nation in the positive way,

40 Musaraf Hossain, Swami Vivekananda’s Philosophy of Education, p. 41.
but education cannot fulfill this aim without a proper study of the physical and psychological aspects of the individual. It must study his sense organs, his intellect, his mind and spirit, his conscience and personality. Education cannot be limited to a particular period of an individual’s life. It is a process of continuous growth from birth till death. In the age of ancient India, there were four ashrams or stages, that is, 1. *Brahmacharya*– life of abstinence, 2 *Grahasthya*– life of house holder, 3. *Vanaprastha*–life in forest, 4. *Sannyasa*– life of hermit. In the first one learns the meaning of life, in the second how to maintain family, in the third how to find truth while in the fourth he sought realization. It was an integrated education in which individual was taken as a composite. Swami Vivekananda deliberately shaped his framework of education on ancient ideals to give it a national character. The growth and development of education in India was hampered during the medieval ages and under the British rule. To give revising and resurging spirit, he introduced the ancient philosophy of education to the society of scientific century in modified form so as to make it relevant to the age. Fundamental remedial changes must be introduced into the society, according to its needs.\(^{41}\)

Aristotle said, “Neither it is clear whether education is more concerned with intellectual or moral value. The existing practice is perplexing; no one knowing on what principle we should proceed – should the useful in life, or should virtue or should the higher knowledge be the aim of our training; all three opinions have been entertained. Again, about the means there is no agreement; for different persons, starting with different; ideas about the nature of virtue naturally disagree about the practice of it”.\(^{42}\) To the intellectual or the pseudo-intellectual, since he uses intellectuality without discrimination, any moral principle that can be tested by actual experience seems drab and uninteresting.\(^{43}\) Kandel advocates that slogans, rituals and

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41 Swami Nityaswarupananda, *Education For Human Unity and World Civilization*, p. 49.
43 Swami Kriyananda, *Education For Life Preparing Children To Meet The Challenges*, p. 43.
appeals to emotions are not enough. Knowledge, reflection and experience are essential to moral defense.\textsuperscript{44}

Swami Vivekananda questioned that the education that does not help the common mass of people to equip themselves for struggle for life, which does not bring out strength of character, spirit of philanthropy and the courage of a lion – is it worth the name?\textsuperscript{45} Education must be related with national feelings and sentiments, with the development of heart and mind, with the improvement of character and moral consciousness, with the cultivation of strength and energy, with the culture of brain and intellect and finally with the feelings of kindness and sympathy. He wanted 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. “What we need is to study, independent of foreign control, different branches of knowledge that is our own, and with it the English language and western science; we need technical education and all else that will develop industries, so that men, instead of seeking for service, may earn enough to provide for themselves and save against rainy day”.\textsuperscript{46}

The end of all education and all training should be the total development of human being. The end and aim of all training is to make the man grow. The training, by which the currents and expression of will are brought under control and become fruitful, is called education.\textsuperscript{47} The character of everyman is determined by the sum total of impressions on one’s mind. If one continuously listens to bad words, thinks bad thoughts, does bad activities, his mind then will be filled with bad impressions, and they will psychologically speaking, influence his thoughts and works without his being conscious of all these. In the same way, if one thinks good thoughts and does good works, the sum total of these impressions will appear good and they equally force him to do good even if he does not consciously wishes to do so. Now if the individual is committed to do some evil, his mind, as the sum total

\textsuperscript{44} I. L. Kandel, The New Era In Education, A Comparative Study, p. 36.
\textsuperscript{46} Complete Works of Swami Vivekananda, Volume V, p. 369.
\textsuperscript{47} Complete Works of Swami Vivekananda, Volume II, p. 15.
of good tendencies, will not allow him to do so. When such will be the case, a man’s good character is said to be established. A nation’s character is the sum total of its people’s character.

Swami Vivekanandanda cautioned that one must be conscious enough to refer to the whole dimensions of his activities, from which a single act, though too small, should not be discounted. So, man’s character should be judged by the most common activities instead of the great. Because the great occasions rouse even the lowest of human beings to some kind of greatness which is transitory, but that man alone is great whose character is always the same for all times and for all places. The character is formed out of repeated habits. If one’s character is bad, it can be corrected through repeated good habits. Habits may be good or bad, but there is always human possibility to correct these habits. A habit, good or bad, when formed, becomes very powerful and it brings the individual completely to its swing and does not let him off unless it is removed by counter habits. It is a habitual fact that worldly men accustomed to materialistic thoughts and surroundings cannot live long in an atmosphere of purity and renunciation without a feeling of restlessness and discomfort. As it is said by Woodworth and Marquis, the total quality of an individual’s behavior, is revealed in his habits of thought and expression, attitudes and interests, his manner of acting, and his personal philosophy of life.

Psychologists agree that heredity and environment play an important role in the development of personality. Some psychologists like Watson lay more emphasis on environmental factor. He advocates that any child can be developed into any particular career provided he is given appropriate environment for that. G. D. Boaz points out that, ‘In almost all the societies,

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48 It can be illustrated through a parable of Ramakrishna Paramhansa. “A group of fishermen while returning home were struck in hail storm, and were compelled to take shelter in a florist’s cottage. Here the atmosphere of room, filled with the fragrance of flowers, was strange and hindrance to sleep of fishermen. They had a remedy that let the water from their empty fish baskets should be sprinkled which would keep the disturbing smell of flowers away and they had a sound sleep. T. S. Avinashilingam (compiled and ed), Swami Vivekananda-Education, p. 64.

children, as they grow, are somehow taught that they have to play a certain role in life. He comes to learn that this is expected of him by the very nature of the culture and structure of his society. The actual role will of course vary with group. These roles, which are expected of the individual, have their effect on the development of personality.\textsuperscript{50} Swami Vivekananda believed that the development of personality is capable of being affected through the pursuit of different principle in life. So he was advocating the developing of a personality which along with his goals of spirituality will also have love for humanity and a sense of responsibility towards the nation. But this can be possible only if the education being imparted has definite purpose, content, methods, conditions and instructors. Once Abraham Lincoln remarked, “If only we knew what we were about perhaps we should get about it better”.\textsuperscript{51} This is applicable to every men of responsibility in every field of activity. Education must have some noble purpose; otherwise, it will become unproductive machinery. It is possible only if the education being imparted has its roots in its heritage as well as it is equipped with the latest scientific knowledge. If either of these two is missing, the very purpose of education will be defeated. No nation can grow with only latest technology without the nationalistic spirit behind it. In the words of A. N. Whitehead, “A man may know all about the laws of light and yet miss the radiance of the sunset and the glory of the morning sky”.\textsuperscript{52} Education along with promoting the fullest development of the personality must cultivate in man a sense of responsibility as a member of society and as a human being.\textsuperscript{53}

It is needless to say that only a pure and alert mind has the acumen to grasp instantaneously the instructions-secular and spiritual. The ancient Hindus with their incomparable knowledge of practical psychology laid proper stress on the pre-requisites of an ideal student. They held that the highest goal of life could be attained usually by passing through the various

\textsuperscript{52} Musaraf Hossain, \textit{Swami Vivekananda’s Philosophy of Education}, p. 74.  
stages of life, one after another, that is, the period of sense-control including practice of continence, mental discipline and study. Former president of India, A.P.J. Abdul Kalam, in his book, ‘Ignited Minds’, quotes from Dr. Wayne W. Dyer’s ‘Manifest your destiny’. Dyer divides life into four stages: the athlete stage, the warrior stage, the statesperson stage and the spirit stage. First one is preparatory, second is ego dominant, third is supportive and liberal and in the fourth man realizes everything as spirit.

A brahmachari, if he wants to take the vow of life long celibacy and finds himself fit for it, may remain as a brahmachari without entering the family life at all. He may take to the life of a hermit or that of a monk. But normally the youth, after he finds himself properly equipped for the struggles of life with its manifold distractions and temptations, should enter the stage of the householder. According to the Hindu ideal, marriage is a sacrament and the household is an ashrama-a place not for sense-gratification but for the performance of duties, worship, and service. During the period of studentship, the foundation of life is to be laid properly. If it fails, later life is also bound to be a failure. What we want is western science coupled with Vedanta, brahmacharya as guiding motto, and Shraddha and faith in oneself. The student must practice self-control and study the scriptures, along with other branches of learning. He should observe strict continence, never consciously departing from it. He must learn to offer his heart's worship to the Divine Self in all beings and to see the God residing in all. Speaking of the power of continence, Sri Ramakrishna declares: If a man practices absolute brahmacharya for twelve years, the Medha Nadi (nerve of intelligence) will open, i.e. his power of understanding will blossom. His understanding will become capable of penetrating and comprehending the

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subtlest ideas.\textsuperscript{57} With such an understanding, man can realize God. God can be attained only through a purified understanding of this type.\textsuperscript{58}

Chastity in thought, word, and deed, always and in all conditions, constitutes what is called \textit{brahmacharya}. Mere control of animal passion has been thought to be tantamount to observing \textit{brahmacharya}. This conception is incomplete and wrong. \textit{Brahmacharya} means control of all the organs of sense. To hear suggestive theories with ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and then at the same time to expect to control the only remaining organ is like putting one’s hands in the fire, and expecting to escape being burnt. If we practice simultaneous self-control in all directions, the attempt will be scientific and possible of success.\textsuperscript{59} The human energy, which is expressed as sex-energy, in sexual thought, when checked and controlled, easily becomes changed into \textit{ojas}. It is only the chaste man and woman who can make \textit{ojas}, and store it in the brain; that is why chastity has always been considered the highest virtue. The chaste brain has tremendous energy and gigantic will-power.\textsuperscript{60} Modern medical men support the Indian Ideal. It is a medical—a physiological-fact that the best blood in the body goes to form the elements of reproduction in both sexes. In a pure and orderly life, this matter is absorbed. It goes back into circulation, ready to form the finest brain, nerve, and muscular tissue. This life of man, carried back and diffused through his system, makes him manly, strong, brave, and heroic. If wasted it leaves him effeminate, weak, and irresolute, intellectually and physically debilitated, and prey to sexual irritation, disordered function, morbid sensation, disordered muscular movement, a wretched nervous system, epilepsy, insanity, and death. The suspended use of the generative organs is attended with a notable increase of bodily vigour and spiritual life.\textsuperscript{61} In the words of many members of the medical profession of New York and its

\textsuperscript{57} Swami Yatiswarananda, in \textit{Vivekananda- The Great Spiritual Teacher- A Compilation}, p. 386.
\textsuperscript{58} \textit{Sayings of Sri Ramakrishna}, Advaita Ashrama, Calcutta, 1970, p. 170.
\textsuperscript{60} \textit{Complete Works of Swami Vivekananda}, Volume I, p. 170.
\textsuperscript{61} Nicholas, \textit{Esoteric Anthropology}, quoted in \textit{Bhakti Yoga} by Aswini Kumar Datta, p. 62.
vicinity: ‘Chastity, a pure continent life, is consonant with the best conditions of physical, mental, and moral health’.  

It is well known that sexual excesses impede intellectual activity. In order to reach its full power, intelligence seems to require both the presence of well-developed sexual glands and the temporary repression of the sexual appetite. Freud has rightly emphasized the capital importance of sexual impulses in the activities of consciousness. However, his conclusions should not be generalized to include normal individuals, especially those who are endowed with a strong nervous system and a mastery over themselves. While the weak, the nervous, and the unbalanced become more abnormal when their sexual appetites are repressed, the strong are rendered still stronger by practicing such a form of asceticism. For a young man up to the time of his marriage, chastity is the most salutary, not only in an ethical and aesthetical sense, but also from hygienic standpoint.

The methods and conditions should be conducive to the education as per the requirements of the age. So as one could keep pace with the time and to make one competent to face the challenges of the world. However, the most important factor in this whole process will be the teacher or instructor. In ancient India he was called an acharya. He should not only be academically qualified but ought to possess moral qualities. How so ever patch of dark cloud is there in the minds of students, a strong storm of idealism of a teacher will blow it over. However, effective teaching requires the student’s willing cooperation. This willingness must be listed; it cannot be commandeered. That education is a true and faithful education which removes away the deep-rooted roots of fear and weaknesses from the minds of the children and gives in its place the lessons of courage, strength and fearlessness. Swami Vivekananda reminded the countrymen to realize the

63 Alexis Carrell, Man the Unknown, Harper and Brothers, New York, 1939, p. 140.
65 Swami Kriyananda, Education For Life, Preparing Children To Meet The Challenges, p. 78.
Upanishads’ message of strength. When Alexander, the great emperor, met with an Indian Sannyasin on the bank of the Indus, astonished at his wisdom tempted him with gold and honour to come over to Greece. The stark naked monk refused to accept. The angry emperor shouted, “I will kill you if you do not come”. The monk replied laughingly, “You never told such a falsehood in your life as you tell just now, who can kill me? I am spiritual unborn and undecaying". It was the real courage and strength. Vivekananda called upon the students to master such strength, spread in every nook and corner of the Upanishads.

Swami Vivekananda stressed that physical training is must and it will give the student good health. He was shocked at the poor condition of the Indian masses. Under foreign rule, the feelings of laziness and dependence on others start prevailing. To get rid of this feeling, education of national awakening was to be imparted. Ironically at the same time in the West, educationists were giving a serious thought on the execution of physical culture and development of power in the educational institutions and fully conscious of it made epoch changes in their educational system. Knowledge becomes power when its acquisition aids in the development of man’s executive tendency, when it is woven by self–activities into the individuality of men and women and used by them as means of revealing a greater self–hood. Swami Vivekananda exhorted the young generation on whose shoulders depended the future good, progress and development of the country, to know their prolonged mistakes and showed them the light of truth. You will understand the Upanishads and the glory of the atman, when your body stands firm on your feet, and you feel yourselves as men. He realized that all the aims and programmes of education will prove nothing if manual training and means of development of the power of execution are not included in the educational system.

69 T. S. Avinashilingam, (Compiled and ed.), Swami Vivekananda- Education, p.44.
With the beginning of science and technology in the world, the discussion on harmonizing of spiritual and secular education has also become an important point. Educationists feel that it is a process of development of passions, feelings and emotions in the heart which manifests them, when so developed, in the act of showing sympathy, kindness, love and affection to other living beings in general and human beings in particular. Psychology too tells us that human feelings cannot be suppressed. Ignore a person’s emotions to be developed on constructive lines, these will find outlet in destructive fields. Swami Vivekananda advocated a process – a process of elevation effected through self – less acts, or love, or the control of mind, or knowledge. He was of the opinion that such spiritual culture never betrays and belittles the cause of secular studies which mainly aim at scientific and technological development.

Regarding the wider aim of education, remarked Swami Ranganathananda, ‘surplus human energy accumulated at the secular or sensate level of life, if not channeled into higher spiritual direction, will recoil on the personality and create emotional disturbances and inner tensions. It will lead man further and further away from his ideal of fulfillment, in spite of all the technological products of his wealth and power, knowledge and leisure. Our institutional education will be a complete success only if the students it turns out are not insensitive to these gentle whispers, but are moved by the fascination of this deeper mystery, to continue their education throughout life and work, to convert their very bread winning into self-knowledge, until the highest spiritual knowledge is gained. The object of education is to give the unity of truth and believe in a spiritual world, not as anything separate from this world, but as its innermost truth. With the truth we drew, we must always feel this truth that we are living in God. Born in this great world, full of the mystery of the infinite, we cannot accept our existence as a momentary outburst of chance, drifting on the current of matter towards an eternal nowhere.

71 Swami Kriyananda, Education For Life, Preparing Children To Meet The Challenges, p. 27.
Vivekananda stated, though a little paradoxically, the obvious truth that “no one can teach anybody”. Patiently working with a spirit of devotion, the learner has to discover knowledge. No amount of information, stuffed or crammed into the passive recipient would enkindle the eternal flame of learning and meet the demands of enquiry of the eager soul. In Vivekananda’s own words, “You cannot teach a child anymore. You can take away the obstacles but knowledge comes out of its own nature? If whatever a man knows should, in strict psychological language, be what he discovers or unveils, what a man learns is what he discovers by taking the cover off his soul”. 73

Vivekananda’s plan of education does have a secular ingredient but religion in the broadest sense forms the core of it. By religion he meant, not the rituals and ceremonies, but the fundamental essentials of faith. He looked upon religion as the innermost core of education. ‘I do not mean my own or anybody else opinion about religion. The true eternal principles have to be held before people’.

Religion can richly contribute to the growth of human personality. The development of total personality is the main feature of education. It is man making religion we want. It is character making education all round that we want. 75 Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. In the midst of his cyclonic activities, Vivekananda found the defects of modern education, a bundle of negations. His view was that the education that you are getting now has some good points, but it has a tremendous disadvantage which is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education, or any training that is based on negation, is worse than death. The child is taken to school, and the first thing he learns is that his father is a fool, the second thing that his grandfather is a lunatic, the third thing that all his teachers are hypocrites, the fourth that all the sacred books are lies! By the time he is sixteen, he is a mass of negation, lifeless and boneless. Seldom are we given to understand great men ever born
in our country. Nothing positive has been taught to us. We do not even know how to use our hands and feet! We master all the facts and figures concerning the ancestors of the English, but we are sadly unmindful about our own. We have learnt only weakness. Being a conquered race, we have brought ourselves to believe that we are weak and have no independence in anything. India must have life-building, man-making, character-making assimilation of ideas. This, in fact, is the summum bonum of education, an education which should aim at the development of the entire personality of man. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library. In this way, the child can be taught to believe in his own ability to change, and to separate others, in his own mind, from their faults: “Hate the sin, but not the sinner”.

Swami Vivekananda considered the teacher-taught relationship as the most pious one and of different kind. His own relationship with his own Guru Ramakrishna Paramhansa was a unique one in the history of mankind. He said that there could be no education without the impact of the personal life of the teacher. One should live from one’s very boyhood with one whose character is like 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 man of renunciation…India had all good prospects so long as tyagis (men of renunciation) used to impart knowledge.

Vivekananda was aiming at the regeneration of India as a whole and could not remain oblivious of the poverty, hunger, unemployment and backwardness of the masses. The study of science and technology did receive adequate notice in his scheme of education. He often stated that he would like Indian youth to learn technical education from the advanced nations and serve the country. Education, he asserted, should be controlled by the awakened countrymen, but the teaching of English and Science must be given priority. The classical languages particularly Sanskrit, deserve to be mastered along

77 Swami Kriyananda, Education For Life, Preparing Children To Meet The Challenges, p. 146.
79 Swami Vivekananda, His Dynamic Vision, p. 144.
with the vernaculars. He knew that Sanskrit is the repository of spirituality and cultural heritage. Its study lends grace, culture and prestige along with the knowledge.

Vivekananda employs the medium of education for creating an awakening among the masses. We must have the whole education of our country, spiritual and secular, in our own hands, and education must be conducted on national lines, through national methods as far as practicable. His scheme of education wanted the involvement of a very large number of young but honest men and women who should voluntarily spread themselves all over the country to impart knowledge to the toiling people. University education reaches only a few privileged people. The masses, the sleeping leviathan, remain beyond the pale of education. The aim of mass education, thus conceived, should be to enrich the personalities of the poor. A hundred thousand men and women ….. should go over the length and breadth of the land, preaching the gospel of social rising up – the gospel of equality.\(^80\) Education must create social conscience by stimulating social awareness. Through an adroit blend of the secular and spiritual in the scheme of education, he wanted educators to remove the mass illiteracy, ignorance and darkness. By making the masses enlightened, education should enable the people to do away with the superstitions and obscurantism. The study of science should help the people in abolishing poverty and backwardness. Last, but not the least, education should be a vehicle to promote the message of Vedanta that all men are equal and divine. The provision of equality of educational opportunities has been universally accepted as a basic principle.\(^81\)

The whole difference between the West and the East is that they (western) are nations, we are not. Education in the West is general, it penetrates into the masses. The higher classes in India and America are the same, but the difference is among the lower classes of two countries. When one of our great men dies, we must wait for centuries to have another; they can produce them as fast as they die. A nation of 300 millions has the smallest field of recruiting its great ones compared with the nations of thirty,

\(^{80}\) Complete Works of Swami Vivekananda, Volume V, p. 15.

forty or sixty millions, because the number of educated men and women in those nations is so great. Now do not mistake me, this is the great defect in our nation and must be removed. Educate and raise the masses, and thus alone a nation is possible, uttered Vivekananda.  

There are great difficulties in the way of educating the poor. Even supposing we open the schools in each village free, still the poor boys would rather go to the plough to earn their living, then come to their school. Neither have we the money nor can we make them come to education. Swami Vivekananda advocated that “if the mountain does not come to Mohammad, Mohammad must go to the mountain. If the poor cannot come to education, education must reach them at the plough, in the factory, everywhere”. There are thousands of single minded, self – sacrificing Sannyasins in our country, going from village to village, and teaching religion. If some of them can be organized as teachers of secular things also, they will go from place to place, from door to door, not only preaching, but teaching also. Let these men go from village to village bringing not only religion to the door of everyone but also education. Now suppose the villagers after their day’s work come to their village and sit under a tree or somewhere for smoking and talking the time away. Suppose two of these men go to a village in the evening with a camera, a globe, some maps, etc. They can teach a great deal of astronomy and geography to the ignorant. By telling stories about different nations, they can give the poor a hundred times more information through the ear than they can get in a lifetime through books.  

It is not that the eye is the only door of knowledge; the ear can do all the same. Poor people are to be given ideas; eyes are to be opened to what is going on in the world around them, and then they will work out their own salvation. Our duty is to put the chemicals together; the crystallization will come through God’s love. Let us put ideas into their heads, and they will do the rest. Every new religion requires a new centre. The old religion can only

be revivified by a new centre. Hang your dogmas or doctrines, they never pay. It is a character, a life, a centre, a God man that must lead the way, that must be the centre round which all other elements will gather themselves and then fall like a tidal wave upon the society, carrying all before it, washing away all impurities.

The reformers must unite in themselves the culture of both the East and the West. We must have a hold on the spiritual and secular education of the nation. This can be possible only through organization. Vivekananda said, “There is a very big scheme, a very big plan; I do not know whether it will ever work out. But we must begin the work. Take Madras, for instance. We must have a temple, for with Hindus, religion must come first. Then you may say, all sects will quarrel about it. But we will make it a non sectarian temple, having only “Om” as the symbol, the greatest symbol of any sect. If there is any sect here, which believes that “Om” ought not to be the symbol, it has no right to call itself Hindu. All will have the right to interpret Hinduism, each one according to his own sect’s ideas, but we must have a common temple. You can have your own images and symbols in other places, but do not quarrel here with those who differ from you”.

Connected to this temple, there should be an institution to train teachers who must go about preaching religion and giving secular education to our people; they must carry both. Then the work will extend through these bands of teachers and preachers, and gradually we shall have similar temples in other places, until we have covered the whole of India. It may appear gigantic, but it is much needed. While pondering over the problems which will be there to run all this, Vivekananda was affirmative that the hurdles will be overcome automatically. Even money will not be a problem. He said, “For the last 12 years of my life, I did not know where the next meal would come from; but money and everything else I want must come, because they are my slaves, and not I theirs; money and everything else must come. Must – that is the world. Go and advise the people how to improve their own condition, and make them comprehend the sublime truths of the shastras, by presenting them

87 Eknath Ranade, Swami Vivekananda’s Rousing Call to Hindu Nation, p. 93.
in a lucid and popular way. Impress upon their minds that they have the same right to religion as the *Brahmins* initiate all, even down to the *chandalas*, in these fiery mantras*.  

In 1897, Swami Vivekananda cautioned Indians “We must have a hold on the secular and spiritual education of the nation. Till then there is no salvation of the race...Materialism with all its miseries can never be conquered with materialism”.  

In the West, Vivekananda saw that, “In spite of education and learning, people consider it something beyond the greatest possession if he can manufacture a machine”. Education is yet to be in the world”. To the Harvard scholars, Vivekananda said, “Civilization is the manifestation of divinity in man. The great civilizations ...... what have they died of? They went for pleasure .......... savages killed off these nations that become brutalized through sense enjoyments .......... savages come to exterminate them, lest we would see human brutes growling about”. The western concept of education accepted the mind of the child as *tabula rasa*, a blank state, on which the impression could be made by the teachers through their teachings. The *Vedantic* vision of education took the directly opposite view that every child is the repository of all knowledge, purity, excellence and perfection. To a world where a child is only a Freudian biological animal, Vivekananda’s *Vedantic* concept is not only revolutionary but also epoch making. To the westerners, Vivekananda exposed the used results of a purely intellectual culture. “Intellect has been cultivated with the result that hundreds of sciences have been discovered; and their effect has been that the few have made slaves of the many – that is all the good that has been done. A pure heart sees beyond the intellect; it gets inspired; it knows things that reason can never know, and whenever there is conflict between the pure heart and the intellect, always risk with the pure heart, even if you think what your heart is doing is unreasonable”.  

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Vivekananda asked the Indians to have a purpose in their life. It must be higher purpose, full of love for one’s nation and its masses, and ultimately leading to the realization of the absolute. The majority of students today simply do not have a higher purpose of life, beyond personal profit, moneymaking, and sensate enjoyments. Guardians inspire their sons and daughters towards individualistic gain and success through hard competitions. In 1949, the president of London Teachers’ Association said, “We do not want education for industry, education for citizenship, or even education for the benefit of an international state. We want education for children so that they can live a full life and offer useful service to others”.

When success and wealth is gained, the selfish giants start cheating each other in a highly competitive society where wealth and sensate enjoyments stand out as the final goal, and determinant of social status. Then begins a feeling of deeper frustration and purposelessness. The left-brain educated persons begin to suffer from Neogene’s Neurosis, a sense of guilt for all the inhuman pleasures and cut throat cheating. Third wave civilization as Toffler calls it, ‘must also begin providing a framework of right order and purpose in life”.

The new vision of mass is ‘Home mysterious’ as Eric Newman calls. man is the cry of the new counter-culture whose members, according to Theodore Roszak in his book, ‘The making of a counter culture’, insist that a culture that negates, subordinates or degrades visionary experiences commits the sin of diminishing our existence. T. S. Elliot found that the result of such a culture is the creation of a hollow man. The two spiritual truths discovered by the Upanishads seers are today supported by the latest discoveries in modern science by Nobel scientists like Ercoin Schrödinger, Werner Heisenberg, and George Wald etc. 1. Ayam Atma Brahma (The Self is within existence, knowledge, bliss absolute). In his two books ‘My view of the world’ and ‘Mind and Matter’, Schrödinger upholds Atman– Brahman as the final solution to the problems of consciousness in quantum physics. 2. Bhuma Eva Sukham (happiness comes from a holistic living for the good of all), says

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the Chandogya Upanishads. The part is connected with the whole. It is a holistic universe where similar particles are instantaneously connected even though separated by space like distance. This is a truth emerging out of the discoveries by Heisenberg, David Bohm and others. The fulfillment and joy of life, therefore, comes from sharing one’s wealth, or knowledge with others, with millions around us.

According to Vivekananda, these truths are universal truths applicable to all lives and cultures, and not ethical or theological dogmas. Dogmas divide, but truths unite humanity. And these truths are to be cultivated in the education system. To inculcate these ideas and values in our education, Vivekananda advocated all the four paths of devotion, knowledge, meditation and service. Devotion (Bhakti) brings humanity, calmness and respect to teachers. Sweet rhythmic, non–violent music along with the evocative power of Sanskrit chanting creates a sublime environment. Today in many institutions, even business management; the evocative chanting of Shankaracharya’s Nirvana Shatakam with the celebrated refrain of Chietananda Reepah Shivoham, Shivoham (I am Shiva, the embodiment of infinite knowledge and infinite bliss) has become the opening prayer. Meditation or yoga in the deep, holy silence of a prayer room in the school helps in contact with the infinite power, joy and strength that comes from the self within. The practice of meditation leads to mental concentration. The more the power of concentration, greater the knowledge that is acquired. 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”.

American Physiologist Robert Kenneth Wallace for the first time experimentally proved that people who meditate systematically soon reach the state of deepest relaxation, which brings down oxygen consumption of the body by 32% compared to the state of deep sleep, where the same consumption comes down by only 16%. The meditators had 87% less cases of hospitalization and 50% less cases of tumors than non–meditators. And this

96 Ibid., p. 212.
hypometabolic state brings more of peace and fulfillment than drugs.\textsuperscript{98} The ‘Relaxation Response’ by Dr. Herbert Benson shows that meditation has helped more than 66\% of the students to give up drug addiction, and 97\% give up using LSD. Dr. Benson writes, “Tests at Thorndike Memorial Laboratory of Harvard have shown that a similar technique (of meditation) used with any sound or phrase, or prayer or mantra brings forth the same physiologic change noted during transcendental meditations”.\textsuperscript{99} Many institutions like Manchester Business School have started brain calming or brain stilling sessions of meditation, before subjecting the students to brain storming sessions of the day. It is the calm, quiet, concentrated mind that accomplishes maximum productive work in the minimum time. This is what is known in the \textit{Gita} as \textit{Yoga Karmasa Kausalam}. Calm or meditative mind is the secret of success in any work.

The Upanishads teach the students to repeat ‘\textit{OM}’ or ‘\textit{OM}’ followed by god’s name. A few minutes repetition of \textit{OM} brings a freshness, new energy and deeper concentration. The \textit{Chandogya Upanishad} teach the young students the science of ‘\textit{OM}’ whose repetition makes them eminent in the world of common men (\textit{Bhuh}), philosophers (\textit{Bhuva}) and saints (\textit{Swah}). Turning the school or institute of learning, or even the workplace like office, hospital or industry into a temple–like place brings an instant feeling of elevation. Beautiful pictures of gods and goddess, great heroes of history, awe inspiring natural sceneries of the Himalayas, rivers, forest, gardens and inspiring, quotations create a spiritual ambience. A holy ambience brings out the God in us, just as an unholy, ugly environment brings out the demon in us. \textit{Patanjali Yogasutra} defines this idea: “\textit{Tatah Tat Vipaka, Anuguranam Eva Abhivyakth Vasananam}” (Similar qualities come out in the similar environment).\textsuperscript{100}

The power of positive thinking is immense. Students need to be told in clear words that they have got the infinite potentiality of knowledge, excellence, and joy, like Christ, Buddha, Einstein or Napoleon hidden in themselves. Positive, optimistic, respectful words create within 1/50th of a

\textsuperscript{100} \textit{Ibid.}, p. 215.
second millions of neurotransmitters of positive energy and drain these chemicals in the entire blood system. Similarly negative, frustrating, depressing and pessimistic words from parents or teachers create millions of negative, debilitating, and weakening chemicals in the same blood system within $1/50^{th}$ of a second. Thoughts or even memories can change our DNA, and bring change or cure diseases at a non-physical level.\(^{101}\)

Vivekananda explained, “Look at the power of word! There is a woman weeping and miserable; another woman comes along and speaks to her a few gentle words. The doubled up frame of the weeping woman becomes straightened at once, her sorrow is gone and she already begins to smile. Think of the power of words! They are a great force in higher philosophy as well as in common life. Day and night, we manipulate this force without thought and without enquiry. To know the nature of this force and to use it well is also a part of *Karma Yoga*. Teach yourselves, teach everyone his real nature, call upon the sleeping soul, see how it awakes, power will come, glory will come, purity will come and everything that is excellent will come, when this sleeping soul is roused to the self conscious activity……. The infinite ocean is the background of me as well as you. Mine also is that infinite ocean of life, of power, of spirituality as well as yours. Therefore, my brethren, teach this life saving, great, ennobling grand doctrine to your children even from their birth”.\(^ {102}\)

Superior inter-human relationship elevates teaching. The *Bhagavatam* teaches us to serve people not only with what they need, but also show respect to their divinity. The Kapila–Deovahuti Samvad says, “*Aryaye Danamanabhyam*”. Serve Shiva in living beings, taught Sri Ramakrishna. A teacher, according to *Vedanta*, is a worshipper and the student is the God worshipped through knowledge.\(^{103}\) It can be possible with the quality of detachment. Value education should include the cultivation of a capacity for viewing things with non-attachment. Possessiveness corrupts, and devotion to


whatever we value has to be protected from the corrupting influence of possessiveness.  

A Vedantic orientation for the teacher is necessary. A genuine, respectful, sympathetic, purified, and inspired personality comes to the teacher after regular spiritual practice. When the divinity in the teacher is raised even a little, the student will feel automatically energized in his/her presence. “We have no ideal model of human behavior, writes California University Psychologist James C. Coleman in his book, Abnormal Psychology and Modern Life, about the reason of abnormality among the western students. The training by which the current and expression of will are brought under control and become fruitful is called education. Make your life a manifestation of will strengthened by renunciation”. Then one will find that all the achievements of the world, and, ipso facto, all the cultural identities unified constitute the soul of mankind.

The value of knowledge is in strengthening and disciplining of the mind. Higher creativity avoids competition. Whenever any work is performed with regular spiritual practice, with the knowledge of spirit within, with meditation and concentration, it yields much more powerful result. Spiritual culture helps one to develop the faculty of intuition, and intuition leads to better and higher creativity in every field of life. Performance becomes naturally of a superior quality and thus competition is decreased or felt unnecessary when excellence in work or productivity is assured. Nobel physicist Hideki Yukawa writes in his book creativity and intuition, that Indians are highly endowed with this power of intuition.

To bring science and technology in India, Vivekananda inspired the Maharaja of Khetri and his disciples in India to learn western science and technology for India’s welfare. Even before his entry into the Parliament of

107  Swami Nityaswarupananda, Education For Human Unity and World Civilization, p.63.
108  Complete Works of Swami Vivekananda, Volume VI, p. 64.
Religions, he was appealing to Americans for helping India with science and technology for elevating the conditions of the masses. *Salem Evening News* (29 August 1893) and *Daily Gazette* (29th August and 5th September, 1893) highlighted the appeals of Vivekananda to the American public.\(^{110}\) Jamshedji Tata, who was travelling with Swami Vivekananda on the same ship, the Empress of India, on his way from Yokohama to Vancouver, must have had fruitful talks regarding this matter. By 1898, Tata offered thirty lakhs of rupees to start the first institute of scientific research in India. The whole of India greeted this historic step. “Mr. J. N. Tata’s gift of thirty lakhs of rupees is an event which ought to be published in golden letters by every newspaper in India,” wrote Amrit Bazar Patrika of Calcutta on Oct 5, 1898. Jamshedji Tata wanted Vivekananda to start and lead the institution. He wrote a letter from Esplanade House, Bombay, 23\(^{rd}\) Nov, 1898

> Dear Swami Vivekananda, “I trust, you remember me as a fellow traveler on your voyage from Japan to Chicago. I very much recall at this moment your issues on the growth of the ascetic spirit in India and the duty, not of destroying, but of diverting it into useful channels.

> I recall these ideas in connection with my scheme of Research Institute of Science for India, of which you have doubtless heard or read. It seems to me that no better use can be made of the ascetic spirit than the establishment of monasteries or residential halls for men dominated by this spirit, where they should live with ordinary decency and devote their lives to the cultivation of science, natural and humanistic, and I am of the opinion that, if such a crusade in favour of an asceticism of this kind were undertaken by a competent leader, it would greatly help asceticism, science, and the good name of our common country; and I know not who would make a more fitting general of such a campaign than Vivekananda. Do you think you would care to apply yourself to the mission of galvanizing into life our ancient tradition in this respect? Perhaps, you had better begun with a fiery pamphlet rousing

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our people in this matter. I should cheerfully defray all the expenses of publication”.

With kind regards, I am, dear Swami.

Yours faithfully,

Jamshedji Tata

Swami Vivekananda was engaged in starting the Ramakrishna movement during that period. But his interest in Tata’s project was burning. In his letter of 17 February, 1901, Vivekananda felt happy that his disciples had met the strong good man Tata, and he expressed the hope of seeing him in Bombay; after the recovery of his health. However, Vivekananda could neither recover his health, nor accept the offer and died in 1902. Vivekananda’s disciples welcomed the idea and sister Nivedita, a disciple of Swami Vivekananda, met Tata and his advisor Mr. Padasa to explore possibilities for an immediate implementation of the scheme. In March 1902, it was declared that this institute would be established in Bangalore in the name of Indian Institute of Science. After Tata’s death in 1904, Prabuddha Bharata (June 1904) again glorified Tata as one of the greatest Indians to conceive of this first Post Graduate Research Centre in India. But Lord Curzon intervened and suppressed the move despite Nivedita utmost efforts. According to Lord Curzon, this scheme would create more educated unemployed people in India. India had no power in those days to fight against the Imperial British Raj for their education. In her letter dated April 4, 1904, Nivedita wrote with pain how the British government had finally turned down the Tata Project.

Today, the dream has been realized through the various institutions of scientific research funded by Tata and other trusts where the latest developments in science and technology are being implemented for national welfare. Unfortunately, we are drawn more to the power aspect of science.

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112 In March 1901, Prabuddha Bharata declared that the best way to honour the memory of Queen Victoria would be to take up the Tata project.
113 Sankari Prasad Basu, Vivekananda ‘O’ Samakalin Bharatvarsha, Volume V, p.245.
brought about by the revolutions of technology. In the glare of technology, we have lost sight of knowledge aspects of science, which alone elevates us from the snares and pulls of a purely individualistic existence and unites us with the whole of mankind. The twofold goal of all human striving is the avoidance of pain, and the fulfillment of happiness.\textsuperscript{114} Education for human unity and world civilization establishes the moral, intellectual, and spiritual unity and solidarity of mankind as the true basis of international cultural cooperation, peace and progress.\textsuperscript{115}

Swami Bhuteshnanda, the twelfth president of the Ramakrishna Mission, used to say in his humorous way, ‘A cow or dog need not try again to be an ideal cow or dog. They are just the right kinds of cow or dog by virtue of their birth itself. Only a man is not an ideal man just by his birth. He has to struggle for that. That is why we bless our children by saying, “\textit{Manus} \textit{Haw}”- Be man.’\textsuperscript{116} Swami Vivekananda wanted an education that will make man a complete man. He wanted a new generation of humanity in whose lives will be Greek perfection of arts and science minus its immortality, combined with Roman perfection of law and administration minus its brutality and, Hindu perfection of spiritual ideas minus its impracticality.\textsuperscript{117} He also hoped that by combining some of the active and heroic elements of the West with calm virtues of the Hindus, there would be a type of men far superior to any that have ever been in the world.\textsuperscript{118} The Indians equipped with these educational qualities will be able to work for the regeneration of India. Vivekananda had a presence in India’s national struggle for freedom, although it was not a political presence, but a spiritual presence.

\textsuperscript{114} Swami Kriyananda, \textit{Education For Life Preparing Children To Meet The Challenges}, p. 55.
\textsuperscript{115} Swami Nityaswarupananda, \textit{Education For Human Unity and World Civilization}, p. 38.
\textsuperscript{116} \textit{A Handbook on Value Education}, Volume II, p. 56.
\textsuperscript{117} \textit{Complete Works of Swami Vivekananda}, Volume IX, p. 206.