Chapter VI

CONCLUSION
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In this chapter we propose to give in brief a comparative and critical account of Swami Vivekananda's ideas and deals of education. We estimate his philosophy of education in comparison with the philosophies of education propounded by the contemporary Indian thinkers like Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti. We shall also examine the relevance of Vivekananda's conception of education to the transformation of the contemporary Indian condition. Before embarking upon the task of giving a comparative and critical estimate of Vivekananda's philosophy of education, let us have a review of what has been discussed in the preceding chapters.

In chapter-I, namely, Introduction, we have presented the origin and meaning of the term "education". A short account of education as conceived in the East and the West along with a brief sketch of Vivekananda's philosophy of education has been given. The objective of the thesis, the methodology adopted to write it, and the contribution it proposes to make to the philosophical studies of Vivekananda has been specified in the introductory chapter.

In Chapter-II, namely, 'Swami Vivekananda— the Man, the Message and the Mission', we have given the details of the birth, childhood and formative years of Swami's life. A detailed picture of how he came into contact with Shri Ramakrishna Paramahamsa
and the way he was transformed by the Master has been given. We have shown the circumstances that led Naren to become a sannyasi and how he happened to attend and address the Parliament of Religions at Chicago. Swami’s message consists in his view that all religions are one and they are the different ways to reach the same goal, namely, the God. The Almighty receives everybody struggling to reach Him though different forms and paths. And Swami’s mission is to carry out his message of Hinduism to the world. It is to spread the concept of universal religion all over the world. The mission is also to reform India, socially, economically, educationally and spiritually by establishing the Ramakrishna Mission. The mission includes service to the oppressed masses and women of India.

In Chapter-III, viz, 'The Nature and Types of Education', we have discussed in detail the meaning and function of education. It has been stated that bringing out the potentialities of the student from inner to outer is the root meaning of education. The main function of education is to bring about the spiritual globalization through the emotional unity of the entire humanity. In this chapter, we have also explained in detail the philosophical schools like idealism, realism, naturalism and spiritualism on which educational systems have been found. We have also presented in short the philosophies of education as advocated by the three contemporary Indian thinkers, namely, Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti.
In Chapter IV, viz., 'Swami Vivekananda's Education as the Manifestation of Inner Perfection', we have elaborately dealt with Vivekananda's conception of education as the process of manifesting the perfection within by removing the obstructions. A detailed exposition of the man-making and character-building aspects of education is given. Creating great personalities who can influence humanity and teaching Raja Yoga for the concentration of the mind has been shown as the aim of education. The ideal of education lies in making the mind the perfect instrument for grasping the facts at will. It also lies in making man divine by the complete mastery over one's thoughts and senses through the power of concentration. Education has to fulfil the task of generating in the student the strong feeling, willing and steadfastness. It has to take the individual beyond the limits of reason or intellect which cannot grasp the reality completely. In this chapter, we have also dealt with the issue of the unity of humanity through education. Education should inculcate in the student the ethics based on the principle of unity of all humanity through love and compassion. We have also discussed the importance of comparative religion in education. Comparative religion contributes to the realization of the infinite spirit which is all pervading and underlying all religions. The study of comparative religion reveals to the student that true religion is one and the different religions like Hinduism, Islam, Christianity and so on are the different manifestations of the same reality. Comparative
religion can bring about respect and tolerance for other religions and establish peace and unity among people and the world at large.

In Chapter V, namely, 'Swami Vivekananda's Education for the Social Reconstruction of India', we have given an exposition of Vivekananda's views on reforming India through self-reliance and by eradicating the evils of poverty, child marriage and untouchability. A true Hindu is one who seeks to uplift himself by uplifting the Indian poor and women through service. Education should enable the student to learn the skills for earning a livelihood and also generate the spirit of service. The educated and the elite have to relinquish the privileges they have been enjoying. They should stop exploiting the uneducated and poor. Education should foster in the students and the ethics of equality and service as against the immorality of privilege and parasitism. Education should impart to the student the practical aspects of Vedanta which consist in eradicating the sense of privilege basing on the apparent inequalities. It should teach the truth of the sameness and unity of all human beings. Society can progress only when we breakdown the privileges of the strong over the weak, the rich over the poor, and the educated over the illiterate. Education should be founded on the principle of the unity in diversity. It should be based on the Advaitic truth of oneness of all which alone protects the weak and meek.
Nation building in India is possible only on the ground of spirituality advocated by the Advaita. The spiritual as well as the secular education has to be given to every Indian. India can progress only when its masses and women are enlightened and empowered through education. The masses and women should be allowed to manifest their inner potentialities by removing the obstacles through education. Indian youth should be educated in such a way that they become the spiritually and morally perfect human beings. They should be taught to grow as the self-reliant, self-respecting and responsible citizens who are committed to reconstruct India. Vivekananda sought to educate and serve the Indian masses, women and the youth by establishing the centres of Ramakrishna Mission. He wanted to accomplish the task by recruiting a band of devotee monks who can work as teachers in the monasteries. These monks, both male and female, also go to the people and serve them by eradicating the evils like illiteracy, superstition, poverty and untouchability.

Let us now give a comparative and critical account of Swami Vivekananda’s philosophy of education. A comparison of his philosophy of education with three important contemporary Indian thinkers will reveal its uniqueness. A critical examination of it in the light of the philosophies of education of Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti will reveal its relevance to the contemporary India and the world at large.
Gurudev Rabindranath Tagore is one of the greatest philosophers of education who experimented with his philosophical and spiritual ideas in the field of education. Tagore established schools and universities which have produced great men and attracted the attention of the great minds. Education, according to Tagore, is that which keeps one's whole life in harmony with all existence. Harmony with all things is the basic principle of Gurudev's philosophy of education. Harmony should prevail in three areas— in one's relation with nature, with one's surroundings and with one's interpersonal relations. Refinement of the sense of feeling is the distinguished mark of Tagore's system of education. He emphasized the enhancement of feeling as distinguished from the senses and the intellect. It consists in the realization of our bond with the whole universe. Our union with all existence through spirit brings about harmony. Our kinship with the whole of the Cosmos through Soul is the beginning of harmony. Individual's unity with the universe through the deeper intuition of feeling should be the aim of education.

In advocating education for the intuitive feeling and harmony, Tagore has shown the limitation of science education. Science gives knowledge which is the product of the intellect. It is a process of understanding the Nature through thought. Scientific knowledge may give power over Nature. It may provide for our material well being. But spirituality makes the human being harmonious by making him or her perfect. So education of the
spirit transcending the intellect and the senses should be the fundamental aim of education. Tagore holds that we are born in this world only to embrace it. We have come to this universe only to accept it. We have not come to this world merely to question and know it through science. We are not living for gaining information about the world. We are here in this world mainly to be one with everything just by accepting it as it is. It is not to manipulate but to be in sympathy with the world that we are here. Establishment of harmony with all existence has a deep significance in life. Harmonious relationship with Nature, life and the world amounts to one's unity with truth.

Although spiritual in character, truth is not anything separate from the world. There is no gap between the spiritual and the material world. The world is the manifestation of the spiritual truth. Spirit is the inner most truth of this world. So, Tagore maintains that true education consists in giving the child an insight into the spiritual order of the world. Comprehension of the spiritual nature of the entire world is possible only when education is surcharged with genuine spirituality.

Tagore holds that the human being has a spontaneous and irresistible attraction for Nature which is spiritual in essence. Attraction for Nature can be noticed even in our childhood. The child feels spontaneously drawn towards the sky, the stars, the sun, moon, the trees, the flowers, the birds and waters. They receive as it were an invitation from Nature as a whole. This shows
that Tagore believed in the universal spirit which is all pervading and binds together everything that is there in the universe. The same eternal spirit beats in the depth of every part of Nature. Tagore also believed that human being has evolved through aeons of time out of the first living cell that multiplied and diversified itself into myriad forms of creation. Education is a process of realizing the universal spirit. It is also the process of uniting ourselves with the first living cells which still stirs the human heart to its depths. Education is a process of returning to our original state of pristine spirit.

Tagore advocates the imparting of education in natural surroundings. True education is possible only though intimate contact with Nature. It is only in the forest environment that the mind of the student is emancipated. Education means deriving joy from the simple living and deep feeling which is possible by living in intimate relation with Nature. Life divorced from Nature will be artificial and leads to boredom and weariness. It eats into our vitals exposing us to various physical and mental ailments. True salvation lies not in renunciation but in the profound joy of the bonds of this earth. Education therefore has to reunite the human being with the Nature. Education should enable the student flower into a fully developed and integrated personality. It should produce a person who is tranquil, serene and self-realised. This is what Tagore meant by the all-round development of the individual. It also means the harmonious blend of the faculties of philosophy
politics, literature and art in every individual. It also signifies the spontaneous adjustment of the individual with the reality as a whole.

The aim of education, according to Tagore, is not merely to produce a good clerk, a scientist or a technician but to create a complete human being through a fullness of experience. The real aim of education is the harmonious development of the self through the training of the physical, intellectual and spiritual. There should be no excessive development of any one of these faculties. Education should control the over emphasis of the one over the others. The materialistic and utilitarian attitude has to be counterbalanced by a wealth of spiritual values. Superstitious tendencies have to be checked with a scientific outlook. So also, a falsely exaggerated sense of patriotism has to be controlled by the sense of universal brotherhood. Lifeless intellectuality has to be vitalized through the life of imagination and emotion. Morbid sentimentality has to be purified through austere intellectual pursuits. In the same way education has to unite the dynamic vitality of the West with the 'static' vitality of the East. Tagore's idea of education is founded on the fundamental principle that when placed against the perspective of the vast natural phenomenon all objects lose their exaggerated character and assume due proportions. True education therefore consists in giving the individual a pull towards the opposite direction when one is found to incline too much towards any particular side. Tagore's
philosophy of education may be summed up in the following terms: education should help to foster the values like discipline, peace, tranquility, simple way of life, self-determination, genuine aspirations, inner freedom, aesthetic sensitivity and the unity of the humankind with cosmic consciousness.

Mahatma Gandhi is one of the great thinkers of modern India who has given a significant philosophy of education to suit the Indian culture. Education, according to Gandhi, is not the knowledge of letters but building character. Education is that which trains the body to be the ready servant with ease and pleasure, teaches the intellect to be clear, and fills the heart with the fundamental truths of Nature. Education keeps the passions under the control of a vigorous will and tender conscience. Gandhi maintains that mere reading, writing and arithmetic are not enough. Education should enable the individual to earn his bread honestly, to respect his parents, his children and fellow beings. Educated person is one who observes the rules of morality. Being moral alone makes the individual happy. It is not knowledge that is of prime importance. Character is the only thing that makes man happy. More than the knowledgeable man it is the moral person who will be of help to his fellow beings. So, liberal education, according to Gandhi is that which makes the individual to be in harmony with Nature. It teaches the individual to shun all vulgarity and respect others as himself. Education as the knowledge of letters will be a fetish without the subjugation of the
senses. Education has to put the behaviour of the individual on the firm ethical foundation. Without character, a mere knowledge of letters would be ornamental. It would be like a building erected without firm foundation. Literary training by itself will not add anything to one's moral strength. To Gandhi, character building is in no way related to the knowledge of letters. It is totally independent of literary training. So real education is different from the formal education in its primary and higher levels. The former gives the strength of character while the latter gives the power of the knowledge of letters. The power of knowledge will be a disaster without the strength of character.

Gandhi holds that education should be of use to help millions of people and not just the individual who is educated. Only the education that makes man morally perfect can help the masses. That is, only a man of character will be able to help others. The person who is educated in the sense of literary training becomes self-centred and inhuman. It makes the individual a clerk or an interpreter but cannot make a better person who can be of help to others. A man of letters earns his livelihood through his education but cannot do any good to society. Mere English education enslaves us. It is for imitating the European culture which is unnatural for us. English education makes us a race of imitators. It dwarfs the Indian body, mind and soul.
True education is for making man a moral being. It should make the student live a life of simplicity and service. It should make the individual a man of self-respect, originality and liberty. It should impart to the student the culture of the heart. So character building is the proper foundation of true education. If character is laid firmly, the students can learn all other things themselves. Training of the body, mind and spirit constitutes the character building of the individual. Spiritual training is the most important and difficult thing. It means helping the student to work towards the knowledge of God. It means enabling the student to strive for self-realization. It is mainly by developing the spirit that one can build character. Education devoid of the culture of the spirit may be harmful. Gandhi argues that self-realization is not meant for the fourth stage of life, namely, sannyasa. It is wrong to defer self-realization until old age. It has to be taught and learnt at the young age itself. It is easy and essential to cultivate the culture of the spirit at an early age in life. This can be initiated by making the children memorise and recite hymns of morality and spirituality.

Gandhi maintains that the teacher plays a great role in imparting spiritual training. The exercise of the spirit mostly depends on the life and character of the teacher. The teacher should be an embodiment of morality and spirituality. He or she should be truthful in thought, word and deed before teaching the children to speak truth. Teacher's way of life is the most important
factor in influencing the students spiritually. It is possible for a
teacher living miles away to affect the spirit of the pupils by his
way of life. An immoral teacher can never succeed in making the
pupil moral. A cowardly teacher would never be able to make the
student valiant. A teacher who is not self-reliant cannot teach his
students the value of self-reliance. The teacher must be an eternal
object-lesson to the students living with him. In this way the
students become the teachers of their teacher. It is due to the
students that the teacher imposes moral and spiritual principles
upon himself or herself. It is only for the sake of the students that
the teacher must learn to be good and live a straight life. Real
education is of the heart and soul. It is possible only through the
touching of the heart of the students. A real teacher must share
the joys and sorrows of the students and solve their problems. He
should try to transform the students, not by punishing them but
by expressing true love for them. The teacher may at times resort
to fasting for correcting the delinquent behaviour of the student.

Besides the training in spirituality and morality, education,
according to Gandhi, should encourage the student to respect the
mother tongue and father's profession. It should help the child
cultivate the ideal of citizenship and indigenous culture. It should
eschew the foreign culture which confines the student to the
culture of the head. Education has to develop in the student the
culture of the hand and heart. Education has to enable the
student to be self-reliant by teaching the crafts for earning bread.
Education should train the student in bread-labour which unifies the physical, intellectual and moral growth of the student. The principle of bread labour implies learning by doing which removes the gap between education and industry, rich and poor, village and city. It also eradicates the worst evil of social insecurity and inequality. Gandhi's concept of education is universal in character in the sense that it assures the welfare of the individual as well as of the society. It is also founded on the principle that an individual becomes great exactly to the extent he or she works for the welfare of his or her fellow beings. Willing submission of oneself to self restraint for the well being of the entire society enriches both the individual and the society.

Gandhi's philosophy of education is indigenous in character. He has formulated his ideas of education that are relevant to India. Since India is predominantly dependent on agriculture, our system of education should be based on manual work. God has created us not eat, drink and be merry but to earn bread by the sweat of our brow. Everybody must work for eight hours a day. Manual work improves the nervous system, develops the intellect and creates self-confidence. Nobody becomes a slave by working hard. Education should adopt the mother tongue as the medium of instruction. A student must cling to one's mother tongue as one clings to one's mother's breast, for it alone can give the life-giving milk. The teachers should be patriotic besides being exemplary in their conduct. Teachers should be truthful, non-violent and
industrious. They should follow all the tenets of their own faith, besides appreciating the tenets of other faiths. They should cultivate the spirit of reverence and broad-minded tolerance for other religions. It is only then that a teacher can appreciate his or her own religion. The teacher should grasp the rock-bottom unity of all religions. He can also have a glimpse of the universal and absolute truth which lies beyond the apparent contradictions among different faiths. The teacher should put all these ideals into practice. It is only the virtuous teacher who can produce good students and worthy citizens which is very important from the national point of view. It is only then that education can enrich India politically, economically, socially and culturally. Thus Gandhi's integral philosophy of education contributes to the holistic development of the individual and society.

Jiddu Krishnamurti is another important and influential contemporary Indian thinker who has offered a significant philosophy of education. Although unorthodox and autonomous Krishnamurti's ideas on education are rooted in the oriental thought and culture. To him, education is the same as philosophy. Both philosophy and education mean the same thing, namely, the discovery of the supreme truth which is beyond thought. Education is the realization of the truth which is absolute and unconditional. Education should aim at setting the individual absolutely and unconditionally free. Freedom of the mind from the clutches of the past should be the prime concern of education.
Education is not merely training the mind in techniques and crafts. It is not merely making the student an efficient professional. Education is not a process of producing technocrats, bureauocrats and aristocrats. It is not a process of accumulation and application of information and knowledge. It is not meant for amassing wealth and acquiring of name and fame. On the contrary, true education is the attainment of the mind which is of the nature of truth, beauty and goodness. It is going beyond the intellect and realizing intelligence. It is the comprehension of wisdom which is beyond knowledge. To Krishnamurti, thought, intellect and knowledge are one and the same thing. They are limited and conditioned by time and function as instruments for our material life. There is certainly a need for sharp intellect, objective thought and latest knowledge for the industrial and technological growth. They surely contribute to the development of our civilization. They are the means of exploring the cell, the atom and the space. The tremendous advancements in cellular, atomic and space research are due to the cultivation of intellect, thought and knowledge. Education so far and all over the world has been confined to the cultivation of these three interrelated factors. It has limited the mind to the realm of thought, intellect and knowledge. Education has been oblivious of the supreme values like truth, intelligence and wisdom. That is why education has failed to create a good human being and a just
society devoid of the problems like poverty, hunger, division, conflict, violence and war.

Krishnamurti holds that education as we know is geared up to condition the mind by thought. Thought is a materialistic process which is a movement of the past. Thought is by nature limited and incomplete. It is confined to a very limited part of the whole brain. It is a superficial response of the brain to a challenge. Thought is never independent or free. It is bound to the past and therefore to the future. It is finite, self-centred and self-isolating. It is dualistic, divisive and disintegrating. It is measurable, mechanical and conflicting. The present system of education is confined to the realm of thought. It has been cultivating the mind which is self-centred, divisive and conflicting. It has been conditioning the mind to fear, anxiety and competition. It has been making the mind mechanical, materialistic and divisive. But right education should enable the student to see the limitations of thought. It should help the student to realize the truth which is holistic and complete. It should set the individual absolutely and unconditionally free. It has to cultivate the totality of the mind and the whole being of the individual. It has to give the mind and heart a depth of understanding and beauty. It has to awaken the intelligence of both the mind and body.

Education should create in the individual the holistic intelligence. Holistic intelligence is not of the nature of intellect or thought. It is not the ability of the mind to record and recall
efficiently. It is not the ability of the intellect to compute and calculate quickly. Holistic intelligence is of the nature of love and compassion. It is of the nature of sensitivity which is absolutely good. Supreme intelligence is born of the mind which is beyond thought. Thought is always of something whereas intelligence is of the nature of nothing. In intelligence, there is nothing that is put together by thought. Nothingness is the true essence of the mind. Nothingness itself is the truth which is of the nature of goodness and beauty. The mind which is supremely intelligent and completely nothing is not self-centred. It does not have limitations and conditions. It does not conform or identify itself with a symbol, an idea or a belief. It is beyond all religions, nations or ideologies. It is not fragmented, divisive or disintegrating. It is neither exclusive nor isolating. On the contrary, the intelligent mind is 'empty', sane and secure within itself. It is stable, peaceful and completely free. It 'knows' the joy which is not the creation of thought. It is grounded in the aloneness which is not loneliness. It has the perfume of love which knows no limitation. To it, far is near and the other is me. To it, the individual is the world. The world is the product of the individuals who constitute it. The condition of the society is determined by the condition of the mind of its people. As is the mind, so is the individual. As is the individual so is the society.

Krishnamurti contends that education has to bring about a psychological revolution in the student. It has to radically change
the mind of the student. The conditioned mind is the source of all problems in life and society. It is at the root of the problems like poverty, hunger, injustice and inequality. It is also responsible for division, disintegration and conflict 'within' and 'without'. It is the cause of violence, war and destruction of all kinds. It has been the source of unending sorrow and fear. There have been tremendous developments in the field of transport, communication and medicine. The world has become a village and we are able to land on other planets. We are able to create the human beings by cloning. There have been several kinds of revolutions—economic, political, technological and biological. But yet, we are not at peace with ourselves. We have been fighting bloody wars for millennia. We have been busily preparing for war by manufacturing the weapons of mass destruction. We are concentrating more on the invention of more and more lethal weapons. We are manufacturing bombs spending a lion's share of our resources. The natural, economic and intellectual resources are being spent more for the destruction of humanity.

Therefore education has to tackle the problem of transforming the individual. It should bring about a new human being who is not self centred, divisive and conflicting. It has to produce excellent human beings who are not only efficient in science and technology but also good in behaviour. It has to create intelligent people who are of the nature of love and compassion. It has to bring about the people who are deeply religious not in the
sense of conforming to a religion but in the sense of being integrated and harmonious. It is only the individuals who are inwardly peaceful and holistic that can create a sane society without problems. They alone can bring about a sustainable world of peace and prosperity. So the sole aim of education, according to Krishnamurti, should be to urgently effect a psychological revolution which is holistic and lasting. The solution of all problems lies in the psychological revolution. The inward change of the individual alone can change the society really and deeply. In the absence of psychological revolution, all other revolutions are of no use. They cannot bring about a real and lasting change in the society.

Let us now attempt a critical estimate of Vivekananda's philosophy of education in comparison with the philosophies of education of Rabindranath Tagore, Mahatma Gandhi and Jiddu Krishnamurti.

Like Tagore, Vivekananda founded his philosophy of education on transcendentalism. Both Tagore and Vivekananda rooted their ideas of education in spirituality. They held that education is not merely gathering of facts and information. Education is not only a source of obtaining degrees and securing employment. True education has the higher goal of making the individual to realize the spirit which is all pervading. Tagore says that education should enable the student to comprehend the universal spirit permeating entire creation. Vivekananda says that
education should aim at making the student realize the absolute spirit which is the core of every being in the universe. Both Tagore and Vivekananda hold that education must make the individual the total person. Its end should not only be knowledge but also wisdom. Education should not be confined to purely academics only but should extend to moral and spiritual being of the individual.

Strength of character and fearlessness form an important part of education for both Tagore and Vivekananda. Faith in oneself, freedom from fear, self-determination and discipline should be the objectives of education for both the thinkers. They decry the type of education that makes people mercenaries and subordinates to authority and power. To both, education has to aim at giving the individual the inner freedom, strength and stability which are spiritual in nature. Education should not confine itself to making the student civilized but also cultured and wise.

Another important aspect of Tagore's and Vivekananda's philosophy of education is nationalism and patriotism. Education should be rooted in one's own tradition and culture. It should not be outlandish and founded on the extraneous values and beliefs. Both Tagore and Vivekananda are opposed to the western orientation of education in India. Western education is artificial and makes Indians strangers in their own country. English education makes us mere imitators and mechanical without any originality. That is why Tagore and Vivekananda argue for
education which is imparted in mother tongue and rooted in the spiritual tradition of India. At the same time, they hold that patriotism and nationalism should not lead to sentimentality and fundamentalism. Patriotism and nationalism should be counterbalanced by the international and global outlook. They should be controlled by the cosmopolitan attitude and universal brotherhood.

But unlike Tagore, Vivekananda emphasizes more on the realization of the spirit or soul through the concentration of mind. Power of the mind forms an important part of Vivekananda's philosophy of education. He maintains that education means the mastery of mind through the power of concentration and meditation. Tagore regards that inculcation of aesthetic sensitiveness as an important part of education. Aesthetic sensitivity can be achieved by imparting education in the beautiful natural surroundings. It can also be achieved through the practice of fine arts like music, drama, painting and so on. But Vivekananda gives more importance to the manifestation of inner perfection through the Raja-Yoga.

As regards Gandhi and Vivekananda, both of them hold that education is primarily a man-making process. Character-building is the mainstay of education. Gandhi is of the view that true education consists not in literary training but in character building. Building character based on the culture of the heart should be the prime concern of education. Vivekananda too says
that literary training without character building is not education at all. To him, education is that by which character is formed, strength of mind is increased and the intellect is expanded.

Both Gandhi and Vivekananda sought for education which makes the individual stand on his own feet. Education should remove the deep seated fear and weakness from the minds of the children. It should instill in the students the spirit of courage, strength and fearlessness. Both the thinkers hold that education should emancipate the student from poverty and ignorance. It should not only help the student to be efficient in crafts and techniques but enlighten them spiritually and morally.

Both Gandhi and Vivekananda hold that education has to eradicate the social evils like poverty, inequality and untouchability. Education should bring about a society which contributes to the growth and development of all people. It should eradicate the rural and urban, the poor and rich divide. Education should not be confined to the elite but should reach the masses of India. It should aim at the welfare of all people, especially the rural people of India.

Both Gandhi and Vivekananda maintain that education should aim at the all round development of the student. It should help the student achieve the harmonious growth of the physical, the mental, and the spiritual. Physical and spiritual growth is as important as the intellectual growth. Manual training for the improvement of physical strength should form part of education.
Education should contribute to the building of strong body. So also, education should enable the student to comprehend the spiritual and moral values. It should include in the curriculum the spiritual lore and the gems of morality contained in our sacred books.

Both Gandhi and Vivekananda stood for the emancipation and empowerment of the Indian women through education. Both of them deeply deplored at the condition of the Indian women who have been suppressed by the patriarchal system. They fought for the equality of women in all respects. Gandhi holds that men and women are of equal rank. They are not opposed but complementary to each other. One cannot exist without the other. We cannot conceive of existence without any one of them. Women are as significant as men. So education should be founded upon the truth that women are an indispensable part of the society, life and the world. Just as man is accustomed to do outward activities, woman is accustomed to do the domestic activities. Each is fit to do things better in their own realms. So, women should be trained in organizing domestic affairs and upbringing of children. Vivekananda also says that there is no life without women. Like Gandhi, he also advocates a separate pattern of education for women. Women should be educated in religion, art, housekeeping, cooking, sewing and hygiene. However, Gandhi and Vivekananda do not subscribe to the view that the spheres of the activity of men and women are divided into watertight
compartments. The traditional spheres of the activity between man and women can be interchangeable.

Both Gandhi and Vivekananda maintain that education should eradicate the sense of elitism and privilege from the mind of the people. Education should not generate self-centred and selfish attitude in us. On the contrary, education should make us wise, kind and loving. It should give us the wisdom of high thinking and simple living. It should manifest the perfection that is already there in us. It should draw out all that is best in us, physically, mentally and spiritually. Thus, both Gandhi and Vivekananda subscribe to the fundamental meaning of education as the process of making the potential energies actual and patent.

Gandhi and Vivekananda tried to spiritualize politics through education based on the cardinal values like truth, love and compassion. Politics bereft of spirituality is detrimental to progress. Politics based on universal religion in the sense of one humanity and one world alone can transform India and the world. Industrialization and civilization based on the western concept of materialism and consumerism can never establish a sustainable world of prosperity and plenty. Spiritualism of the East should be the basis of scientific development and modern civilization. Education imbued with spiritualism is the need of the hour. Education of the spirit should be basis of the education of the intellect. Knowledge should be grounded in the wisdom.
And lastly, we find Vivekananda to be in agreement with Jiddu Krishnamurti on certain points regarding education. Like Krishnamurti, Vivekananda regards education as the realization of the infinite mind or soul. Education is making the individual divine by helping the individual to become one with the Absolute truth. It is a process of removing the obstacles to the perfection that is already there in us. It is a process of taking off the veil which covers the divine light in us. Education is not merely an activity of making the individual literate and skilful. It has a higher purpose of making the human being comprehend the original nature of oneself. Krishnamurti also says that education means the realization of truth that is beyond thought. Thought is bound to the past and time. It is a material process which is divisive and conflicting. It is a self-centred process which is of motive and an end in view. Being a limited and incomplete process thought is at the root of sorrow. Education should liberate the human being from sorrow by liberating the mind from the network of thought. It should transform the inner being of the person and bring about harmony within. It cannot confine itself to the outward activity of enabling the student to earn a livelihood. Education should have a higher aim of radically transforming the mind. It should remove the hurdles to the realization of intelligence which is the same as truth or wisdom.

Both Vivekananda and Krishnamurti subscribe to the view that education should make the individual not only intellectually
and scientifically efficient. Education should also make the person tolerant and sympathetic. More than making the individual rational and knowledgeable, education should make the student compassionate and loving. It should develop sensitivity to the plight of the poor and the downtrodden. An educated person should have the strong feeling to serve the unfortunate and deprived sections of society. To Krishnamurti, truth, wisdom or intelligence devoid of love and compassion is false and incomplete. Intelligence is complete only when it is associated with love and compassion. Love is devoid of centre and circumference. It is infinite and all comprehensive. Like perfume it spreads far and wide. Love serves one and all without any discrimination. Compassion means passion for all. To it, to be is to be related and to be related is to be one with all. Vivekananda also says that education in the sense of having degrees and employment makes the educated strangers in their own country. They become self-centred and alienated from their own kith and kin. So, true education is not only for the mind but also for the heart and soul. Education should make the individual to empathize with the masses of one's own country. It should inculcate the spirit of service by seeing the infinite soul in all. Education should generate the depth of feeling for others. It should also train the will of helping others. Along with sharpening the intellect, education should improve the strength of feeling and willing in the educated people.
Another point of agreement between Vivekananda and Krishnamurti is that both of them subscribe to the view that society can be transformed only by transforming the individual. The society is determined by the nature and condition of the mind of the individuals who constitute it. The problems in society like poverty, hunger, division, conflict, violence, war and environmental degradation are due to the conditioned mind which is divisive and conflict. Wholistic mind alone can resolve the problems created by the divisive mind. Only the mind which is undivided and integrated ‘within’ can bring about a society which is harmonious. It is in the unity of humanity that the problems of the life-world are resolved. Krishnamurti says that it is not the politics that can solve the problems of the life-world. It is not the outside structural reform that can change the world. It is only the deep inward revolution of the individual that can change the world. Vivekananda also says that one cannot depend on politics for the transformation of the society. Only the spiritual transformation of the individual can change the society. Realization of the universal spirit which is one and undivided can transform the society. Thus both Vivekananda and Krishnamurti hold that spirituality is the only and lasting solution for the socio-political predicament of the humanity. Spiritual education alone can bring about peace and plenty in the world.

The only point of disagreement between Vivekananda’s and Krishnamurti’s philosophy of education is that the former has
founded his philosophy of education on the Indian tradition. It is the ancient Hindu philosophy that forms the basis for Vivekananda’s philosophy of education. Sacred scriptures like the Upanishads are the main source of Swami’s ideas on education. Vedanta is the fountainhead of Vivekananda’s views on education. But Krishnamurti founds his conception of education entirely on the direct perception of the truth which is one and undivided. Unlike Vivekananda, Krishnamurti is not a product of tradition. He does not have the background of any tradition. But his ideas on education very much resemble the Upanishadic ideas of education. Freedom from tradition of all kinds is the central theme of Krishnamurti’s philosophy of education. Choiceless awareness of the conditioned state of mind transforms the individual. Truth is neither of the Hindu nor of Islam nor of the Christian. It is beyond all the labels and identifications. Education means the realization of the truth which is one and the same for all. The freedom that education brings about is the freedom from the known. Education is not the accumulation of knowledge but the ending of knowledge. It is the immediate perception of truth which is beyond knowledge and experience.

Let us now have glance at the relevance of Vivekananda’s philosophy of education to the contemporary times. Although a product of the ancient Hindu tradition, Vivekananda’s conception of education is relevant to the present times, since the problems that we are confronted with can be solved through the ideas
contained in Swami's philosophy of education. The idea that all people are the manifestation of one and the same spirit can resolve the myriad divisions in the society. The constant fragmentation of humanity can come to an end only when we realize the truth that we are one in spirit. Division and conflict is on the rise all over the world. There has been a persistent unrest and violence in the society. The solution lies in the human potential of realizing the perfection that is already there. All problems can be resolved in the manifestation of the inner spirit. So education as a process of removing the impediments to the uncovering of the inherent truth, beauty and goodness of the individual is relevant even today. Vivekananda's view of education as the process of character building and man making has a tremendous significance in the present context. Society is full of people who have lost character and humanity. Inhumanity, brutality and violation of all values are looming large in the world. Exploitation and infringement of human rights has been rampant. So Vivekananda's ideas like one world and one humanity will go a long way in eliminating discrimination, division and conflict of all kinds. It will eradicate the problem of exploiting the masses and women in the world. We conclude with a note that Vivekananda's call for active identification of oneself with humanity and the world as a whole can richly contribute to the present concerns of the UNESCO in establishing a world of tolerance, equality, justice, freedom and peace. Vivekananda's ideas and ideals of education are relevant to
the reconstruction of India in particular. India needs to educate its youth on the lines of Swami’s conception of education. In India, youth constitutes a majority of its population. Igniting the young minds with the spirit of Vivekananda’s philosophy of education will go a long way in making India a truly developed nation.