

Swami Vivekananda's Ideas and Philosophy of Education to Development of the Nation

Dr. Ashwani Kumar

Assistant Professor

drashwanihpu@gmail.com

Dronacharya PG College of Education Rait, Kangra, HP, India

Abstract: India is a country with varied and rich cultural heritage. Numerous great educationists came with their individual ideas and philosophy of education to place education system in a perfect frame in the 19th century. Among all, Swami Vivekananda (12th January, 1863 -4th July, 1902) was the most influential and renowned theorist, educationist and reformer of India with his ideas and philosophy of education which is the efflorescence of moral and spiritual culture. Vivekananda was not only a great supporter of Vedanta but also he had given Vedanta a practical form. Vivekananda had foreseen the emergence of various social evils due to imperfect education system in India. Modern India has put tremendous emphasis on the scientific and mechanical ways of life which is fast reducing man to the status of a machine. Moral and religious values are being diluted. The fundamental principles of civilization are being disregarded. According to Swami ji man is a compound of animality, humanity and divinity. The aim of education should be to help him grow from the animal to the divine state, through self effort, self realization and proper training. If modern India has failed in any domain, it is undoubtedly in the arena of producing genuine human beings, the key component of developed society, through a perfect education system. The present thematic paper attempts to highlight Swami ji's ideas and philosophy of education. It tries to analyze the relevance and need of his educational ideas and philosophy in the light of the twenty first century education system in India. Finally it attempts to explain education as a competent instrument to promote Imperishable development of the nation.

Keywords: Swami Vivekananda's Ideas and Philosophy of Education, Imperishable Development of the Nation.

I. INTRODUCTION

“Rooted in the past and full of pride in India's prestige, Vivekananda was yet modern in his approach of life's problems and was a kind of bridge between the past of India and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education.”

Jawaharlal Nehru (14th November, 1889- 27th May, 1964)

Over a century and a half has elapsed since the birth of Swami Vivekananda. Today he is universally acclaimed as one of the greatest sons of Mother India as well as one of the world's greatest sons. His life was a confluence of the oriental and the occidental, the past and the future, traditional and modernity, religion and science, and spirituality and education. He was the architect of the spiritual bridge that connected the East and the West- a bridge built on the central truths of Vedantic Philosophy. There was hardly any dimension of human development which did not merit Swami Vivekananda's piercing insight. He has placed before us constructive ideas and philosophy for the regeneration of India and world through a perfect education system. His dynamic ideas and philosophy of Education was based on the nectar of Vedantic Vision of the innate divinity of human beings which would lead to human growth, development and fulfillment. Today Swamiji's profound thought must be imbibed among all of us through his perfect model of education system if India wants to achieve its lost glory and become a leading country in the world.

II. CRITICAL REVIEW OF THE PRESENT EDUCATION SYSTEM:-

According to Swami Vivekananda, the education, that we are getting today, has some good points but it has tremendous drawbacks which are so great that the good things are all weighted down. Modern education, which is, more or less, career-oriented, cares little for the cultivation of virtue, the disciplining of the mind, the strengthening of the moral will or formation of positive character. It does not teach self-control or how to be in harmony with friends, neighbour or colleagues. It does not instill the values of truth, honesty, love, compassion, which make one a true human being. It does not teach how to minimize tension, remain calm in difficult situations, or how to turn the mind inward to experience supreme bliss. The spurt in cases of students are committing suicide after failing or under-performance in examinations, or indulging in violence, clearly shows that they are not prepared to control negative emotions. Education, sometimes, helps one to camouflage one's weakness and wrong-doings, strengthened preconceived notions, and misuse knowledge. Moreover, the modern education which is negative in nature does not emphasize respect for teacher, women and elders, compassion for love, conviction in the power of truth and goodness, feeling for poor, downtrodden, oppressed, ignorant and weaker sections of the society. It does not help human beings to become gracious, intellect, fearless, self-confident, self-reliant, and man of values, morality, honest and empathy through self effort, self realization and proper training as it was in the traditional system. What is the use of high position, if a doctor, teacher, engineer, scientist, technocrat, or some other, disrespects his/her parents and leaves them to spend their evening of lives to the old-age home, shows violence on helpless-woman, and does not have feeling for the deprived sections of the society? Constant increase rate of the social evils in India like poverty, ignorance, fear, physical weakness, caste and untouch ability, selfishness, exploitation, lack of faith on oneself, woman illiteracy and violence, mass oppression, distortion of religion, corruption dishonesty, etc., represents nothing but the failure of modern education system of twenty first century to develop a nation ensuring integrity liberty, equality, fraternity and democracy. Therefore it was felt by Vivekananda that there is an urgent need of finding out a perfect education system which is competent to eradicate all the social evils and promote imperishable development of the nation by regenerating human beings, the key components of the society. Hence he had emphasized on the reformation of education system in India most. He did not engage himself and his companions only in the propagation Vedanta; he contributed immensely in the expansion and popularization of mass education. He will always be remembered for providing Indian a perfect scheme of Indian Education. Here is presented a systematic discussion of his ideas and philosophy of education.

III. VIVEKANANDA'S CONCEPT ON EDUCATION:-

According to Swami Vivekananda education is that which liberates (Sa Vidya Ya Vimuktaye). It liberates one from negative tendencies and ignorance about one's real 'Self'. In Indian tradition, 'Vidya' (learning or knowledge) is posited as antithetical to 'Avidya' (ignorance or non-knowledge), and it ought to culminate in 'Atma-Vidya' (knowledge of the Self) to be complete. The pursuit of both worldly and spiritual knowledge for holistic living, and for gaining immortality, is emphasized in the 'Yajur Veda' (XL.14). Learning is thus not an end in itself, but only a means of to help a person grow into self-consciousness, to make him realize the ultimate Oneness of life, a fact so logically explained by the Vedic seers and by puissant souls of personalities like Sri Ramakrishna (1836- 1886), Swami Vivekananda (1863-1902), Sri Aurobindo (1872-1950), and others in recent times.

IV. VIVEKANANDA'S EDUCATIONAL PHILOSOPHY:-

Like Pestalozzi (1746-1827), Friedrich Froebel (1782-1852), or John Dewey (1859-1952), Swami Vivekananda was not a philosopher of education, but his ideas have a deep philosophical value. It relates to the development of the total man, and not just the outer man of flesh and blood, which most educationists speak of, but the inner man of flesh and spirit, extending towards the infinite world beyond space and time. Unlike John Amos Comenius (1592-1670), the great educator, the nucleus of Swami Vivekananda's ideas does not lie in religious and theoretical doctrine and dogmas but in the real nature of man, which he described as inherently divine. Vivekananda seemed to agree with Froebel. He also stated that education should be conducive to the harmonious unfoldment of a person's life, and that the evolution of nature reveals itself in the evolution of the human mind. Again like Froebel, he stressed the integrated development of

human beings, who can lead a life of harmony and peace. Swamiji says, “We want to become harmonious beings, with the psychical, spiritual, intellectual, and working (active) sides of our nature equally developed. Nation’s individuals typify one of these sides or types and cannot understand more than that one... The idea is really that we should become many sided.” Vivekananda’s philosophy of education has been supported by that of Rabindranath Tagore (7th May 1861- 7th August, 1941) when he (Tagore) also opined that, “The highest education is that which does not merely give us information but makes our life in harmony with all existences.”

V. PHILOSOPHICAL BASIS OF VIVEKANANDA’S EDUCATIONAL THOUGHTS:-

The essential characteristics of the educational philosophy of Swami Vivekananda are Idealism, Naturalism and Pragmatism. In a **Naturalistic** view point, he emphasized that real education is possible only through nature and natural propensities. In the form of **Idealist** view point, he says that the aim of education is to develop the child with moral and spiritual qualities.

In the **Pragmatists** view point, he emphasized on the Western education of technology, commerce, industry and science to achieve material prosperity.

VI. SWAMI VIVEKANANDA’S IDEAS AND REFORMATION OF 21ST CENTURY EDUCATION IN INDIA:-

Swami Vivekananda had understood that mankind was passing through a crisis. The tremendous emphasis on the scientific and mechanical ways of life is fast reducing man to the status of a machine. Moral and religious values are being undermined. The fundamental principles of civilization are being ignored.

According to Swamiji man is a compound of animality, humanity and divinity. The aim of education should be to help him grow from the animal to the divine state, through self effort, self realization and proper training. If modern India has failed in any domain, it is undoubtedly in the arena of producing human beings of genuine character. Today human beings, the key component of society, are hardly human in nature. Therefore, Swami Vivekananda envisaged the creation of man who is compassionate as well as intelligent, “great in heart and great in mind”, and who, by dynamism, can bring about positive change in society. Swamiji said that, “We want the man whose heart feels intensely the miseries and sorrows of the world...And (we want) the man who not only can feel but can find the meaning of things, who delves deeply into the heart of nature and understanding. (We want) the man who will not even stop there (but) who wants to work out (the feeling and meaning by actual deeds). Such a combination of hand, heart, and head what we want.” To him, education is not just cultivation of mental faculties as Plato thought. The development of the intellect must go along with the development of the heart, of hands and of the spirit. The heart must bleed for the poor and the downtrodden; hands must work dexterously, and the spirit must provide motivation for social work.

According to Aristotle the greatest virtue is intellectual and its **Summum Bonum** (The highest good) is contemplation. But contemplation, without action and ethical values, is not of much use and cannot uplift man or society. The same ideas are reflected when Swamiji says, “The education which does not help the common mass of people to equip themselves for the struggle for life, which does not bring out the strength of character, a spirit of philanthropy, and the courage of a lion – is it worth the name? Real education is that which enables one to stand on one’s own legs.”

According to Vivekananda, “Education is not the amount of information that we put into your brain and runs riot there, undigested, all your life. We must have life building, man making, and character making assimilation of ideas. 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...the ass carrying its load of sandalwood knows only the weight and not the value of the sandalwood. If education is identical with information, the libraries are the greatest sages in the world, and encyclopedias are the rishis.” Therefore, it is evident that we want that education by which character is formed, strength of mind is increased, and the intellect is expanded and by which one can stand on one’s own feet. In addition to this, what we need today is different branches of the 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 help and service, may earn enough to provide for them and save against a rainy day. Vivekananda says, “The end of all education, all training, should be man-making. The end and aim of all training is to make the man grow. The training, by which the current and expression of will are brought under control and become fruitful, is called

education.....What our country now wants are muscles of iron and a nerve of steel, gigantic wills which nothing can resist, which can enter into the mysteries and secrets of the universe and will accomplish their purpose in any fashion, even if it means going down to the bottom of the ocean, meeting death face to face. It is man-making theories that we want. It is man-making education all round that we want.”

VI. AIMS OF EDUCATION

According to Swami Vivekananda the following should be the aims of education

The Aim of Reaching Perfection

The main aim of education is to achieve extensive perfection already in man. Swami opined that all material and spiritual knowledge is already present in man covered by curtain of ignorance. Education should tear off the veil so that the knowledge shines forth as an illuminating torch to enliven all the corners by and by.

Fulfillment of Swadharma

Swami Vivekananda accepted the idea of Swadharma in education. Everyone has to grow like himself/herself. No one has to copy others. It is hence that he condemned the imposition of foreign education. He asked, “Getting by heart the thoughts of others in a foreign language and stuffing your brain with then and taking some university degree, you can pride yourself as educated. Is this education?” True improvement is self inspired. There should not be any type of external pressure on the children. External pressure only creates destructive reactions leading to obstinacy and indiscipline. In an atmosphere of freedom, love, and sympathy alone, the child will develop courage and self-reliance. Educator should not constantly tell to the child do this and that. Such negative directions will confront the actual development of his intelligence and mentality. He should be encouraged to stand on his own, to be himself/herself. Hence Vivekananda suggested, “If you do not allow one to become a lion, he will become a fox.” So it is obvious that education should be modified to meet the individual needs of each child. Everyone should be given equal opportunities to develop according to his or her own inner nature.

Freedom of Growth

According to Swamiji freedom is the first requirement for self-development. The child should be given freedom to grow, according to his/her own nature. Vivekananda said, “You cannot teach a child any more than you can grow a plant. All you can do is on the negative side- you can only help. You can take away the obstacles, but knowledge comes out of its own nature. Loosen the soul a little, so that it may come out easily. Put a hedge around it; see that it is not killed by anything else and there your work stops. You cannot do anything else. The rest is a manifestation from within its own nature.” The teacher should not exert any types of the external pressure on the child. The child should be helped in solving their problems himself. The teachers should have an attitude of service and worship. Education ultimately aims at realization. It is a means to the establishment of a fraternity of mankind.

Unity in Diversity

The true aim of education is to develop insight into the individuals so that they become able to search out and realize unity in diversity. Vivekananda said that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education must be capable of developing this sense which finds unity in diversity.

Character Formation

Character formation is one of the most important aims of education. Swami Vivekananda said, “The character of any man is but the aggregate of his tendencies, the sum total of the bent of his mind. As pleasure and pain pass before his/her soul, they leave upon it different pictures and the results of these combined impressions is what is called a man’s character.” The educators should present high ideals before learners. The best way to develop a character is the personal example of high character set by the teacher. For character development Vivekananda emphasized on the practice of Brahmacharya which foster development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds. According the Swamiji the students should be trained to work hard, formulate good habits and learn from mistakes. Besides these, character formation requires traits such as thirst for knowledge, perseverance, faith, humility,

submission and veneration etc. According to Vivekananda, “Without faith, humility, submission and veneration in our hearts towards teachers, there cannot be any growth in us. In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer... The true teacher is he who can immediately come down to the level of the students, and transfer his soul to the student’s soul and see through and understand through his mind.”

Physical and Mental Growth

One of the important aims of education is physical and mental development of the child so that the child, after completing his/her education can become able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swamiji wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

Moral and Spiritual Development

According to Swamiji, a nation’s greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizen is possible only through their moral and spiritual development which education should foster.

Development of Faith in one’s Own-self, Shraddha and Spirit of Renunciation

All through his life Swamiji exhorted the individuals to keep full faith and confidence upon their powers. They should inculcate a spirit of self-surrender, sacrifice and renunciation of material pleasures for the good of others. Education should foster all these qualities in the individuals.

Religious Development

According to Swamiji religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embodied in him and this will help in finding out the absolute truth or reality. Hence he advocated the training of feelings and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service, and submission to the teachings and preaching of great saints and various other good qualities will develop in the individual. Education should foster this development in the learners.

VIII. MEANS OF EDUCATION

- 1. Love:** The best means of education according to Swami Vivekananda is love. Education should be based on the love. Love is the best inspiration of character building. Children should be taught with love and care. This love is the love for men, for human beings. The only motive for imparting education should be love for the learner and for the man in him.
- 2. Help:** The task of the educator is to help the learner in expressing his abilities and capacities. Educator should also help the learner to recognize his cultural heritage and use it in his struggle of life. Educator only will help the learners to grow from insight.
- 3. Guidance:** Education is not a bed of roses. Every learner has to face problems in his own life. He solves them by his own efforts and with the guidance of the teachers. The teacher should only instruct the learner to pay concentration/attention to his problems. The greater the attention, the more is the effort effective.
- 4. Brahmacharya:** According to ancient Indian thinkers the Brahmacharya is the first means of achieving concentration. It gives spiritual and mental power of the highest kind. It transforms the sex drive into a spiritual force. Brahmacharya implies the purity of thoughts, words and deeds. It helps to develop and sharpen various psychological processes, e.g., learning, attention, remembering, thinking etc.
- 5. Discussion and Contemplation:** Except concentration, the other means of education are discussion and contemplation. It is only through these that the learner may remove his difficulties. Discussion should be carried out in an informal atmosphere and contemplation should be practised in a calm and quiet atmosphere with the mind full alive. In the end of education the learner should inculcate the faith and reverence for his/ her teachers. Without faith and reverence no true knowledge will be achieved.

IX. MEDIUM OF EDUCATION

Like Gandhi and Rabindranath Tagore, Vivekananda also emphasized that education should be imparted through the mother tongue. Besides mother tongue, there should be a common language which is necessary to keep the country united. Vivekananda appreciated the greatness of ‘Sanskrit’. It is the source of all Indian languages and a storehouse of all inherited knowledge; with the absence of this knowledge, it will be impossible to understand Indian culture. It is like a store house of ancient heritage, to develop our society it is necessary. So men and women should know this language, besides the knowledge of the mother tongue.

X. TYPES OF EDUCATION

1. Physical Education

Physical weakness is the cause of at least one third of our miseries. The youth of India have become lazy. They cannot combine our thoughts and actions. Swamiji noticed that, “We speak of many things parrot-like, but never do them; speaking and not doing has become a habit with us. What is the cause of that? Physical weakness. This sort of weak brain is not able to do anything; we must strengthen it. First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be to Heaven through football than through the study of the Gita... You will understand the Gita better with your biceps, your muscles, a little stronger. You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads better and the glory of the Atman when your body stands firm upon your feet, and you feel yourselves as men (Vol.-3).” Therefore, it is clear physical education must be an integral part of the twenty first century education system because without the knowledge of it self-realization (development of mind) and character building (development of body) is not possible. He proclaims that “(gain) Iron nerves with an intelligent brain -and the whole world are at your feet.”

2. Religious and Moral Education

According to Swamiji religion must be an integral part of the twenty first century education system. Undoubtedly, it can be stated that misunderstanding or misconception of the term “Religion”, in India, is one of the major social harms. Religion, which is, according to Swamiji, “manifestation of divinity already in man”, has been misunderstood and misinterpreted to serve to selfish ends of a few educated and upper class people. Religion, which is realization, has been reduced to certain ceremonies and rituals. The most people have been made to believe that religion is performance of certain ceremonies on certain auspicious days and there is nothing beyond that. The masses have been kept in darkness about the real basis of religion and the spiritual texts and the truth they contain. So much so a lot of superstitious ideas have spread among the masses as religion and religious observation. They have been deprived from the nectar of the great Vedic and Upanishadic truths and these truths, which are meant to uplift the life of people and give them peace and happiness, have failed to do so. This has resulted in all evils that we see in the society of today. When Swami Vivekananda described religion as “the innermost core of education”, he referred to its quintessential elements – universal love, purity, freedom, manliness, and selflessness. He wanted religion to serve the noble cause of making everyone pious. Religion, he says, is “the idea which is raising the brute unto man, and man unto god.” By religion he did not mean any particular sects or dogma but the eternal principles of truth and virtue which lie at the root of all faiths, and which are essentials for the spiritual regeneration of humankind. His concept of religion was based on faith-faith in oneself before having faith in god. Religious education could be greatly useful for inculcating moral values among students, and for making them realize that all life is one. Religion can teach them the art and science of living, and bring them into contact prophets, mystic, and saints who led a selfless life. Evolve souls epitomize lofty ideals which can transform the society- Jesus Christ represents the ideal of love and forgiveness; Buddha and Mahabira of peace and nonviolence; Sri Rama of virtue and moral law (Maryada) in life; Pavana Putra Hanuman of continence, obedience, service and strength; Sita of chastity and feminine grace; Sri Krishna of a great Yogi and so on. If students can hold on to an ideal of their choice, their personality would change for better. Religious education could further empower the inner personality of the students by developing their heart, not of course in medical sense, but by instilling into them the feelings of love and compassion for others. As the western model of education focuses on the intellect,

ignoring the heart completely, it leaves personality insular, and makes students “ten times” more selfish. “An intellectual, heartless man never becomes an inspired man.” Vivekananda said.

“Just as intellect is the instrument of knowledge, so is the heart, the instrument of inspiration... Properly cultivated, the heart Will go beyond intellect; it will be changed into inspiration.” The social overtone in Swami Vivekananda’s concept of religious education distinguishes him from the others 19th century thinker. He once wrote, “I do not believe in god or a religion which cannot wipe the widow’s tears or bring a piece of bread to the orphan’s mouth.” Through education he wanted to sensitize the youth about the problems facing mankind and to prepare them for leadership roles for bringing about social change. To him “religion means expansion, and expansion means realization and perception in the highest sense – mumbling words or genuflections. Man is to become divine, realizing the divine more and more from day to day in an endless progress.”

3. Science Education

Swami Vivekananda had experienced the ancient truths through inward journey under the guidance of Sri Ramakrishna. Swamiji had really understood that “Religion without science is blind; science without religion is lame” (**Einstein**). Along with it he had the pulse of western scientific approach. He felt the need for bridging the gaps between western science and eastern philosophy. For this, he took a holistic approach of the western science & eastern religion. He said, “We need 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 a rainy day.” While Vivekananda has talked about the need of western thoughts, science and technology, he cautioned his countrymen, “what we want are western sciences coupled with Vedanta, Brahmacharya as the guiding motto and also Shraddha in one’s self (Vol.-V, pp.366).”

4. Education for Weaker Section of the Society

Swami Vivekananda respected human individuality, everywhere and pleaded for freedom for everyone. He believed that, “Each soul is potentially divine. The goal is to manifest this divinity by controlling nature, external and internal. Do this either by work, or worship, or psychic control, or philosophy - by one, or more, or all of these - and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details (Vol.-I, pp. 129).” According to him, “The one thing that is at the root of all evils in India is the condition of the poor (Vol. - IV, pp. 362).” Swami Vivekananda voiced: “So long as the millions live in hunger and ignorance, I hold every man traitor who, having been educated at their expense pays not the least heed to them. Our great national sin is the neglect of the masses and that is the cause of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed, and well-cared (Vol.-V, pp. 45).” However, it was due to this devotion for the poor and backward people that Swamiji wanted to make education an instrument for the uplift of the masses. Like Gandhiji, after him, Swami Vivekananda, throughout his life, worked for the uplift of backward classes. He pleaded for universal education so that these backward people may fall in line with others. He said, “A nation is advanced in proportion as education and intelligence is spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education & intelligence of the land, by dint of pride & royal authority, among a handful of men. If we are to rise again, we shall have to do it in the same way, i.e. by spreading education among the masses (Vol.-V, pp.415).” Hence, we should spread education to every household in the country, to factories, to playgrounds, and to agricultural fields. If the children do not come to the school, the teacher should reach them. Two or three educated men should team up, collect all the paraphernalia of education and go to the village to impart education to the children. Thus, Vivekananda favored education for different sections of society, rich and poor, young and old, male and female.

5. Women Education

There is a statement which says- “If a man is educated, an individual is educated, and if a woman is educated, a family is educated.” Manu says, “Where women are respected, there Gods delight and where they are not, there all work and effort come to naught.” Yet in India so much difference is made between man and woman. The men have turned the

women into mere manufacturing machines and they deprived from getting their basic rights, binding them by hard and rigid rules. "All nations", Swamiji said, "have attained greatness by paying proper respect to woman. That country and that nation which do not respect women have never become great, nor will it be in future." Swami Vivekananda regarded woman as the embodiment of Shakti, the primordial energy of the universe. He said that male and female can contribute equally for the development of the nation. Therefore, education for woman is as much important for a nation's development as that of men, with the difference that they required to be trained differently in view of the difference in their physical and mental make-up and their social roles. He believed that woman could excel in all fields of human activity if treated on par with men and given proper education and training. According to him women are equally competent to take up intellectual pursuits. In this respect, he questioned the conservatives thus: "In what scripture do you find statement that women are not competent for knowledge and devotion?" He felt that "Unless Indian women are given proper education and respectable place in this country, the nation can never march forward." He advised that, "Ideal characters must always be presented before the view of the girls to imbue them with a devotion to lofty principles of selflessness."

XI. CONCLUSION

To conclude it can be stated that Swami Vivekananda has foreseen that mankind is passing through a crisis. Conflicts of ideals, manners and habits are pervading the atmosphere. Disrespect for everything old is the fashion of the day. From the analysis of Vivekananda's scheme of education, it is clear that the uplift of masses is possible only through education. For the upliftment of humanity, irrespective of poverty, religions, caste, and creed education must be given first. Standing on the vantage ground of experience he asked, "What makes difference between Europe and India?" "Education! Education! Education alone" is the answer he himself has given and firmly advised his disciples: "Let the reading of the Vedanta and practicing of meditation and chanting of Gita be left for the next life. Let this body go in the services of others, then I shall know that your coming to me has not been in vain." He says "Feel, my children feel; feel for the poor, the ignorant, the downtrodden!" It is only through the scheme of education of Swamiji we can instill in our forth coming generation the passion for excel and compassion to service and share, the indomitable will to serve the poor, ignorant and downtrodden based on whose we have become intellect, rich & independent.

To appreciate the educational ideas and Philosophy of Swami Vivekananda, Dr. R.S. Mani aptly acknowledged and remarked: "His life mission was to advocate that people should be possessed of Shraddha (Faith) of Virya (Courage) and attain to the knowledge of Atma, and sacrifice their lives for the good of others. This was his wish and blessings."

REFERENCES

- [1]. Editions of The Complete work of Swami Vivekananda, Vol.1, 2009; Vol. 2, 2009; Vol. 3, 2008; Vol. 4, 2007; Vol. 5, 2009; Vol. 6, 2008, Vol. 7, 2008; Vol. 8, 2008; Vol. 9, 2008. Kolkata: Advaita Ashrama Publication.
- [2]. Nair V.S. Sukumaran. (1987). Swami Vivekananda; The Educators. New Delhi: SterlingPublisher (P) LTD.
- [3]. Sharma, R.N. (2008). Textbook of Educational Philosophy. New Delhi; Kanishka Publication.
- [4]. Aggarwal, J.C and Gupta, S. (2006). Great Philosophers and Thinkers on Education. New Delhi: Shipra Publication.
- [5]. Dash B. N. (1986). Educational Philosophy and Teaching Practice. New Delhi: Kalyani Publishers.
- [6]. Goel, S.L. (2008). Administrative and Management Thinkers; Relevance in New Millennium. New Delhi: Deep & Deep Publication (P) LTD.
- [7]. A Compilation. (2015). Vivekananda as the Turning Point; The rise of a new Spiritual Wave. Kolkata: Advaita Ashrama Publication.
- [8]. Bharathi, S.V. (2011). Educational philosophy of swami Vivekananda. New Delhi: Discovering Publishing House.
- [9]. Rangachari, D. (2011). Swami Vivekananda a man with a vision. United Kingdom: Penguin Publication.
- [10]. Swami Vivekananda. (1946). Teachings of Swami Vivekananda. Ramakrishna Math, Howrah, (Kolkata): Ashrama Vedanta Press.

- [11]. Mohapatra, K. (1996). Rebuild India, First Edition. Ramakrishna Math, Howrah, (Kolkata): Advaita Ashrama Publication.
- [12]. Bharatbhai, J. R. (2013). Views of Swami Vivekananda for a Better Parameter of Human Life. Indian Journal of Research –Paripex, Volume No. 2, Issue: 8, ISSN-2250-1991.
- [13]. <http://cwsv.belurmath.org/.05.05.2015>
- [14]. <http://www.publishyourarticles.net/knowledge-hub/education/aim-ofeducation-according-to-swami-vivekananda.html.05.05.2015>
- [15]. <http://swamivivekanandathegreathindumonk.blogspot.in/search/label/Life%20Experiences%20of%20Swami%20Vivekananda.05.05.2015>