



# Swami Vivekananda Views on Philosophical Education Thoughts - A Study

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## Abstract

This study is a all-inclusive literature review with content analysis to synthesize the outcome of philosophical ideologies proposed by Swami Vivekananda on various contemporary issues and concerns. Swami Vivekananda is a Hindu monk who rejuvenated Hinduism and introduced the power of spirituality to the Western world. He proposed and propagated the ideologies of holistic education, social reform, interfaith, harmony, religion, peace, and spiritual flexibility. This study reviews Vivekananda teachings and propositions across multifaceted domains of education, social justice, mental health, religion, universal Brotherhood, Peace, Harmony, Nationalism, Unity, and Integrity. A systematic attempt is made to identify key areas where his ideas have continued to shape modern thought processes and practices based on the available literature from published scholarly articles, books, and internet sources. The paper also examines the relevance of his principles including self-reliance, moral education, and spirituality to address modern societal problems such as inequality, cultural identity, and environmental sustainability. The advocated various aims of education which goes from individual to social to universal levels. The curriculum he advocated is also a reflection of his philosophy which has a direct link with the self development, capacity building and universal development. His methods of instruction are purely based on Western and Indian philosophies. He has also devoted a special space to Teacher and a separate space to the student as well. In his educational philosophy, he has given much stress to women education, peace education and moral and value education.

**Keywords:** Swami Vivekananda, Vivekananda Philosophy, Teachings of Vivekananda  
Vedanta, Spirituality.

## Introduction

Vivekananda life history on the auspicious date of Makar Sakranti, Swami Vivekananda was born on January 12<sup>th</sup> 1863, into the family of Vishwanath Dutta and Bhubaneswari Devi in his ancestral house in Calcutta. He came from a conventional Bengali family. His father, being a member of the legal profession, had a progressive and conceptual outlook, while his mother was a spiritual woman. The young Narendra is an obvious mirror of his parents' attitudes. As a youngster, Narendra was extremely restless, aggressive, and busy. Narendranath possessed a range of passions. Philosophy, theology, history, the social sciences, the arts, and literature were among the many topics of interest. With curiosity and a desire to learn, he had read the different Hindu scriptures, including the Vedas, Upanishads, Bhagavad Gita, Ramayana, and Mahabharata. He was very interested in sports, music, art, exercise, and other extracurricular activities.

He had a logical outlook, and, even as a young child, he challenged many superstitious traditions. After starting his studies at home, Narendra enrolled in the Metropolitan Institution of Ishwar Chandra Vidyasagar in 1871. In 1877, their family spent two years in Raipur. Since there were no excellent schools in Raipur during those two years, he and his father talked about spiritual matters. In Raipur, where he studied Hindi, he had his first exposure to theology. The two years he spent in Raipur from 1877 to 1879 marked a turning point in his life, and the city is recognised as Swami Vivekanand's "Spiritual Birthplace." Swami Vivekanand died at an early age of 39 years on July 4<sup>th</sup>, 1902, due to rupture in the blood vessel of his brain India today forth July, 2020 In 1984, the Government of India declared the birth anniversary of Swami Vivekanand as National Youth Day India today forth July, 2020.

## Meaning of Education

Knowledge can never be created, it can only be discovered; and every man who makes a great discovery is inspired Education is not defined by the amount of information that is taught to the child according to Vivekananda, but by the assimilation of ideas that lead to life-building, man-making, and character-making. Under British rule, the prevalent educational system left him profoundly unsatisfied. According to Vivekananda, the entire spiritual and secular education of our nation must be in our hands, and it must be done on national lines and using national techniques as much as is practicable. According to Vivekananda, education is neither diverse knowledge nor book learning.

Education is not the quantity of knowledge that is injected into the brain and allowed to run riot there, undigested, for the rest of our lives. He claims that assimilation of ideas is necessary for the formation of life, of man, and of character. According to him, libraries are the world's greatest sages and encyclopaedias are the rishis if education and knowledge are equivalent from this, it is evident that Swami Vivekananda did not consider acquiring ever-more knowledge from books and other sources to be education. This interpretation of Vivekananda clearly denies the idea of a gifted student in the modern era.

### **Vivekananda on Philosophical Education**

Vivekananda believed that the future of any nation depends upon its human resource and the main aim of education should be to develop this human resource. He says each soul is potentially divine. The goal is to manifest this Divinity within by controlling nature, external and internal do this either by work, or worship, or mental discipline, or philosophy- by one, or more, or all of these and be free. Vivekananda correlated ethics with control of the mind, seeing truth, purity and unselfishness as qualities which strengthened it. He advocated his followers to be divine, pious and unselfish. He emphasised that success was an outcome of focused thought and action in his lectures on Raja Yoga he said Take up one idea. Make that one idea your life think of it dream of it and live on that idea let the brain muscles nerves every part of your body is full of that idea and just leave every other idea alone. This is the way to success that is way great spiritual giants are produced.

### **Educational Philosophy**

His educational thought has very great significance today because modern education has lost much of its connection with the values of human life he tried to make the people of India understood that political and social strength should have their foundations on cultural strength. He has a true vision of philosophy of education in India in its cultural context. He is no more but he will be remembered for ever on this earth. His missions and his preaching are will continue inspiring the coming generations. Vivekananda said the education which does not help the common mass of people to equip themselves for the struggle of life, which does not bring out 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. Education must provide 'life-building, man-making, character-making assimilation of ideas the ideal of this type of education would be to produce an integrated person.

## Manipulate

Swami Vivekananda remains the most influential figure in modern Hinduism. He revitalised the religion within and outside India. Vivekananda was the principal reason behind the enthusiastic reception of yoga transcendental meditation and other forms of Indian spiritual self-improvement in the West. Professor Agehananda Bharati explained that modern Hindus derive their knowledge of Hinduism from Vivekananda, directly or indirectly. Vivekananda espoused the idea that all sects within Hinduism and, indeed, all religions, are different paths to the same goal this view, however, has been criticised for over simplification of Hinduism. In the background of germinating nationalism in the British ruled India Vivekananda crystallised the nationalistic ideal.

In the words of the social reformer Charles Freer Andrews the Swami's intrepid patriotism gave a new colour to the national movement throughout India. More than any other single individual of that period Vivekananda had made his contribution to the new awakening of India Vivekananda drew the attention towards the prevalence of poverty in the country and maintained that addressing such poverty was prerequisite for the national awakening. His nationalistic thoughts influenced scores of Indian thinkers and leaders.

### **Vivekananda method or Teaching and Knowledge**

To Vivekananda, there is only one method of attaining knowledge and that is concentration. The more the power of concentration, the greater the knowledge that is acquired High achievements in arts, science, music and literature are the results of concentration. When the mind concentrates and turns back on itself, all within oneself will be one's servant and not one's master. The world will readily give its secrets if we only know and how to know and how to give the necessary blow. The strength and force of such a blow comes through concentration. The only key to the treasure-house of knowledge is the power of concentration. The very essence of education is concentration of mind and not collection of facts.

If the power of concentration is developed, facts can be collected at one own will. Vivekananda stressed on education from within, learning from concrete to abstract, keeping in mind the individual difference's giving Positive suggestions to the learners, etc. Vivekananda emphasizes on the fact that society will change and make progress if he identifies religion as the soul of humanity the soul that responds to the realities of life and evolution of human consciousness. He never considers humanism apart

from religion and vice versa as such, the efflorescence of religion always depends on how it best serves humans under all trying circumstances.

Contrary to paying importance to rigid dogmatism, which stands in the way of dynamism of religion, he is more interested in making religion a very comprehensive and essential component of growth and development of humanity. As he characteristically asserts between all great religions of the world there are many points of similarity; and so startling is this likeness, at times, as to suggest the idea that in many particulars the different religions have copied from one another Religion is fundamental in the very soul of humanity and as all life is the evolution of that which is within it of necessity expresses itself through various peoples and nations.

### **Physical and Mental Development**

The second aim of education is that the child should be able to promote national growth and advancement as a fearless and physically well developed citizen of tomorrow. Stressing the mental development of the child, Swami 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 Swami Vivekananda, 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 citizens is possible only through their moral and spiritual development which education should foster.

Unity in Diversity the true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual worlds are one; their distinctness is an illusion (Maya). Education should develop this sense which finds unity in diversity. Religious Development to Vivekananda, each individual should be able to search out and develop the religious seed embedded in him and thus find 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's of great saints and saviours will develop in the individual. Education should foster this development. Role of Teacher According to Swami Vivekananda a person with an attitude of renunciation, influence children through his ideal example, love his students, sympathize at their difficulties, teaching according to the needs, abilities and interests of the them, contribute to their spiritual development can be a good teacher.

## Base for Modern Education

Vivekananda felt that modern education all over the world has so far concentrated on 'the learning to do' aspect and not on the 'learning to be' faculties of education. He says that education must focus on the requirement of the human mind. His philosophy of education is based on universal principles of morality and ethics. He wanted to teach the common masses of India the ideals of synthesis, tolerance and universal harmony. His philosophy gives equal importance to the claims of spirit and matter to him diversity is as real as unity.

Matter is only veiled spirit thus he creates a metaphysical synthesis reconciling the claims of spirit and matter, and makes it one of the chief bases of its philosophy of education. Importance of Yoga Vivekananda wants to place maximum emphasis on concentration and meditation in the teaching-learning process. In the practice of yoga as it is in the practice of general education, five elements are necessarily involved-the teacher, the taught, the aim, the subject and the method.

He convinced of the fact that all knowledge is in the human mind and that the same can be experienced by practicing concentration and meditation. Knowledge Transmission To Vivekananda, all teaching implies giving and taking; the teacher gives and the student receives. Here he stresses the need for effective participation in the teaching-learning process. Teacher should motivate the students to acquire knowledge and develop in them scientific temper, secular outlook and civic responsibility.

## Conclusion

The findings of the studies show that Swami Vivekananda views are highly effective in the present situation. The views of teachers who are teaching in inter collegiate setting were collected to determine the relevance of Swami Vivekananda views on women's education in the present scenario. More than 80 percentages of teachers agreed with it, which means Vivekananda ideas are still valuable for society and nation. Swami Vivekananda is an ideology that changed the course of history due to his views on religion, philosophy, social and political structures, the educational system, the status of women, national honour, and many other issues.

He believed that education is the manifestation of perfection already present in man, and that knowledge is inherent in man. He recognised the issues that were at the core of all other issues, including alien ruler dominance, class distinction, learning exclusively for the wealthy, and masses that were uninformed, superstitious, and resistant to change. His philosophy transformed people on a spiritual, moral,



social, and physical level. Viewed in the light of contemporary thought, Vivekananda was actually an epoch capsule into a life span of less than forty years updating his mother country to fight against all kinds of social evils.

Equilibrium and synthesis were the watchwords of Vivekananda. Contemplation and devotion to duty were unified in his personality. He had gone deep into the social and political decline of India and attempted to prescribe a workable formula to eradicate all social inequalities. The awakening and liberation of modern India as viewed by him was a stage for the realization of universal love and brotherhood he gave his fellow brethren, a dynamic gospel of supreme fearlessness and strength he mercilessly denounced the arrogance and sophistication of the upper classes of Indian society he was one of the great thinkers in India to offer a sociological interpretation of Indian history.

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