

Swami Vivekananda's Philosophy of Education

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Abstract – Religion, according to Vivekananda, is in essence man's way of living in the name of truth. It is quite clear that every recognized religion has three concepts. First is philosophy, second, mythology and the third is rituals. Some gave more emphasis on one and some on other aspect but, obviously, at the heart of every religion was its philosophy and metaphysics which, in the words of Vivekananda himself, "presents the whole scope of religion, setting forth its basic principles, its goal, and the means of reaching that goal".

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INTRODUCTION

Vivekananda says: "Religion without theory keeps running into superstition; and logic without religion turns into a dry secularism".

He further says that, "In each religion there are three sections: theory, folklore and customs. Rationality obviously is the embodiment of each religion; folklore clarifies and delineates it by methods for pretty much amazing existences of incredible men, stories and tales of magnificent things and ceremonial provides for that logic a still increasingly solid structure so everybody may get a handle on it. Custom is in reality a 'concretized rationality'".

Each religion has its own logic which is one of a kind to itself and which empowers it to separate it from different religions. Be that as it may, the inquiry is if every religion contrasts from the other at its most fundamental philosophical dimension, how might it be conceivable to have one widespread logic? Additionally, it is likewise seen that everyone cases predominance on others in an extremely inflexible way. At times the general population state the individuals who don't pursue his religion, can't accomplish salvation. They should go in hellfire on the grounds that their way isn't the valid and right one. In the expressions of Vivekananda : "Every religion draws out its own teachings and demands them just like the main genuine ones. Also, in addition to the fact that it does that, yet it conceives that he who does not have confidence in them must go to some ghastly place".

Such a disposition describes the brains not on account of some underhanded idea but rather through a specific illness of human personality. It is called enthusiasm. Enthusiasm is a psychological ailment. It

is multiple times increasingly risky among all ailments. Every one of the indecencies of human instinct is excited by it. Zeal is the primary driver of religious clash. Every one of the shades of malice of human instinct are stirred by this religious enthusiasm.

Philosophical parts of religion are regularly exhibited as fantasies and tales and these become frequently the wellspring of common clashes and enmities. Since every one claims that my accounts are not simple fantasies. Vivekananda outlines diverse religious folklores and presents the genuine picture of human personality. He gave the case of Christian, Hindu and Jewish folklores. He says that the Christian trusts that God took the state of a bird and came to earth. For Christian this is history, not folklore. Hindu trusts that God is showed in the dairy animals. However, the Christian rejects it saying that it is superstition.

Each religion recommends the love of an impossible to miss kind of image. These images are vital in each religion. Due to absence of learning the vast majority can't comprehend the dynamic profound things. In this manner images are of extraordinary help. At the end of the day, we can say that at the lower direct, images are useful to comprehend the truth. At some point we can't ponder the truth yet through images we can comprehend and get to that reality.

In any case, there is no congruity in various religions since they don't comprehend the genuine nature and capacity of images. Consequently in the event that one group venerates an impossible to miss kind of image, another article to it saying that this specific image is frightful. For instance, the phallus is the basic image of Hindu people group.

For the most part, phallus is a sex image yet for Hindus it is the image of maker. Hindu adherents can't coimect it with sex. For them it is only an image yet for different religions it is loathsome.

Vivekananda says that such a religion as of now exists however we have lost it in light of outside divergences of religions. These outside clashes influence the pith of religion. Behind the outer contrasts there is fundamental equivalence. Accordingly, however general religion as of now exists, for instance as all inclusive fellowship of man, individuals neglect to see its essence in their very own life. He clarifies the circumstance with the assistance of following story: "In India, wine drinking is viewed as exceptionally terrible. There are two siblings who one night wished to drink wine subtly; and their uncle, who was an extremely universal man, was resting in a room very near theirs. So before they started to drink they said to one another, "We should be tranquil, or uncle will wake up". When they were drinking they kept rehashing to one another, "Quietness! Uncle will awaken" each endeavoring to yell the other down. Furthermore, as the yelling expanded, the uncle woke im, came into the room, and found the entire thing".

So every one of the orders cry like these tipsy siblings. Nobody endeavored to rehearse restriction in their conviction and conduct. The individuals who truly feel the general fraternity, they don't attempt to make groups out of it however they endeavor to spread out it in entire world. They have compassion and love for all humankind.

SWAMI VIVEKANANDA'S PHILOSOHY OF EDUCATION

Swamiji fortified India's patriot development by embedding a feeling of solidarity, pride previously and feeling of mission. A few famous pioneers of India's opportunity development have recognized their obligation to him. Jawaharlal Nehru, the primary Prime Minister of autonomous India expressed, "Established before and brimming proudly in India's glory, Vivekananda was yet current in his way to deal with life's issues, and was a sort of extension between the past of India and her present... His main goal was the administration of humanity through social administration, mass training, religious recovery and social arousing through instruction". Netaji Subhash Chandra Bose commented, "Swamiji fit the east and the west, religion and science, over a significant time span. Furthermore, that is the reason he is incredible. Our compatriots have increased uncommon dignity, confidence and self-statement from his lessons".

Swamiji's one of a kind commitment to the formation of new India was to open the psyches of Indians to their obligation to the oppressed masses. He talked about the job of working classes in the creation of nation's riches. He was the primary religious pioneer in India to represent the majority, figure an unequivocal logic of

administration and compose huge scale social administration.

Swami Vivekananda's instructive theory depends on his general logic of life. He says, "training is the sign of the celestial flawlessness as of now inside man". Being a Vedantist, Swamiji advocates that Atman stays inside everybody. To understand oneself, the flawlessness of God in man is the objective of genuine training. He put stock in the advancement of inward powers. He was of the sentiment that book learning isn't instruction. He considered instruction as the preparation by which the current and articulation of will are brought leveled out and become wonderful.

Instruction is unconstrained and positive. To Vivekananda instruction is life-building osmosis of thoughts. He says, "In the event that you have acclimatized five thoughts and made them as your character, you have more training than any man who has by heart the entire library. In the event that training were indistinguishable with data, the libraries would be the best sages on the planet and reference books the best Rishis".

Swamiji was of the assessment that training must suit the requirements of the tyke. He says, "Their necessities ought to be resolved as far as propensities inalienable in kids and not as indicated by what the guardians of the kids think". He determinedly pushed the spread of general mass instruction as India lives in her bungalows. Without mass instruction the attractive financial changes in our nation is absurd. He considered instruction as the bequest of each individual. It is an organic, social, financial and otherworldly need. He was supportive of lady instruction. Their elevate and welfare was an integral part of his essential rationality.

As respects mode of training Vivekananda firmly upheld the primary language. He needed to Indianise the Indian training. He was an evangelist of Indian social conventions and qualities. He argued that instruction must build up a solid feeling of enthusiasm and patriotism in the brains of the understudies.

Vivekananda thinks about instruction as a major aspect of human life. He watches: genuine training is what empowers one to remain without anyone else feet. As to point of instruction, Swamiji says, "the finish of all training, all preparation ought to be man making". He further says, "Training isn't the measure of data that is put into your cerebrum and runs wild there undigested for your entire life. We should have life building, man making, and character making digestion of thoughts". He opined that, "instruction should lay legitimate accentuation on innovativeness, inventiveness and magnificence".

The fundamental point of training as per him is the improvement of a solid good character and not only the sustaining of data to mind. The training should empower one to understand one's self. Before that it ought to make self-assurance. Training should take man to opportunity, to freedom, to salvation. He stated, "Through instruction, we ought to bit by bit achieve the possibility of all inclusive fellowship by hurling down the dividers of partition and disparity. In each man, in each creature, anyway frail or hopeless, extraordinary or little, dwells the equivalent ubiquitous and omniscient soul. The thing that matters isn't in the spirit yet in the sign". His points of training can be characterized into two heads: proximate and extreme.

Vivekananda knows that it is a troublesome errand. Since various religions gave accentuation on various characteristics of religion. So it is much hard to locate the regular components. For instance, Islam gave accentuation on all inclusive fellowship, Hinduism on otherworldliness, Christianity on self-decontamination. It is hard to analyze these few components of religions. It is consequently hard to locate any general component in religion. In any case, we additionally realize that they exist. On the off chance that we investigate we will discover it inside the distinctions in any case, at that point our methodology must be not that of rejection but rather consideration. We should look for solidarity inside the assorted variety.

We should above all else realize that we as a whole are people and that we are not rise to. We are not approach in our physical quality since one man is more grounded than other, some have more power and some have less power and some are men and a few ladies. There are numerous contrasts between us. Yet, alongside these distinctions we have one component which is normal within each one of us. We as a whole are people; we as a whole have a place with one mankind.

"We are generally individuals, however would we say we are for the most part equivalent? Unquestionably not, who says we are equivalent? Just the neurotic. It is safe to say that we are on the whole equivalent in our cerebrums, in our capacity, in our bodies? One man is more grounded than another; one man has more intellectual prowess than another. On the off chance that we are altogether equivalent, for what reason is there this disparity? Who made it? We ourselves. Since we have pretty much powers, pretty much minds, pretty much physical quality, these must have any kind of effect between us. However we realize that the teaching of equity requests to our souls. We are on the whole individuals; yet some are men and some are ladies. Here is a blackman, there is a white man; however all are men, all have a place with one mankind. Different are our faces; I see no two alike, yet we are for the most part people. Where is this one humankind? I discover a man or a ladies either dim or reasonable; and among every one of these faces, I realize that there is a theoretical

humankind normal to all. I may not discover it when I attempt to get a handle on it, see it, and complete it, yet I know for sure that it is there. On the off chance that I am certain about anything, it is of this humankind which is regular to every one of us. It is through this regular element that I consider you to be a man or a lady".

Vivekananda says that the all-inclusive component that goes through all the different religions of the world, which can be said as being basic to all religions is in a general manner the confidence in God. "I am the string that goes through every one of these pearls", and each pearl is a religion or even a group thereof. There are the diverse pearls, and the Lord is the string that goes through every one of them; Only most of humanity are completely unaware of it".

Vivekananda says that solidarity in decent variety is the plan of universe. Two distinct things are evidently unique, however might be comparative in a specific sense. People are distinctive with one another yet as person they are same. As living creatures men, creatures and plants are each of the one. As such unique religions discuss diverse parts of a similar truth. They all are discussing a similar God. In Him we are every one of the one. God is the just a single extreme wellspring of this universe. Each religion, intentionally or unwittingly, is battling towards the acknowledgment of this solidarity that is God. "We are on the whole men, but then we are altogether unmistakable from each other. As a piece of humankind I am unified with you, and as Mr. so thus I am unique in relation to you. As a man you are isolated from lady; as individuals you are unified with lady. As a person you are independent from the creatures; however as living being man, lady, and creature are every one of the one. Also, as presence you are unified with the entire universe. That all inclusive presence is God, a definitive solidarity known to man. In Him we are every one of the one".

The idea of a universal religion does not mean that one doctrine should be followed by all mankind. It is impossible. There will not be one universal mythology or one set of rituals accepted by all religious. There can never be a time when all will accept the same thought. If ever it happens that would mean the world is not progressing. Sameness and perfect balance will create an unmoving world. Because diversity is the first principle of progressive life. If we all think same thought it would be dangerous for the world. So the differences of thought always must remain, otherwise soul of our progress or the soul of our thought will cease.

Vivekananda says: "Perfect balance would be destruction. Take, for instance, the heat in this room, whose tendency is towards equal diffusion; suppose it gets that kind of diffusion; then for all

practical purposes that heat will cease to be. What makes motion possible in this universe? Complete sameness can come only when this universe is destroyed, otherwise such a thing is impossible. Not only so, it would be dangerous to have it. We must not wish that all of us should think alike. There would then be no thought to think we should all be alike, as the Egyptian mummies in a museum are, looking at each other without a thought to think".

But as we recognize the necessity of variation for the progress of world, we also recognize unity in nature. We must recognize variation because only through this variation we can learn about something from different angles and that this thing while being different from different points of view is nevertheless one and same. Vivekananda gave the example of photographs saying that different photographs of a thing taken from different angles reveal different aspects of that one thing.

DISCUSSION

"Assume a man remaining on the earth takes a gander at the sun when it ascends in the first part of the day; he sees a major ball. Assume he begins a voyage towards the sun and takes a camera with him, taking photos at each phase of his adventure until he achieves the sun. The photos of each stage will be believed to be unique in relation to those of different stages; truth be told, when he gets back, he carries with him such a large number of photos of such a large number of various suns, as no doubt; but then we realize that a similar sun was captured by the man at various phases of his advancement".

As these distinctive photos are of a similar sun. Diverse religions are in like manner distinctive methods for achieving a similar objective. In this world there have been different religious groups having distinctive religious codes and convictions. It is likewise truly obvious that these religious groups are always quarreling with one another. Once more, every religious organization thinks about that its own regulations are valid and its very own factions is better than some other. Consequently, different religions are the fundamental driver of man's profound battles.

"As our social battles are spoken to, among various countries by various social associations, so man's otherworldly battles are spoken to by different religions. Furthermore, as various social associations are always quarelling, are continually at war with one another, so these profound associations have been continually at war with one another, always quarreling. Men having a place with a specific social association guarantee that the privilege to live has a place just with them, thus long as they can, they need to practice that directly at the expense of the powerless".

Religion has an extraordinary persuasive power. Therefore we find that religions breed harmony, love,

humankind, resilience, gift and fellowship in the entire world. In the meantime, it is additionally the religion that breeds scorn, slaughter, hostility among man and man. Nothing in reality has deluged the world with blood as religion did. We locate that each extraordinary religion of world has enormous power. At some point individuals state that they are unconscious of this. However, numbness isn't pardon. On the off chance that anybody asserts that just his religion is valid and God has given certain realities just to him, he isn't right. In the event that every one of the realities are given in one book, for what reason would there be such a significant number of groups? Also, for what reason will they be quarreling with one another? What is the primary driver of this distinction? Answer is evident that we have neglected to comprehend the substance of religion.

"On the off chance that the case of any one religion that it has all reality, and that God has given it such truth in a specific book, be valid, why at that point are there such a significant number of factions? Not fifty years go before there are twenty orders established upon a similar book. In the event that God has put all reality in specific books, He doesn't give us those books all together that we may squabble about writings".

Vivekananda says that inside soul of each religion can't negate one another. The inconsistency happens in the outside types of religions like customs, books, dialects. He says that religions don't negate one another; they supplement one another. Every religion takes one piece of truth and overlooks the other part. "Every religion, so to speak, takes up one piece of the incredible, generally accepted fact and spends entire power in epitomizing and exemplifying that piece of the extraordinary truth. It is hence expansion not avoidance. That is the real trick. A great many systems emerges every one typifying an extraordinary perfect,..".

Further, he says, "Man never advances from blunder to truth, however from truth to truth - from lesser truth to higher truth, yet never from mistake to truth". There can be numerous confradictory perspectives of a thing all relying on our abstract conditions and circumstances: "We are seeing truth, getting as quite a bit of it as these conditions will allow, shading it with our very own sentiments, understanding it with our very own brains, and getting a handle on it with our own psyche. We can just know as quite a bit of truth as is uncovered to us, as a lot of it as we can get".

Another inquiry here is if at all there exists any perfect religion which can fulfill all personalities. Vivekananda says that such sort of religion does as of now exist, however we neglect to see it. All inclusive religion is establishing confidence and vision upon man's actual personality. General religion is past the political, national, land limits. It is

paying little heed to position, shading, network, religious statement of faith, race and nationality. Widespread religion is all unavoidable. It gives the basic solidarity of every single extraordinary religion of the world. Vivekananda utilizes the one watchword for general religion that is 'acknowledgment'. Acknowledgment does not mean resistance. He suggested positive acknowledgment.

CONCLUSION

General religion gives a typical stage to all religions. It lays worry upon the basic solidarity of all incredible world religions. It gives regard for them all as various profound pathways prompting a similar objective. It acknowledges all the decision standard of life. It doesn't imply that one needs to surrender one's past religious association as a Jew, or a Christian, or a Muslim, or a Hindu, or a Buddhist and so forth. There is no contention or contradiction between widespread religion and distinctive verifiable religions, for it is the normal general embodiment of all.

Widespread religion focuses on the nonsectarian and non-segregating profound qualities basic to the extraordinary religions of the world. It goes to the normal foundations all things considered. It looks to value their shared factor. It alerts against the shared adversary of man's tranquility, success and advancement. It recognizes the basic perils and barricades that impede the profound way of all humankind.

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