

## **Philosophy of the teachings of Swami Vivekananda**

**By**

**Dr. Meghavi Makwana**

**Assistant Professor**

**Shree Mirambica Mahila B.ed. College Rajkot**

Swami Vivekananda's concept of education is based on the Advaita principle of Vedanta. According to Ajatism and Kevaladvaita, Jiva and Brahman are not fundamentally different. Brahman is the truth. The world is false or love. Jiva is the same Brahman. Not different from that i.e. basically the soul is the same paramatma. Jiva is the same Brahman. However, due to the cover of ignorance or maya, he has come to understand himself as a living being. As the veil of maya moves over it, the jiva realizes himself and realizes that he is Parabrahm. That is, the fullness of the soul is revealed when the covering over the imperfect being is removed. Based on this principle, Swami Vivekananda has defined education as the manifestation of perfection that exists in human beings from the very beginning. Knowledge is inherent in human beings, but it is not manifested due to the cover of ignorance. As the veil over the soul is removed, the infinite knowledge of distance is revealed. Knowledge is only within the distance of human beings. The soul has infinite power. The manifestation of this infinite knowledge is called education. This knowledge is manifested spontaneously. Like self-knowledge, education is also self-learning.

- Swami Vivekananda's concept does not include Indian pedagogy, scriptures, mythological texts, memoirs, baths, evenings, Gayatri etc. Of course, they emphasize meditation and celibacy. The purpose of educating the mind of both is character building. Therefore, they both rely on modesty and good habits.
- Both believe in cultivating subtle powers through yoga for the personality-development of students.
- Swami Vivekananda has criticized our traditional education largely and if we diagnose wrong education, he represents true education.
- Swami Vivekananda wants to create a true human being who is moral and strong. To them, human service is the same as service to the Lord.
- Swami Vivekananda believes in self-learning of students and teaches students to teach through emotive instructions.
- In Vivekananda information and education is the understanding of the clear distinction between the two. His teaching defines the manifestation of the fullness of the soul in man. Both want to cultivate a meritorious or complete citizen.
- The recognition of the expression of the perfection of their self-power is characteristic.
- The definition of his teaching is somewhat similar to the definition of Socrates. Socrates says that it is education to unleash ideas of universal value in the mind

- of every human being. Therefore, Vivekananda also says that education is the manifestation of perfection from the very beginning. Both believe that the idea of perfection or universality has existed in the human mind or soul from the very beginning and education manifests it externally.
- Froebel also called education the process of revealing the inner essence in a child, which is similar to Vivekananda's definition. Shri Arvind also calls education to build the strength of humankind and soul. It also speaks of the mind and the soul, which was preceded by Swami Vivekananda's definition. Shri Arvind says that education means awareness of knowledge, character and culture
  - Included in their educational ideas. Both of these thinkers call it awareness of knowledge, character and culture.
  - Emphasis is placed on awareness of knowledge, character and culture in his educational ideas.
  - Gandhiji has called education the overall development of a child. They say that education is the discovery of the best parts of the human body, mind and soul. His rhetoric is also that the manifestation of the best parts of the human body, mind and soul is called education. Swami Vivekananda also says that the manifestation of perfection in human beings is called education. Gandhiji mentions the excellence of body, mind and soul, while Vivekananda speaks of the manifestation of perfection inherent in the soul. All these thinkers believe that education is liberation from ignorance.
  - His teaching concept speaks of revealing the inner perfection that resides in the human soul. Man has nothing to gain from outside knowledge. Human beings have had basic knowledge from the very beginning. It is to spread the knowledge. There is a cover over the knowledge in the human soul; the work of moving man himself with his inner strength also does it. Yes, the teacher can give him some suggestions. The source of knowledge is not the external world, but man's own inner mind. The infinite storehouse of knowledge of the world is in man's own mind, not to be brought from outside. Knowledge is not an external object. The soul of man is the only autonomous source of power. The laws of gravity etc. are the same. It is not to be found anywhere outside. Only as soon as the inner covering is removed, the knowledge in the distance is revealed.
  - The definition of their education is inter-centric. In other words, their definition is central.
  - His teaching concept suggests the ideal of attaining the perfection of Parabrahman through the manifestation of the perfection of the soul. Thus, his academic definition has a strong spirituality. Vivekananda traces the ideal path of world conquest only through spirituality. However, he has also shown the way to progress through science and technology.

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