



## A STUDY OF SWAMI VIVEKANAND ON EDUCATION AND MODERN INDIA, HOW ICDS CAN BENEFIT IN ANGANWARI OF INDIA

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**Abstract:** *Integrated Child Development Services (ICDS) is the only major national program that addresses the needs of the children under the age of six years. It seeks to provide young children with an integrated package of services such as supplementary nutrition, health care and free school education. Because the health and nutrition needs of a child cannot be addressed in isolation from those of his/her mother, the program also extends to adolescent girls, pregnant women and nursing mothers the scheme is improve the health, nutrition and development of children. The program offers health, nutrition and hygiene education to mothers, non-formal preschool education to children aged three to six, supplementary feeding for all children and pregnant and nursing mothers, growth monitoring and promotion, and links to primary healthcare services such as immunization and vitamin A supplements. These services are delivered in an integrated manner at the anganwadi, or childcare center. An anganwadi worker and one helper run each center. The study was conducted in west Bengal in the anganwari centre in howrah were we wanted to see the knowledge about swami Vivekananda in the anganwari helper, anganwari worker, adolescent girls, pregnant women and women in the age up to 55 years. Ten were there in the study. The story was based on the works of sawmiji from the teaching to society, women children, teacher and parents from the completer works of sawmiji. Based on values of Swamiji Vivekananda brings out the inherent value of education through a practical and utilitarian orientation. He explains how it humanizes and elevates man by bringing out his spiritual character. A spiritual character is not a enunciate but a person of strong convictions, who acts from a positive attitude to construct society on humanitarian ideals. Swamiji rightly expresses that education is the training which raises man from the level of a mere creature, shaped by forces outside it, to a self-reliant, dignified person, who is aware of the divinity and perfection that he as a human agent is capable of unfolding. Swami, it can be said that the new spirit infused by education, consists in an increased emphasis on the application of science to human affairs and the development of social solidarity Swamijis*



conviction that education alone can bring a change in the socio-economic conditions of Indian society, was based on his thorough and keen observation of the society. His conviction is based on the concrete reality of Indian society of his time, that is, of a particular time - but the way in which he elucidates the importance of education as essential for man making brings out the perennial value of education. When the story based on complete work was told the response from each was worked out the result was that the result was different, the anganwari worker knowable was better than the helper and adolescent girls, pregnant women and women. The teaching will help us to understand about each one and we can have different programs on each one

**Keywords:** Education, Anganwari, anganwari worker, helper, adolescent girls, pregnant women, Swamijis teaching

## INTRODUCTION

Early childhood Care and Education the system used in ICDS encompasses the inseparable elements of care, health nutrition, play and early learning within a protective and enabling environment. It is an indispensable foundation for lifelong development and learning and has lasting impact on early childhood development, it is imperative to accord priority attention to and invest in it since it is the most cost effective way to break the cycle of development.

Intergenerational cycle of multiple disadvantage and remove inequity, leading to long term social and economic benefits. India has 158.7 million children in the 0-6 year's age group (Census 2011) and the challenges of catering to this important segment of population for ensuring the holistic development of children in the country.

The ICDS system is the place where we see mother, adolescent girls, pregnant mothers, children and anganwari worker, anganwari helper. The study was conducted in west Bengal where Swamiji was born.

The above mentioned were attending the ICDS services were given lecture about Swamiji's teaching by way of story and after that we asked some questions on that and the final result was analyzed on Excel sheet and the final result was analyzed.

The education of a child even begins from within the mother's womb, and then from the moment the child sees the light of day the lifelong process accelerates. Although a child is likely to be influenced by good and bad contacts throughout adolescence and adulthood,



whatever habits of thought, action and feeling are formed during those early days last throughout life. The virtuous nature of the personality is sown during childhood.

The most important step in obtaining the excellence of which such a tender nature is capable is in beginning the growth of a child in the right manner. The first notions of the world are learnt from being around the mother, from the immediate surroundings and from playmates. The surroundings provide an efficient means for education and good instruction of the young. Here the essential training is to arouse the keen, fresh perception to observe rightly, to record correctly, to infer justly and to gently express them. From the very early school days, under the guidance of good teachers, it is necessary to encourage children to develop the habit of grouping, classifying and deducing things for themselves.

When the health of children is neglected there is little chance of them developing a high quality of intelligence and character, let alone physique? The physical training of a child is a matter of great importance. A strong, pure, healthy body is necessary for the full expression of the developing soul within. Therefore, the diet of a child needs to be wholesome and nourishing without overburdening the digestive system. Spiritual duty of parents

When children are born it is the parents' duty to initiate them into spiritual life, not into religion. A child is an experiment. It is good to have a child. Why not? There is no harm in having a relationship and producing children, but the children should not be the joy of the lower soul. Every child that a mother produces is a divine incarnation, a product of God. Parents should treat that creation of God as an experiment. How will that child become great? The child must have a personality of substance which is his own. Children who constantly receive the love of their parents, who never look for love in themselves, who never look for bliss within, who always trail behind their parents whining like a pup, will not have a strong personality.

Parents want their children to boost up their own egos. Their children should not bring disrepute to their name or give people cause to point a finger at them. A child is before you. How can you make him or her into a work of art? Chisel him, chisel her. A beautiful statue lies hidden within the rough stone. God has produced that raw material which is before you. Teachers, parents and adults all need to give a child a good measure of freedom. They are to provide the best material that will enable the young to feel and experience their still forming aptitudes and faculties. Teaching by example, is the strongest mode of instruction.



A child must never be ridiculed. As an adult, one must try to understand the nature of the child. Kindness, affection and love are far more effective in training children than threats and punishment. Ultimately, the aim of real education is drawing out the dormant divinity lying hidden within each human being. Spiritual enlightenment is the fruit of the real, inner education.

## **METHOD**

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## **OBJECTIVE**

The ICDS services provide a holistic development. The education of a child even begins from within the mother's womb, and then from the moment the child sees the light of day the lifelong process accelerates. Although a child is likely to be influenced by good and bad contacts throughout adolescence and adulthood, whatever habits of thought, action and feeling are formed during those early days last throughout life. The virtuous nature of the personality is sown during childhood.

The most important step in obtaining the excellence of which such a tender nature is capable is in beginning the growth of a child in the right manner. The first notions of the world are learnt from being around the mother, from the immediate surroundings and from playmates. The surroundings provide an efficient means for education and good instruction of the young. Here the essential training is to arouse the keen, fresh perception to observe rightly, to record correctly, to infer justly and to gently express them. From the very early school days, under the guidance of good teachers, it is necessary to encourage children to develop the habit of grouping, classifying and deducing things for themselves.

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of the developing soul within. Therefore, the diet of a child needs to be wholesome and nourishing without overburdening the digestive system.

Teachers, parents and adults all need to give a child a good measure of freedom. They are to provide the best material that will enable the young to feel and experience their still forming aptitudes and faculty which is available at anganwari

Based on the study of swamijis teaching the following things were kept in mind.

### **HOW STUDY WAS CONDUCTED BASED ON SWAIJIS TEACHING**

The story was made in Bengali language so that they can understand better, the complete work of swami Vivekananda was the key of making the story. They would not understand the words of swamiji it was made simpler and told..

The study was conducted in the west Bengal were the anganwari worker, Helper ,mothers and adolescent girls were also told story based on swamis they were as ; The modern student is not practical. He is quite helpless. What our students want is not so much muscularity of body as hardihood. They are wanting in self-help. They are not accustomed to use their eyes and hands. No handicraft is taught. The present system of English education is entirely literary. The student must be made to think for himself and work for himself. Suppose there is a fire. He is the first to come forward and put on [out] the fire who is accustomed to use his eyes and hands. There is much truth in the criticism of Europeans touching the laziness of the Bengali, the slipshod way of his doing things. This can be soon remedied if the students be made to learn some handicraft apart from its utilitarian aspect; it is an education in itself.

Secondly, how many thousands of students I know who live upon the worst food possible, and live amidst the most horrible surroundings, what wonder that there are so many idiots, imbeciles and cowards among them? They die like flies. The education that is given is one-sided, weakening, it is killing by inches. The children are made to cram too much of useless matter, and are incarcerated in school rooms fifty or seventy in each, five hours together. They are given bad food. It is forgotten that the future health of the man is in the child. It is forgotten that nature can never be cheated and things cannot be pushed too early. In giving education to a child the law of growth has to be obeyed. And we must learn to wait. Nothing is more important than that the child must have a strong and healthy body. The body is the first thing to attain to virtue. I know we are the poorest nation in the world, and we cannot



afford to do much. We can only work on the lines of least resistance. We should see at least that our children are well fed. The machine of the child's body should never be exhausted. In Europe and America a man with crores of rupees sends his son if sickly, to the farmers, to till the ground. After three years he returns to the father healthy, rosy and strong. Then he is fit to be sent to school. We ought not for these reasons push the present system of education any further.

Thirdly, our character has disappeared. Our English education has destroyed everything and left nothing in its place.

Our children have lost their politeness. To talk nicely is degrading. To be reverential to one's elders is degrading. Irreverence has been the sign of liberty. It is high time that we go back to our old politeness. The reformers have nothing to give in place of what they have taken away. Yet in spite of the most adverse surrounding of climate, etc., we have been able to do much, we have to do much more. I am proud of my race, I do not despair, and I am seeing daily a glorious and wonderful future in my mental [mental] visions. Take greatest care of these young ones on whom our world depend.

Word 'education' has its origin in the Latin word 'educate'. This word is composed of words 'E' and 'Duco'. 'E' implied a progress from inward to outward while 'Duco' means developing or progressing. In its most literal sense, therefore, education means becoming developed or progressing from inside to outside. Thus, Education is the process of developing the inner abilities and powers of an individual. The term is also often connected with the Latin 'educere', meaning a propulsion from internal to the external. This Latin term means to educate through a change brought about by practice or usage. In this manner it can be said that education implies some kind of change for the better in the person. In this sense, Swami Vivekananda's concept of education fulfils its literal meaning, in the sense that according to him the process of education is the manifestation of the dynamic spirituality within man. Sense of education does not see it as confined to the Classroom only. It is not the prerogative of the teacher alone to provide education. It can be obtained from all individuals, even from nature. Considered from this standpoint, it can be said that the child imbibes education not only from his teacher, but also from the entire complexity of his environment, each object in which is a means of educating him.



The type of education Swami Vivekananda considered most necessary for Indian society was 'man-making education', which would lead to nation-building. In Swamiji's point of view, this type of education had the capacity for the social regeneration of Indian society because it was supposed to have the potential of purging the human mind of mental decadence, that is, the tendency towards Ignorance, laziness and a resigned attitude which accepts anything, that is prescribed without personal reflection. The prevailing unscientific attitude had to be replaced by a scientific attitude, whose constituents were objectivity, rationality and a critical temper.

Swami Vivekananda's idea was to train children to appreciate the nation's cultural heritage and to equip them with the desire and capacity to enhance this heritage and leave to posterity a richer legacy. Children in talents and capacities so that they become productive units of society and the source of its economic strength. Children in virtues and graces that will make them emotionally stable individuals and enable them to live in peace, harmony and co-operation with their fellow citizens. To train the children in order to inculcate in them the fine virtues that will make them international in their outlook and sympathies, and enable them to live in peace, harmony and cooperation with the world community. Children to an awareness of the spiritual and Tran's social dimension of the human personality and to a converging life-endeavor in the realization of this fact and through their lives and actions as conducive to the development of good qualities and morality.

The Indian approach goes beyond the moral sphere and includes the spiritual aspect of the development by education. In fact, Indian thinkers have placed special emphasis on this. Yajnavalkya had expressed that only education can give a sterling character to an individual and renders him useful for the world. Shankaracharya expressed that education is that which leads to salvation.

Mahatma Gandhi has said, that by education, he means an all-round drawing out of the best in child and man body, minds and spirit. Literacy is not the end of education, not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not considered education. Sri Aurobindo has said, that the chief aim of education should be to help the growing soul to draw out that in itself which is the best and make it perfect for a noble use.





Education helps man in achieving an elevated standard of living at the moral and spiritual levels. Education thus works to make man. Swamiji conceived- of the value of education as that which leads to man-making - a comprehensive development of the human self of the mental, intellectual, moral and spiritual levels.

In his words on education Swamiji says - "The education that does not help the common mass of people to equip themselves for the struggle for life, which does not bring out strength of character, a spirit of philanthropy and the courage of a lion - is it worth the name?"<sup>2</sup>

It can be said, that education is a process which helps in shaping, forming and molding the behavior of an individual. It involves the transmission of cultural values from generation to generation.

Education is imparted to young children through systematic instruction. Comparatively mature persons are imparted education through teaching in which there may be an intimate relation between the teacher and the taught. The purposive aspect of human personality is developed through education. Plato mentioned that the aim of education was to discover the innate talents in individuals and to train them for social use. He also believed that education is not to put knowledge into the self, as Swamiji has said, that education was not the process of stuffing the brain, but as Plato has said, to bring forth the best talents which are latent in the soul.

Swamiji strongly contended that man-making education had to be purposive and free from narrowly conceived objectives. "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."<sup>3</sup>

Swamiji did not favor the idea that education should be examination oriented, preparing people for jobs. It should be training for life. In Swamiji's words - "The end of all education 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."<sup>4</sup>

This vision of education was in tune with the modern day requirement but in sharp contrast with the old system of Indian education. Swamiji considered certain factors to be behind the decadent condition of Indian society, which he sought to remove through modern





education. He mentions these conditions *ignoring the past*: due to such ignorance, Swamiji was of the view that Indian society had become lifeless as it were. He has said in this regard, "Nowadays everybody blames those who constantly look back to their past. It is said, that so much looking back to the past is the cause of all India's woes. To me, on the contrary, it seems that the opposite is true. So long as they forgot the past, the Hindu nation remained in a state of stupor; and as soon as they have begun to look into their past, there is on every side a fresh manifestation of life."<sup>5</sup>

The degeneration of the mind was attributed to the narrowing the scope of our actions. Swamiji says in this regard, "That we did not go out to compare things with other nations, did not mark the workings that have been all around us, has been the one great cause of this degradation of the Indian mind."<sup>6</sup>

"One of the great causes of India's misery and downfall has been that she narrowed herself, went into her shell as the oyster does, and she refused to give her jewels and her treasures to the other races of mankind, refused to give the life-giving truths to thirsting nation outside the Aryan fold."<sup>7</sup>

Swamiji pointed out how the magnificent religion of India, Hinduism, had reduced itself to a kitchen religion of 'don't touch' and superficial rituals. Grown up persons failed to realize the essence of religion and for centuries focused on trivial activities in the name of religion. Swamiji has said, "There is a danger of our religion getting into the kitchen we are neither Vedantists most of us now, nor, Pauranics, nor Tantrics. We are just 'Don't touchiest'. Our religion is in the kitchen. Our God is the cooking-pot and our religion is, 'Don't touch me, I am holy.'" If this goes on for another century, every one of us will be in a lunatic asylum. It is a sure sign of softening of the brain when the mind cannot grasp the higher problems of life, all originality is lost; the mind has lost all its strength, its activity and its power of thought, and just tries to go round and round the smallest curve it can find."<sup>8</sup>

Swamiji wanted the Indian to be brought out of ignorance, slavery and hunger. He has expressed firmly, "I consider that the great national sin is the neglect of the masses, and that is one of the causes 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 for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves. If we want to regenerate India we must work for them."<sup>9</sup>



"It is very difficult to understand why in this country, so much difference is made between men and women, whereas the Vedanta declares that one and the same conscious self is present in all beings. You always criticize the women, but say what have you done for their uplift? Writing down Smritis etc., and binding them by hard rules, the men have turned the women into mere manufacturing machines. If you do not raise the women who are the living embodiment of the Divine Mother, don't think that you have any other. Way to rise."<sup>10</sup>

Swamiji had made Indian people lose faith in them. He has said, "Being a conquered race, we have brought ourselves to believe that we are weak and have no independence in anything. So, how can it be but that the Shraddha is lost? The idea of true Shraddha must be brought back once more to us, the faith in our own selves must be reawakened, and, then only, all the problems which face our country will gradually be solved by ourselves."<sup>11</sup>

Swamiji was of the view that the whole national character was that of childish dependence. He has said that.... "You do, not deserve to live if you cannot help yourselves."<sup>12</sup> "You must always remember that every nation must save itself; so must every man, do not look to others for help."<sup>13</sup> Progress cannot come to a nation or an individual without the attitude of independence. The ability to take decisions independently, as a member of human society, is the mark of progress.

Speaking about the greatness of Indian culture was not going to bring about the desired regeneration of the society on harmonious lines. He has strongly expressed, "We are lazy, we cannot work, we cannot combine, we do not love each other; we are intensely selfish, not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are - hopelessly disorganized mobs, immensely selfish, fighting each other for centuries as to whether a certain mark is to be put on our forehead this way or that way, writing volumes and volumes upon such momentous questions as to whether the look of a man spoils my food or not."<sup>14</sup>

Swamiji brings out the great importance of the capacity for organization "Why is it that organizations are so powerful?... Why is it, to take a case in point, that forty millions of Englishmen rule three hundred millions of people here? What is the psychological explanation? These forty millions put their wills together and that means infinite power, and you three hundred millions have a will each separate from the other. Therefore, to make a



great future India, the whole secret lies in organization, accumulation of power, co-ordination of wills. Already before my mind rises one of the marvelous verses of the Rig-Veda Samhita which says, 'be thou all of one mind, be thou all of one thought, for in the days of yore, the god's

Being of one mind was enabled to receive oblationsoblations.' That the Gods can be worshipped by men is because they are of one mind. Being of one mind is the secret of society. And the more you go on fighting and quarreling about all trivialities such as , 'Dravidian' and 'Aryan' and the question of Brahmins and non-Brahmins and all that, the further you are off from that accumulation of energy and power, which is going to make the future India. For mark you, the future India depends entirely upon that. That is the secret - accumulation of will-power, co-ordination, bringing them all, as it were, into one focus."<sup>15</sup> Thus, Swamiji, is seen to exhort the principle of 'unity is strength'.

Swamiji vehemently criticized the practice of treating a section of the society outcastes, and segregating them from the social mainstream. He felt that this practice itself was backward and retrogressive and therefore, a great hurdle to the regeneration of society. He has said, "No man, no nation... can hate others and live. India's doom was sealed the very day they invented the word mlechchha and stopped from communion with others."<sup>16</sup> swamiji modern idea - "What we need is 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 may develop industries so that men, instead of seeking for service, may earn enough to provide for themselves, and save something against a rainy day."<sup>17</sup>

Swamiji wanted the new education to bring about, as he says - "My whole ambition in life is to set in motion machinery which will bring noble ideas to the door of everybody, and then let men and women settle their own fate. Let them know what our forefathers as well as other nations 'have thought on the most momentous questions of life. Let them see especially what others are doing now, and then decide. We are to put the chemicals together; the crystallization will be done by nature according To her laws."<sup>18</sup>

Swamiji, talks about the guru Kul system - "My idea of education is personal contact with the teacher - gurugrihvasa. Without the personal life of the teacher there would be no education."<sup>19</sup>



"One should dive from his very boyhood with one whose character is like a blazing fire and should have before him a living example of highest teaching..... In our country, the imparting of knowledge has always been through men of renunciation. The charge of imparting .knowledge should again fall upon the shoulders of Tyagis."<sup>20</sup>

"The old system of education in India... was very different from the modern system. The students had not to pay. It was thought that knowledge is so sacred that no man ought to sell it. Knowledge must be given freely and without any price. The teachers used to take students without charge, and not only so, but most of them gave their students food and clothes. To support their teachers the wealthy families... made gifts to them... and they in their turn had to maintain their students."<sup>21</sup>

"The teacher must not teach with any ulterior, selfish motive, for money, name or fame; his work must be simply out of love, out of pure love for mankind at large."<sup>22</sup>

Regarding the student, Swamiji says - "The disciple of old used to repair to the hermitage of the guru, fuel in hand, and the guru, after ascertaining his competence, would teach him the Vedas."<sup>23</sup>

"Without faith, humility, submission, and veneration in our hearts towards (the) teacher there cannot be any growth of religion in us.... In those countries which have neglected to keep up this kind of relation, the teacher has become a mere lecturer, the teacher expecting his five dollars and the person taught - expecting his brain to be filled with the teacher's words and each going his own way after this much has been done."<sup>24</sup>

Swamiji clearly expresses - "From the day when education and culture spread gradually from patricians to plebians, grew the distinction between the modern civilization as of Western countries, and the ancient civilization as of India, Egypt, Rome, etc... I see it before my eyes; a nation is advanced in proportion as education and intelligence spread among the masses. The chief cause of India's ruin has been the monopolizing of the whole education and intelligence of the land by dint of pride and royal authority, among handful of men. If we are to rise again, we shall have to do it in the same way, i.e., spreading education among the masses."<sup>25</sup>

"The remedy now is the spread of education."<sup>26</sup>



Swamiji expresses his plan of action - "My idea is to bring to the door of the meanest, the poorest, the noble ideas that the human race has developed both in and out of India, and let them think for themselves." <sup>27</sup>

Swamiji's definition of education has a spiritual orientation. He defines it as the manifestation of the perfection already in man. <sup>28</sup> as he says in one of his profound utterances, "Education is the manifestation of the perfection already within man." <sup>28</sup>

Swamiji says - "All knowledge therefore, secular or spiritual, is in the human mind. In many cases, it is not discovered, but remains covered, and when the covering is being, slowly taken off, we say 'we are learning', and the advance of knowledge is made by the advance of this process of uncovering. The man from whom this veil is being lifted is the more knowing man; the upon whom it lies thick is ignorant; and the man from whom it has entirely gone is all-knowing, Omniscient - Like fire in a piece of flint, knowledge exists in the mind; suggestion is the friction which brings it out. All knowledge and all power are within. What we call powers, secrets of nature, and force are all within. All knowledge comes from the human soul. Man manifests Knowledge, discovers it within himself, which is pre-existing through eternity?" <sup>29</sup>

Dr. Radhakrishnan in his views about Mahatma Gandhi's idea of education- fit is wrong to think... that the purpose of education is life adjustment. It is life enhancement; transforming life to suit our needs, to subject ourselves to environment which is the opportunity given to this species to improve the environment, to change our nature. That is the opportunity, which is given to man, and it is possible because a human being can sit in judgement of nature; he does not become merely a creature of routine." <sup>30</sup>

Shankaracharya has expressed that education is that which leads to salvation. Modern Indian thinkers have found the old concept of education meaningful as it fulfils the universal aim of education. .The universal aim of education has always been holistic in nature.

It aims at the comprehensive development of the human Personality. From earliest times to the present, education has aimed at developing the abilities and tendencies of human beings in such a way that it would be possible to achieve maximum adjustment, both personal and social. He further says in the same line of thought "No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion that rouses the internal teacher to work to understand things. Then things will



be made clearer, to us, by our own power of perception and thought, and we shall realize them, in our own Souls."<sup>31</sup>

In Swamiji's words - "By education I do not mean the present system but something in the line of positive teaching. Mere book-learning won't do. We want education, by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet."<sup>32</sup>

"What we want are Western science coupled with Vedanta Brahmacharya as the guiding motto, and also Shraddha and faith in one's oneself."<sup>33</sup>

Swamiji says, "Does higher education mean mere study of material sciences and turning out things of everyday use by machinery? The use of higher education is to find out how to solve the problems of life, and this is what is engaging the profound thought of the modern civilized world, but it was solved in our country thousands of years ago."<sup>34</sup>

"Physical science set out to study a world of matter and radiation, and finds that it cannot describe or picture the nature of either, even to itself. Photons, electrons and protons have become about as meaningless to the physicists as x,y,z are to a child on its first day of learning algebra. The most we hope for at the moment is to discover ways of manipulating x,y,z without knowing what they are, with the result that the advance of knowledge is at present reduced to what Einstein has described as extracting one incomprehensible from another incomprehensible."<sup>35</sup>

"We have found a strange foot print on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint. And lo! It is our own."<sup>36</sup>

Physicist Niels Bohr puts it, "We are both spectators and actors in the great drama of existence." Man is thus his own greatest mystery. He does not understand the vast veiled universe into which he has been cast for the reason that he does not understand himself. He comprehends but little of his organic processes and even less of his unique capacity to perceive the world around him, to reason and to dream. Least of all, does he understand his noblest and most mysterious faculty - the ability to transcend himself and perceive himself in the act of perception."<sup>37</sup>

This is one of the several vital contributions of Swamiji to modern thought - that is to present science and religion in their proper perspectives, and this was to be done through



the process of education. In his lecture o 'My Master<sup>1</sup>, delivered in New York, in 1896, he has dealt with the complementary character of Eastern contributions to religion and Western contributions to science. He has said in this regard, "Each of these types has its grandeur, each has its glory. The present adjustment will be the harmonizing, the mingling, of these two ideals. To the oriental, the world of spirit is as real as to the occidental is the world of senses. In the spiritual, the oriental finds everything he wants or hopes for; in it he finds all that makes life real to him. To the occidental, he is a dreamer; to the oriental the occidental is a dreamer playing with ephemeral toys, and he laughs to think that grown-up men and women should make so much of a handful of matter which they will have to leave sooner or later. Each calls the other a dreamer. But the oriental ideal is as necessary for the progress of the human race as is them occidental, arid I think it is more necessary. Machines never made mankind happy and never will make. He who is trying to make us believe this will claim that happiness is in the machine; but it is always in the mind. That man alone who is the lord of his mind can become happy, and none else. Arid what, after all, is the power of machinery? Why should a man who can send a current of electricity through a wire be called a very great man and a very intelligent man? Does not nature do a million times more than that every moment? Why not then fall down and worship nature?"<sup>38</sup>Sir Eddington has said, "You will understand the true spirit neither of science nor of religion unless seeking is placed in the forefront."<sup>39</sup> in the words of Karl Pearson's words, "The classification of facts, the recognition of their sequence and relative significance, is the function of science, and the habit of forming a judgment upon these facts, unbiased by personal feeling are characteristic of what may be termed the scientific frame of mind."<sup>40</sup>

"The foundations have all been undermined, and the modern man, whatever he may say in public, knows in the privacy of his heart that he can no more 'believe'. Believing certain things because unorganized body of priests tells him to believe, believing because it is written in certain books, believing because his people like him to believe, and the modern man knows to be impossible for him. There are, of course, a number of people who seem to acquiesce in the so-called popular faith, but we also know for certain that they do not think. Their idea of belief may be better translated as 'not-thinkingcarelessness'"<sup>41</sup> in the same line of thought Swamiji has pleaded for the application of reason in the field of religion, "Is religion to justify itself by the discoveries of reason through which every other science





justifies itself? Are the same methods of investigation, which we apply to sciences and knowledge outside, to be applied to the science of religion? In my opinion, this must be so, and I am also of opinion that the sooner it is done the better. If a religion is destroyed by such investigations, it was then all the time useless unworthy superstition; and the sooner it goes the better. I am thoroughly convinced that its destruction would be the best thing that could happen. All that is dross will be taken off, no doubt, but the essential parts of religion will emerge triumphant out of this investigation. Not only will it be made scientific - as scientific, at least, as any of the conclusions of physics or chemistry - but it will have greater strength, because physics or chemistry has no internal mandate to vouch for its truth, which religion has."<sup>42</sup>

Swamiji has said in his lecture on 'Religion and Science'/"Religion deals with the truth of the metaphysical world just as chemistry and the other natural sciences deal with the truths of the 'physical world. The book one must read to learn ..Chemistry is the book of nature. The book from which to learn religion is your own mind and heart. The sage is often ignorant of physical science because he read the wrong book - the book within; and the scientist are too often ignorant of religion, because he too reads the wrong book -the book of without."<sup>43</sup>

In his lecture on 'Cosmology', Swamiji has said in this regard, "There are two worlds, the microcosm and the macrocosm, the internal and the external. The get truth gathered from internal experience is psychology, metaphysics and religion; from external experience, the physical sciences. Now a perfect truth should be in harmony with experience in both these worlds. The microcosm must bear testimony to the macrocosm, and the macrocosm to the microcosm; the physical truth must have its counterpart in the internal world, and the internal world must have its verification outside."<sup>44</sup>

Swamiji has enlisted the qualities of a teacher, Swamiji has said - "In regard to the teacher, we must see that he knows the spirit of the scriptures. The whole world would read Bibles, Vedas and Korans; but they are all only the words, syntax, etymology, philology - the dry bones of religion. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses spirit. It is the knowledge of the spirit of the scriptures alone that constitutes the true teacher."<sup>45</sup>

"The second condition necessary for the teacher is sinlessness. The question is often asked: "Why should we look into the character and personality of a teacher?" This is not



right. The sine qua non of acquiring truth for oneself, or for imparting to others is purity of heart and soul. He must be perfectly pure and then only comes the value of his words. The function of the teacher is indeed an affair of the transference of something and not one of mere stimulation of existing intellectual or other faculties in the taught. Something real and appreciable as an influence comes from the teacher and goes to the taught. Therefore, the teacher must be pure."<sup>46</sup>

"The third condition is in regard to the motive. The teacher must not teach with any ulterior, selfish motive, for money, name or fame. His work must be simply out of love, out of pure love for mankind at large. The only medium through which spiritual force can be transmitted is love. Any selfish motive will immediately destroy the conveying medium."<sup>47</sup>

Swamiji also expresses his views about the qualities of a student. He says- "The conditions necessary for the taught are purity, a real thirst after knowledge, it is an old law that we all get whatever we want. None of us can get anything other than what we fix our hearts upon. There must be a continuous struggle, a constant fight, an unremitting grappling with our lower nature, till the higher want is actually felt and victory is achieved. The student who sets out with such a spirit of perseverance will surely find success at last."<sup>48</sup>

To put it in Swamiji's words - "The one thing that is at the root of all evils in India is the condition of the poor."<sup>49</sup>

"Suppose you open a free school in every village still it would do no good for the poverty in India is such that the poor boys would rather go to help their fathers in the fields or otherwise try to make a living than come to the school."<sup>50</sup>

Swamiji was very clear about the real purpose of education. Education was not to be simply for the improvement of the material conditions as though acquiring economic well-being was absolutely necessary, it was not the ultimate aim. If education is to play the role of man-making, it must be coupled with moral education and the spirituality expanded by Vedanta. Brahmacharya and faith, in one's self should be the guiding motto.

"About brahmacharya Swamiji says - "Every boy should be trained to practice absolute brahmacharya, and then, and then only, faith - Shraddha will come."<sup>51</sup>

"Chastity in thought, word and deed, always, and in all conditions, is what is called Brahmacharya."<sup>52</sup>



Swamiji says on the importance of brahmacharya - "It is owing to this want of continence that everything is on the brink of ruin in our country. By the observance of strict brahmacharya, all learning can be mastered in a very short time - one has an unfailing memory of what one hears or knows but once."<sup>53</sup>

"The chaste brain has tremendous energy and gigantic willpower."<sup>54</sup>

"Controlled desire leads to the highest result. Transforms the sexual energy into spiritual energy... The stronger this force, the more can be done with it. Only a powerful current of water can do hydraulic mining."<sup>55</sup>

Swamiji says, "Ideal characters must always be presented before the view of the girls to imbibe them with a devotion to lofty principles of selflessness. The noble examples of Sita, Savitri, Damyanti, Lilavati, Khana and Mira should be brought home to their minds, and they should be inspired to mould their own lives in the light of those."<sup>56</sup>

## **RESULTS**

The final results was very disappointment what we got in an anganwari , a child must never be ridiculed. As an adult, one must try to understand the nature of the child. Kindness, affection and love are far more effective in training children than threats and punishment. Ultimately, the aim of real education is drawing out the dormant divinity lying hidden within each human being. Spiritual enlightenment is the fruit of the real, inner education we want to create a gurukul type of educational institution wherein the ancient and modern ideas of education will blend in happy harmony, where the young ones will receive education from saints and mahatmas.

What is education for if not to create universal brotherhood and a united world? That is the end of all education. Is education meant only for degrees or to earn a livelihood? We would rather educate the students to bring out all their un-awakened potentialities and their dormant powers.

Education is not just for earning our daily bread, not for degrees and diplomas, but to create a unified world. Everything we learn in schools and elsewhere should bring us nearer to the point of world unity, where all the differences dissolve and merge into unity. Christians are not primarily Christians, Hindus are not primarily Hindus, Moslems are not primarily Moslems, but we are first of all atmans, sparks of the one divine soul, and this should be realized.



This is the message of Vedanta; there is one atman, one essence, and one consciousness, one reality penetrating and permeating everyone. That should be the background of education, and because Vedanta teaches us this universal brotherhood, there should be at least one Vedantic textbook in all our educational institutions. Vedanta is a science and not just metaphysics; it trains your psyche to see and feel the unity which runs like a thread through the universe.

We may adopt different labels and create different religions, but the essence of religion does not change. Religion begins with people and survives after they have gone. You cannot destroy religion. So what we must strive to do is to remove the differences between religions and only then will there be universal kinship. Political, racial, ideological and religious differences must all go. For this we have to take full advantage of our educational institutions, and arrange our program of education so that a day will soon dawn when the slogan of one world becomes a reality.

This Vedantic vision should be developed through the teaching of yoga. Our school textbooks should be written by those who have knowledge of human psychology. They should be written by seers who can envisage the shape of things to come, thirty or forty years hence. The present system of exerting influence to acquire a monopoly of producing textbooks must go as such people write useless and rubbishy textbooks which cannot help our students. Also yogic techniques of meditation should be introduced in the educational institutions to remove the subconscious samskaras of our students and to bring out the best in the human personality.

We shall consecrate ourselves to this aim, not only in thoughts, not only in words, not merely with our material possessions, but without any reservations whatsoever. It is a grand idea. What happens when we become the instrument of the Lord? When the dew drop slips into the sea, a great miracle takes place, the miracle of the sea entering the dew drop.

We shall overcome our limitations and shortcomings. We shall overcome the difficulties that face us today. And when this happens, we shall have peace, a peace that passes all understanding, not the peace as we understand it, but the peace of nirvana, the peace of final emancipation, the peace of jivanmukta, enlightenment in life.

We have been living a life of ajnana, ignorance. Now let us resolve to remove that ajnana. We are all the children of God. Just as an infant learning to walk moves forward, step by



step, towards the outstretched hands of his parent, so too shall we move forward step by step and in complete surrender. We shall not allow any problems, great or small, to stand in our way.

Nothing external can help us, for the unfoldment is within, not without. All the treasures and riches of the world are within. The name of the Lord is the greatest gift you can have. Try to keep your mind in tune with the name. Keep yourself firmly anchored to it; it is the highest sadhana, beyond the comprehension of the human mind. In the scholastic sense, the name is a mere component of a few syllables, but in reality the intellect fails to understand the wonder-working power of the name. It takes away all our avidya, gross ignorance. This has been the experience of our saints through the centuries.

Children need to be mischievous. If they are not allowed to be mischievous and are suppressed or restricted, they will become bad later and their parents will not be able to control them. When children are naughty in a space, but if there is a property like an ashram, who cares? The children can run five times from one end of the boundary to the other. They can play, make mischief and exhaust all their energy, then they sleep well. That kind of mischief is *bal lila*, child's play.

Children have an excess of energy. Therefore, they need to run, play and enjoy a lot of games. It is not good for them to simply sit and study alone. Their energy has to be balanced. Parents have a very bad habit of nagging their children, and saying, "You are not studying. Have you done your homework?" Children are never asked, "Why don't you go and play football?" or "There is a good movie showing today. Take some money and go and see it." People think their children have the same level of consciousness as they do.

The levels of consciousness of a father and his six-year-old child are entirely different. When the child says, "I want to see a movie," there is a different idea in his mind to when the thirty year old father wants to see a movie. Children do not have an impure motivation; their level of awareness is very high. Children are very close to God. It is true that children are pure. This state of innocence is described in the first part of the *Ramacharitamana*s where the childhood of Rama is described.

Arrangements must be made for games or sports to become a subject at school. Games could be compulsory for all children except those who have physical problems. Games, drama and music competitions need to go on side by side with intellectual pursuits. What is



the use of teaching your child that is not relevant now? Who wants to know all this history? When children have time and want to read then let them, but do not impose it as a part of their education. It is not necessary to overburden children with too much bookish knowledge.

Children do not become great through study or qualifications. They become great through the quality of their mind, intelligence and receptivity. This is based upon how much they are able to receive, retain and give. It doesn't mean that one should not study. One must have qualifications because today this is the system throughout the world and we must respect it. But when children are continually asked if they have done their homework, they become scared of not getting first class marks in their exams. They worry about what their parents will say because if they fail, they know they will have to face the music.

School children are always afraid that they might fail in their exams. What does it matter if they fail? Parents should tell their children, "Never mind, if you fail you can try again." But parents do not have the courage to say such things, so their children think, gap between the mental state of teachers and young school students. While teaching, one has to be mindful of this gap. One has to come down to the level of the students in order to teach them. A teacher must not always be saying, "Do this; don't do that." Don't always try to find fault with the child. A teacher is neither a policeman nor a hunter. Rather he should be a loving companion who can become their teacher when the child is ten or twelve years old. Until the age of seven, forget that you have to teach children anything. There should be education through positive samskaras. Children should be allowed to grow and develop in a natural way: to sing, play, make noise and mischief. There is nothing wrong with that.

An important point to remember is not to tell the child what is right and wrong, good and bad. This distinction is the complex of a guilty mind. Don't put this sense of guilt into the minds of children. When they grow up and become adults, they will know the difference between right and wrong, good and bad. Even birds and animals know this. Parents should not tell their children to read a lot, study hard or try to be great or important. Let them enjoy their schooling. They should think that their teachers in the school are good, loving and friendly. This will generate a feeling of unity in their hearts.



Education has two purposes. The first is to equip you with qualifications so you can earn a livelihood. Through education you receive instruction about the outside world. This is *apara vidya*, formal, academic or worldly knowledge which helps you to earn a living in daily life

The purpose of education should be twofold. First, it should make students capable of earning their own bread and butter without spending so many years at school. Second, it should develop the personality so that students can discover their own self. In the absence of this kind of education there is social disorder on every continent, because we have not discovered appropriate forms of education for different types of people. Children should be taught from an early age how to cope with the demands of day to day life according to their particular circumstances.

### **LIMITATION**

The study was done in west Bengal in small portion was swamiji was born ,we should conduct a nationwide study on this.

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